

**OUDHEIDKUNDIGE  
MEDEDELINGEN**

UIT HET RIJKSMUSEUM VAN  
OUDHEDEN TE LEIDEN

34  
(SUPPLEMENT)

1954

(NIEUWE REEKS)







SOUDEHENDKONINGE MEDDEDELINGEN

I 343 + I 345

HET RIJSMUSEUM VAN OUDHEIDEN

TE LEIDEN

(MUSEO EX MUSEO ANTIQVARIQ LEIDENSI)

ONDER REDACTIE VAN

DR. W. D. VAN WIJNGAARDEN

THE LEIDEN MAGICAL PAPYRUS

I 343 + I 345

ADHMAR MASSART

THE LEIDEN MAGICAL PAPYRUS

I 343 + I 345



E. J. BRIEF

1914



# OUDHEIDKUNDIGE MEDEDELINGEN

UIT

HET RIJKSMUSEUM VAN OUDHEDEN

TE LEIDEN

(NUNTII EX MUSEO ANTIQUARIO LEIDENSI)

ONDER REDACTIE VAN

DR. W. D. VAN WIJNGAARDEN

Directeur van het Rijksmuseum van Oudheden te Leiden

SUPPLEMENT OP NIEUWE REEKS XXXIV

ADHÉMAR MASSART  
THE LEIDEN MAGICAL PAPYRUS

I 343 + I 345



LEIDEN  
E. J. BRILL

1954



# THE LEIDEN MAGICAL PAPYRUS

I 343 + I 345

BY

ADHÉMAR MASSART

PROFESSOR OF EGYPTOLOGY AT THE PONTIFICIO ISTITUTO BIBLICO IN ROME



LEIDEN  
E. J. BRILL

1954



This publication has been made possible through a grant from the  
"Netherlands Organisation for Pure Research (Z.W.O.)"

HET RIJSMUSEUM VAN OUDHEDEN

TE LEIDEN

MUSEO DI STORIA NATURALE E ANTICHIETÀ

DE W. D. VAN NONGAARDEN

ADHEMAR MASSART

DE W. D. VAN NONGAARDEN

Copyright 1954 by

Rijksmuseum van Oudheden, Leiden, Netherlands.

*All rights reserved, including the right to translate or to reproduce this  
book or parts thereof in any form.*

ADHEMAR MASSART

DE W. D. VAN NONGAARDEN

1954



PRINTED IN THE NETHERLANDS











## PREFACE

This work falls into two parts. The first, actually not mine, consists of the transcription of the text, the study of which forms the second. The latter was submitted in July 1950 as a thesis for the degree of D. Phil. in the University of Oxford. It is now published in the form it had then.

The transcription is that made by Sir Alan Gardiner at the beginning of the century and kindly lent to me by him. At the same time, I collated it both on the facsimiles in Leemans' edition and on the original at Leiden in February 1950.

As will easily be seen, the text is much damaged and signs, legible when Sir Alan transcribed it, have now faded completely, so that frequent reference has had to be made to his notes. Emendations and restorations — and they are many — suggested by the context and parallel texts are not introduced into the text itself but are to be found in the translation and the notes appended thereto. There are many "perhapses" and "probables" and scholars more familiar with Egyptian religious literature could certainly improve on the proposed suggestions and it is my hope that they will do so.

I am much indebted to the deeply regretted Prof. B. Gunn whose pupil I was for many years and who so patiently went through all this, very often tedious, work, helping me with his acute and precise knowledge of the Egyptian language; to Sir Alan Gardiner who generously lent me his transcriptions of the hieratic magical papyri of Leiden and Turin and thereby led me to choose this text as the subject of this study; to Mr. R. O. Faulkner, my supervisor after Prof. Gunn's death, and to Prof. S. R. K. Glanville and Prof. H. W. Fairman, both my examiners: to the three of them I owe several suggestions; to the Griffith Institute's invaluable library, always hospitable; to Dr. W. D. van Wijngaarden, Director of the Leiden Museum of Antiquities, thanks to whose kindness I was able to collate the text at leisure and who invited me to publish this work as an extra volume of the "Oudheidkundige Mededelingen"; to Dr. A. Klasens who most obligingly supervised the publication; last but not least to the "Netherlands Organisation for Pure Research (Z. W. O.)", whose financial help has made it possible.

R o m e, October 1953.







## CONTENTS

	Page
Preface . . . . .	ix
Bibliography . . . . .	xiii
Abbreviations and symbols . . . . .	xvi
Introduction . . . . .	1
1. Origin and date . . . . .	1
2. Bibliography . . . . .	1
3. Description of the text . . . . .	1
4. Reconstruction of the papyrus in its original form . . . . .	2
5. Problem of the <i>verso</i> . . . . .	6
6. Contents . . . . .	8
7. Language and grammar . . . . .	9
8. Interest of this text . . . . .	9
Part One. The text . . . . .	11
<i>Recto</i> . . . . .	13
<i>Verso</i> . . . . .	32
Part Two. Translation and Commentary . . . . .	47
Section One. The <i>recto</i> . . . . .	49
§ 1. <i>Ro.</i> I 1-4 and <i>vo.</i> II 8-10 . . . . .	49
§ 2. <i>Ro.</i> I 4 to III 2 and <i>vo.</i> III 1 to IV 8 . . . . .	50
§ 3. <i>Ro.</i> III 2 to IV 9 and <i>vo.</i> V 8 to VII 5 . . . . .	58
§ 4. <i>Ro.</i> IV 9 to VI 2 and <i>vo.</i> VII 5 to VIII 12 . . . . .	64
§ 5. <i>Ro.</i> VI 2 to VIII 10 and <i>vo.</i> XI, XII & XIII . . . . .	70
§ 6. <i>Ro.</i> VIII 10 to X 9 and <i>vo.</i> XIV & XV . . . . .	76
§ 7. <i>Ro.</i> X 9 to XI 1 and <i>vo.</i> XVI . . . . .	80
§ 8. <i>Ro.</i> XI 2-14 and <i>vo.</i> XVII . . . . .	82
§ 9. <i>Ro.</i> XII to XX . . . . .	84
§ 10. <i>Ro.</i> XXI and XXII 1 . . . . .	88
§ 11. <i>Ro.</i> XXII 1 + x + 1 to XXIV . . . . .	91
§ 12. <i>Ro.</i> XXV to XXVI 1-3 . . . . .	92
§ 13. <i>Ro.</i> XXVI 7-12 . . . . .	94
§ 14. <i>Ro.</i> XXVI 12 to XXVII 6 . . . . .	95
§ 15. <i>Ro.</i> XXVII 6 to XXVIII . . . . .	98
Section Two. The <i>verso</i> . . . . .	101
§ 1. <i>Vo.</i> I 1-8 . . . . .	101
§ 2. <i>Vo.</i> I 8 to II 3 . . . . .	102
§ 3. <i>Vo.</i> II 3-10 . . . . .	104
§ 4. <i>Vo.</i> III 1 to IV 8 . . . . .	105
§ 5. <i>Vo.</i> IV 9 to V 8 . . . . .	105



§ 6. <i>Vo.</i> V 8 to VII 5 . . . . .	107
§ 7. <i>Vo.</i> VII 5 to VIII 10 . . . . .	107
§ 8. <i>Vo.</i> IX to X 2 . . . . .	107
§ 9. <i>Vo.</i> XI, XII & XIII . . . . .	110
§ 10. <i>Vo.</i> XIV & XV . . . . .	110
§ 11. <i>Vo.</i> XVI . . . . .	110
§ 12. <i>Vo.</i> XVII . . . . .	110
§ 13. <i>Vo.</i> XVIII to XXI . . . . .	110
§ 14. <i>Vo.</i> XXII . . . . .	112
§ 15. <i>Vo.</i> XXIII & XXIV . . . . .	113
§ 16. <i>Vo.</i> XXV . . . . .	116
Indexes . . . . .	117
I General and geographical . . . . .	117
II Of divinities etc. . . . .	118
Glossary . . . . .	120
1. General . . . . .	120
2. Of Divinities etc. . . . .	140
3. Geographical . . . . .	143



## BIBLIOGRAPHY

- Aegyptus: Rivista italiana di Egittologia e di papyrologia*, Milano 1920 ff.
- Amamu*: S. Birch, *Egyptian Texts of the earliest Period from the Coffin of Amamu in the British Museum*, London 1886.
- Ann. du Serv.*: *Annales du Service des Antiquités de l'Égypte*, Le Caire 1900 ff.
- ABBAS BAYOUMI: *Autour du champ des souchets et du champ des offrandes*, Le Caire 1940 (Service des Antiquités de l'Égypte).
- Archiv Orientální*: *Journal of the Czechoslovak Oriental Institute*, Prague 1929 ff.
- Belegst. to Wb.*: *Die Belegstellen* to Vol. I and II of the *Wörterbuch der Ägyptischen Sprache*, Leipzig 1935 and 1937-39.
- Berlin Inscr.*: *Ägyptische Inschriften aus den königlichen Museen zu Berlin*. I: *Inschriften von der ältesten Zeit bis zum Ende der Hyksoszeit*, Leipzig 1913; II: *Inschriften des Neuen Reiches*, Leipzig 1924.
- BIAO: *Bulletin de l'Institut français d'archéologie orientale*, Le Caire 1901 ff.
- A. M. BLACKMAN: *Middle-Egyptian Stories = Bibliotheca Aegyptiaca* II, Bruxelles 1932.
- Book of the Dead*: see under Budge or Naville.
- L. BORCHARDT: *Das Grabdenkmal des Königs Saḥu-Rē*, Band II: *Die Wandbilder*, Leipzig 1913.
- J. H. BREASTED: *The Edwin Smith Surgical Papyrus*. Vol. I: *Hieroglyphic transliteration, translation and commentary*, Chicago 1930.
- A. DE BUCK: 'On the meaning of the name Ḥꜥꜣj': pp. 1-22 in *Orientalia Neerlandica, A Volume of Oriental Studies*, Leiden 1948.
- : *The Egyptian Coffin Texts*, Chicago 1935 ff.
- E. A. W. BUDGE: *The Book of the Dead*. 3 vols. London 1898. (References are to text — page & line — or to index).
- Bulletin of the Metropolitan Museum of Art*, New-York 1906 ff.
- MAX BURCHARDT: *Die altkanaanäischen Fremdworte und Eigennamen im Ägyptischen* 2 vols., Leipzig 1909-10.
- ČERNÝ, L. R. L.: = J. Černý, *Late Ramesside Letters = Bibliotheca Aegyptiaca* IX, Bruxelles 1939.
- F. CHABAS, *Oeuvres diverses* II, Paris 1902, in *Bibliothèque Égyptologique*, publiée par G. Maspero, t. X. *Chronique d'Égypte*, Bruxelles 1925 ff.
- STANLEY A. COOK: *The Religion of Ancient Palestine in the light of Archaeology*. Schweich lectures of the British Academy 1925, London 1930.
- W. E. CRUM: *A Coptic Dictionary*, Oxford 1939.
- W. R. DAWSON: 'Studies in Ancient Materia Medica, VII: Cummin', in *The American Druggist*, New York, June 1926.
- : 'The pig in Ancient Egypt' in *Journal of the Royal Asiatic Society*, London, July 1928, pp. 597-608.
- DHORME-DUSSAUD: *Les religions de Babylonie et d'Assyrie* = E. Dhorme, *Les religions de Babylonie et d'Assyrie*. R. Dussaud, *Les religions des Hittites et des Hourrites, des Phéniciens et des Syriens*. Collection „*Mana*”, Paris 1945.
- E. DRIOTON: 'Le monothéisme de l'ancienne Égypte', in *Cahiers d'histoire Égyptienne* Série I, N° 2, Le Caire 1948, pp. 149-168.
- B. EBBELL: *Alt-Ägyptische Bezeichnungen für Krankheiten und Symptome*, Oslo 1928.
- : *The Papyrus Ebers, the greatest Egyptian Medical Document*, Copenhagen-London 1937.
- W. F. EDGERTON and J. A. WILSON: *Historical Records of Ramses III. The Texts in Medinet Habu*, vols. I and II. Translated etc., Chicago 1936.
- Egyptian Religion*: 4 vols, New York 1933-36.
- W. B. EMERY: *Excavations at Saqqara 1937-38. Ḥor Aḥa*, Cairo 1939. (Service des Antiquités de l'Égypte).
- A. ERMAN: *Denksteine aus der thebanischen Gräberstadt*. Sitz. Kön. Pr. Ak. Wiss. XLIX, Berlin 1911.
- : *Neuägyptische Grammatik*, 2nd. edit. Leipzig 1933.
- : *Die Religion der Ägypter. Ihr Werden und Vergehen in vier Jahrtausenden*, Berlin-Leipzig 1934.
- Fondation Eugène Piot: Monuments et Mémoires*, Paris 1894 ff.
- A. H. GARDINER: *Admonitions = The Admonitions of an Egyptian Sage (Papyrus Leiden 344 recto)*, Leipzig 1909.



- A. H. GARDINER: *Anastasi I = Egyptian Hieratic Texts Series I: Literary Texts of the New Kingdom, Part I: The Papyrus Anastasi I and the Papyrus Koller*, Leipzig 1911.  
 —: *Ancient Egyptian Onomastica*, 3 vols., Oxford 1947.  
 —: *Egyptian Grammar, being an Introduction to the study of Hieroglyphs*, 2nd ed., Oxford 1950.  
 —: *Hieratic Papyri in the British Museum, Third Series, Chester Beatty Gift, vol. I — Text*, London 1935.  
 —: *Late-Egyptian Miscellanies = Bibliotheca Aegyptiaca VII*, Bruxelles 1937.  
 —: *Late-Egyptian Stories = Bibliotheca Aegyptiaca I*, Bruxelles 1932.  
 —: *Notes on the Story of Sinuhe*, Paris 1916.
- H. GAUTHIER: *Dict. Géogr. = Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, 7 vols., Le Caire 1925-31.
- W. GOLÉNISCHEFF: *Papyrus hiératiques*, in *Catalogue Général des Antiquités Égyptiennes du Musée du Caire*, Le Caire 1927.
- C. H. GORDON: *Ugaritic Literature. A Comprehensive Translation of the poetic and prose texts*, Roma 1949.
- C. H. GORDON U. H.: C. H. Gordon, *Ugaritic Handbook = Analecta Orientalia 25*, Rome 1947.
- H. GRAPOW: *Religiöse Urkunden*, 3 fasc. = *Urkunden des Aegyptischen Altertums, Abt. V*, Leipzig 1915-1917.  
 —: *Wie die Alten Ägypter sich anredeten*, 4 parts, Abh. Preuss. Ak. Wiss. 1939-43.
- B. GRDSELOFF: *Les débuts du culte de Rechef en Égypte*, Le Caire 1942.
- B. GUNN: *Studies in Egyptian Syntax*, Paris 1924.
- J. HASTINGS: *Encyclopaedia of Religion and Ethics*, 13 vols, Edinburgh 1909-13.
- TH. HOPFNER: *Der Tierkult der alten Ägypter*, Wien 1913.
- JEA = *Journal of Egyptian Archaeology*, London 1914 ff.
- H. JOACHIM: *Papyrus Ebers. Das älteste Buch über Heilkunde*, Berlin 1890.
- F. JONCKHEERE: *Le Papyrus médical Chester Beatty*. (La Médecine Égyptienne no. 2), Bruxelles 1947.
- H. JUNKER: *Onurislegende* (Kais. Ak. Wiss., Denkschr. Phil.-hist. Klasse), Wien 1917.  
 —: *Der sehende und blinde Gott* (Sitz. Bayerischen Ak. Wiss., Phil.-hist. Abt. 1942), München 1942.
- H. KEES: *Der Götterglaube im Alten Ägypten* (Mitteil. Vorderas.-Äg. Gesells., 45 Band.), Leipzig 1941.  
 —: *Farbensymbolik in ägypt. religiösen Texten*, Nachr. Göttingen 1943.
- L. KEIMER: *Die Gartenpflanzen im Alten Ägypten*, I Band, Berlin 1924.
- Kêmi: *Revue de philologie et d'archéologie égyptiennes et coptes*, Paris 1928 ff.
- F. KÖNIG: *Christus und die Religionen der Erde*. 3 vols., Wien 1951.
- H. O. LANGE: *Der Magische Papyrus Harris*, Kopenhagen 1927.
- C. LEEMANS: *Monumens égyptiens du Musée d'Antiquités des Pays-Bas à Leide*, Tome II: Monumens civils, Livr. 15-21: Papyrus hiératiques I 343-371, etc. Avec des notices sommaires par F. Chabas, Leide 1853-1862.
- G. LEFEBVRE: *Romans et contes Égyptiens de l'époque pharaonique*, Paris 1949.
- R. LEPSIUS: *Denkmäler aus Ägypten und Äthiopien*. Abth. I-VI, Berlin 1849-1859.
- F. LEXA: *La magie dans l'Égypte ancienne de l'ancien Empire jusqu'à l'époque Copte*, 3 vols., Paris 1925.
- Litanie du Soleil*: E. Naville, *La litanie du soleil, inscriptions recueillies dans les tombeaux des rois à Thèbes, traduites et commentées avec un volume de 49 Planches*, Leipzig 1875.
- V. LORET: *La flore pharaonique d'après les documents hiéroglyphiques et les spécimens découverts dans les tombes*, 2nd. edit., Paris 1872.  
 —: *La résine de térébinthe (sonter) chez les anciens Égyptiens = Rech. d'arch., de philol. et d'histoire*, tome XIX, Le Caire 1949.
- A. LUCAS: *Ancient Egyptian Materials & Industries*, 3rd. edit., London 1948.
- H. F. LUTZ: *Viticulture and Brewing in the Ancient Orient*, Leipzig 1922.
- M. F. MACADAM: *The temples of Kawa, I: The Inscriptions*, 2 vols., London 1949.
- G. MASPERO: *Mémoires sur quelques papyrus du Louvre*, Paris 1875.
- A. MASSY: *Études Égyptiennes III: Le papyrus de Leyde I 345*, Gand 1887.
- Mélanges Dussaud*: Mélanges Syriens offerts à Monsieur René Dussaud, 2 vols. Paris 1939.
- Mettern. Stele*: W. Golénischeff, *Die Metternichstele in der Originalgrösse zum erstenmal herausgegeben*, Leipzig 1877.
- W. M. MÜLLER: *Asien und Europa nach Altägyptischen Denkmälern*, Leipzig 1893.  
 —: *The Mythology of all Races*, Vol. XII: Egyptian, Boston 1918.
- E. NAVILLE: *Das Ägyptische Todtenbuch der XVIII. bis XX. Dynastie*, 3 vols. Berlin 1886.  
 —: *The Shrine of Saft-el-Henneh and the Land of Goshen = 4th. Memoir of the Eg. Explorat. Fund*, London 1887.
- Orientalia*: *Orientalia*. Nova series, Roma 1932 ff.
- E. OTTO: *Beiträge zur Geschichte der Stierkulte in Ägypten = Untersuchungen zur Geschichte und Altertumskunde Aegyptens XIII*, Leipzig 1938.
- Pap. Berlin Med.*: *Der grosse Medizinische Papyrus des Berliner Museums (Pap. Berl. 3038)*, herausgeg. von W. Wreszinski, Leipzig 1909.
- Pap. Boulaq*: A. Mariette, *Les papyrus Égyptiens du Musée de Boulaq*, Paris. 1872-77. (Transcriptions lent by Gardiner).



- Pap. Bremner-Rhind*: R. O. Faulkner, *The Papyrus Bremner-Rhind = Bibliotheca Aegyptiaca III*, Bruxelles. 1932-33.
- Pap. Chest. Beatty I*: A. H. Gardiner, *The Library of A. Chester Beatty, The Chester Beatty Papyri*, no. I, London 1931.
- Pap. Chest. Beatty II ff.*: *Hieratic Papyri in the British Museum*, Third Series: Chester Beatty Gift, ed. A. H. Gardiner. Vol. II: Plates, London 1935.
- Pap. Ebers*: G. Ebers, *Papyros Ebers*, 2 vols., Leipzig 1875.
- : W. Wreszinski, *Der Papyrus Ebers*, I Teil, Leipzig 1913.
- Pap. Edw. Smith*: J. H. Breasted, *The Edwin Smith Surgical Papyrus*, vol. II: *Facsimile and line for line hieroglyphic transliteration*, Chicago 1930.
- Pap. Geneva Mag.*: Photographs lent by Gardiner.
- Pap. Harris Mag.*: H. O. Lange, *Der Magische Papyrus Harris*, Kopenhagen 1927.
- Pap. Hearst*: see under *Pap. London Med.*
- Pap. Leiden 343, 345 etc.*: *Pap. I 343, I 345 etc.* in C. Leemans, *Monumens égyptiens*, etc., Tome II. (Transcriptions lent by Gardiner).
- Pap. London Med.*: W. Wreszinski, *Der Londoner Medizinische Papyrus (Brit. Museum Nr. 10059) und der Papyrus Hearst*, Leipzig 1912. (Note that the order in which the papyri are edited is the reverse of that given in the title).
- Pap. Mag. Cairo*: M. Weill, "Un recueil magique du début du Nouvel Empire" dans *Recueil d'études égyptologiques dédiées à la mémoire de Jean François Champollion*, Paris 1922, pp. 651 ss.
- Pap. Prisse II*: The Instruction addressed to Kagemni, in *JEA XXXII* (1946), Pl. XIV.
- Pap. Turin: Papyrus de Turin*, facsimilés par F. Rossi, et publiés par W. Pleyte, 2 vols, Leide 1869-76. (Transcriptions lent by Gardiner).
- Pap. Vatican*: H. Marucchi, *Monumenta Papyracea Aegyptia Biblioth. Vatican.* 1891, pp. 91 ff.; A. Erman in *ZÄS* 31 (1893), pp. 119 ff.; E. Suys in *Orientalia III* (1934), pp. 63-87.
- Pap. Westcar*: A. Erman, *Die Märchen des Papyrus Westcar*, Berlin 1890.
- W. M. F. PETRIE: *Tanis I*. 2nd Memoir of the Eg. Explorat. Fund, London 1885.
- PSBA: Proceedings of the Society of Biblical Archaeology, London 1879-1918.
- Pyr.*: K. Sethe, *Die Altägyptischen Pyramidentexte*, 4 vols., Leipzig 1908-22.
- Querets*: A. Piankoff, *Livre des Querets*; in *BIAO XLI-XLV* (1942-1947).
- J. E. QUIBELL: *Excavations at Saqqara II (1906-07) with a section on the religious texts* by P. Lacau, Le Caire 1908.
- Rec. Trav.*: *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*, Paris 1870-1923.
- G. A. REISNER: *The Hearst Medical Papyrus. Hieratic Text with Introduction and Vocabulary*, Leipzig 1905.
- Rev. Eg. Anc.*: *Revue de l'Égypte ancienne*, suite du *Rec. Tr.*, 2 vols., Paris 1927-29.
- K. SETHE: *Ägyptische Lesestücke* (Texte des Mittleren Reiches). Zweite, verbesserte Auflage, Leipzig 1928.
- : *Amun und die acht Urgötter von Hermopolis* (Abh. Preuss. Ak. Wiss., Phil.-hist. Klasse), Berlin 1929.
- : *Die Sprüche für das Kennen der Seelen der heiligen Orte*, Leipzig 1925.
- : *Urgeschichte und älteste Religion der Ägypter*, Leipzig 1930.
- : *Das Ägyptische Verbum im Altägyptischen, Neuägyptischen und Koptischen*, 3 vols., Leipzig 1899-1902.
- : *Von Zahlen und Zahlworten bei den alten Ägyptern*, Strassburg 1916.
- Sinuhe*: *The Story of Sinuhe*, in A. M. Blackman, *Middle-Egyptian Stories* q.v.
- J. SPIEGEL: *Die Idee vom Totengericht in der Ägyptischen Religion = Leipziger Ägypt. Studien*, Heft 2, Glückstadt u. Hamburg 1935.
- W. SPIEGELBERG: *Koptisches Handwörterbuch*, Heidelberg 1921.
- O. STEUER, (whdw). *Aetiological principle of Pyaemia in Ancient Egyptian Medicine = Supplements to the Bulletin of the history of Medicine*, No. 10, Baltimore 1948.
- Studies presented to F. Ll. Griffith*, London 1932.
- Urk. IV*: K. Sethe, *Urkunden der 18. Dynastie*, 4 vols., Leipzig 1906-09.
- J. VANDIER: *La religion égyptienne*. (Collection "Mana"), 2nd. édit., Paris 1949.
- Verbum*, see under Sethe.
- F. VOGELSANG, *Kommentar zu den Klagen des Bauern = Untersuchungen zur Geschichte und Altertumskunde Aegyptens VI*, Leipzig 1913.
- Wb.*: A. Erman und H. Grapow, *Wörterbuch der Ägyptischen Sprache*, 5 vols., Leipzig 1926-31.
- R. WEILL, *Le champ des roseaux et le champ des offrandes dans la religion funéraire et la religion générale*, Paris 1936.
- W. WRESZINSKI: see under *Pap. Berlin Med.*, *Pap. Ebers*, *Pap. Hearst*, *Pap. London Med.*
- ZÄS*: *Zeitschrift für Ägyptische Sprache und Altertumskunde*, Leipzig 1863 ff.
- Zauberspr. f. M. u. K.*: A. Erman, *Zaubersprüche für Mutter und Kind* (Abh. K. Preuss. Ak. Wiss.), Berlin 1901.
- : *Hierat. Papyrus aus den K. Museen zu Berlin*, Band III, H. 10: *Pap. 3027* (Pl. 17-25), Leipzig 1911.



## ABBREVIATIONS AND SYMBOLS

Abbreviations of authors or literary sources are given in the bibliography; others are familiar; note especially the use in translation of:

- [ ] to enclose renderings of words lost but restored;
  - < > to enclose restorations of faulty omissions;
  - ( ) to enclose words added for the sake of clarity;
  - . . . . to indicate lacunae, spaced to denote several words and close together for one, or part of a word.
- Writing in red in the papyrus is denoted in the transcription and in the translation by underlining.



## INTRODUCTION

### 1. ORIGIN & DATE

The two papyri which form the object of this study, before being acquired by the Museum of Leiden in the twenties of the last century, were part of the private collections Anastasy (343) and Cimba (345). According to the Museum records 343 was found at Memphis, and probably 345 also (cf. Chabas, *Oeuvres diverses* II p. 131 or the same, in Leemans' *Monumens égyptiens du Musée d'Antiquités des Pays-Bas à Leide*, Tome II, pp. 63-64).

From the handwriting, the spelling and the language as well as from the contents, all that can be said about the age of these papyri is that they probably go back to the Ramesside period (19th or 20th dynasty); cf. also ZÄS 43 p. 97.

### 2. BIBLIOGRAPHY

a) The text of 343 was reproduced in facsimile in Part II of Leemans' *Monumens égyptiens*, namely the *recto* from Plate XCVIII to Plate CI and the *verso* from Plate CII to Plate CIV; Plates CXXVI to CXXXII of the same work reproduce the *recto* of 345 and Plates CXXXIII to CXXXVIII its *verso*.

b) F. Chabas, after a brief introduction by Leemans on the origin of these papyri, gave a short summary of them which can be found either in his *Oeuvres diverses* II, p. 131 ff. under the title 'Papyrus Égyptiens hiératiques I 343-371 du Musée d'Antiquités des Pays-Bas à Leyde' or in vol. II of Leemans' *Monumens égyptiens*, pp. 62-79, under the title 'Notices sommaires des papyrus hiératiques égyptiens I 343-371 du Musée d'Antiquités des Pays Bas à Leide'.

In 1887 A. Massy transcribed and translated 345 in *Études Égyptiennes* III, *Le Papyrus de Leyde* I 345, Gand 1887.

c) Apart from that of Massy no translation of any considerable portion has been published so far. In vol. II of his *La Magie dans l'Égypte Ancienne de l'Ancien Empire jusqu'à l'Époque Copte* p. 55 f. F. Lexa made an attempt at translating 345 *recto* I III 6 — IV 5.

Translations of short passages or references are common in the works of Gardiner and W. R. Dawson.

### 3. DESCRIPTION OF THE TEXT

a) The *recto* of 343 in the Leiden Publication comprises seven pages of 13 lines each, page I excepted, which is of 12 lines only; its *verso* has six pages of 10 lines each, page I being of 11.

Apart from the groups of pages designated G I—G IV and *ro.* I, 345 is very fragmentary,



often only the top, or bottom, line of a page has survived. The fragments are usually designated by the letters from A to I and the pages by numbers. It is to be noted that the order in which the fragments or the pages are designated is not their original order, as will be shown below.

b) Though generally treated as two different papyri, 343 and 345 belong actually to the same papyrus, 345 being the immediate continuation of 343, so that when all the fragments are put together in their due places they now form a papyrus of roughly 4.95 m. to 5 m. long of 28 pages on the *recto* and 25 on the *verso*; of these pages, as already stated, often one line only has survived.

The beginning of the papyrus is missing: *recto* I of 343 begins with the last lines of a spell. It is impossible to determine the length of the missing part. But nothing is lost at the end: from the end of the last page of 345 *recto* to the end of the papyrus there is a blank of 6 cm., and the lower part of the same page of five lines only has clearly been erased. From the end of the last column of the *verso* of 345 to the end of the papyrus there is a blank of 29 cm. but the last word of this last page *Kt* 'another', in red, announces a spell which the scribe never wrote.

#### 4. RECONSTRUCTION OF THE PAPYRUS IN ITS ORIGINAL FORM <sup>1)</sup>

That 345 is the immediate continuation of 343 is obvious from the facts: firstly that the ends of lines 11, 12, 13 of 343 *ro.* VII are actually the beginnings of lines 12, 13, 14 respectively of 345 *ro.* G I, thus <sup>2)</sup>:

	343 <i>ro.</i> VII	345 <i>ro.</i> G I	
11			12
12			13
13			14

and secondly that the actual ends of the lines of 343 *vo.* VI are to be found in Leemans' Pl. CXXXV, forming the right column (not numbered but called by me G I) of the same Plate and immediately followed by what ought to be indicated as G II, G III, the numbers being again left out in the Plate.

It is possible to reconstruct what has come down to us of the whole papyrus and to place all the fragments in their original order; this is shown in the following table. In the first column is the new pagination, to which we shall refer from now on; in the second, Leemans' corresponding pagination; in the third, the number of lines of each page; in the last, when it is judged necessary, a few explanatory or justificatory notes are added.

It may be observed here that the *verso* is upside down relatively to the *recto*, namely that the top of a page of the *recto* forms the lower part of the corresponding page of the *verso* and vice-versa.

1) For this I have drawn largely on Sir Alan's notes.

2) The printed hieroglyphs read from left to right owing to the Theinhardt fount.

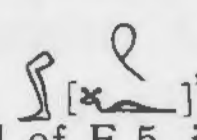


## A. RECTO

Present pagination	Leemans' designation	Number of lines	Notes
I	343 I	12	The beginnings of all the lines are missing; the lacuna is of c. 4 cm, if the lines of this page are of the same length as on the other pages.
II	343 II	13	
III	343 III	13	
IV	343 IV	13	
V	343 V	13	
VI	343 VI	13	
VII	343 VII	13	See following note.
VIII	343 VII + 345 G I	14	The ends of lines 11, 12, 13, wrongly printed by Leemans as if they were parts of 343 VII belong actually to 345 G I and are the beginnings of lines 12-14 of the latter. This is of course, as already pointed out, a clear sign that 345 G I <i>ro.</i> is the direct and immediate continuation of 343 <i>ro.</i> The papyrus is broken at the top between 343 VII and 345 G I, so that the beginnings of the first lines of 345 G I are missing; the length of the lacuna may be reckoned from the last three lines of this page.
IX	345 G II	14	
X	345 G III	14	Lines 6-8 are lost.
XI	345 G IV	14	A big break in the papyrus; lines 13 & 14 only are complete.
XII	345 G V	x + 3	From here the papyrus becomes very fragmentary; as far as page XXIV we have only the bottoms of pages left with 3, 2 or even 1 line only each.
XIII	345 G VI	x + 2	
XIV	345 G VII + C I	x + 2	C I gives the ends of lines of G VII as appears from the contents and from the fact that the <i>vo.</i> of C I joins immediately the <i>vo.</i> of 345 VII.
XV	345 C II + E. 1 I	x + 1	C II is joined on the left by E. 1 I for the same reasons <i>mutatis mutandis.</i>
XVI	345 E. 1 II	x + 2	Forms one page by itself.
XVII	345 E. 2 + D I	x + 3	Go together for the same reasons as given for pp. XIV and XV but line x + 3 which is longer than x + 1 and x + 2, continues under the last line of the following page and does not belong to the same context.
XVIII	345 D II + F I	x + 2	The last signs of the first line of F I give the beginning of the name of Astarte, the end of which is formed by the first signs of line 2 of D II; moreover their respective <i>versos</i> go together.
XIX	345 F 2	x + 1	Forms one page by itself.
XX	345 F 3	x + 1	Ditto. No traces of red points remain; they were however certainly present according to Gardiner.
XXI	345 F 4 + F 5	x + 3	Gardiner thinks these form one page only of an unusual length of 34.5 cm.; "cf. especially the word <i>bhn</i> ", he says, "of F 5 l. x + 1".
XXII	345 H I(a) + F 6	1 + x + 2	H I (a) designates the fragment at the top right of Leemans; the traces visible on the first part of this fragment must belong to the first line of the preceding page, the second



A. RECTO (*continued*)

Present pagination	Leemans' designation	Number of lines	Notes
XXIII	345 A + B	x + 3	part which begins with  , undoubtedly the determinatives of the last word of F 5, is the immediate continuation of the last line of the latter and therefore forms the beginning of the following page of which we have the lower part in F 6. The <i>verso</i> of H I (a) is blank and is not given in Leemans. A is shown by fibres to be the continuation of F 6, though not quite immediate (Gardiner) and thus to form the following page. A and B, of a similar context, form one page with a gap of c. 3 cm. between them.
XXIV	345 H I(b) + (c)	3 + x + 2	In H I of Leemans' publication, the top left fragment, called by me H I (b), has the same content as B which it thus continues at the top line of the following page. The bottom fragment, called by me H I (c), has its place fixed here by the <i>vo</i> .
XXV	345 H II + i 1	1 + x + 3	Go well together. See in particular the name of the god Mekhentienirty as well as their respective <i>versos</i> H III & i I.
XXVI	345 i II	12	Nothing on the <i>vo</i> . Ditto. The bottom half of this page has clearly been cleaned; from the end of this column to the end of the papyrus there is a blank of 6 cm.
XXVII	345 i III	12	
XXVIII	345 i IV	5	

## B. VERSO

Present pagination	Leemans' designation	Number of lines	Notes
I	343 I	11	The beginnings of the lines are invisible or illegible.
II	343 II	10	
III	343 III	10	
IV	343 IV	10	
V	343 V	10	
VI	343 VI + 345 G I	10	
VII	345 G II	11	G I <i>i.e.</i> the right column (not numbered) of Leemans' Pl. CXXXV consists actually of the ends of the lines of 343 VI. G II is the centre column (not numbered) of the same Plate. G III is the column on the left of Leemans' Pl. CXXXV. Narrow lines of which 7-9 are lost.
VIII	345 G III	12	
IX	345 G IV	12	
X	345 G V	2 + x	Top of page.
XI	345 G VI	2 + x	
XII	345 G VII + C I	2 + x	Ditto. Together they form the duplicate of <i>ro.</i> 343 VII 1.7; C I is the right half of C in Leemans' edition.
XIII	345 C II + E I	1 + x	Ditto. Together they form the duplicate of <i>ro.</i> 345 G. I 4-5; C II is the left half of C in Leemans.
XIV	345 E II	2 + x	Ditto. Forms a page by itself.



B. VERSO (*continued*)

Present pagination	Leemans' designation	Number of lines	Notes
XV	345 E III + D I	2 + x	Ditto. Together they form the duplicate of <i>ro.</i> 345 G II 14 (end) — G III 1.
XVI	345 D II + F I	2 + x	Ditto. Together they form the duplicate of <i>ro.</i> 345 G III 10-11.
XVII	345 F II	2 + x	Top of page and forms a page by itself.
XVIII	345 F III	2 + x	Ditto.
XIX	345 F IV	2 + x	Ditto.
XX	345 F V	3 + x	Ditto.
XXI	345 F VI + A	2 + x	F VI is on the right of A (see notes on <i>ro.</i> XXII & XXIII). A gives the ends of the lines and joins, after a break of c. 3 cm., F VI which is the beginning of a top line.
XXII	345 B + H I	4 + x	The position of B is determined by that of A, their <i>rectos</i> going together. H I seems to continue B after a break of uncertain length: the end of line 2 of H I is the beginning of a rubric which seems to be continued by line 3 of B, the rubric in both being in red except for the names of the divinities over whose statuettes the spell is to be recited. <i>Vo.</i> H I is the <i>vo.</i> of the right half of <i>ro.</i> H I (c).
XXIII	345 H II	7 + x + 3	
XXIV	345 H III + i I	6 + x	Together they form one continuous text.
XXV	345 i II	4	A full page with 3½ lines only. The scribe stopped after writing the title of a spell <i>Kt.</i> From the end of this column to the end of the papyrus there is a blank of 29 cm.

*Notes:*

1) The designations by Leemans *ro.* H I, *vo.* H I and the like are somewhat misleading as it would at first appear that *e.g.* *vo.* H I is the *vo.* of *ro.* H I. Actually *ro.* H I(a) has nothing on its *vo.*; *vo.* H I is on the back of *ro.* H I(c); *vo.* H II is on the back of *ro.* H I(b) and of part of *ro.* H II; *vo.* H III is on the back of the bottom left part of *ro.* H II.

2) The concordance which follows will help the reader to refer immediately from any passage quoted by Leemans' designation to the new pagination.

## 343

Recto		Verso	
Leemans' designation	New pagination	Leemans' designation	New pagination
I	I	I	I
II	II	II	II
III	III	III	III
IV	IV	IV	IV
V	V	V	V
VI	VI	VI	VI
VII 1)	VII		

1) The ends of lines 11—13 are to be found on p. VIII to which they belong, at the beginning of lines 12-14.



Recto		Verso	
Leemans' designation	New pagination	Leemans' designation	New pagination
A	XXIII	A	XXI
B	XXIII	B	XXII
C I	XIV	C I <sup>2)</sup>	XII
C II	XV	C II <sup>2)</sup>	XIII
D I	XVII	D I	XV
D II	XVIII	D II	XVI
E. 1 I	XV	E I	XIII
E. 1 II	XVI	E II	XIV
E. 2	XVII	E III	XV
F. 1	XVIII	F I	XVI
F. 2	XIX	F II	XVII
F. 3	XX	F III	XVIII
F. 4	XXI	F IV	XIX
F. 5	XXI	F V	XX
F. 6	XXII	F VI	XXI
G I	VIII	G I <sup>3)</sup>	VI
G II	IX	G II <sup>3)</sup>	VII
G III	X	G III <sup>3)</sup>	VIII
G IV	XI	G IV	IX
G V	XII	G V	X
G VI	XIII	G VI	XI
G VII	XIV	G VII	XII
H I (a) <sup>1)</sup>	XXII	H I	XXII
H I (b, c) <sup>1)</sup>	XXIV	H II	XXIII
H II	XXV	H III	XXIV
i I	XXV	i I	XXIV
i II	XXVI	i II	XXV
i III	XXVII		
i IV	XXVIII		

## 5. THE PROBLEM OF THE VERSO

a) Pages II 8 to XVI of the *verso*, save for IV 9 to V 8 and IX to X 2, constitute in general — see below under (c) —, a duplicate of pp. I-X of the *recto*, but while the spells of the *recto* are as a rule directed against the *smn*, the same spells on the *verso* are generally aimed at the *hw*.

In IV 9 — V 8 the *verso* has a text of the same nature as the rest but not represented on the *recto*. It is a complete spell by itself inserted between two spells of the *recto* duplicated on the *verso* and directed against the disease called *p<sup>3</sup> hw* as are the spells which precede.

1) H I (a) is the fragment at the top right of H I of Leemans. H I (b) is at the top left and H I (c) at the bottom.

2) C I and C II are the right-hand and the left-hand parts of C of Leemans respectively.

3) G I is the column on the left of G, unnumbered, of Leemans (Pl. CXXXV), G II the column in the middle and G III that on the left.



It is written in the same hand as the rest and, as in the pages which precede and follow it, it has no red dots.

The passage IX — X 2 of the *verso* is also not represented on the *recto*. It is part of a spell again directed against the same disease and written in the same hand as the rest. But while IV 9 — V 8 forms a complete spell, here the *verso* starts right in the middle of a sentence but ends in X 1-2 with a final rubric. It has red dots, always absent elsewhere on the *verso* even in IV 9 — V 8. Page IX of the *verso* has 12 lines; page X, of which we have only the upper part, was also, we may suppose, of twelve lines or so; we have thus on the *verso* a space of about 24 lines to correspond to V 10-VI 8 of the *recto*, *i.e.* to a space of 11 lines. *Vo.* XI 1-2 is the duplicate of *ro.* VI 8-10. Now it is quite possible that after the final rubric of the spell not represented on the *verso* there was in *vo.* X 3ff. the duplicate of *ro.* V 10-VI 8, 10 lines of the *verso* corresponding to *c.* 10 lines of the *recto*, if *vo.* X was of 12 lines, as it probably was. On this hypothesis, none of *ro.* I to X will have been omitted on the *verso*. Thus:

1) Twice on the *verso* we have, in the otherwise uninterrupted duplicate of *ro.* I-X, a passage not represented on the *recto* of the same nature and in the same hand as the rest. They show no sign of being a palimpsest as the rest of the papyrus does.

2) Each time, after these insertions, the *verso* resumes (certainly at least in V 8 and probably in the missing part of X) the *recto* where it had been left.

The conclusion to be drawn, according to Gardiner, is that on the *verso* we had a text which has been rubbed out to make room for the duplicate of the *recto* except for these two passages which are survivals of the primitive text.


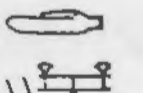
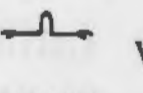

Gardiner argues chiefly from the fact that these two passages do not show any sign of being a palimpsest as is the rest of the papyrus.

This view seems quite plausible, chiefly for the second passage, *i.e.* *vo.* IX-X 2. But for IV 9 — V 8 which introduces just between two spells of the *recto* a complete spell of the same nature and with the same external characters as the rest of the *verso* (especially the absence of red dots, contrary to the second passage), is it not possible that the scribe inserted it deliberately among the magical formulae he was compiling? Anyway, supposing both passages belonged to the primitive text, one may wonder why the scribe did not rub them out as well as the rest. A possible answer is that he left them because they were of the same nature as the spells he was copying.

b) The passage *vo.* I-II 8 too could be part of the primitive text rubbed out or the duplicate of a missing page at the beginning of the *recto*; here again we have a spell directed against *pꜣ ḥw* as is a great part of the *recto* and of the *verso*.

c) *Ro.* I 1-3 and *vo.* II 8-10, though having much in common, show many differences; they can hardly be called duplicates.

d) From *ro.* XI & *vo.* XVII onwards the two texts separate completely.

e) Some discrepancies between the *recto* and its duplicate (*e.g.* the *recto* in IV 4 and IV 5 uses  while the *verso* has ; in X 1 the *recto* writes  while the *verso* prefers ; *vo.* IV 7 ff. fixes the quantity of the ingredients to be used in the poultice while *ro.* II 13 ff. omits it) show that the duplicate on the *verso* is a later text or has been modernized so as to look more up-to-date.

At all events the many differences between the two texts prove that the scribe did not



simply write the same text twice over, once on the *recto* and a second time on the *verso*, but that he modernized the text of the *recto* while retranscribing it on the *verso* or that he had before him an earlier and a later version of the same text.

The following table will help the reader to find immediately the duplicate on the *verso* of any passage of the *recto*.

<i>Recto</i>	<i>Verso</i>	
I, 1 to III 2	II 8 to IV 8 <sup>1)</sup>	Though it is not quite certain that <i>vo.</i> II 8—III 7 is the exact duplicate of <i>ro.</i> I 1-11.
III 2 to V 10	V 8 to VIII 12 <sup>2)</sup>	Not on the <i>verso</i> but was probably duplicated in <i>vo.</i> X 3ff. which is missing.
V 10 to VI 8	— <sup>3)</sup>	
VI, 8-10	XI 1-2	The duplicate is lost with the missing fragment of <i>vo.</i> XI.
VI 10 to VII 6	—	
VII 7	XII 1	The duplicate is lost with the missing fragment of <i>vo.</i> XII.
VII 8 to VIII 4	—	
VIII 4-5	XIII 1	Ditto, but for 'XII' read 'XIII'.
VIII 5 to IX 3	—	
IX 3-5	XIV 1-2	Ditto, but for 'XIII' read 'XIV'.
IX 5-14	—	
IX 14 to X 1	XV 1-2	Ditto, but for 'XIV' read 'XV'.
X 1-10	—	
X 10-12	XVI 1-2	Ditto, but for 'XV' read 'XVI'.
X 12 to XI 7	—	
XI 8-10 <sup>4)</sup>	XVII 1-2	

## 6. CONTENTS

Papyrus 343-345, both *recto* and *verso*, is mainly a collection of magical formulae directed against the *smn* and the *ḥw* — the former predominant in the *recto* and the latter in the *verso* — two diseases which are identical in their manifestations, which are curable by identical means and of the nature of which we do not know much. They are the object of at least twenty-two pages of the *recto* and sixteen of the *verso*.

After a spell against *st-c* (in XXV—XXVI 2) coming from any god, goddess, etc., a very common evil if we can judge from the great number of formulae directed against it in most of the medical or magical papyri, we have on the last three pages of the *recto* four medical prescriptions for the cure of a swelling in the feet and two incantations against an inflammation of the leg (?).

The last pages of the *verso* contain a fragmentary spell against any kind of pain (*mnt nbt*), then an incantation against the disorder called *whdw* affecting the feet and after a fragment of a spell the object of which we do not know for certain comes a formula to be used perhaps when rain is falling. To finish, a short but obscure spell the title of which has disappeared; it was probably meant to be used in the same circumstances as the previous one.

1) *Vo.* IV 9—V 8 not represented on the *recto*.

2) *Vo.* IX—X 1-2 not represented on the *recto*.

3) From X to XVII of the *verso* only the tops of the pages have survived with 1 or 2 lines.

4) Lines 8-9 are missing.



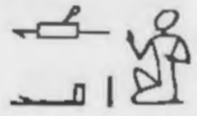
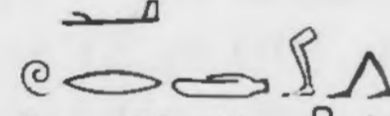

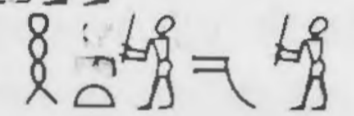
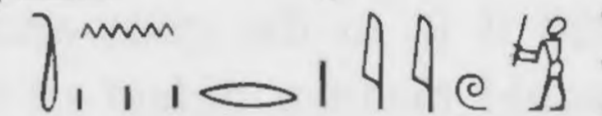


## Recto

## Verso


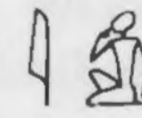
Pages	Directed against:	Pages	Directed against:
I 1-3	?	I 1-8	The <i>ḥw</i> .
I 4 to III 2	The <i>smn</i> .	I 8 to II 3	Ditto (?)
III 2 to IV 9	The <i>smn</i> and the <i>ḥw</i> .	II 4-10	Ditto (?)
IV 9 to VI 2	The <i>smn</i> and the <i>ḥw</i> .	III 1 to IV 8	The <i>ḥw</i> .
VI 2 to VIII 10	The <i>smn</i> .	IV 9 to V 8	The <i>ḥw</i> .
VIII 10 to X 9	The <i>ḥw</i> and the <i>smn</i> .	V 8 to VII 5	The <i>ḥw</i> and the <i>smn</i> .
X 9 to XI 1	The <i>smn</i> (?)	VII 5 to VIII 12	The <i>ḥw</i> .
XI 2-14	The <i>ḥw</i> .	IX to X 2	The 'bad influence' (?) of the <i>ḥw</i> which affects the 'arm'.
XII to XXI	? (fragmentary).		(Fragments of the duplicate).
XXII	The <i>smn</i> .	XI to XVI	? (fragmentary)
XXIII to XXV, 1 + x + 2	? (fragmentary).	XVII to XXI	The <i>ḥw</i> .
XXV x + 2 to XXVI 2	<i>St-c</i> of a god etc.	XXII 1-3	<i>Mnt nbt</i> 'any pain'.
XXVI 7-9	A swelling in the feet or any limb.	XXII 3	Sore feet.
XXVI 9-10	Ditto.	XXIII 1 to 7 + x + 1	Ditto (?)
XXVI 11	Ditto.	XXIII 7 + x + 1 to XXIV	To be used for 'the falling of water'.
XXVI 11-12	Ditto.	XXV 1-2	Ditto (?)
XXVI 12 to XXVII 6	An inflammation arising on <i>sdj</i> 'leg' (?)	XXV 2-4	
XXVII 6 to XXVIII 5	Ditto.		

## 7. LANGUAGE AND GRAMMAR

Broadly speaking, these are Middle-Egyptian—some pages (*e.g. ro.* XXVII 6 to XXVIII) are even pure Middle-Egyptian—but the influence of Late-Egyptian can easily be traced:

a) in the spellings: for example  indef. art. (*vo.* XVIII 1),  'to flee' (*ro.* II 6; *vo.* IV 2, XVI 1),  'cutting instrument' (*vo.* II 5),  etc. 'to strike'. (passim, see glossary s.v.),  (*ro.* IX 13-14, *vo.* IX 14),  (*ro.* VIII 1), abusive plural strokes or  (often).

b) in the use of words not employed in Middle-Egyptian: for example *bw* (negation, *vo.* IV 10), *bn* (negation, *vo.* XV 1), *m-r<sup>c</sup>* 'also' (*ro.* V 2, X 2; *vo.* VII 9), *r bnr* 'out' (see glossary s.v.), *dy* 'hence' (*vo.* VII 1, 2).

c) in the grammar: for example  for 3rd. pers. pl. suffix (*vo.* VII 1, XI 1(?), XII 1), regular use of the definite article, frequency of the constructions *p<sup>s</sup> nty* etc. and *tw.f hr sdm* instead of the simple *sdm.f* or *sdm.n.f*, *sy* with pseudo-verbal construction (*ro.* II 6, *vo.* IV 2), masculine infin. even of verbs *3ae infirmae* (*p<sup>s</sup> pr* in *ro.* X 4), participle beginning with  (*vo.* V 7), freer use of *iri* as auxiliary verb (see n. 10 on p. 78).

## 8. INTEREST OF THIS TEXT

i) The two diseases with which most of this collection of incantations is concerned are hardly met with in other magical or medical texts. They remain unidentified so far, but specialists in Egyptian medicine may perhaps give them a name now that additional material is available in a more accessible form.



ii) After the invasion of Palestine and Syria by the great Pharaohs of the New Kingdom, many Asiatic divinities were incorporated into the Egyptian pantheon. Several incantations of this papyrus illustrate this religious syncretism. Unusually frequent are the names of Asiatic divinities: Ba<sup>c</sup>al, Resheph, <sup>c</sup>Anat, Astarte, Kedeset, Nin-gal, Shala(?). Several myths alluded to and unknown elsewhere in Egyptian literature are perhaps also of Asiatic importation, e.g. in *ro.* II 8ff. (= *vo.* IV 3ff.) the story of the two gods to whose service the malign spirit (*i.e.* the disease) shall be reduced, who are said to deflower maidens and to emasculate the gods; or, in *ro.* III 7ff. (= *vo.* VI 2ff.), that of the fight of the Sun-god with wild asses when, Pr<sup>c</sup> being wounded, <sup>c</sup>Anat came to collect in seven jugs of silver and eight of bronze the blood which was falling at the god's feet. The manner in which the magician apostrophizes the disease in *ro.* III 3ff. (= *vo.* IV 8ff.), calling it by the proper name of a particular daemon (son of the slave of *Htm*, *Mšr*, *Tmkn*, etc.), attacking such-and-such a member of the patient's body, has parallels in Babylonian magical literature.

iii) From the standpoint of a study of Egyptian magical art, this text does not lack interest; it is a good illustration of Sir Alan Gardiner's exposé in his article on magic in Hastings' *Encyclopaedia of Religion and Ethics*.

In particular it seems that during and through the magician's exorcism fictitiously or not, the whole operation as well as the actors belong to a supernatural sphere.

a) The magician, though using all the artifices put at his disposal by the rhetorical art (direct assertion, interrogation, command, apostrophe, persuasion, threats, contemptuous insult) almost always stresses the divine character of his action or of his mission in one way or another: he is the servant of Horus, in his name and in that of Seth he puts to flight the malign spirit (*ro.* X 11f.), he participates in the martial ardour of <sup>c</sup>Anat at whose breasts he has sucked (*ro.* VI 10ff.), it is not he who has killed the possessing spirit, it is Horus (*ro.* XII x + 1), he is Seth who has come down from the sky to tread upon the neck of the enemy (*ro.* IV 7f. = *vo.* VII 3 f.), the combatants are not the magician and the disease but the gods and the disease (*ro.* I 1; I 9ff.; II 3ff.; IV 9ff., etc.), the victory is the victory of Horus (*ro.* V 13—VI 1; VIII 6; XI 1) and it is to the gods and to the House of Rē<sup>c</sup> that its report goes forth (*ib.*), while a defeat would mean a defeat of the gods (*vo.* IX—X 2); the verdict of the magician is sanctioned by divinities (*ro.* II 10ff.; XIII; XV etc.).

b) The disease is usually regarded as a personal being which has head (*ro.* II 3), eyes (*ro.* II 7), teeth (*ro.* II 2), nose (*ro.* IV 3) etc., which takes possession of the patient's body or intends to do so (*ro.* I 8); it is an evil spirit whose names the magician knows (*ro.* III 3ff.); it has a mother with whose manner of bringing forth children he is acquainted, since he made her (*vo.* V 1ff.); he knows that it is the son of a slave (*ro.* III 3); it has accomplices and confederates (*ro.* II 4).

c) As for the sufferer, the members of his body are under the protection of a particular deity (*ro.* XXI x + 2f.), his blood belongs to Rē<sup>c</sup> and his wound to Atum (*ro.* XXVII 1); indirectly he is identified with Horus and <sup>o</sup>Iakhu (*vo.* XXIII 1ff.) since it is their feet which are injured and their steps perverted through the injury which he suffers in his leg.

d) The ingredients of the poultice which the magician brought are of divine origin (*ro.* XXV x + 3); the knot which he is tying to prevent the disease or imprison it is the knot which Apis tied for his brother (*ro.* XXVII 6); the feather which he is using to show the way out is that of a kite consecrated to Nephthys (*vo.* XXII 1f.); the words he is pronouncing for the sake of the patient are those which were pronounced by nine gods for their own sake (*ro.* XXVII 6ff.).

iv) Lastly, the reconstruction of the papyrus in its original form and the problem of the *verso*, in great part a duplicate of the *recto*, were not lacking in interest.































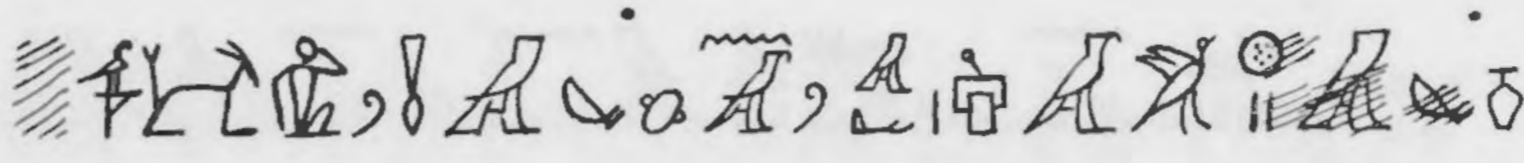
Recto VI


9<sup>a</sup>. prob. nothing. 9<sup>b</sup>: <h>f3w (?); cf h<sub>1</sub>f3w which precedes in the same line

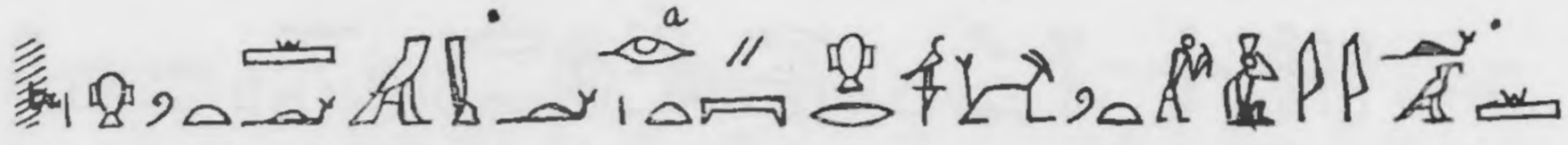
= I 343 ro VI




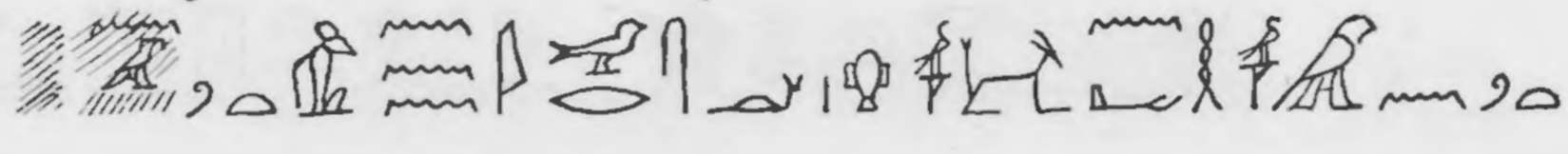
Recto VII

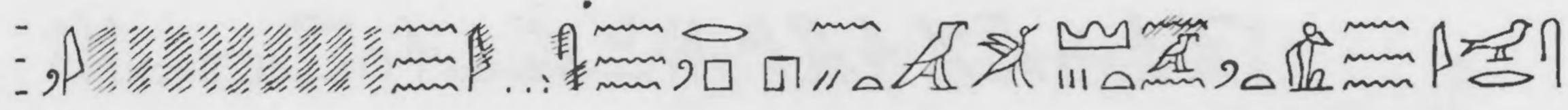
.....  .....

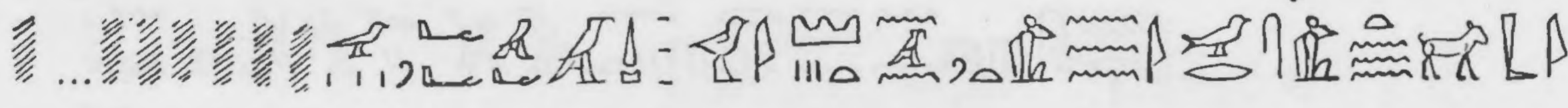
.....  .....

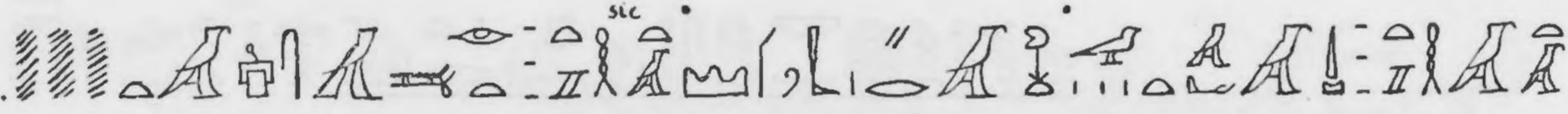
.....  .....

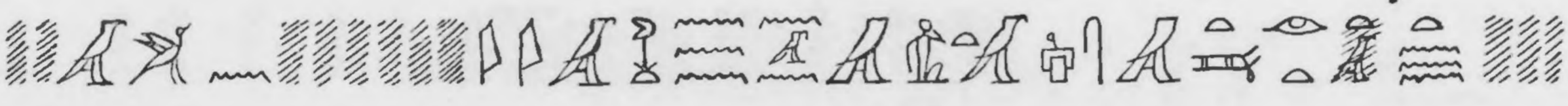
.....  .....

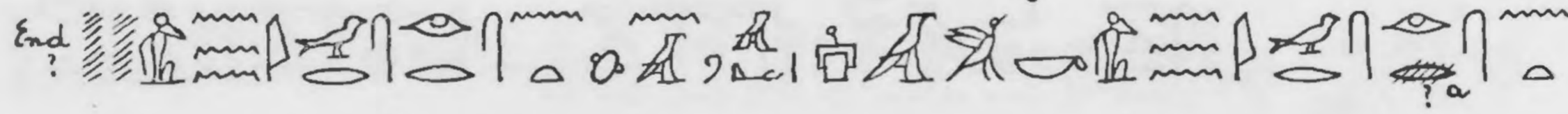
.....  5

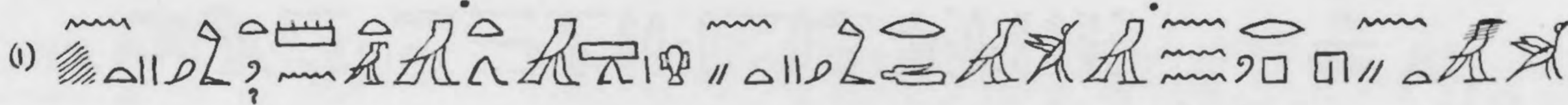
 .....

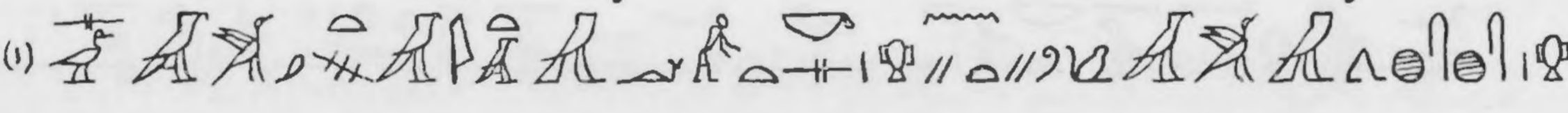
 .....

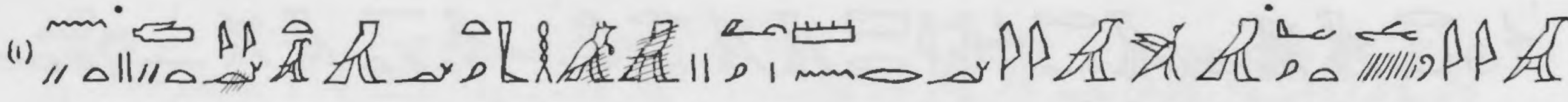
.....  .....

.....  .....

End?  10

(1)  .....

(1)  .....

(1)  .....

3<sup>a</sup>: read det. 10<sup>a</sup>: or +.

(1) The ends of these lines in Leemans' edit. belong actually to the following page ll. 12-14, where they are to be found.

= 343 ro VII



























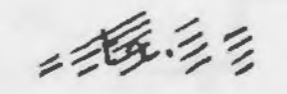
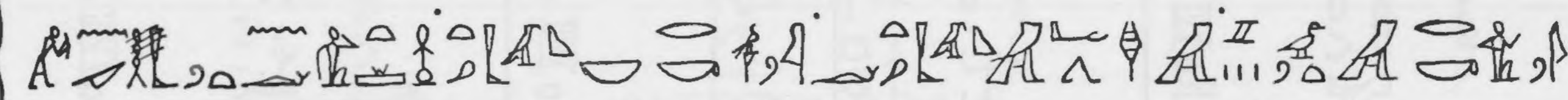

Recto XIX - XXI

Handwritten hieroglyphic symbols with a superscript  $x+1$  at the end.

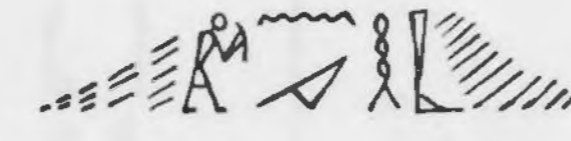
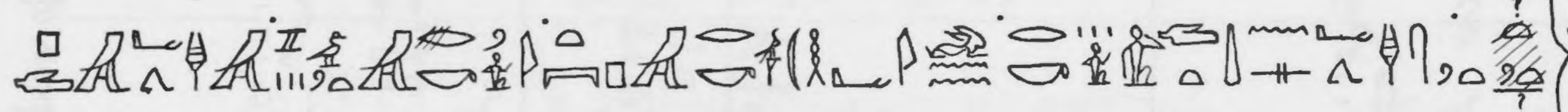
Ro XIX = 345 ro F2<sup>(1)</sup>

Handwritten hieroglyphic symbols with a superscript  $x+1$  at the end.

Ro XX = 345 ro F3<sup>(1)</sup>

. . . . .  . . . . .  $x+1$   
 {   $x+2$   
 Nothing  Nothing  $x+3$

Continuation of F 4. of the same page

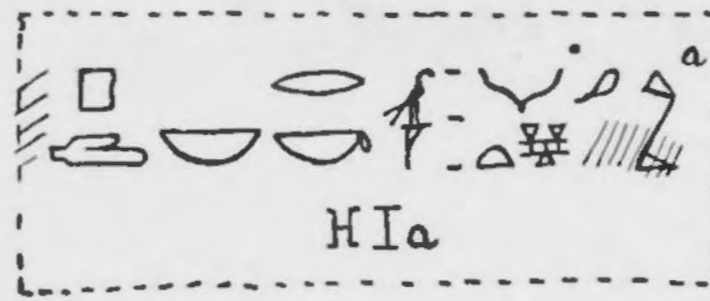
. . . . .  . . . . .  $x+1$   
 {   $x+2$   
F 5 Nothing  $x+3$

Ro XXI = 345 ro F4 + F5. <sup>(1)</sup>

(1) All are lower parts of pages.



Recto XXII - XXIII



1

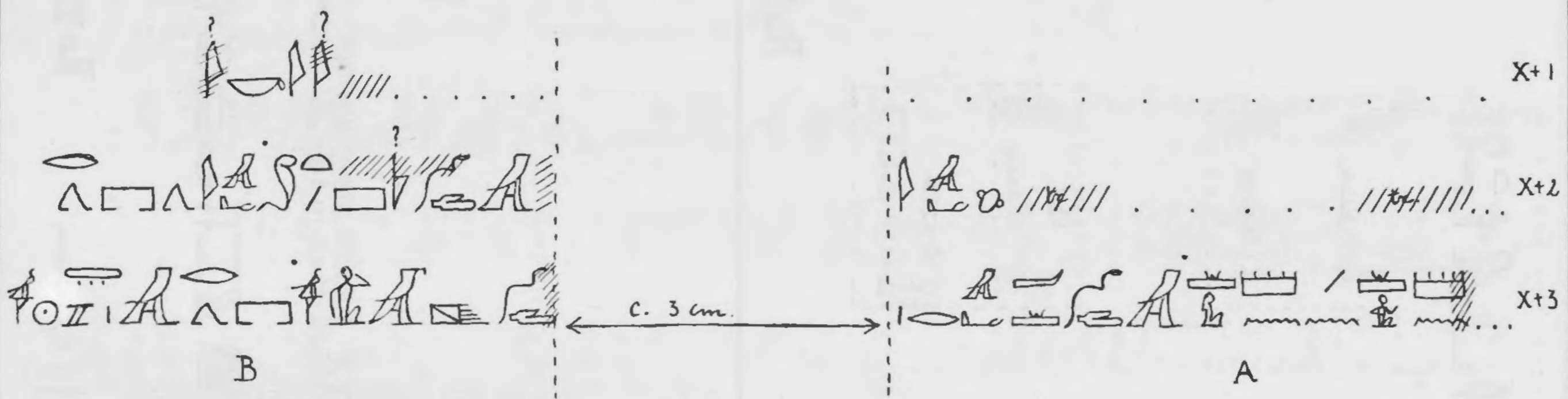
x

1+x+1

1+x+2

1 a. The traces - visible in Leemans' facs. - which precede must belong to Pl XXI (end of 1<sup>st</sup> line) where I ignore them.

$$Ro\ XXII = 345\ 20\ HIa^{(1)} + F6^{(2)}$$



$$Ro\ XXIII = 345\ 20\ A+B^{(2)}$$

(1) HI a is the fragment at top right of Leemans' HI.

(2) F6, A and B are lower parts of pages.







Recto XXVI

Handwritten hieroglyphic text line 1, including a bird symbol at the end.

Handwritten hieroglyphic text line 2.

Handwritten hieroglyphic text line 3.

Small handwritten hieroglyphic symbol.

5

Small handwritten hieroglyphic symbol.

Handwritten hieroglyphic text line 4.

Handwritten hieroglyphic text line 5.

Handwritten hieroglyphic text line 6.

Handwritten hieroglyphic text line 7, with a '10' marker at the end.

Handwritten hieroglyphic text line 8.

Handwritten hieroglyphic text line 9.

= 345 zo I II



Recto XXVII


5

10

4<sup>a</sup> Added later. 10<sup>a</sup> Added later in red.

=345 20 I III







Verso I

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

8a-b Transus fit











VERSO IV

1  
 2  
 3  
 4  
 5  
 6  
 7  
 8  
 9  
 10

1<sup>a</sup> = hardly visible. 2<sup>a</sup> or 3<sup>a</sup>. 4<sup>a</sup> or 5<sup>a</sup> or 6<sup>a</sup>. 10 a... b Palimpse. traces under end of l. 10.











Verso VII

1.   
 2.   
 3.   
 4.   
 5.   
 6.   
 7.   
 8.   
 9.   
 10.

4a Above f, traces of a sign or just a blot. 7 a-b Not easy to decipher because of a break in the papyrus.

G II is the middle col. of Leumann's Pl. CXXXV.

= 345 vo G II<sup>(1)</sup>















VERSO XIV - XVII

Handwritten cuneiform script line 1

Handwritten cuneiform script line 2

1<sup>a</sup> At the beginning of Lesmann's E III, 1.

Vo XIV = 345 vo E II<sup>(1)</sup>

Handwritten cuneiform script line 1

Handwritten cuneiform script line 2

DI

E III

Vo XV = 345 vo E III + D I<sup>(1)</sup>

Handwritten cuneiform script line 1

Handwritten cuneiform script line 2

F I

D II

Vo XVI = 345 vo D II + F I

Handwritten cuneiform script line 1

Handwritten cuneiform script line 2

Vo XVII = 345 vo F II<sup>(1)</sup>

(1) All are upper parts of pages.



Verso XVIII - XX

1  
 2

Vo XVIII = 345 vo f III<sup>(1)</sup>

1  
 2

Vo XIX = 345 vo f IV<sup>(1)</sup>

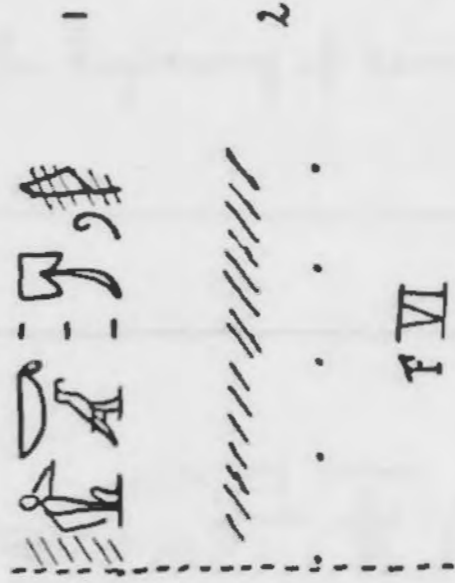
1  
 2  
 3

Vo XX = 345 vo f V<sup>(1)</sup>

(1) All are upper parts of pages.

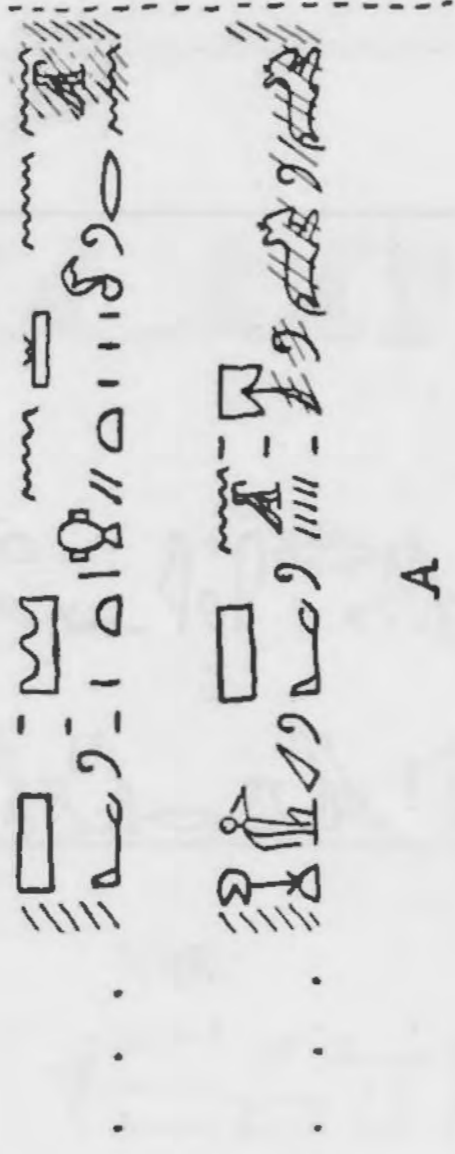


Verso XXI - XXII



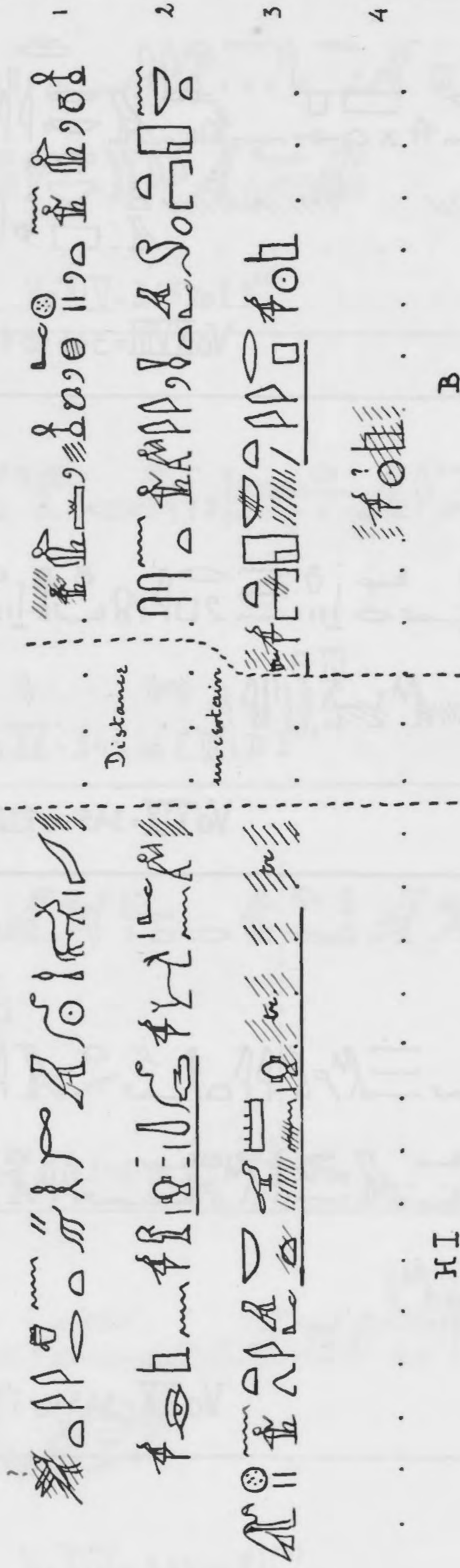
FVI

c. 3 cm.



A

Vo XXI = 345 vo FVI+A<sup>(1)</sup>



HI

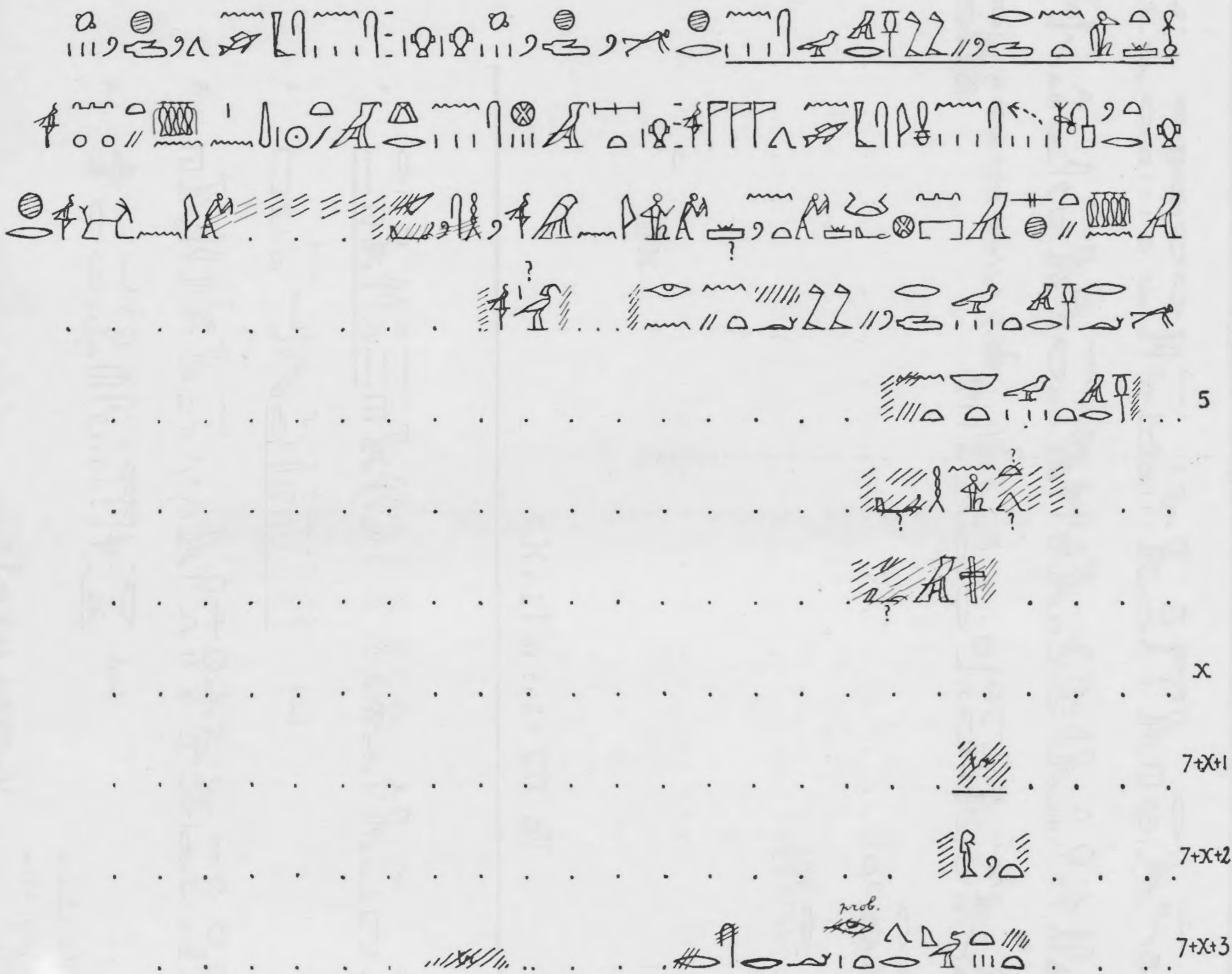
B

Vo XXII = 345 vo B+HI<sup>(1)</sup>

(1) All are upper parts of pages.



Verso XXIII


  
 The text consists of several lines of Egyptian hieroglyphs arranged on a grid. The first line contains a sequence of symbols including a lotus flower, a bird, a seated figure, and various geometric shapes. The second line continues with similar symbols, including a lotus, a bird, and a seated figure. The third line features a lotus, a bird, and a seated figure. The fourth line shows a lotus, a bird, and a seated figure. The fifth line contains a lotus, a bird, and a seated figure. The sixth line has a lotus, a bird, and a seated figure. The seventh line shows a lotus, a bird, and a seated figure. The eighth line contains a lotus, a bird, and a seated figure. The ninth line has a lotus, a bird, and a seated figure. The tenth line shows a lotus, a bird, and a seated figure. The eleventh line contains a lotus, a bird, and a seated figure. The twelfth line has a lotus, a bird, and a seated figure. The thirteenth line shows a lotus, a bird, and a seated figure. The fourteenth line contains a lotus, a bird, and a seated figure. The fifteenth line has a lotus, a bird, and a seated figure. The sixteenth line shows a lotus, a bird, and a seated figure. The seventeenth line contains a lotus, a bird, and a seated figure. The eighteenth line has a lotus, a bird, and a seated figure. The nineteenth line shows a lotus, a bird, and a seated figure. The twentieth line contains a lotus, a bird, and a seated figure.

= 345 vo HII







SECTION ONE

THE RECTO

§ 1. Lines 1-4 and lines 11-14

Introduction

That of a spell, very fragmentary. The text is here somewhat similar to the series brought to light by the discovery of the recto and verso of the same papyrus fragment.

The fragmentary nature of the text of the recto and verso is such that it is not possible to reconstruct the original text.

PART TWO

TRANSLATION AND COMMENTARY

This text is to be read as follows: (1) ... (2) ... (3) ... (4) ...

Line 1

Line 2

... the righteous One ...

... (H 10) ...

... of ...

The text continues with the name of a deity, possibly a noun in the plural.

There is some uncertainty as to the exact nature of the deity mentioned in the text.

Line 3: ...

Line 4: ...

... can be read of different gods, see *Journal of Egyptian Studies* 10 (1940).

... is a question.

The text of the recto and verso is very fragmentary and the translation is

based on the best available evidence. The translation is given in the text.

The text of the recto and verso is very fragmentary and the translation is

based on the best available evidence. The translation is given in the text.

The text of the recto and verso is very fragmentary and the translation is

based on the best available evidence. The translation is given in the text.







SECTION ONE

THE RECTO <sup>1)</sup>

§ 1. RECTO I 1-4 AND VERSO II 8-10

*Introduction*

End of a spell; very fragmentary. The *recto* is here somewhat similar to the *verso*, though see p. 7 under (c). Neither the text on the *recto* nor that on the *verso* gives any hint as to the object of the spell.

The beginnings of lines of the first page of the *recto* are lost; about a third of the text is missing.

*Translation*

Recto.

(I 1) . . . <sup>(1)</sup> The [good(?)] <sup>(2)</sup> god, lord of [truth] <sup>(3)</sup>, killeth thee <sup>(4)</sup>, (I 2) [the righteous One <sup>(5)</sup> who plea]seth <sup>(6)</sup> the heart of men.

This spell is to be said over ur[ine <sup>(7)</sup> (I 3) . . . a]nd urine of seven male pigs <sup>(8)</sup>, to be boiled <sup>(9)</sup> (I 4) . . . <sup>(11)</sup>

Verso.


(II 8) . . . . . lord of truth <sup>(3)</sup>, . . . . . the righteous One <sup>(5)</sup> who (II 9) pleaseth <sup>(6)</sup> . . . of men.

[This] spell is to be said . . . . . <sup>(7)</sup> female pigs <sup>(8)</sup> and faeces . . . (II 10) . . . male to be boiled . . . faeces <sup>(10)</sup> of a šm(?) . . ., to be applied . . .

*Notes*

(1) The text commences with the end of a word, possibly a noun in the plural.

(2) There is room between the determinative of *ntr* and *nb* for a short word: *nfr* 'good' is of course a mere guess.









(3) 'Lord of truth' is restored from *vo.* II 8 where we have ; moreover the traces on the *recto* suit *m<sup>ct</sup>*.


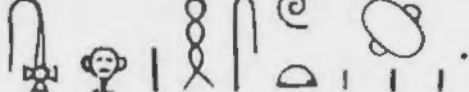
The epithet 'Lord of truth' can be used of different gods, see *Belegst.* to *Wb.* II 19 (14), and the *verso* does not help to determine which divinity is in question.




1) The method adopted in the following pages is simple: a few lines introduce each spell, giving its tenor and characteristics and, generally, bringing into relief the paraphernalia of magic; the translation is followed by short notes, philological or otherwise, as judged useful for the understanding of the text.

The order will of course be that of the reconstructed papyrus; when the text of the *recto* is duplicated on the *verso*, the translations will be set out one above another. So that, when we come to the *verso*, we shall simply omit the passages which have parallels in the *recto*.



- (4) 'The god is slain' is, of course, also grammatically correct.
- (5) Just a guess supported by the *verso* where we have  $p\bar{s} m\bar{s}^c ty$  .
- (6)  $Nty hr sn^{cc} ib$ , borrowed partly from *vo.* II 8-9, fits the context quite well. The determinative , present here, is missing on the *verso* as well as the first letter .  is also missing on the *verso*.  $Sn^{cc}$ , causative of  $n^{cc}$  'to be smooth', means literally 'to polish'.
- (7) *I.e.*  [  ] as in the following line. Completely missing on the *verso* which continues after a short lacuna with  $hmt š\bar{s}iw$  'female pigs' lit. 'female of pigs'; moreover the *verso* adds: 'and faeces of a male' of some animal, an ingredient which the *recto* leaves out, unless it had it after  $ps$  in the lacuna at the beginning of line 4 *i.e.*  $ps hr hs . . .$  'to be boiled with the faeces of . . .'
- (8) See in *Journal of the Royal Asiatic Society*, July 1928 pp. 597ff. (and in particular p. 602, where the author refers to this passage), an article by Dawson, 'The Pig in Ancient Egypt'. "In the magical papyri", he writes, "the pig plays but a small part"; *cf.* also Hopfner, *Tierkulte* pp. 60-63. On the sacred number 7 *cf.* Sethe, *Von Zahlen und Zahlworten*, pp. 33-36, Dawson, *Aegyptus* VIII pp. 97ff. and Kees, *Götterglaube*, pp. 158ff.
- (9) For  $ps$  (here written  $pfs$ ), in Old Egyptian  $fsi < psi < puce$ , *cf.* *Verbum* I 216, (2). Common in recipes or prescriptions is  $ps hr$  'to be boiled with' or  $ps m ht w^t$  'to be cooked in one mass'.

(10) The *verso* in II 10 after  $ps$ , written simply  and followed by a lacuna, again prescribes the use of the faeces of some unidentified animal  $š . . .$ ; perhaps the *recto* had the same at the beginning of line 4, thus: .

(11) To conclude the rubric, very probably we had   'applied to him' (*i.e.* the patient) or the like.  seems visible on *vo.* II 10. Quite common in such texts and possible here too are:  $gs tm$  'to anoint, rub therewith' or  $wt hr . s$  'a bandage is to be put thereon'.

Not much more appetizing were some of the remedies "compiled by Andrewe Boorde, Doctor of Phisickes, an Englishman" in his *Breviarie of Health* 1575: in chapter 13, for example, which treats of "carbocle", "Take", he writes, "of Doves dung III onces, stampe it with vineger and lay it over the sore"; in chapter 239 which "doth shewe of an impediment in the browes and in the ears" he invites to "take of chepe dunge an once", to "bray it with hony and a little vineger and" to "make a plaister . . ." or in chapter 255 which "doth shewe of smelling" one must "take the water or urine of an Hart and instill it in the nosethrilles divers tymes fasting . . ."

## § 2. RECTO I 4 TO III 2 AND VERSO III 1 TO IV 8

### Introduction

This spell is directed against a disease called on the *recto*  $smn$  and on the *verso*  $chw$ , as are a great number of spells of this papyrus.

As already pointed out, not much is known of the nature of these two diseases. They seem to be of a general character and may affect any part of the human body. In *ro.* III 2ff. they are said to attack the head, the heart, the belly; they wander in secret. There is a spell in *Pap. London Med.* 11, 6 directed against the  $smn$  (used here without article) but it throws no light on its nature. In *ro.* VI 2ff. of the present papyrus, it is described as 'submerged' in the feet,



the thighs, the buttocks, the backbone, the shoulders, the neck etc. As for the  $\text{ḥw}$ , in *vo.* IX it has its seat in the arm; in *Pap. Leiden* 348 *ro.* XII 7-11, it affects the belly; in *Pap. Chester Beatty* VI *ro.* 6, 9 (where it is written  $\text{ḥwt}$ ) the breast ( $\text{šnbt}$ ); in *Pap. London Med.* 8, 1 (where it is left untranslated by Wreszinski) it seems to affect any part of the body; lastly in *Pap. Turin* 120, 9 it is spoken of as a possible cause of death. The remedies prescribed for them are never potions to be absorbed by the patient but poultices made of some vegetal product (*e.g.* seeds of cucumber, cummin, terebinth resin) mixed and usually boiled with, for example, honey or wine.

M. Burchardt, in *Die altkanaanäischen Fremdworte* etc. II no. 781, and W. Wreszinski, in his commentary on *Pap. London Med.* 11, 6 consider *smn* to be a non-Egyptian vocable. One would like to identify the *smn* with *samana*, a disease, a "démon rouge", which occurs in Sumerian and Akkadian magico-medical texts. According to J. Nougayrol it attacked chiefly a man's head but could also affect domestic animals. In living beings the symptoms were a feverish eruption and nervous disorders but its field of action seems to have been wider than that of the *smn*: it could attack plants and minerals as well; see Jean Nougayrol, "Conjuration ancienne contre Samana" in *Archiv Orientalni*, vol. XVII 2 (1949), pp. 213ff. Dr. F. Jonckheere in *Le Papyrus Médical Chester Beatty* p. 26 n. 6, basing his view on the existence of  $\text{ḥ}$  (*Wb.* I 222) meaning 'to burn' or 'small portable stove', suggests that  $\text{ḥw}$  might convey the idea of fire or burning. Though the symptoms of the  $\text{ḥw}$  described in the texts cited above are too vague to enable us to identify it, still Dr. Jonckheere's view would be supported by the identification of *smn* and *samana* and the identification of *smn* and  $\text{ḥw}$ . In effect, are not *smn* and  $\text{ḥw}$  simply two names for the same disorder, the first being of non-Egyptian origin? In 343—345 their symptoms are identical, the same curses are used against both in the same words: the *verso* simply replaces *smn* of the *recto* by  $\text{ḥw}$  and even in the passage *ro.* VIII 10 to IX 9, the scribe by mistake several times writes  $\text{ḥw}$  for *smn*, so similar in his mind do both afflictions seem to be.

The affliction is here considered as an enemy present in the body of the patient where it has built its dwelling place. Seth (or Ba'al) and Horus have victoriously drawn their weapons against it; its defeat is decisive, it is reduced to slavery at the service of two foreign divinities, while its accomplices are killed or flee, as on a battlefield mercenaries abandon a vanquished chief. To induce the enemy to leave the patient's body, the magician uses the method of direct assertion and simply informs him of his complete defeat; he has thus no other course than to abandon the place where he hides himself. Such is the sorcerer's verdict, and that of several divinities, Prē<sup>c</sup>, the God-above, Sep-nas-to, etc.

There is in this passage, as in the following pages, a strong Asiatic flavour. As already said in the introduction, chiefly after the invasions of Palestine and Syria by the Pharaohs of the New Kingdom, many Asiatic divinities (Ba'al, Resheph, Anat, Astarte, etc.) became popular in Egypt (see *e.g.* W. Max Müller, *The Mythology of All Races*. — Egyptian, 1918, pp. 153ff.; Erman, *Die Religion der Aegypter* 1934, pp. 148ff.; or J. Vandier, *La Religion Égyptienne* 2nd ed., 1949, p. 218f.). This spell and the following are good illustrations of this religious phenomenon; names of several Asiatic divinities occur: Ba'al, *Nḳpḥn*, *Dhr*; the story of the two gods who 'deflower maidens(?)' and 'emasculate the gods' in order to suppress possible rivals is elsewhere unknown and may be an Asiatic myth.

The first part both on the *recto* and the *verso* is very fragmentary and even when the two texts are combined, no satisfactory translation can be offered; still, it is clear enough that a



big battle is raging against the *smn*, the <sup>c</sup>*hw* and their confederates which culminates in their utter defeat.

*Translation*

Recto.

(I 4) [Another] incantation <sup>(1)</sup>

O my tongue, let thy [utterance(?)] <sup>(4)</sup> be sharp (I 5) . . . in order to strike(?) <sup>(6)</sup> upon the battlefield <sup>(7)</sup>, even as rageth <sup>(8)</sup> (I 6) . . . the enemy, even as an enemy (I 7) . . . people retreat before me <sup>(10)</sup>; then(?) <sup>(11)</sup>

(I 8) [the dwelling-place where]in <sup>(12)</sup> is the *smn*, in the vessels <sup>(13)</sup>, he buildeth for himself <sup>(14)</sup> (I 9) . . . <sup>(17)</sup> Seth <sup>(18)</sup> upsetteth <sup>(19)</sup> thy abode <sup>(20)</sup>. (I 10) . . . [some god]dess rejoicing because of thee <sup>(21)</sup>. Seth causeth fear (I 11) [the li]on roareth in thee <sup>(22)</sup> . . .; maketh (I 12) . . . [<sup>c</sup>Anat(?) Halt! Halt!(?)] <sup>(23)</sup> in thee. The mistress of the chisels <sup>(24)</sup> *šm* (?) <sup>(25)</sup> (II 1) . . . [the]n [thou] fallest with thy face [upon the top of] <sup>(26)</sup> the mountain; the . . . <sup>(27)</sup> thee. (II 2) < thou > fallest upon thy teeth and upon [thy] teeth <sup>(28)</sup> [upon] the mountain. The scimitar (II 3) of Seth is against thee, O *smn*; the *ktp* <sup>(29)</sup> of Ba<sup>c</sup>al <sup>(30)</sup> is (stuck) in thy head, O *smn*; (II 4) the bronze <sup>(31)</sup> of Horus is (stuck) in thy vertex <sup>(32)</sup>. As for the accomplices whom thou hast brought [with thee to] <sup>(34)</sup> (II 5) fight, many weapons of bronze are stuck in their head <sup>(35)</sup> and as for the choicest of people whom thou hast [brought] with thee (II 6) to fight, having thrown their *nk* (?) <sup>(36)</sup>, they flee <sup>(37)</sup>.

Come (II 7) out, O *smn*! Come out; so thy eyes shall be blinded <sup>(38)</sup>; (II 8) so thou shalt grind (corn) upon the corn-rubber <sup>(39)</sup>; so thou shalt slave(?) <sup>(40)</sup> upon the corn-rubber of (II 9) <N>*pksn* and *Dhr* <sup>(42)</sup> who deflower <sup>(43)</sup> the . . . <sup>(44)</sup> and who <sup>(45)</sup> (II 10) emasculate [the] gods <sup>(46)</sup>. They give thee to my(?) [wor]ds to-day <sup>(47)</sup>, so saith <sup>(48)</sup> (II 11) Prē<sup>c</sup> when he ariseth <sup>(49)</sup>; so saith the God-above <sup>(50)</sup> when he ariseth, so saith Sep-nas-to <sup>(51)</sup>, (II 12) so saith <sup>(52)</sup> . . ., so saith the Serpent <sup>(53)</sup> which is in front of the Barque of Rē<sup>c</sup>, <sup>Itmt</sup> <sup>(54)</sup>.

(II 13) This [spell is to be said] over <sup>(55)</sup> [se]eds [of šn-plants(?)] <sup>(56)</sup>, cummin <sup>(57)</sup>, g<sup>3</sup>iw-plants (III 1) of the Oasis <sup>(58)</sup>, terebinth resin <sup>(59)</sup> . . . honey, to be triturated finely in one mass (III 2) [and applied to him] <sup>(60)</sup>.

Verso.

(III 1) Another <sup>(1)</sup>.

[O my tongue] <sup>(2)</sup> let th[y <sup>(3)</sup> utterance] <sup>(4)</sup> be sharp [and let] <sup>(5)</sup> thy speeches be sharp (III 2) . . . even as(?) people being strong . . . the people being strong . . . (III 3) . . . even as people <sup>(9)</sup> . . . people retreat before me <sup>(10)</sup>; [then(?)] <sup>(11)</sup>

(III 4) the dwelling place [in] <sup>(15)</sup> which is the <sup>c</sup>*hw* . . . . . <sup>(16)</sup> for himself. (III 5) . . . then Seth <sup>(18)</sup> upsetteth <sup>(19)</sup> . . . <sup>(20)</sup> (III 6) . . . Seth [causeth] fear . . . in thy face . . . (III 7) <sup>c</sup>Anat(?) Halt! Halt!(?) <sup>(23)</sup> in thee. The mistress [of] the chisels <sup>(24)</sup> . . . then (III 8) thou fallest upon the . . . [thou] fallest with thy face upon (III 9) the top of the mountain. [The scimitar of Seth is against thee,] [O <sup>c</sup>*hw*(?)] the . . . <sup>(29)</sup> (III 10) of Ba<sup>c</sup>al is (stuck) in [thy] head; [the] bronze [of Horus] is (stuck) in thy vertex <sup>(32)</sup>. [As for the] <sup>(33)</sup> accomplices whom thou hast brought with < thee > <sup>(34)</sup> (IV 1) to fight, many weapons of bronze are stuck in their heads <sup>(35)</sup> and as for the choicest of people whom thou hast brought with thee to (IV 2) fight, they throw their *nk* (?) <sup>(36)</sup> and flee <sup>(37)</sup>.



Come out, (IV 3) O *ḥw*! Come out; thy eyes shall be blinded; thou shalt grind (corn) upon the corn-rubber <sup>(39)</sup>; thou shalt slave(?) <sup>(40)</sup> (IV 4) <sup>(41)</sup> upon the corn-rubber of Nḳpḥn and Dhr <sup>(42)</sup> who deflower <sup>(43)</sup> (IV 5) the maidens(?) <sup>(44)</sup> and who emasculate the gods <sup>(46)</sup>. [The]y [give] him words to-day <sup>(47)</sup>; so saith <sup>(48)</sup> (IV 6) Prē<sup>c</sup> when he ariseth <sup>(49)</sup>, so saith the God-above <sup>(50)</sup> when he ariseth, so saith Sep-nas-to <sup>(51)</sup>, so saith (IV 7) the <Serp>ent <sup>(53)</sup> in front of the Barque of Rē<sup>c</sup>, ʔItmy . . . t <sup>(54)</sup> . . .

Words to be said over <sup>(55)</sup> seeds of šn-plants <sup>(56)</sup>, one measure; gʔiw-plants (IV 8) of the Oasis <sup>(58)</sup>, one measure; cummin <sup>(57)</sup>, one measure; terebinth resin <sup>(59)</sup>, one measure; honey, one measure; [grai]ns(?), one measure (sic) of natron, one measure; to be triturated in one mass and applied to him.

#### Notes

(1) 'Another' missing on the *recto* but visible on the *verso* where it is written in black; 'incantation' present in red on the *recto*; there is no room for it on the *verso* if [ns.i i]mi is the correct restoration.

When *kt* 'another' follows immediately the rubric of a preceding spell it is always written in black to make it more conspicuous; see *ro.* III, 2; IV, 9; VI, 2; VIII, 10; XXVII, 6; *vo.* I, 8; III, 1; IV, 4 (where it comes erroneously); in which case šnt, if it is used or, if not, the first word following immediately is written in red.


This seems to be the rule elsewhere too *mutatis mutandis* cf. e.g. *Pap. Leiden* 348 *passim*; *Pap. Turin* 77 + 31, 5; *ib.* 138, 9, 10; *Pap. Chest. Beatty* VII, *ro.* 6, 2; *ib.* X, *ro.* 1, 5, 8; *ib.* XIII, 11; *Pap. London Med.* III, 5, 6; but there are exceptions, see e.g. *ib.* IV, 7; *Pap. Edw. Smith* XVIII, 11, 17; *ib.* XIX, 14 etc.; *Pap. Chest. Beatty* VII, *ro.* 6, 4.

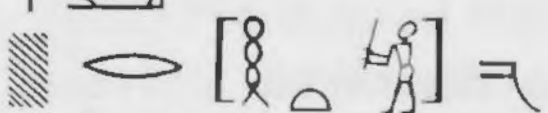

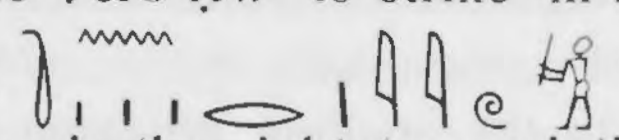

(2) *I.e.* [ns.i] borrowed from the *recto*.

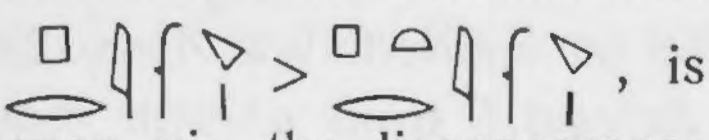
(3) *I.e.* pʔ[y.k].

(4) A word like *r* 'utterance' must be restored after pʔy.k at the beginning of *ro.* I 5 and in *vo.* III 1 after pʔ[y.k] in parallelism with *mdw* of *verso* III 1 end; but there is no room on the *recto* for *imī spd nʔy.k mdw* as in the *verso*.

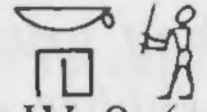

The magician invites his tongue to 'be sharp', *i.e.* to say the words which strike home and produce their effect. One thinks of Is. 49.2 "He hath made my mouth like a sharp sword" which, with Hos. 6.5 "I have slain them by the words of my mouth" form a good commentary on these words of the magician.

(5) *I.e.* .

(6) *I.e.* . For the sign  which in this papyrus is used always (except in *vo.* VII 9) and only with the verb *ḥwi* 'strike', see Gardiner, 'The Hieratic Writing of the Verb *Ḥw* 'to strike' in *ZÄS.* 44 p. 126. If so, the word in *ro.* I 5 which precedes *ḥr ptri* is not  which we have twice in line 3 of the *verso* (supposing of course that  is the right transcription of the traces left).



(7) *Ptri* 'battlefield', *Wb.* I 532 (1) and I 565 (6) is written here with the determinatives of both *ptri* 'see' and *pri* 'battlefield'. The introduction of t: , is probably due to the influence of *ptri* 'see'. For the inverse phenomenon, viz. the disappearance of t, see *itrw* 'river' in Coptic ειοορ, *mtrw* 'mid-day' in Coptic λεερε.

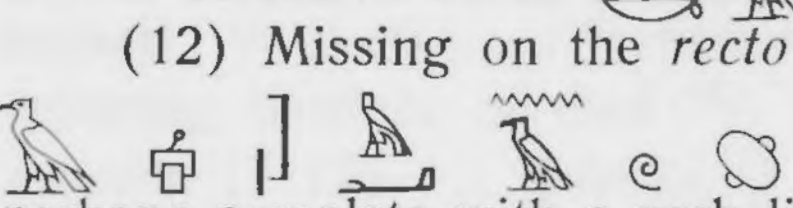


(8)  *khj*, a synonym of *khb* which we have in *ro.* III 3, where  is lost (= *vo.* V 9), *ro.* IV 9 (= *vo.* VII 5) and *ro.* IV 10 (= *vo.* VII 5-6); see *Wb.* V 137 s.v. IV.

(9) After *mi rmt*, doubtful traces of a word *qj* . . . which I cannot identify.

(10) Lit. 'give their backs to me', only partly present on the *verso*. For the meaning of this expression which occurs also in Blackman, *Middle-Egyptian Stories* p. 19, 13, see Gardiner's commentary on this passage in *Notes on the Story of Sinuhe*, p. 34f. where other references are given. But here instead of *sj* we have the Late-Egyptian equivalent *ist*.


(11) Missing on the *verso* and only partly present at the end of line 7 of the *recto*, but the restoration is doubtful as this word is always written  (see reff. in Glossary s.v.) in this papyrus (never ).

(12) Missing on the *recto* but partly given in *vo.* III 4;  seems to be the natural restoration. Between *kj* and *st* etc. perhaps complete with a verb like 'be destroyed' corresponding to *pn<sup>c</sup>* which follows (line 9); thus: 'then the dwelling-place wherein is the *smn* (*verso*, *hw*) shall be destroyed'.



(13) Unexpected after *nty* . . . *im*.

*Mt* "mot anatomique omnibus désignant . . . aussi bien les vaisseaux, les tendons, les muscles que les formations canaliculaires . . ." writes Dr. Jonckheere in *Le Papyrus Médical Chester Beatty* p. 17 n. 9. On the same word see Breasted, *The Edwin Smith Surgical Papyrus* I pp. 109ff.

(14) Meaning perhaps: 'in the vessels in which the disease is building for itself a dwelling-place' which Seth will destroy.

(15) Restore  after *hw* in line 4.

(16) Before *n.f* the few traces left do not fit *kd* 'build' which we have on the *recto* according to Gardiner.

(17) *I.e.*  suggested by *vo.* III 5 where we have .

(18) In this spell, as in the following, Seth whose 'magic is powerful, while driving away his enemies' (*Pap. Harris Mag.* V 8) always plays the part of ἀγαθός δαίμων.

(19) *Pn<sup>c</sup>* 'overturn, destroy'; in *Pap. Edw. Smith* XXI 3 it means 'renew' (the skin).

From now on the magician speaks to the disease in the second person. It is not at all clear to whom he was speaking before; perhaps in all that precedes he was addressing his own tongue; but the text is too badly broken for us to decide.

(20) *Pjy.k dmi* 'thy abode' is missing on the *verso* which after a lacuna has *tryt*, absent from the *recto*.

(21) *I.e.* because of thy defeat. All this is missing on the *verso*.

(22) This sentence seems to have no meaning here. Present in the *recto* only, the same phrase comes in *vo.* VII 7-8 whence is restored here *[ps m<sup>s</sup>]iw* of which a few vague traces only are visible.

*Nhmhm* 'to roar' of the lion as a Hebrew נָהַם; in the spelling *nhwnhw* of *vo.* VII 8, *w* is due to the easy confusion in hieratic between *m* and *w* and the second *n* is most probably to be omitted. *Wb.* II p. 286 (7) separates *nhnh* (attested in this passage only according to *Belegst.*) from *nhmhm* though suggesting their identity; it is highly probable that they are one and the same word.







(34) The *verso* seems to have simply  $hn^c$ , leaving out the suffix, as if  $hn^c$  were used adverbially. But in the following line it has  $hn^c.k$  like *ro.* II 5. In *ro.* II 4 restore  $\left[ \begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array} \right]$ .

In *Pap. Leiden* 346 II 4 Sakhmet too is accompanied by a suite of allies who help her in her noxious work.

(35) 'In their heads' writes the *verso*, while the *recto* has 'in their head': both forms are correct, as Egyptians used indifferently the singular or the plural when referring to the same part of the body of several persons.

(36)  $Nk^st(ro.)$ ,  $nk^s(vo.)$  with  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \end{array}$  or  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \end{array}$  as determinative is unknown to *Wb.* and I cannot identify it.

(37)  $St w^rd$  for  $st hr w^r$ , a Late-Egyptian construction; for the corrupt writing ' $w^rd$ ' cf. Gardiner, *Late-Egyptian Miscellanies*, p. 140 line 7 up.

(38)  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$  of the *recto* is probably a conflation of  $k^s k^s mn$  'then (thy eyes) shall be blinded' as in the following line we have  $k^s nd.k$ ,  $k^s nmh.k$ . But the *verso* omits the particle  $k^s$  everywhere in this passage.

(39) A way of saying 'thou shalt occupy the humblest station of life': cf. Gardiner, *Admonitions*, p. 39 in particular the quotation from *Pap. Prisse* 5, 10 and, for a good illustration of a slave grinding corn on a corn-rubber, see the statue of the High-Priest of Memphis Ptahmose in *ZÄS.* 43 p. 55. Compare also with Exod. 11.4 "from Pharaoh's first-born who is to sit on his throne to the first-born of the slave-girl who sits behind the mill . . ."

(40)  $Nmh$ , translated 'serve' by Gardiner, *loc. cit.*; 'Slave' perhaps conveys better the notion of wretchedness which seems to be implied by the root  $nmh$ .

(41) The scribe has strangely inserted  $kt$  'another' between  $nmh.k$  and  $hr bnw<t>$  as though 'another' spell began here; is this the reason for the rest of the spell after  $kt$  being written in red? Note that even names of divinities are in red, an exception to the general rule, observed in this papyrus too (see e.g. *vo.* XXVII), that "tous les dieux et déesses bénéficient de l'encre noire" (*JEA.* XXXV p. 79 line 3f.).

(42) Two foreign divinities unknown elsewhere;  $Dhr$  is given in Burchardt, *Die altkanaanäischen Fremdworte* etc. II, no. 1242 with these passages as sole references (but for *recto* read *verso* and *vice versa*);  $<N>kpsn$  (*vo.*  $Nkphn$ ) is omitted.

(43) Instead of  $nty hr wb^s$  like the *recto*, the *verso* has  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$  possibly  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$   $\left[ \begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array} \right]$ . For  $wb^s$  'open, deflower' see Gardiner, *Hieratic Papyri in the British Museum*, Third Series, vol. I p. 58 n. 8.

(44) On the *recto*, not  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$ , which does not fit the hieratic and moreover does not suit  $wb^s$ ; on the *verso*,  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$ , perhaps the second part of  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$  'maiden',  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$  having been omitted by mistake.

(45)  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$  last word but one of line 9 of the *recto*, perhaps a mistake for  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$  as in the *verso* (cf.  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$  for  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$ , a common mistake in Late-Egyptian) or for  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$  (cf. Gardiner, *L-E. Misc.*, p. 141 line 11).

(46) To eliminate possible rivals?  $S^cb$  quite clear on the *verso*, but only doubtful traces of  $\begin{array}{c} \text{ⲛ} \\ \text{ⲛ} \\ \text{ⲛ} \end{array}$  at the beginning of *ro.* 10.



Despite *Wb.* IV 43 s.v.,  $\epsilon\beta\beta\epsilon$  'circumcize' < *sbt* has nothing to do with *s<sup>c</sup>b*; *sbt* and *s<sup>c</sup>b* being two different words expressing two actions totally different which an Egyptian would certainly not confuse.

(47) The *recto* has *di.sn tw... mdw.i m p<sup>3</sup> hrw*, while the *verso* has *di.sn n.f mdw m p<sup>3</sup> hrw*. Perhaps both texts need emending into *di.sn n.k mdw m p<sup>3</sup> hrw*. As for the expression *di mdw n X* 'to give X words' it means perhaps 'to give somebody a talking-to'.

(48) For a similar construction see below, *ro.* XV and XXIII, also *Pap. Chest. Beatty* VII, *ro.* 7, 5ff. and VII, *vo.* 6, 3f. Gardiner's note 6 on p. 56 of his commentary on the latter seems to suggest that *dd* is an infinitive; is it not rather a *sdm.f* i.e. 'as saith X', concluding a quotation?

(49) Egyptians like, when they speak of a god, to present him in a particular function or attribute of his: Atum when he sets in life (*Pap. Leiden* 347, VIII, 2), Min the Lord of the land of Coptos (*Pap. Harris Mag.* VI, 13), Nut when she supports the gods (*Pap. Leiden* 348, *ro.* V, 8),  $\text{R}\bar{\epsilon}^c$  king of heaven (*ib.* VIII, 1), Horus who propitiates the god (*ib.* X, 5), Shu when he is upon his lake (*ib.* VI, 1-2), etc.

(50) 'The God-above' — see below p. 67f. n. 16.

(51) A goddess probably, whose name occurs, either in apposition or as a genitival complement, as the second name of Sper-tu-eros Sep-nas-to, first body of  $\text{R}\bar{\epsilon}^c$ . Cf. Gardiner, *Hieratic Pap. in Brit. Mus.*, Third Series, I p. 56 n. 3 and p. 58 n. 7.

Thus we have:

|   |   |  |
|---|---|--|
| <i>Pap. Leiden</i> 348, <i>vo.</i> XII, 4 . . . . .     |   | (wife of Horus).                           |
| <i>Pap. London. Med.</i> XI, 3 . . . . .                |   | (I am the daughter of —).                  |
| <i>Pap. Chest. Beatty</i> VII, <i>ro.</i> 1, 5          |   |  |
| Ditto <i>ro.</i> 4, 2                                   |   | (1st body of $\text{R}\bar{\epsilon}^c$ ). |
| <i>Pap. Leiden</i> 343-345, <i>ro.</i> II, 11 . . . . . |  |  |
| Ditto <i>vo.</i> IV, 6 . . . . .                        |  |  |

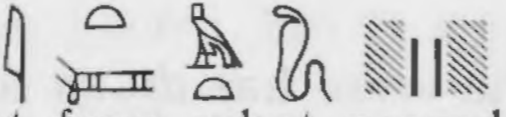

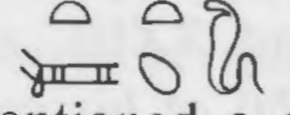
(52) Line 12 of the *recto* begins with *m dd*, followed by a lacuna at the end of which the cobra sign is visible; we had probably a dittography of *m dd Sp-ns-s* of the preceding line; anyway the *verso* continues immediately with *m dd <dd>ft* but omits, at the beginning of line 7, *dd* of *ddft* by haplography.

(53) On *ddft* and names of serpents in general, see the interesting remark of Gardiner, *Ancient Egyptian Onomastica* II, 69\* n. 1 and Newberry's note in *JEA.* XXXIV p. 118.

Curiously enough in *ro.* XV in a similar context we have [*m dd*] *ddft r ḥst ṯrwt* instead of *m dd ddft nty m ḥst wṯ*. I do not know any other passage where a serpent is said to be in front of the Barque of  $\text{R}\bar{\epsilon}^c$ , though representations of serpents moving in front of or dragging the solar boat are not uncommon. From other texts we know that in front of the Barque of  $\text{R}\bar{\epsilon}^c$  there was e.g. Seth (cf. Nagel, *BIAO.* XXVIII, pp. 33-39, to which other examples can be added, see for instance in Edgerton and Wilson, *Historical Records of Ramses III . . . of Medinet Habu*, Pl. 32, 6a where references are given), a falcon of gold (*Pap. Turin* 125, 1f.), seven falcons (*ib.* 136, 3), an *ḥbdw*-fish (*ib.* 124, 14), the Great Ennead (*Pap. Bremner*

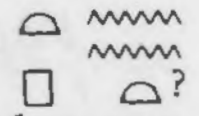


*Rhind* 23, 21f.), Mā-at, Isis, Hathor, Hu, Sia, Khons and Thoth (*Pap. Chest. Beatty* IX, ro. 6, 7ff.).

(54)  (vo. ) though separated on the *recto* by a red point from what precedes, seems to be the name of the serpent; otherwise one would expect *m dd* before it to continue the preceding anaphora. *Belegst.* to *Wb.* I, 144 (7) wonders if it is not the goddess  who occurs in Greek times; in *Pap. Chest. Beatty* VIII, vo. 9 and IX vo. 3, 2 is mentioned a goddess Temet qualified as 'powerful' and 'Lady of 'Onkh-tawi' respectively. Moreover there is a sacred serpent Tem belonging too to the Greek period which had its cult in the region of Pithom.

(55) The introductory formula of the rubric on the *recto* must have been [*dd . tw r*] *pn hr* while on the *verso* we have *dd mdw*. The prescription itself was probably the same in both texts though the order in which the ingredients are enumerated is different. Moreover only the *verso* fixes the quantity of each substance to be used in the preparation of the poultice (see Introduction p. 7e); the vertical lines (to be read *ro*) meaning 'one measure' are in red, the rest of the prescription being in black.

(56) Lost on the *recto*. The use of seeds of the *šn*-tree is quite common in the medical papyri. Ebbell in his translation of the Ebers papyrus (e.g. p. 44 line 7) renders it by 'pignon'; Jonckheere, *Le Papyrus Médical Chester Beatty*, p. 23, n. 5 by 'acacia Farnesiana' after Loret, but the latter in the second edition of his *La Flore Pharaonique*, p. 84 writes that following a remark of Schweinfurth he abandons that view.

(57) *Tpnn* 'cummin': see Keimer, *Die Gartenpflanzen im Alten Aegypten* I, p. 148 and Dawson, 'Studies in ancient materia medica' in the *American Druggist*, June 1926. The  of *Pap. Edw. Smith* XX, 16 called 'an unidentified drug' by the editor in the Index s.v. and taken seriously by *Wb.* V p. 296 (11), is probably a bad writing of *tpnn*.

(58) Rendered 'rush nut' by Ebbell in his translation of *Pap. Ebers* (e.g. p. 87 line 5); Joachim, in *Das älteste Buch über Heilkunde*, translated it 'Cyperus' (e.g. p. 123 line 13 up), so does Jonckheere, *Le Papyrus Médical Chester Beatty*, p. 18 n. 5 ('souchet') where the different kinds of *gšiw*-plants known are enumerated; Wreszinski left it untranslated in *Pap. Berlin. Med.* (e.g. VIII 12); in *Pap. Hearst* (e.g. 4, 1) he renders it 'Erdmangeln.'

Another example of the use of the same vegetable product not quoted by Jonckheere *loc. cit.* is to be found in *Pap. Leiden* 348, ro. X, 4: '*gšiw*-plants are brought to thee from the Oasis and olibanum from <P>wēnet.'

(59) Rather than 'incense', cf. Loret, *La résine de térébinthe*.

(60) Lost on the *recto*.

### § 3. RECTO III 2 TO IV 9 AND VERSO V 8 TO VII 5

#### Introduction

Incantation of a content and character similar to those of the preceding one and directed, both on the *recto* and the *verso*, against the same two diseases viz. the *smn* and the *ḥw*.

The magician after apostrophizing the hostile force which has taken possession of the patient's body, calling it contemptuously by names of non-Egyptian evil spirits (son of the slave of *Htm*, *Mšr*, *Tmkn*, *ʿIbsn*) informs it of its defeat (method of direct assertion as above):



Is it not one of those wild asses whose throat Prē<sup>c</sup> cut (in a combat of which I can find no mention elsewhere)? It was no easy victory: Prē<sup>c</sup> was wounded and ʿAnat had to come to collect the divine blood in seven jugs of silver and eight of bronze. She poured it on the ground to be presented . . . ; but the obscurity of the passage does not allow us to know to whom she intended it to be offered.

It is worth noting that the ʿhw and the smn are treated identically as if they were one and the same.

As already stated the ends of lines of vo. VI are formed by 345 vo. G I, G I being the right hand column of Pl. CXXXV in Leemans' publication.

### Translation

#### Recto.

(III 2) Another *incantation* <sup>(1)</sup>.

O ʿhw! O smn, son of (III 3) the slave <sup>(2)</sup> of Htm <sup>(3)</sup> . . . ! O Mšr <sup>(3)</sup> violent one <sup>(4)</sup>! O (III 4) smn who hittest at the head! O Tmkn <sup>(3)</sup> who (III 5) hittest [at(?)] <sup>(5)</sup> the heart! O ʿIbsn <sup>(3)</sup> who hittest at the belly! O (III 6) Dʿ . . . <sup>(7)</sup> who walkest in secret! <sup>(8)</sup> To what shall I deliver thee, (III 7) O ʿhw? To what shall I deliver thee, O smn? Thou belongest <sup>(10)</sup> to the wild asses <sup>(11)</sup> (III 8) which are <in> <sup>(12)</sup> the desert. Prē<sup>c</sup>, he turneth his back to the desert and leaneth on <sup>(14)</sup> (III 9) the hill of Hmrk <sup>(15)</sup>. After he hath seized (the asses) with his left hand, he cutteth (their throats) with (III 10) his right <sup>(16)</sup>; his blood <sup>(17)</sup> falleth upon his foot, it falleth (III 11) at the door <sup>(19)</sup> of the earth and the earth feareth (III 12) saying <sup>(20)</sup>: Come to me! Come to me <sup>(21)</sup>! Who teacheth a man(??) <sup>(23)</sup>? . . . <sup>(24)</sup> ʿAnat <sup>(25)</sup> of ʿIddkn <sup>(26)</sup> (III 13); she bringeth seven jugs of silver and eight (*sic*) jugs of bronze and she (IV 1) poureth <sup>(28)</sup> the blood upon the ground and she (IV 2) causeth the kḥb of Prē<sup>c</sup> which are more bitter <sup>(29)</sup> (IV 3) than the ḥmy-plants <sup>(30)</sup> to present(?) it to Prē<sup>c</sup>. They strike upon the nose of the ʿhw, (IV 4) they strike at <sup>(32)</sup> his comrades <sup>(33)</sup>.

Come, remove thyself from here <sup>(35)</sup>, O (IV 5) ʿhw! Come, remove thyself from here, O smn! Come, following the feather <sup>(36)</sup> (IV 6) which is in my hand. [Come], fall down upon the ground which hath brought thee into existence, upon the field (IV 7) which hath . . . . . <sup>(37)</sup>. I am Seth, I have come down from the sky <sup>(38)</sup> to tread (IV 8) upon [thy] ne[ck].

Words to be said over <sup>(40)</sup> ʿm<sup>c</sup> of spelt <sup>(41)</sup> which is to be ground and boiled with some (IV 9) ḥsʿ-liquid <sup>(42)</sup> and applied [to him at the t] <sup>(43)</sup> emperature of the finger <sup>(44)</sup>.

#### Verso.

(V 8) *Another* <sup>(1)</sup>.

O ʿhw! O smn, [so]n of (V 9) the slave <sup>(2)</sup> of Hdm <sup>(3)</sup> . . . ! O Mšr <sup>(3)</sup> violent one! O smn who (V 10) hittest at the head! O Tmkn <sup>(3)</sup> who hittest at the heart! O ʿIbsn <sup>(3)</sup> (VI 1) who hittest <sup>(6)</sup> at the belly! O Dʿ . . . <sup>(7)</sup> who walkest in [se]cret <sup>(8)</sup>! (VI 2) To what shall <I> <sup>(9)</sup> deliver thee, O ʿhw? To what shall <I> <sup>(9)</sup> deliver thee, O smn? Thou belongest <to> <sup>(10)</sup> the wild asses <sup>(11)</sup> (VI 3) which are in the desert. Prē<sup>c</sup>, he turneth <sup>(13)</sup> . . . . . (VI 4) [of H]m[k]r <sup>(15)</sup>. After he hath seized (the asses) with [his] left hand . . . . . his blood <sup>(17)</sup> (VI 5) falleth upon his knee <sup>(18)</sup>, it [fal]leth [at] the door <sup>(19)</sup> of . . . . . (VI 6) earth feareth . . . not <sup>(20)</sup> . . . (VI 7) [Co]me to me! [Co]me to me <sup>(21)</sup>! Who <sup>(22)</sup> teacheth <sup>(23)</sup> . . . . . (VI 8)



she bringeth seven jugs of silver <sup>(27)</sup> . . . . . (VI 9) of Prē<sup>c</sup> upon the ground . . . . . Prē<sup>c</sup> (VI 10) which are more bitter [than] the *twtwm*-plants <sup>(31)</sup> . . . . . upon (VII 1) the nostril of the <sup>c</sup>*hw*, they strike at <sup>(32)</sup> his comrades <sup>(33)</sup>.

Come, remove thyself <sup>(34)</sup> from here <sup>(35)</sup>, O <sup>c</sup>*hw*! (VII 2) Come, remove thyself from here, O *smn*! Come out, following the feather <sup>(36)</sup> which is in my hand. Come, (VII 3) fall upon the ground thou having come into existence, upon the field which hath revered thee <sup>(37)</sup>. I am Seth, I have come down (VII 4) from the sky <sup>(38)</sup> to tread <sup>(39)</sup> upon thy neck.

Words to be said over <sup>(40)</sup> <sup>c</sup>*m*<sup>c</sup> <sup>(41)</sup>, one measure; *ḥs*-liquid <sup>(42)</sup>, one measure; to be ground and boiled and applied to him at the temperature (VII 5) of the finger <sup>(44)</sup>.

#### Notes

(1) See p. 53 n. 1. On IV 9 to V 8 of the *verso* not represented on the *recto*, cf. Introduction p. 7.


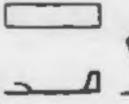
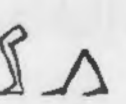


(2) Not 'Majestät' as in Grapow, *Wie die Alten Aegypter sich anredeten, etc. Abh. Preuss. Ak. Wiss.* 1939 I p. 22.



'Son of the slave . . .': a contemptuous way of apostrophizing the disease, the mother of which is said to be at the service of *Htm* (vo.: 'Hdm'), a female evil spirit if the determinative on the *recto* can be trusted. After *Htm* (vo.: 'Hdm') a short lacuna both in the *recto* and the *verso* where there was probably some qualification of the same nature as after *Mšr*, *smn* etc. which follow.

(3) *Mšr* like *Htm* which precedes and *Tmkn* (vo. *Tmkn*) and <sup>ʿ</sup>*Ibsn* which follow, must be some demon, non-Egyptian probably. 'The possessing spirit was particularly likely to be of foreign origin', see Gardiner, art. 'Magic' p. 264 right col. in *Hastings' Encycl. of Religion and Ethics*. On <sup>ʿ</sup>*Ibsn*, Prof. C. H. Gordon writes in a letter: "It is specifically the lunar deities that wander westward into Canaan and reach Egypt. The long known example is Sumerian Nin-gal, who appears in Ug. as Nikkal, and reaches Eg. in magical circles. Your *Ibsn* may well be the lunar deity Ibbi-Sin whose name is borne by the Ur-III king. While it is true that King Ibbi-Sin was deified, I am inclined *not* to think that the deified king found his way into Egypt, but rather that the divinity after whom he was named found its way there. In Ug., "Ib" is combined with Nikkal to form *Ib-Nkl* or *Nkl-w-Ib*. *Ib* also may occur independently. See UH p. 206 (§ 10). As I see it, "Ib" (whatever its derivation) refers to a lunar deity, and is combined with the male moon god in "Ibbi-Sin" or with the lunar goddess Nin-gal in *Ib-Nkl* (var. *Nkl-w-Ib*)".


An interesting parallel is quoted in Dhorme-Dussaud, *Les religions de Babylonie*, p. 265, "l'*ashakku* s'approche de l'homme, de sa tête; le *namtaru* s'approche de l'homme, de sa gorge; l'*utukku* mauvais s'approche de son cou; l'*alû* mauvais s'approche de sa poitrine; l'*eṭimmu* mauvais s'approche de sa ceinture; le *gallû* mauvais s'approche de sa main; l'*ilu* mauvais s'approche de son pied."

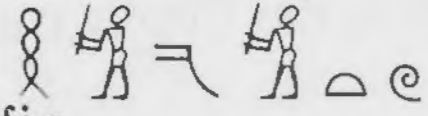
Here too the disease is called by the proper name of a particular demon which is said to attack such-and-such a part of the patient's body.

The spelling of *Mšr* is partly borrowed from the verb *mšc*    the difference in determinatives  (on the *recto*) and  (on the *verso*) is probably due to an inaccuracy of the scribe.

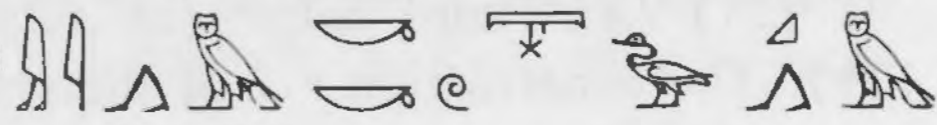
(4) Restore  between  and @: there is just enough room for it.





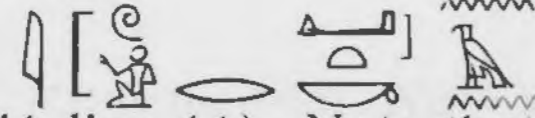

(5)  does not fit the traces though it is the word expected.

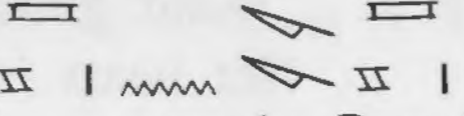
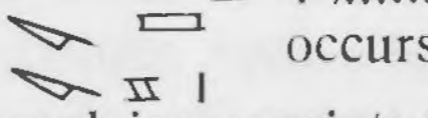
(6)  is the form of the infinitive used in Late-Egyptian when followed by a suffix.

(7) Another evil spirit; its name is represented only by the first two signs both in the *recto* and the *verso*.

(8) 'Who walkest in secret' is a good description of a malign disorder the nature of which is unknown and which catches its victim without warning. Compare with the evil spirit which is described in *Zauberspr. f. M.u.K. ro. I 9ff.* as  'which arrives in the darkness and enters in gliding'.

(9) The suffix  has been omitted both times.

(10) While the *recto* writes simply *iw.k n n<sup>s</sup> n...* the *verso* has  to be completed thus  or the like,  being a mistake for *n n<sup>s</sup>* (cf. Gardiner, *L.E. Misc.* p. 141 line 11). Note that the singular is used as if the *smn* and the *hw* were one and the same being.

(11) *šm<sup>s</sup>* 'wandering ass': *Wb.* IV 470 (5) knows at least two passages where this expression occurs. On the ass in Egypt, see Hopfner, *Tierkult* pp. 102ff. A spell in *Zauberspr. f.M.u.K. vo. VI 7* refers to seventy seven asses which are in  and the mouths of which are stopped and shut; the same island of  occurs in *Pap. Harris Mag. VI 2* in relation with the solar boat. Here too, the Sun-god is associated with asses.

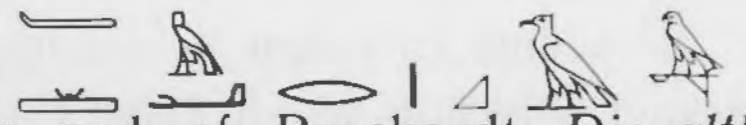


On the sacred number 77 see Sethe, *von Zahlen und Zahlworten* p. 36; Kees, *Götterglaube* p. 158 s. and n. 19a p. 87 below.

(12) Restore  lit. 'on' as in the *verso*.

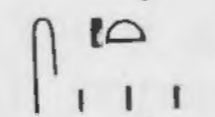
(13) *Vo.* VI 3-10 is much damaged; only the first part of lines is preserved.

(14) Lit. 'Prē<sup>c</sup>, he gives his back towards the desert, his shoulder being against the hill of . . .'. If this is meant to be the description of a combatant's position before a fight, it must be confessed that it is not very illuminating. Perhaps the meaning is simply that Prē<sup>c</sup> covered his rear by turning his back to the desert from where no danger could come while his left flank is protected by the hill.

The same expression *rmn hr dw* occurs in *Pap. Harris Mag. V 3* (cf. Lange's Commentary, p. 46 n. 17).

(15)  (*ro.*),  (*vo.*) *Hmrk*, the name of a god, cf. Burchardt, *Die altkanaanäischen Fremdworte* II, no. 676. *Dw n Hmrk* is ignored by Gauthier, *Dict. Géographique*. The same divinity occurs again in *ro. XXIII: m dd* , if the restoration is correct, in the company of *Qedeshet* and *Sia*.



(16) The text simply says, 'After he hath seized with his left, he cutteth with his right', both times without any object.

(17) Actually: 'his bloods', a true plural as appears clearly from the possessive *n<sup>s</sup>y.f*, from the suffix *sn* (*ro.* III 11), from *n<sup>s</sup> n* (*ro.* IV 1) and  (*ro.* IV 2). In Hebrew too (דָּמִים) and in Coptic (ⲉⲛⲟⲩⲁⲓ), the plural is often employed, contrary to the use of our languages.








no word of the kind in *Wb.*;  suggests the ending *kb* as in *ḫkb*; the determinative  would lead us to take it as a group of persons.

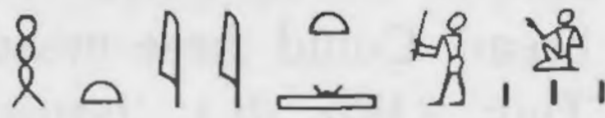
*N pᶜ Rᶜ*, either dative, indirect object of *wbᶜ*, 'she caused the *kḫb*' to present it, viz the blood to *Prēᶜ* i.e. to give back to the god the blood he had lost or a genitive depending on *nᶜ n kḫb(?)* 'the *kḫb* of *Prēᶜ*'.

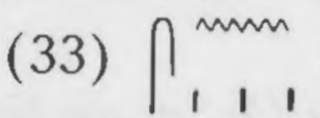
*Nty dḥr st r...* 'which is (or are) more bitter than . . .'. The antecedent is either *st*, object of *wbᶜ* i.e. the blood or the *kḫb(?)* . . ., but I do not know whether the blood, even of a god, can be said to be bitter! If *kḫb(?)* . . . is the antecedent then it is not a group of human beings as the determinative would suggest, but some bitter excretion(?) of *Prēᶜ*. Note in *recto* traces above *d* of *dḥr*.

(30) "A bitter plant", says *Wb.* III 81 (20), probably referring to this text only. In *Pap. Ebers*, the *ḥmw* of the castor-oil plant *kᶜkᶜ* is often used in prescriptions, *ḥmw* not being understood, see Keimer, *op. cit.* pp. 164ff.; once, the word is used alone, *Pap. Ebers* 74, 2 *ḥmw wᶜd* 'green *ḥmw*'.

(31) Instead of *ḥmyw* the *verso* has another unknown plant called *twtwm* followed by  and a lacuna to correspond to 'they strike' of the *recto*.

After the lacuna we leave 343 *verso* and with *šrt* we begin 345 *vo.* G II.

(32) Lit. 'upon'. Note on the *verso* the extraordinary spelling  3rd. person pl. *sdm.f*, for which see *Verbum* I § 208.

(33)  has as antecedent either *snf* or *kḫb(?)* . . . Anyway, *pᶜ ḥw* is personified: it has a nose and allies; *ḫnyw* lit. 'brave' is partly missing on the *recto*.

(34) The *verso* wrongly writes *wi* for *tw* (as it has correctly in line 2); though the text as it stands makes good sense, *.kwi* being in Late-Egyptian an alternative spelling of the suffix 2nd pers. sing. masc. the meaning thus being: 'Mayest thou withdraw'.

(35) While the *recto* here and in the following line uses *ᶜᶜ* 'here', the *verso* has the more recent word *dy*.

(36) It seems that the magician while exorcizing was holding in his hand a feather charged with magical power to show the way out to the possessing spirit. See too below *vo.* XXII 1 'I have exorcized thee, O *ḥw*, I have exorcized thee . . . with the feather of the kite (*dryt*) of Nephthys'. I do not know whether the facts, firstly that the lector-priest was sometimes wearing two feathers on his head (*cf.* Gardiner, *Anc. Eg. Onomastica* I 57\* and II 269\*) and secondly that he often practised as magician, are relevant here. Or was he simply using the feather to make the patient vomit?

(37) The meaning is perhaps: 'Fall down upon the ground from which you come and for which you are made'. To *tri* 'revere, respect' of the *verso* corresponds on the *recto* another word with *b* as its first letter.

(38) Being the god of thunder and storm, Seth was supposed to dwell in the sky of which he is sometimes called 'the Lord' e.g. below *ro.* X 12 'in the name of Seth, the Lord of the sky'. To give more weight to his words the magician sometimes identifies himself with a particular god, either because he desires his assistance or because this particular god, having been once in the same danger as the person for whom the rite is performed, was believed for that reason to be more inclined to hear the petitioner's prayer; see Gardiner, in *Hastings' Encycl. of Relig. and Eth.* art. 'Magic' p. 265 left col. The magician claims e.g. to be Amūn bull of his mother



(*Pap. Harris Mag.* VI 8), Atum (*Pap. Turin* 134, 5; *Pap. Leiden* 346 I 8-9), Horus (often e.g. *Pap. Turin* 138, 9; *Pap. Leiden* 348 vo. XII 4; *Pap. Harris Mag.* VIII 1; *Pap. Chest. Beatty* VII ro. 2, 1ff.; *Pap. Boulaq* 6 III 10-IV 1), [Isis] mistress of Chemnis (*Pap. Turin* 77 + 31, 5-6), Min of Coptos (*Pap. Harris Mag.* VI 13), Rē<sup>c</sup> (*Pap. Leiden* 347 IV 11f.), Sakhmet mistress of the Universe and of the ʿInsy-cloth (*Pap. Leiden* 346 III 10), Shu the image of Rē<sup>c</sup> (*Pap. Harris Mag.* VII 2) and Thoth (*Pap. Turin* 118, 9; *ib.* 125, 14).

(39) Actually the *verso* has 'so that he may tread . . . upon . . .'

(40) As in the preceding spell, the *recto* and the *verso* agree on the contents of the poultice but, while the *recto* specifies what kind of ʿm<sup>c</sup> is required, the *verso* does not; on the other hand, only the latter determines the quantity of the diverse substances to be used.

(41) ʿm<sup>c</sup>, ʿm<sup>cc</sup>, sometimes stands by itself, sometimes with dependent genitive as part of spelt or dates. Ebbell in his translation of the Ebers Papyrus renders it tentatively 'bran(?)' (e.g. p. 97 line 18, p. 100 line 11). It seems however to be something common to spelt and dates and which can be triturated: the part of the stalk where the grains or the dates themselves were attached?

(42) Hs<sup>3</sup> 'viscous fluid' translates Ebbell (*ib.* e.g. p. 58 line 13 up), trying to combine the facts that it must be a liquid (the determinatives are clear on this point) and that it seems also to mean 'dough' 'Teig' (*Wb.* III 160 s.v.) since we have h<sup>3</sup>s<sup>3</sup> of š<sup>c</sup>yt-cake and of prsn-bread. Could these mean 'cake or bread steeped in water'? There is also h<sup>3</sup>s<sup>3</sup> n ʿw<sup>3</sup>yt 'gegorener Teig' (*Wb. ib.*), 'fermented mash' (*JEA.* XXII 104).

(43) Restore  as in the *verso*.

(44) When it has reached a temperature which the finger can still bear? Or, more simply, blood-heat? The same phrase occurs in *Pap. Ebers* 4, 10, 'eaten by a man when at finger-warmth'; *ib.* 8, 2; 9, 14; 10, 6, 'warmed up to finger-temperature'; *Pap. Berlin Med.* XII 11, 'a bandage is to be put on it (when) at finger-warmth'.

#### § 4. RECTO IV 9 TO VI 2 AND VERSO VII 5 TO VIII 12

##### Introduction

This spell seems to fall into two parts: the first is directed against the ʿhw and the second against the smn (but see n. 20 on p. 68).

The magician uses here the same method of exorcising as above *i.e.* that of direct assertion; warlike divinities, chiefly gods of storm and thunder, Seth and Ba<sup>c</sup>al (Hadad), the Sun-god, Resheph and their wives etc. hit with their weapons the malign spirit whose defeat the magician will announce to the gods.

Asiatic divinities here too are in action as in the preceding passage: Ba<sup>c</sup>al, Resheph and his consort ʿItum and Nin-gal.

The text of the *recto* is duplicated on the *verso* only in part, the latter from IX 1 to X 2 has another text not represented on the *recto* (see above p. 7) and thereafter becomes fragmentary.

##### Translation

##### Recto.

(IV 9) Another incantation.

The raging of (IV 10) Seth is against the [ʿh]w<sup>(2)</sup>; the fury of Seth is against thee; the



raging (IV 11) of The Storm<sup>(3)</sup> which thirsteth after<sup>(4)</sup> water of the sky is against thee. So, he shall exhaust<sup>(5)</sup> (IV 12) the strength [of] his two forearms upon thee; so thou shalt taste (IV 13) the tastes<sup>(6)</sup> of the . . . of the sea(?)<sup>(7)</sup> through his hand. Then the . . .<sup>(8)</sup> shall make [his] approach. (V 1) Ba<sup>c</sup>al striketh against thee with the <sup>c</sup>š-wood<sup>(9)</sup> which is in his hand; he treateth thee so again<sup>(10)</sup> with (V 2) the spears of <sup>c</sup>š-wood which are in his hand.

So indeed thou shalt also<sup>(11)</sup> be, O *smn*; (V 3) the gods give effect against thee to the plan of the god's making<sup>(13)</sup> together with the water<sup>(14)</sup> and the (V 4) many poisons<sup>(15)</sup> of Seth and the bitter poisons of Shu, son of Rē<sup>c</sup> (V 5) and the poisons of Ophois which are like (those of) a snake and the poisons of (V 6) the God-above<sup>(16)</sup> and of his wife Nin-gal<sup>(17)</sup>, the poisons of Resheph<sup>(18)</sup> (V 7) and of his wife <sup>ḥ</sup>Itum<sup>(19)</sup>. The poisons of the fire are against <thee><sup>(20)</sup>, (V 8) O <sup>ḥ</sup>w, (for) it is<sup>(21)</sup> <the> poisons of the fire which shall extinguish thee. So shalt thou be finished, even as (V 9) yesterday is finished; so shalt thou be extinguished, even as is extinguished the lamp<sup>(22)</sup> of those who are (V 10) dead(?)<sup>(23)</sup>. So indeed thou shalt stagger(?)<sup>(24)</sup> there<sup>(25)</sup> upon <the><sup>(26)</sup> ground; (V 11) so thou shalt die and then<sup>(27)</sup> the gods<sup>(28)</sup> shall learn that thou art dead<sup>(29)</sup>; then (V 12) the Hathors<sup>(30)</sup> shall learn that thy heart hath gone forth<sup>(31)</sup>, when I say it to (V 13) the Morning-god together with (my greetings of) welfare and health<sup>(32)</sup> and when the news<sup>(33)</sup> reacheth the house of Rē<sup>c</sup><sup>(34)</sup> that (VI 1) Horus hath vanquished the *smn*.

Words to be said over seeds of cucumber<sup>(36)</sup>, [to be trituated and boiled]<sup>(37)</sup> (VI 2) with wine, made into one mass and applied to him<sup>(38)</sup>.

Verso.

(VII 5) Another.

The raging<sup>(1)</sup> of Seth is against t[he <sup>ḥ</sup>w]<sup>(2)</sup>; the fury of Ba<sup>c</sup>al is against thee; the raging (VII 6) of The Storm<sup>(3)</sup> . . . . . the sky is against thee. So, he shall exhaust<sup>(5)</sup> the strength of (VII 7) his two forearms upon thee; so thou shalt taste<sup>(6)</sup> . . . . . [se]a(?)<sup>(7)</sup> through [his] hand. The lion (VII 8) who roared in thee [maketh(?) his]<sup>(8)</sup> approach. Ba<sup>c</sup>al [stri]keth against thee with the <sup>c</sup>š-wood<sup>(9)</sup> which (VII 9) is in his hand; he striketh thee again with the sp[ear]s<sup>(10a)</sup> of <sup>c</sup>š-wood which are in his hand.

So indeed thou shalt also<sup>(11)</sup> be, (VII 10) O <sup>ḥ</sup>w<sup>(12)</sup>; the gods give effect against thee together with . . . which the god maketh<sup>(13)</sup> together with the water<sup>(14)</sup> and (VII 11) the many poisons<sup>(15)</sup> of Seth and the bitter poisons of Shu, son of Rē<sup>c</sup> and the poisons (VIII 1) of Ophois which are like (those of) snakes, (VIII 2) the poisons of the God-above<sup>(16)</sup> (VIII 3) and of his wife Nin-gal<sup>(17)</sup>, (VIII 4) the poisons of . . . and (VIII 5) <sup>ḥ</sup>I . . . . . (VIII 6) . . . . . (VIII 7) . . . . . (VIII 8) . . . . . (VIII 9) . . . . . (VIII 10) . . . . . (VIII 11) of [those] who are dead(?)<sup>(23)</sup>. So (VIII 12) indeed thou shalt stagger(?)<sup>(24)</sup> upon the<sup>(26)</sup> . . . . .


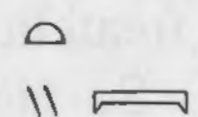
Notes

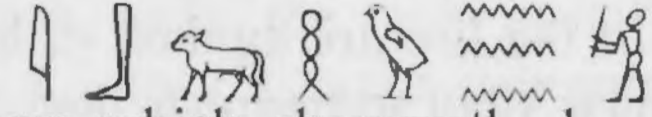
(1) See n. 8 on p. 54.

(2) Restoration pretty sure in the *recto*; in the *verso* there is a hole after the first sign of the article but *p[ḥ]w* fills the gap nicely. Still, the spell being throughout a long apostrophe to the disease one would have expected *Stḥ r.k p[ḥ]w* 'Seth is against thee, O <sup>ḥ</sup>w'. See again below *ro.* V 7-8.



(3) *Hꜣḥꜣti* 'Storm' is considered as a divinity by the scribe if the god-determinative has any meaning. As a matter of fact, Seth, Ba'al and the Storm could be taken as three forms of the same god; so much so, that in *ro.* V 11, 12 and 13 the singular suffix is used to refer to the three of them in *kn.f*, *pꜣy.f* *ḥpš* and *drt.f*.

The lacuna on the *recto* is to be filled with  and on the *verso* with  or the like.

(4) The text uses *ibi* 'to thirst' transitively, as in *Admonitions*, II 10 *ibi mw* 'to thirst after water' and *Belegst. to Wb.* I 61(9) take it to be right. My first thought was to emend *ibi* into  meaning 'to sprinkle, to shower down', and to translate, "the Storm which showereth down water of the sky" (emending *r tꜣ pt* to *n tꜣ pt*) or "the Storm which showereth down water from the sky" (though instead of *r* one would expect *m*), but good sense can be got without emendation: the Storm which needs so much water when it breaks in order to pour it down thirsts after it and so will drink you; the word is missing on the *verso* because of a hole in the papyrus.

(5) *Kn.f* lit. 'he shall finish, complete'; in this text alone this word *kn* occurs five times:

(a) *Ro.* IV 11-12 (= *vo.* VII 6) '*kn.f* (*sḏm.f*) the strength of his two forearms' *i.e.* 'he exhausteth the strength etc.'

(b) *Ro.* V 8-9 '*kn.k* (pass. *sḏm.f*) as *kn* (*id.*) yesterday' *i.e.* 'thou art finished as yesterday is finished'.


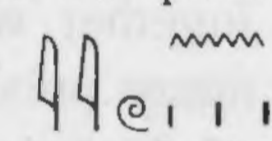
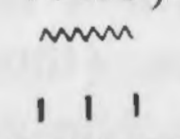
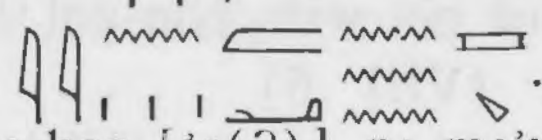
(c) *Ro.* VI 10 'those who make *kn* (infin. or noun) of the breath of . . .' *i.e.* 'those who make an end of the breath of . . .'

(d) *Ro.* VI 13 'I made *kn* (infin. or noun) of the drinking of it' *i.e.* 'I drained it'.

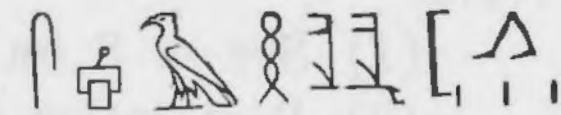
(e) *Ro.* IX 13 'the might of Seth *kn* (*sḏm.f*) thee' *i.e.* the might of Seth makes an end of thee'.

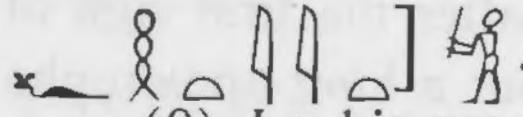
The antecedent of the suffix in *kn.f* and *pꜣy.f* is Seth or Ba'al or The Storm who are identical.

(6) Emend *dpt.k* into *dp.k* and *dpw* into *dpt* or *dp(w)t*.

(7) Owing to lacunae in both the *recto* and the *verso* we do not know what the *ḥw* will experience the taste of; perhaps of death (cf. *Sinuhe* B 23) or of something of the sea, salt-water(?)—meaning that it will be drowned under all the water which Seth and Ba'al will pour down from the sky. Anyway  (of the *recto*) is perhaps for , see Gardiner, *L-E. Misc.* p. 124 line 7 where  occurs also improperly in this word or Lepsius, *Denkm.* III 146, 30 where we have .

(8) The subject of *iry* on the *recto* is lost. The *verso* has [*ir(?)*] *pꜣ mꜣiw nhwhw* (read *nhmhm*, see above n. 22 on p. 54) *m ḥnw.k* 'the lion who roared in thee maketh' (his approach). The roaring of a lion accompanying the raging of Seth, the fury of Ba'al and the rumbling of thunder may inspire the *ḥw* with 'fear and trembling'.

The lacuna which comes on the *verso* after *sꜣḥ* can be filled thus: 



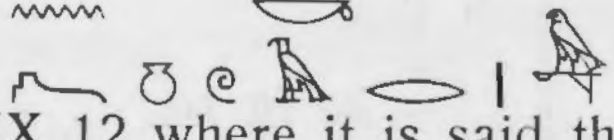
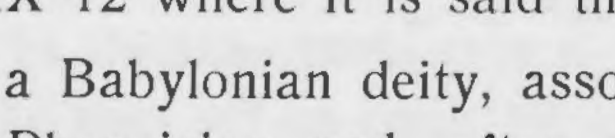
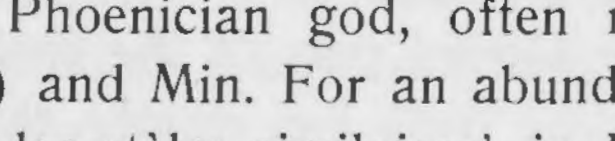
(9) *i.e.* his spear of *ḥš*-wood, metonymy as above in *ro.* II 4. On the meaning of *ḥš*, usually translated 'cedar' see Lefebvre, *Romans et Contes Égyptiens* p. 147 n. 34, Gardiner, *Anc. Eg. Onomastica* I p. 8 n. 1, Lucas, *Materials* (3rd Edit.) pp. 491ff. etc.









that the author 'conceived it (*i.e.* the God-above) rather as a Sun-god than as a Moon-god', because of the parallelism with Prē<sup>c</sup> and the use of *wbn* 'to arise' in *ro.* II 11. But it seems that in the two passages of this papyrus where it occurs, *ntr hry* could be understood of the Moon-god: the parallelism in *ro.* II 11 does not consist in the repetition of the same divinity but of *m dd . . . hft wbn*; now *wbn* is used at this period of the moon also, see in *Pap. London Med.* 8, 12 'Behold this land was in darkness, it is the moon which arose (for *wbn.f* read *wbn*) on this book, on every side thereof'.

(17) On this passage see Gardiner, 'The Goddess Nin-gal in an Egyptian Text', *ZÄS.* 43 p. 97. Nin-gal 'the great Lady' spelt  (*ro.*),  (*vo.*),  (*ro.* IX 12 where it is said that the enemy is thrown against 'the jar of the husband of Nin-gal'), a Babylonian deity, associated with the Moon-god Sin.

(18) Resheph 'the lightning', a Phoenician god, often represented on stelae with the goddess Kedeset (standing on a lion) and Min. For an abundant bibliography *cf.* C. Boreux, 'La stèle C. 86 du Musée du Louvre et les stèles similaires', in *Mélanges Dussaud* II pp. 673ff.; Grdseloff, *Les débuts du culte de Resheph en Égypte* and W. Kelly Simpson "An Egyptian statuette of a Phoenician God" in the *Bulletin of the Metropolitan Museum of Art*, Feb. 1952 pp. 182ff.

(19) Unknown elsewhere; one would have expected Kedeset instead. Burchardt in *Die altkanaanäischen Fremdworte* II, 177 and Müller in *Asien und Europa . . .* p. 315-316 connect him or her tentatively with the doubtful deity אֶדוֹם. S. Cook in *The Religion of Ancient Palestine . . .* p. 112f. takes the word as Atum or Edom which occur in the composite names Shamash-Atum or Obed Edom, Atum or Edom being an old deity of either sex. Grdseloff, *op. cit.* p. 25 and notes 4-7, without reference to this theory makes a like suggestion. According to him <sup>3</sup>*Itm* would be a male divinity whose full name was probably  *Šmš-ʿItm*, 'the Red Sun', an Edomite hero belonging to the Phoenician mythical world; a name identifiable in  <sup>3</sup>*Itm-ibi*, 'Edom is my father' for which *cf.* Posener, *Princes et Pays d'Asie . . .* p. 64 E 1.

But note that in the Phoenician pantheon Shapash (dialectal form of Shamash) is a female deity, which would explain how the scribe comes to refer to <sup>3</sup>*Itm* as the wife of Resheph.



The duplicate of the three following lines is almost completely lost.



(20) The text says: 'are against the <sup>h</sup>*w*'; but as the magician is apostrophizing the disease, it seems preferable to take *p<sup>3</sup> h<sup>h</sup>w* as a vocative and to supply <.k> just before. Moreover, if the spell really falls into two parts, the second being directed against the *smn* as appears from *ro.* V 2 and VI 1, <sup>h</sup>*w* is a *lapsus calami* and must be replaced by *smn*.

(21) *M* for *in*, *cf.* Gunn, *Studies in Eg. Syntax* p. 57.

(22) From the two texts referred to in *Belegst.* III 213 (24) — this text and *Denkm.* III 258b line 9 where the word occurs in a list of offerings made by the High-Priest Osorkon to the temple of Karnak in the time of Sheshonq III — the meaning of *h<sup>h</sup>wyt* cannot be deduced with certainty: 'oil' or 'wick' fit both contexts as well as 'lamp'. But the word occurs also in Macadam, *Kawa* I Pl. III 8 and VI 4 where it is spelt *h<sup>h</sup>ww* and *h<sup>h</sup>wy* respectively, both times with the lamp determinative; moreover in VI 4 it is qualified by 'of bronze'. There is no doubt then, about its meaning 'lamp' only.



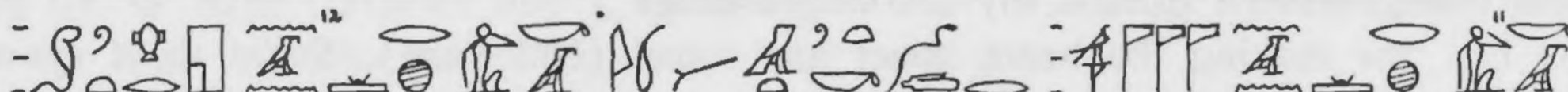
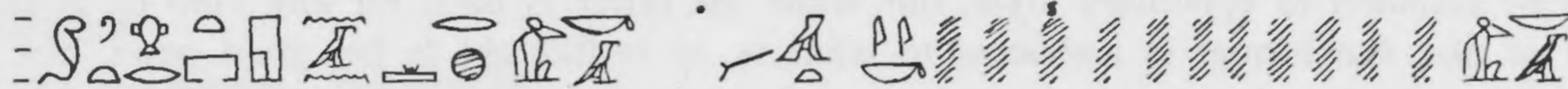
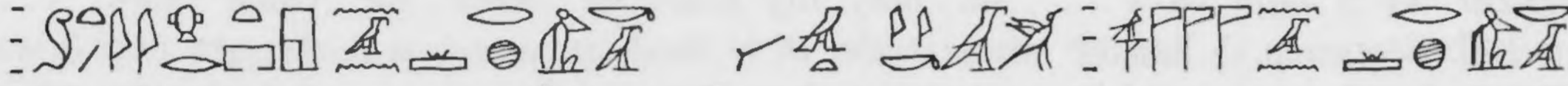
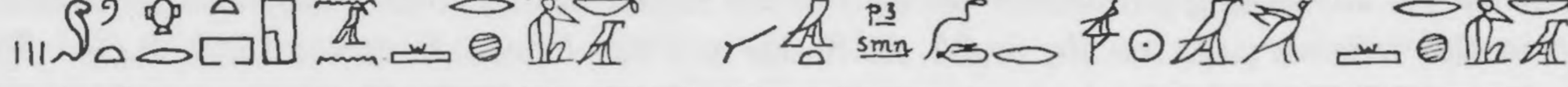
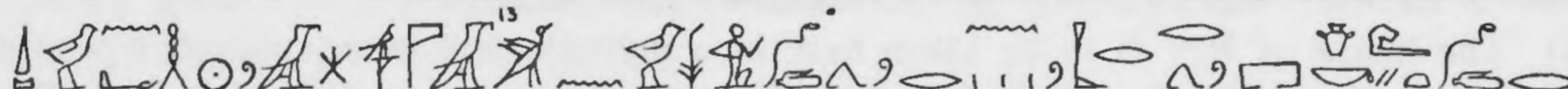
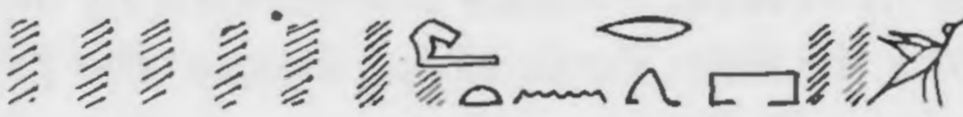


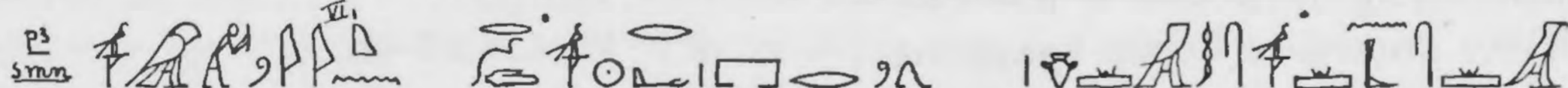
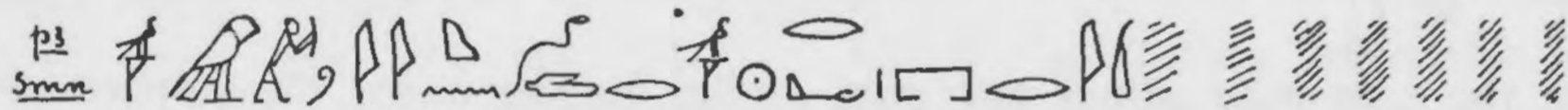
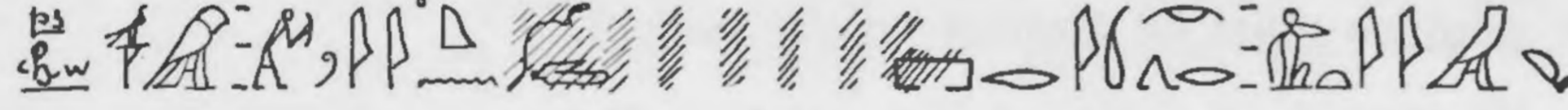
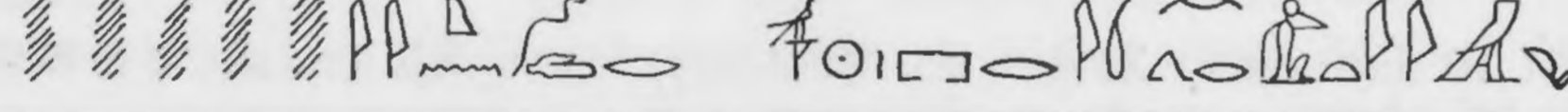
(23) Lit. "who are under death", dropping *hr* and taking  as an ideogram. As it stands the text would mean — if it means anything — 'those who are upon the underneath',  being then a determinative.

(24) *Kṅkn*: the *Wb.* translates 'zerschlagen', 'smite'; but the double determinative  (*ro.*),  (*vo.*) suggests rather a verb of motion which expresses the action of a beaten enemy who e.g. 'staggers' wounded upon the ground and dies.

(25) Left out on the *verso*.

(26) Last word of the duplicate, left out on the *recto*. After *hr p* the *verso* starts another text not represented on the *recto*. The duplicate will be resumed in XI.

(27) The following passage occurs several times in this papyrus with slight variants, as may be seen from the table subjoined in which the different texts are set out in parallel.

|   |             |
|---|-------------|
|                         | ro I 10-11  |
|                         | ro VIII 4-5 |
|                        | vo XIII     |
|                       | ro I 3-4    |
| <hr/>   |             |
|                       | ro I 12-13  |
|                       | ro VIII 5   |
| The rest is missing  | vo XIII     |
|                       | ro I 4      |
| <hr/>   |             |
|                       | ro I 13-14  |
|                       | ro VIII 6   |
|                       | vo I 7-8    |
|                       | ro I 1.     |

(28) *Ro.* X has instead 'Prē'.

(29) *Ro.* VIII and *vo.* XIII write 'thy death'.

(30) For the spelling of this word in *vo.* XIII see Černý in *Studies presented to F. Ll. Griffith*, p. 52 n. 20. Instead of 'the Hathors' one might have expected *nꜣ n ntrwt* 'the goddesses' in parallel with *nꜣ n ntrw* 'the gods', but, as is well known, the Hathors correspond to the Fates of the Greeks and fix a man's destiny and death (see e.g. *Late Egyptian Stories* p. 1 l. 5 and p. 19 l. 10); it is then quite natural that they should be singled out to be informed of the death of the *smn* or of the *hw*. Other references to the seven Hathors in magical texts, not given in



ZÄS. 61, pp. 83ss. are: *Pap. Mag. Cairo* vo. I l. 4 (wrongly transcribed by Weill), *Pap. Chest. Beatty V* vo. 6, 2, *Pap. Geneva Mag. ro.* III, 1 which speaks of "the seven wounds in the forehead of the seven Hathors"; *Pap. Turin* 137, 12.

(31) Instead of *r qd* + noun + Old Perf., *ro.* VIII 5 and X 4 use the masculine Late-Egyptian infinitive *pꜣ pr n ḥꜣty.k*. In *ro.* X 4 one would expect 'the going forth of the heart of the *smn*' instead of the *oratio directa*, since in the preceding line we have 'that the *smn* is dead'. 'The going forth of the heart' is here evidently a synonym of dying, the heart being taken as the centre of life. In *Sinuhe* (B. 39) 'my heart was not in my body' expresses fear and could be rendered 'I was frightened to death', cf. too (*ib.* B 255) 'My heart was not in my body that I should know life from death'. There is in Borchardt, *Grabdenkmal des Saḥu-rē* II Pl. 8 a suggestive representation of 'the heart going forth' from a man's body.

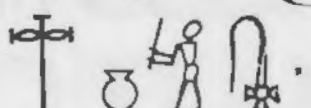
(32) This sentence is present only in *ro.* V; it means probably 'I shall say it to the Morning-god, at his rising, when I present my morning homage'.

(33) Lit. 'the making the heart sweet has come' (Old Perf.). *Snḏm ib*, a synonym of *swḏꜣ ib* so common in epistolary style, but while the latter is used for any kind of message, pleasant or not, the former is restricted to what is, or is thought to be, good news. See e.g. *Pap. Westcar* XI 5 *ndm ib.k* . . . lit. 'may thy heart be sweet', i.e. 'Good news! . . .'; Gardiner, *L.E. Stories* p. 5 line 1f. where *snḏm ib* is used because it was thought that it was pleasant news for the young princess's father to hear that the Egyptian youth had been able to climb up to the window; cf. too *ib.* p. 84, 5, 8, 15 or *Pap. Chest. Beatty I* Pl. I, 6. *Ro.* VIII, vo. V and *ro.* XI have instead *sdmyt spr.ti* 'the news hath reached'.

(34) 'The house of Rē' is to be taken here in a mythological sense, though it was also the name of several temples consecrated to the cult of the Sun-god (cf. Gauthier, *Dict. Géogr.* II p. 100f.). In *Pap. Turin* 124, 5 Horus who presides over Letopolis is called 'the great physician in the house of Rē'.

(35) It is chiefly Seth who did the fighting against the *ḥw* and the *smn*; the lack of consistency of the Egyptian mind robs him of his being even so much as mentioned in the report. Probably the writer lifted this passage bodily from another work and incorporated it into his own without taking the trouble to make all the necessary changes.

(36) *Prt šb(nt)*, in Coptic Ⲫⲉⲗⲁⲩⲱⲛⲉ (?) cf. *Wb.* IV 438 (2-4).

(37) Restore e.g. 

(38) As the *ḥw* and the *smn* may affect any part of the human body, the rubrics never specify where exactly the poultice must be applied on the patient.

§ 5. RECTO VI 2 TO VIII 10 AND VERSO XI (= RO. VI 8-10), VERSO XII (= RO. VII 8-9),  
AND VERSO XIII (= RO. VIII 4-5)

### Introduction

A spell of the same nature and character as the previous ones.

The *smn* is described as 'submerged' in every limb of the patient's body. The magician, who gives himself out as belonging to the people of 'Irtḥn, able to treat with snakes, whatever that may mean, as fed on the milk of 'Anat, 'the great cow (?) of Seth' and thus, I suppose, participating in the power of the mighty divine couple, faces the disease while Seth strikes it again and again.



Through the action of the magician, it flows out and is drunk by the dry lands, a figurative way of declaring to the possessing spirit its complete defeat.

The spell ends like the preceding one: the news goes forth to the gods that the *smn* is dead.

Of the duplicate, which was probably resumed in *vo.* X 2, we have only a few lines left, *i.e.* those at the top of pp. XI-XIII of the *verso*, nothing else having survived of these broken pages.

The *recto* too is much damaged: the ends of lines 1-10 of page VII are missing; so are the beginnings of the lines of page VIII. All this, of course, does not help to make clearer a text which, even complete, would not be lacking in difficulty and obscurity.

As already stated the ends of lines 11-13 of 343 *ro.* VII of Leemans' publication belong actually to 345 *ro.* G I of which they are the beginnings of lines 12-14. There is a duplicate (with a few variants) of *ro.* VI, 11ff. on the *recto* of the Leipzig ostrakon 17 soon to be published by Sir Alan Gardiner and J. Černý on Pl. XIV of a large work on hieratic ostraca. I owe to Sir Alan this information for which I am most grateful.

### Translation

#### (VI 2) Another *incantation*.

Behold <sup>(1)</sup>, I have outfaced thee <sup>(2)</sup>, (VI 3) O *smn*; behold [I have] outfaced [thee], thou that art submerged <sup>(3)</sup> in the limbs of M (VI 4) born of N, even as <sup>(4)</sup> he who flieth and <sup>(5)</sup> standeth well established (VI 5) upon the high place, even as Prē<sup>c</sup> flieth <sup>(6)</sup> when he (VI 6) ariseth. I have outfaced thee in like manner, O *smn*; I have outfaced thee in like manner, (VI 7) thou art submerged.

Dost thou not know me, O *smn*? Behold, it is (VI 8) *Mri* <sup>(7)</sup> who knoweth me, (namely) that I belong to <sup>(8)</sup> the people <sup>(9)</sup> of <sup>ꜥ</sup>*Irtkn* <sup>(10)</sup>, (VI 9) those who converse with the snakes <sup>(11)</sup>, those who kill the [snakes] <sup>(12)</sup>, (VI 10) those who (?) have made <sup>(13)</sup> an end of the breath of their mother *Ḳety* <sup>(14)</sup>. Behold, I have sucked (VI 11) at the breasts of <sup>ꜥ</sup>*Anat*, the great cow (?) of Seth <sup>(15)</sup>. (VI 12) Behold, I have many matters against thee <sup>(16)</sup>. I drank it <sup>(17)</sup> in the (VI 13) great jug <sup>(18)</sup> of Seth, I drained it <sup>(19)</sup> in his *nm-jug* <sup>(20)</sup>. (VII 1) Hear, hear, O *smn*! Hear the voice of Seth <sup>(21)</sup> . . . <sup>(22)</sup>. (VII 2). Hear his roarings <sup>(23)</sup>! If thou art <sup>(24)</sup> . . . (VII 3) Seth lifteth thee up <with> his hand <sup>(25)</sup>; he treateth thee so again <sup>(26)</sup> upon . . . (VII 4) he striketh thee <sup>(27)</sup> upon the river. *Dꜣ* . . . saith . . . (VII 5) to Horus and Seth upon it(??). The . . . s <sup>(28)</sup> drink thee, [O *smn*(?)] <sup>(29)</sup>; (VII 6) the deserts drink thee, thou that art submerged; the . . . s <sup>(28)</sup> drink [thee] <sup>(30)</sup>, being (VII 7) thirsty; the deserts <sup>(31)</sup> drink thee, being dry <sup>(32)</sup>; (VII 8) the dry land of Kharabu <sup>(33)</sup> [drinketh thee] <sup>(34)</sup>, the land <sup>(35)</sup> which is never satiated <sup>(36)</sup> (VII 9) . . . which is never satiated with the waters <sup>(37)</sup> . . . of the . . . (VII 10). It is that <sup>(38)</sup> which drinketh thee, O *smn*; it is that which drinketh [thee], (VII 11) thou that art submerged in the <sup>(39)</sup> two feet that walk, in the two thighs <sup>(40)</sup> that (VII 12) run, in the buttocks that bend <sup>(41)</sup>, in the backbone the supporting beam (VII 13) of the limb<s> <sup>(42)</sup>, in his two shoulders, in his neck, in his two hands that (VIII 1) . . . <sup>(43)</sup> for him (or 'it') who ('which'?) is in him (or 'it'), in *idmn* <sup>(44)</sup> which is in his intestines which are in good condition <sup>(45)</sup>; (VIII 2) [in his] two kidneys <sup>(46)</sup> and the heart, in his lungs and his sides, in his (VIII 3) [two ears] <sup>(47)</sup> . . . , in his two lips which speak, in his nose <sup>(48)</sup>, the *ꜥbꜥby* <sup>(49)</sup> (VIII 4) . . . [in h]is <sup>(50)</sup> two eyes which see, in the seven holes <sup>(51)</sup> of his head.

Then (VIII 5) [the gods <sup>(52)</sup> shall learn of thy] death; then the Hathors shall learn of the going forth of [thy heart]; (VIII 6) [The report hath reached] the house of Rē<sup>c</sup> that Horus



hath vanquished <thee>, O *smn* (VIII 7) . . . (thou) that hast no strength (left), (thou) that art submerged<sup>(53)</sup>. There is no fiery breath<sup>(54)</sup> . . . (VIII 8) . . . the righteous<sup>(55)</sup> god.

This spell is to be said over faeces<sup>(56)</sup> of a kn . . . (VIII 9) . . . and [roo]ts(?)<sup>(57)</sup> of š'bt-plant<sup>(58)</sup>; . . . to be triturated . . .

### Notes

(1) Perhaps it is worth noting in the first part of the spell the parallelism so well known from the Psalms:

|  |  |
|--|--|
| <p>'Behold, I have outfaced thee, O <i>smn</i>'.</p> <p>'Even as he who flieth and standeth well established upon the high place'.</p> <p>'I have outfaced thee in a like manner, O <i>smn</i>'.</p> | <p>'Behold, [I have] outfaced [thee], thou that art submerged in the limbs'.</p> <p>'Even as Prē<sup>c</sup> flieth when he ariseth'.</p> <p>'I have outfaced thee in a like manner, thou that art submerged'.</p> |
|--|--|

or in VI 12ff.:

|  |   |
|--|---|
| <p>'I drank it in the great jug of Seth'.</p> <p>'Hear the voice of Seth'.</p> | <p>'I drained it in his <i>nm</i>-jug'.</p> <p>'Hear his roarings'.</p> |
|--|---|

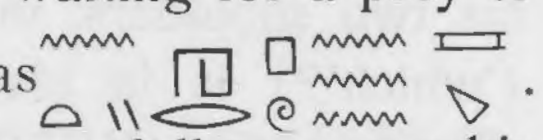
again in VII 5ff.:

|  |   |
|--|---|
| <p>'The . . .s drink thee, O <i>smn</i>'.</p> <p>'The . . .s drink thee, being thirsty'.</p> | <p>'The deserts drink thee, O thou that art submerged'.</p> <p>'The deserts drink thee, being dry'.</p> |
|--|---|

lastly in VII 10:

|  |   |
|--|---|
| <p>'It is that which drinketh thee, O <i>smn</i>'.</p> | <p>'It is that which drinketh thee, thou that art submerged'.</p> |
|--|---|

(2) <sup>2</sup>*Iri* ḥt 'to make the front' of somebody *i.e.* 'to conquer', 'to vanquish' somebody, according to *Wb.* III 21 (11-12); Gardiner in *JEA.* XIV p. 87 renders it by 'to face' somebody. The expression occurs four times here; we have it again in *vo.* IV 10 *ir.n.i ḥt.k bw irr.k ḥt.i* 'I have faced thee, but thou shalt not face me'. It seems that 'to face victoriously' or 'to outface' would be a more adequate rendering, the idea of success being somehow implied; *cf.* n. 4.

(3) Not an uncommon expression in this papyrus to describe the malign force which has taken possession of a man's body in which it hides itself; see below *ro.* VIII 11, X 10, *vo.* IV 9; an image easy to understand for an Egyptian living his whole life near the Nile in which so many dangerous beings, the crocodile in particular, were 'submerged', waiting for a prey to devour. In *Pap. Harris Mag.* III 7 and VIII 7 the crocodile is described too as .

(4) The meaning must be: 'Even as the Sun-god daily rises and successfully pursues his course through the sky after vanquishing his enemies, in like manner the magician outfaced the disease which he will conquer.'

'High place', perhaps 'the elevated throne' *i.e.* that on which Rē<sup>c</sup> is seated in the solar Barque (see below *vo.* IX 10 the same expression).



'Well established' *i.e.* after all his enemies, Apopis in particular, have been defeated.

(5) *Hn<sup>c</sup> ntf<sup>c</sup> h<sup>c</sup>*. For this construction, the origin of the Coptic conjunctive tense, see Gardiner, *JEA*. XIV p. 87 where this passage is quoted and translated; and Černý, *ib.* XXXV pp. 25ff.

(6) Lit. 'hath flown', but very probably the *n* is abusive.

(7) *M = in*, see n. 21 on p. 68.

*Mri*: a foreign divinity (Burchardt, *Die altkanaanäischen Fremdworte* II no. 465).

(8) For this construction *n(y) wi t<sup>3</sup> dnyt* 'I belong to the people' see Gardiner's *Gram.* § 114, 2.

(9) The duplicate is resumed here with the wrong determinatives of this word  $\text{K } \Sigma \text{ I}$ ; the scribe thought of *dnyt* 'dam' while the *recto* writes correctly  $\text{𐩔𐩢𐩣}$ , determinative of *dnwt*, *dnyt* 'family, people'.

Moreover the *r* which on the *verso* precedes *ᵚIrtkn* must be dropped.

(10) *I.e.* 'Elteqon', the  $\text{אלִּתְקֹן}$  of Jos. 15.59 according to Gauthier, *Dict. Géogr.* I p. 99. Burchardt, more prudently, says: "Unklares Wort", adding that "the scribe thought of Elteqon" while writing (*op. laud.* II no. 121). The *recto* has  $\text{𐩔𐩢𐩣}$  as determinative, the *verso*  $\text{𐩔𐩢𐩣}$ , the latter being of course preferable.

(11) Does it mean that the people of *ᵚIrtkn* were snake-charmers?

(12) The word is missing; only vague traces remain.

(13) Perhaps *n<sup>3</sup> n ir(w)* which is grammatically possible. For *iri kn* 'to make an end' see above n. 5 on p. 66.

(14) Given in *Wb.* V 72(5) as "Name einer Schlange". The duplicate stops here after a lacuna and begins again in *vo.* XII.

I suppose that the whole point of this speech of the magician is to make the disease understand that being able to treat with and even, if need be, to kill snakes, he is able to make an end of *p<sup>3</sup> smn*. What follows aims at the same end.

(15) Like Ramesses II who calls himself 'the suckling of <sup>c</sup>Anat' and 'the son of a bull', the bull being Seth; *cf.* Petrie, *Tanis* I Pl. VII lines 3 & 4 from left. <sup>c</sup>*mryt* <sup>c</sup>*st* 'the great cow(?)': to support this meaning of <sup>c</sup>*mryt* suggested by Gardiner, *Hierat. Pap. Brit. Mus.*, Third Series, p. 62 n. 1, note that

(a) <sup>c</sup>Anat is said to have horns; Ba<sup>c</sup>al copulates with a cow; Ba<sup>c</sup>al copulates with <sup>c</sup>Anat; <sup>c</sup>Anat acts as wet-nurse to the off-spring of Ba<sup>c</sup>al by a cow (she is not said to be the cow) and <sup>c</sup>Anat is often compared with a cow. See C. H. Gordon, *Ugaritic Literature, A Comprehensive Translation* . . . 1949, pp. 50, 51 & 53.

(b) 'amar' in Sumerian means 'young bullock'.

(16) Lit. 'many matters are with me against thee'. A parenthesis or out of place; what follows 'I drank it etc.' should surely continue immediately the assertion 'I sucked at etc.' which precedes.

(17) The only word in what comes just before *st* which could be its antecedent is *m(w)dwt* which makes no sense. *St* here and in line 13 resumes the idea of milk contained in *snk.n.i m mnd n<sup>c</sup>nti*.


It seems that the writer kept in mind the comparison of <sup>c</sup>Anat with a cow, the milk of which Seth, her husband, stored in jugs from which the magician drank avidly so as to participate in <sup>c</sup>Anat's vigour and martial spirit.

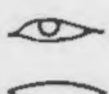
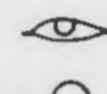




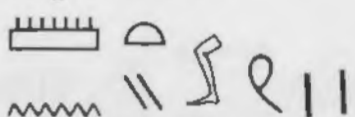


Erman, *Neuäg. Gram.* § 793. There followed perhaps *m nꜣ n mw nw . . .* 'with the waters of . . .' corresponding to the member of the phrase which follows immediately.


(37) After 'waters', a word beginning with ; one would expect something like 'which flow from. . .'

(38) *I.e. tꜣ ꜣht dꜣmꜣt Hrb* etc. For the form  and not , see *Verbum* II § 753. After *sw(r)ꜣ*, *.k* is correct since it is the object of an infinitive.


(39) Then follows an enumeration, familiar in these texts, of various parts of the body in which the disease might lurk. Wherever it hides itself, it will be destroyed. The beginning of this enumeration could be compared with a Babylonian spell against a witch: '. . . I have seized thy eyes which see, I have seized thy feet which walk, I have seized thy knees which pass, I have seized thy arms which take away. . .', quoted from Dhorme-Dussaud, *Les religions de Babylonie* etc. p. 263.


(40) Read 

(41) Lit. 'that bends itself'.

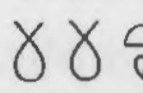
(42) One would expect the plural. In the lacuna under the determinative of *sꜣyw* perhaps  is to be restored.


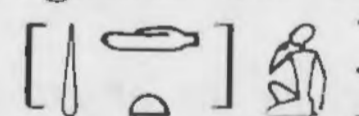
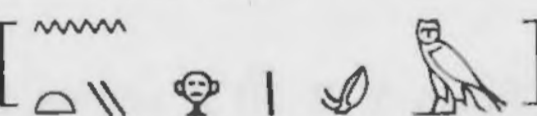
(43) After 'in his two hands that', some verb of action is to be supplied *i.e.* 'that work (or the like) for him'.

The length of the lacuna at the beginning of the lines of this page can be easily reckoned *e.g.* from the restoration in line 6 . 'Who (or 'which') is in (or 'with') him (or 'it')' is obscure.

(44) An unidentified part of the body, it seems, which is in the intestines. The spelling suggests a foreign word; as for the determinative , it hardly suits something which is inside the intestines! Moreover what could be inside the bowels that the disease could affect? I wonder if it is not 'in the *idmn* (the only part of the body which in this passage does not have the possessive or the article) in which are the intestines' *e.g.* the pelyis, then the determinative would have some meaning.

(45) Seems to be a plausible rendering of *mꜣꜣ* since in *Pap. Ebers smꜣꜣ* means 'to regulate' natural functions *e.g. smꜣꜣ ht, smꜣꜣ mwit* (*cf.* 9, 10; 12, 17; 54, 2, 13 etc.).

(46) [*M tꜣ*] *ggt*. See Gardiner, *Hierat. Pap. Brit. Mus.* Third Series, p. 64 n. 1 and *Anc. Eg. Onomastica* II p. 240\* (18) where the word is spelt . For *wfꜣ*, *hꜣty*, *drw* and *mꜣhtw* see the same *ib.* II pp. 249\*, 250\*, 254-5\* and 252\* respectively; *ggt* is not discussed.

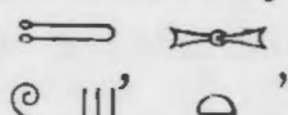
(47) It must be 'ears which. . .' since, immediately after, we have the lips, the nose and the eyes forming thus together 'the seven holes of the head'. At the end of the lacuna  suggests a word like  object of *e.g.* ; we should thus have 'the ears which perceive speeches', which fits the context: *cf. Pap. Leiden 348 ro* II 7, X 7 and XI 6; but the space would only allow of 'ears' in a very short form.

(48) For *rꜣt*, read *ꜣrt*, confusion with *rꜣwt* 'gladness'.


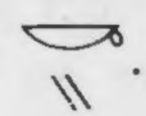
(49) *Tꜣ ꜣꜣby[t]*, an unknown word; or are we to read *bꜣꜣy(t)*, an early form of Ptolemaic *bꜣt* 'throat'? Then emend to  $\langle m \rangle tꜣ \langle y.f \rangle$ .

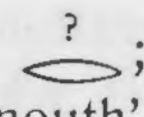
(50) *I.e.* 



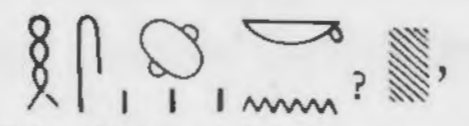
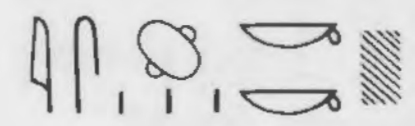
(51) 'The seven holes of the head', *i.e.* two for the eyes, two for the nose, two for the ears and one for the mouth (here 'the lips'). For , which looks more like 'vertebrae', meaning 'holes' of the head, see *Wb.* V 400(5). In *Pap. Ebers* 90, 17-18 instead of *tst* we have *b3b3w*, the usual word for 'hole'.

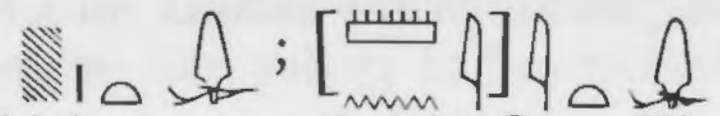

(52) For this passage, see above pp. 69 ff.

(53) Since the magician is addressing the disease, introduction of <⊖ ⊙> seems to be required and in the following line  ought to be emended to . In *ro.* X 4f. we have *iwtj phty.fy* 'thou that art without strength'.

(54) After *hh* 'fiery breath', there are some traces which suggest ; the meaning being 'there is no fiery breath against' or 'there is no fiery breath of the mouth'.

(55) We have the same spelling in the Cairo hymn to Amūn (X 5) quoted in *Belegst.* to *Wb.* II 21(14).

(56) Instead of , Dawson reads  and translates 'the brain of a *kk...*' *cf.* *JEA.* XX p. 187.

(57) The only traces left are ;  would suit.

(58) An unidentified plant which occurs also in *Pap. Ebers* 68, 9 and *Pap. Hearst* 9, 1.

§ 6. RECTO VIII 10 TO X 9 AND VERSO XIV (= RO. IX 3-5)  
AND VERSO XV (= RO. IX 14 TO X 1).

*Introduction*

The object of this spell is clear enough: it is again the *ḥw* or the *smn* or both which are aimed at. The method of exorcizing does not differ much from that used previously: the gods —so affirms the magician— are in league against the disease; the *smn* is torn limb from limb by some divinity, heavy blows are administered, the final result of all this being 'the death' of the disorder: Let then, cries the magician, the vessels of the patient, those at least in which the disease dwells, vomit forth the *ḥw*, since it is no more!

But when one comes to details, this passage teems with obscurities and difficulties and to crown it all a good part of it is badly damaged; so that often a mere literal translation is the best that can be given.

What remains of the duplicate is to be found in *vo.* XIV and *vo.* XV which correspond to *ro.* IX 3-5 and IX 14 to X 1 respectively.

The beginnings of lines 12-14 of *ro.* VIII are on the little fragment wrongly placed in Leemans' edition at the bottom left of *ro.* 343 VII, as stated in the Introduction.

*Notes:* — (i) From VIII 10 it seems that it is the *ḥw* which is the object of the exorcism, but in IX 2ff. it is the limbs of the *smn* which are torn out. And though in IX 12-13 the *smn* falls upon the ground, it is the *ḥw* which the vessels are invited to expel (X 1-2), but in X 3ff. it is again the *smn* which reappears and its death and not that of the *ḥw* is the object of the message to the gods and goddesses.

Either the scribe (or the writer) was exceptionally careless or the *ḥw* and the *smn* are to be taken as synonyms, *ḥw* being a pure Egyptian word while *smn* (the spelling of which certainly looks un-Egyptian) would be a term borrowed from a foreign language to express the same thing. After all it would not be the sole example of such a doublet.

(ii) From IX 4 to IX 10 the magician seems suddenly to address the disease and describes to it the



unmerciful treatment it will undergo; but in IX 11ff., still speaking to the disease, the magician introduces obscurely some other being which is struck in the presence of the disease addressed; finally it is the *smn* which is said to fall upon the ground (IX 12-13). After that, 'Seth', affirms the magician, 'shall make an end of thee'.

Some sense could perhaps be obtained if one supposed that in this passage the magician speaks to the *ḥw* to which he tells both its own lot and that of its accomplice, the *smn*, which is struck etc. in its presence.

Thus the main lines of the sorcerer's speech to the *ḥw* would be: "The great son of Prē<sup>c</sup> shall tear out the *smn* limb by limb. While thou art still afar off, Onuris seeth thee, placeth himself in front of thee, striketh thee . . . then looketh for thy field (for some purpose, e.g. to devastate it), then striketh thee again. As for thy accomplice the *smn* (which would come at the end of line 10), it shall be struck in thy presence etc. and shall fall upon the ground. After which Seth, who had hurried, we are told in IX 4, for the fight(?), shall finish thee off too".

But then evidently the *ḥw* and the *smn*, though considered as very close friends, are two different things and the preceding note cannot hold good.

### Translation

#### (VIII 10) Another *incantation*.

May the denunciations <sup>(1)</sup> of the gods be (directed) against the *ḥw*! May the [denunciations of the (VIII 11) goddesses <sup>(2)</sup> be (directed) against] that which is submerged; their denunciations which(?) <sup>(3)</sup>. . . <May> the(?) <sup>(4)</sup> (VIII 12) denunciations of the children of Nut <sup>(5)</sup> <be (directed) against> <sup>(6)</sup> the evils <sup>(7)</sup> of any god <sup>(8)</sup>, those who <sup>(9)</sup> protect (VIII 13) the heart of him who is dead since <sup>(10)</sup> the great son of Prē<sup>c</sup> <sup>(11)</sup> hath (VIII 14) placed the hand upon <sup>(12)</sup> the Ancient One <sup>(13)</sup> who lifteth the mountains, he who (IX 1) fecundateth like a bull of the wild cattle.

So he <sup>(14)</sup> shall tear out <sup>(15)</sup> the mouth of (IX 2) the *smn*; so he shall tear out its two lips and its evils (IX 3) which lie near its heart <sup>(16)</sup>; the two hands <sup>(17)</sup> tear them out. (IX 4) Seth hath hurried <sup>(18)</sup>. Onuris <sup>(19)</sup> seeth thee <sup>(20)</sup> while thou art afar off <sup>(21)</sup>. . . <sup>(22)</sup> [in] front of <sup>(23)</sup> (IX 5) thee and he striketh at thee with the spear . . . (IX 6) he is . . . in cutting [thee] <sup>(24)</sup> off with his . . . <sup>(25)</sup> (IX 7) . . . the sky . . . fire, cut . . . (IX 8) . . . great, the javelin(?) strike[th(?)] like(?) <sup>(26)</sup> . . . (IX 9) . . . of death. Then he shall seek thy field <sup>(27)</sup> of . . . (IX 10) he lifteth <sup>(28)</sup> thee up with his hand, he treateth thee so again . . . [as for the *smn*(?)] (IX 11) it shall be struck <sup>(29)</sup> in thy presence against the *kḥn*-jar [of] the god <sup>(30)</sup>; then it shall be thrown <sup>(31)</sup> (IX 12) against the *kḥn*-jar of the husband of Nin-gal <sup>(32)</sup> (and) the *smn* shall fall (IX 13) upon the ground; then <sup>(33)</sup> the might (IX 14) of Seth shall make an end of thee.

Open your mouths <sup>(34)</sup>, ye vessels of M born of N, that you may vomit forth (X 1) the *ḥw* which is in you. Behold, I do not speak to every <sup>(35)</sup> vessel; behold, I speak to the vessels <sup>(35a)</sup> (X 2) which have received the *ḥw*. So [you] <sup>(36)</sup> shall sit down, exhausted(?) <sup>(37)</sup> upon <the> <sup>(38)</sup> (X 3) ground.

Then <sup>(39)</sup> Prē<sup>c</sup> shall learn that the *smn* is dead; (X 4) then the Hathors shall learn of the going forth of [thy] heart, O *smn* who (X 5) hast no strength (left) <sup>(40)</sup>, together with <sup>(41)</sup> the *smn* which . . . (lines 6-8 completely missing) . . . (X 9) [*to be triturated and mixed in*] <sup>(42)</sup> *one [mass] and a bandage is to be put thereupon.*

### Notes

(1) Lit. 'the denunciations of the gods are concerning or against the *ḥw*'. *Srḥ* 'denunciation from the causative verb *srḥ* 'to cause to know, to inform'.

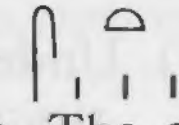
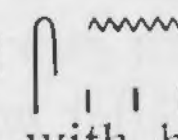
(2) Restore [*nṯrwt*].







(16) Literally 'which have approached his heart'. For the meaning and the various constructions of  $h^c m$  see Gardiner, *Notes on the Story of Sinuhe* p. 33f. where this passage is quoted and translated. The sense is perhaps: Shu will tear out the two lips of the  $smn$  and the evils which it contemplates.

(17) The *recto* writes: 'the two hands' while the *verso* has: 'his hands'.  on the *recto* and  on the *verso* must refer to mouth, lips and evils which precede. The god tears them out with his own hands and not with a spear or a sword; it sounds more realistic so.


(18) Left out on the *verso* which continues immediately with  $ptr$  [ $tw \text{ } ^2Inhrt$ ].

(19)  $^2Inhrt$  'He who brought the Distant One', the god of This, often identified with Shu, the son of  $R\bar{e}^c$ ; he is often described as piercing with his spear his enemies; see Junker, *Die Onurislegende* in partic. p. 5f. and *Pap. Harris Mag.* I-II.

(20) The magician is speaking perhaps to the  $^c h w$ ; see n. (ii) on p. 77 where the gist of what follows is given.


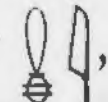
(21) Read  $w \text{ } ^3 [ti]$ .

(22) Restore perhaps some verb like 'he takes position' or 'he places himself'.

(23) Insert  before  $^c k \text{ } ^3$ ,  $m \text{ } ^c k \text{ } ^3$  + suffix meaning 'in the presence of' somebody; again in line 11: 'he (or 'it') shall be struck in thy presence'.


(24) *I.e.*  $m \text{ } \check{s}^c d. [k]$ .

(25) Restore some word like 'sword'. What follows is too damaged to try to make anything of it.

(26) For  = simply , cf. Erman, *Neuäg. Gramm.* § 621.

(27) Perhaps to devastate it.

(28) Complete thus  and see note 25, p. 74.

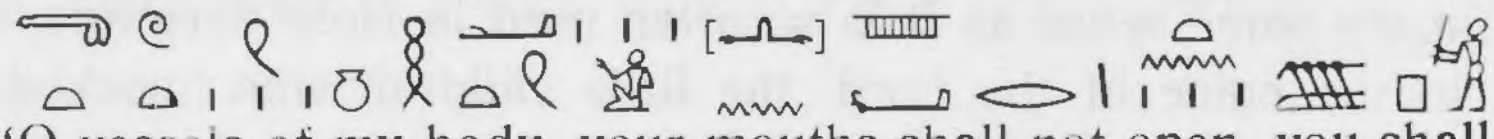
(29) It must be 'it is struck' as the text has it, not 'he striketh thee' as if  $tw \cdot f$  was a mistake for  $\cdot f tw$ , since the magician adds 'in thy presence'. Who or what could be struck in the presence of the  $^c h w$  and thrown against the jar of the god, unless the  $smn$  its associate? So perhaps, at the end of line 10, between  $whm \cdot f tw$ , and , [ $ir p \text{ } ^3 smn$ ], 'as for the  $smn$ ' ought to be restored;  $smn$  would be the antecedent of  $\cdot f$  in  $hy \cdot tw \cdot f$  and  $di \cdot tw \cdot f$  which follow.

(30) As in *ro.* V 3 we had 'the god' unspecified but followed immediately by some definite divinities, we have here the same construction 'the jar of the god' followed immediately by 'the jar of the husband of Nin-gal', a kind of *Badalapposition* for which see Spiegel, *ZÄS.* 71, 56ff.

(31) Lit. 'is given against, is placed against'.

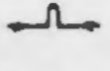

(32) See above n. 17 on p. 68.

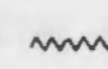


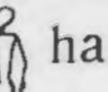
(33) *I.e.* when the  $smn$  has had its fate sealed under the very eyes of the  $^c h w$ , Seth will settle accounts with the latter, to which the whole speech is addressed.

(34) The sorcerer speaks to the vessels as if they were living beings with a mouth; compare with *Pap. Turin* 131, 10-11  'O vessels of my body, your mouths shall not open, you shall not receive the infection of . . .'; *ib.* 31 I, 8 + 77, 9 the vessels are invited to listen to what Gebeb has ordered: 'Listen, ye vessels of the body, according as Gebeb has commanded' and in the following line 'O vessels, spit out that which is in you'. In *Pap. Leiden* 348 *ro.* VII 3-6

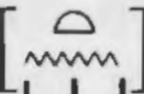


speaking to the vessels the magician says: 'You shall not open your mouth, you shall not receive the evil humour . . . spit out what you may receive . . .'



The *verso* which resumes the duplicate at  $bš p³ ḥw$  is more Late-Egyptian than the *recto*, e.g. it adds  $r bnr$  to  $bš$ , instead of  it uses .

(35) Under  $nb$  on the *recto*, there is a sign which looks like a ; one would rather expect . While the *recto* writes  $nn ḏd . i n mtw nb$ , the *verso* has  $bn ḏd . n . i tn mtw nb$  which is perhaps for  $bn ḏd . i n . tn$  'I do not say it to you',  $n$  having been misplaced. After  $mtw nb$  the *verso* differed from the *recto*, but of what followed only  has survived and, perhaps, , on line 2, which does not correspond to anything on the *recto*.

(35a) Clear traces of a date ('day 26') belonging to the primitive text are visible just above the last word in line 1.

(36) *I.e.* [] followed by the Old Perfective 2nd. pers. plur.  $pg³ . tiw . ny$ .


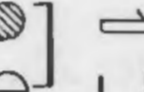
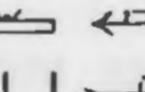
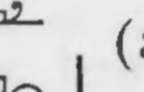



(37)  $Pg³$  'a manner of sitting down' acc. to *Wb.* I 562 (8-9); something like 'exhausted', cf. Hebrew פִּגַּר 'to be exhausted, to faint'; after making the necessary efforts to eject the  $ḥw$ , the vessels will be 'exhausted' as, when a fit of epilepsy is over, a person remains immobile, completely worn out; compare with Mark 9 17ff., in partic. v. 26 'the possessing spirit came out and the child became as one dead'.

(38) [ ] is to be restored as in *ro.* V 10; cf. *ro.* III 11, 13; *ib.* IV 1, 6.

(39) See p. 69.

(40) Compare with *ro.* VIII 7.

(41) There must be something wrong with the text.

(42) *I.e.* [   ] (as in *ro.* III 1-2) or [  ] (*ro.* VI 2).

## § 7. RECTO X 9 TO XI 1 AND VERSO XVI (RO. X 10-12)

### Introduction

A short spell without title, very probably directed against the *smn*, though there is a lacuna in both places where the name of the disease ought to have come, *i.e.* in X 9 in the vocative and in XI 1 as object of  $ḳny$ . Though theoretically the  $ḥw$  might be the object of this spell, if line 9 of p. X is of the same length as line 1, [ $p³ ḥw p³ nty$ ] would not fill the lacuna adequately, while [ $p³ smn p³ nty$ ] would just do it. The same holds good for XI 1, end, where [ $p³ smn$ ] must be restored.

The magician identifies himself with 'the servant of Horus', casting out malign spirits 'in the name of Horus or in the name of Seth', an expression to be understood, *mutatis mutandis*, in the same sense as it is so often used in Holy Scripture, e.g. in II Kings 2. 24 Elisha cursed 'in the name of the Lord' the little children who 'mocked him and said to him: go up, bald head!'; in Luke 9.49 John is spoken of as having seen 'one casting out devils in thy (*i.e.* Jesus) name'. The magician, in the very moment of exorcizing, acts (or thinks that he acts or says that he acts) as representative of Horus and Seth, in whose magical power he participates and speaks.







soon as he mentions the name of Horus or the name of Seth', but there is no such construction as *sh<sup>3</sup> m* 'to mention'. 'He is recalled (to the mind of the disease) through the name of ...' seems grammatically more correct, the sense being: when the magician is mentioned to the disease as acting in the name of Horus and Seth *i.e.* impersonating them while he exorcizes. The *verso* writes "in my name of".

Horus and Seth are considered here chiefly as gods of magic; Horus and his magical power are often referred to (*e.g.* *Pap. Leiden* 348 *vo.* XII 4, 10f.; *Pap. Turin* 131, 3f.); for Seth under this aspect see *e.g.* *Book of the Dead* c. 108 (Pl. 49 in Sethe, *Die Sprüche für das Kennen etc.*) where (line 34) he is called 'great in magic' or *Pap. Harris Mag.* V 8-9 where it is said of Seth that 'his magic is powerful while driving away his enemy'.

(8) Contrary to *Wb.* II 395 (6-8) which writes, "*immer nach dem Wort, dem es beigelegt wird*" (the italics are mine) and Erman, *Neuäg. Gramm.* § 683, *m-r<sup>c</sup>* is placed before the second term of the alternative, *i.e.* Seth, and not after it.

(9) Seth is given the same title in *Berlin Inscr.* 7265 D. 1-2: *St<sub>h</sub> ntr<sup>c3</sup> nb pt*. Note the use of the indirect genitive after *p<sup>3</sup> nb*, because *pt* has the definite article.

(10) To be read *m<sub>h</sub>-<sup>c</sup>*, not simply *m<sub>h</sub>* as in *Wb.*; the same holds for *m<sub>h</sub>-<sup>c</sup>* 'cubit' (*JEA.* 15, 171 n. 3). Note that *p<sup>3</sup>y.k m<sub>h</sub>-<sup>c</sup>* and *t<sup>3</sup>y.k h<sub>tyt</sub>* which follow immediately are the only cases in this papyrus where a part of the body not followed by a numeral does not have the suffix pronoun if possession is expressed: the reason being perhaps that *m<sub>h</sub>-<sup>c</sup>* is more often used with the meaning 'cubit' than 'arm' and that *h<sub>tyt</sub>* as it is written does not mean 'throat'.

He starts the fight by cutting off the enemy's arm to make him 'hors de combat'.

(11) Written as *h<sub>tyt</sub>* 'step'; emend  $\Lambda$  to  $\text{𓆎}$ .

(12) *D<sup>3</sup>i<sub>w</sub>* 'loin-cloth', for the hieratic writing of this word *cf.* E. Dévaud, 'A propos d'un groupe hiéroglyphique' in *ZÄS.* 49 pp. 106ff.; (this example is given on p. 110, line 5 up.).

(13) Insert  $\langle \text{𓆎} \rangle$  after  $\text{𓆎}$ .

Since death for an Egyptian is 'the going forth of the heart' (see n. 31 on p. 70), the last fight of a dying man for life can be described as 'a pursuit of his heart'. If one has some imagination, one cannot but feel something pathetic in this scene of a man, lying on the ground mortally wounded, fighting desperately against death under the very eyes of his implacable adversary.

(14) *I.e.* because of thy heart which has gone forth. Or does *hr.f* refer to *d<sup>3</sup>i<sub>w</sub>*, meaning 'upon it': the *smn* knowing that death was approaching had spread its loin-cloth upon the ground to die upon it?

(15) Restored from *ro.* V 13 and parallels. On all this passage see p. 69.

(16) Fills the lacuna adequately.

## § 8. RECTO XI 2-14 AND VERSO XVII (= RO. XI 8-10)

### Introduction

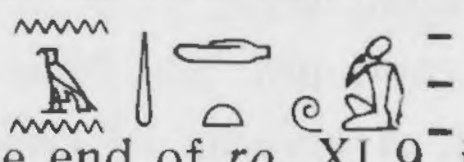
A short and much damaged spell against the *h<sub>w</sub>* assumed to be comfortably asleep in his victim's body. But so much is missing that very little can be gathered from what remains.

The spell begins with a strong warning to the disease to 'awake': for Seth is probably near, ready to strike with his scimitar. Then follows perhaps a series of threats against it,



among which that of sharing the fate of 'those whom Resheph killeth and of those who go in front of the Distant One(?) of Onuris', whatever that may mean.

Interesting, perhaps, is the mention in this passage of Šr, possibly to be identified with the Hurrite goddess Shala whom the Babylonians incorporated in their pantheon as consort of Hadad, the Ba'al already met with previously, god of storm and inundation.

The duplicate is represented by *vo.* XVII corresponding to the missing lines 8-9 of *ro.* XI and to the beginning of line 10 of the same page, *nš n mdwt* being the only words present in both texts. There is no doubt that the two lines forming *vo.* XVII are part of the duplicate and correspond to what preceded  of *ro.* XI 10; the *kš sdm.k* of *vo.* XVII 2 will then have occurred at the end of *ro.* XI 9, immediately preceding *nš n mdwt* at the beginning of line 10. What precedes these words in *vo.* XVII will have occurred in lines 8-9 of *ro.* XI, as the average length of the lines suggests that the amount of the duplicate lost on *vo.* XVI was equivalent to approximately ten lines of the *recto*.

### Translation

#### (XI 2) Another.

Awake, awake, O *ḥw!* Awake, awake, [thou that art submerged (?)] <sup>(1)</sup>. . . (XI 3) thou that art asleep <sup>(2)</sup>. . . (XI 4) Seth <sup>(3)</sup>. . . (XI 5) Awake [thou(?)] <sup>(4)</sup>. . . (XI 6-7) . . . (XI 8) . . . [and <sup>(5)</sup> Shala(?) <sup>(6)</sup>, those who have broken the mountain to allow the Inundation <sup>(7)</sup> to come] (XI 9) . . . [then shalt thou hear] (XI 10) the words [which] <sup>(8)</sup>. . . (XI 11) [he(?)] lift[eth] . . . <sup>(9)</sup> (XI 12) Seth. . . (XI 13) strike[th] on thy head<sup>(10)</sup>; then shalt thou go before <sup>(11)</sup> those whom Resheph <sup>(12)</sup> killeth (XI 14) with <sup>(13)</sup> those who go before him who is far distant from(?)<sup>(14)</sup> Onuris <in> the [same] manner <sup>(15)</sup>.

### Notes

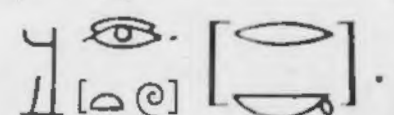
(1) *I.e.* [*pš nty hrpw*] in the vocative, in parallelism with *pš ḥw*. Cf. *ro.* VI 2-3, 6-7.

(2) Perhaps there was, just before: 'Awake, awake!'; but this is only a guess.

'Thou that art . . .': grammatically, 'he who is . . .' not in the vocative is equally possible; but the vocative fits the context better and explains 'Awake, awake!' of the beginning.

The same verb *nm<sup>c</sup>* occurs in *Pap. Turin* 131, 4-5 where the magician speaks to the patient saying: *ḥ<sup>c</sup> ir.k pš nty nm<sup>c</sup>*. 'Stand up, thou that wast asleep (or perhaps prostrate)'. Here the same words are addressed to the disease which has comfortably settled down in the patient's body as if it was to be its permanent abode.


(3) Strictly speaking, this could be also (a) the end of the verb *khb* 'rage', sometimes written in this papyrus with this double determinative (cf. e.g. *ro.* IV 9 (= *vo.* VII 5), *ib.* IV 10 (= *vo.* VII 5-6) or (b) some word like *ḥšḥti* 'the storm' (cf. *ro.* IV. 11 (= *vo.* VII 6)) or (c) the god Ba'al (cf. e.g. *vo.* VII 8).

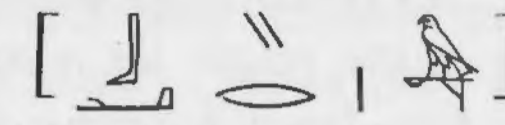
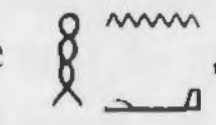
(4) Restore e.g. .

(5) The whole passage in brackets is borrowed from *vo.* XVII which contains what is left of the duplicate; see p. 83.



(6) Šr 'a foreign deity' (cf. *Wb.* s.v. and Burchardt, *Die altkanaanäischen Fremdworte* II no. 863 where the reference must be emended from F I to F II). This deity was, in this text, the companion of another (cf. *ḥn<sup>c</sup>*), both being said 'to have broken the mountain to allow the Inundation to come'.

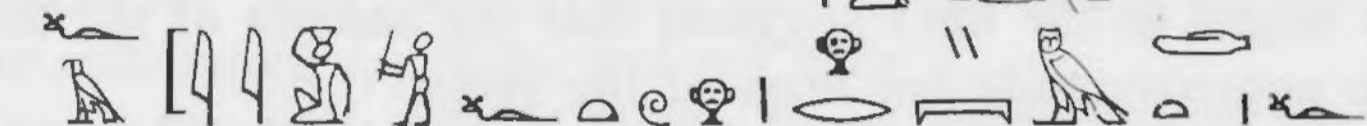


There is no objection to  being the Egyptian form of the goddess Shala, the scribe of this text using freely the cobra sign or the perched-falcon sign as determinative of female divinities, cf. e.g. *ro.* V 6-7. Shala, as stated in the introductory note, was the consort of Ba'al Hadad, the god of storm and inundation; the latter is sometimes called 'He of the Inundation' (cf. Dhorme-Dussaud, *Les Religions de Babylonie* etc., p. 101 & p. 127).




So we could perhaps restore  before , the epithet 'those who have broken the mountain etc.' suiting them well.

(7) On *H<sup>c</sup>py* 'the Nile Inundation' and not 'the Nile' cf. A. de Buck, 'On the meaning of the name *H<sup>c</sup>PY*', *Orientalia Neerlandica, A volume of Oriental studies*, Leiden 1948, pp. 1-22.

(8)  present in the *verso* only, perhaps .

(9) Perhaps  'he lifteth thee up with his hand' (cf. *ro.* VII 3 and IX 10) is to be restored.

(10) *Hr d<sup>3</sup>d<sup>3</sup>* is perhaps to be taken as a compound preposition > *gixen, gixw*; in which case instead of 'strike[th(?)]' at thy head', translate simply 'strike[th(?)]' at thee'.


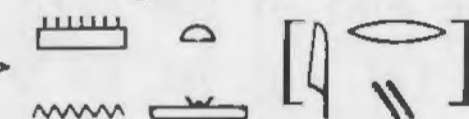
The *recto* always uses the short writing  (cf. II 3, 5; III 4; VIII 4; XX; XXII); so does the *verso* once (cf. V 6, 10) but twice (in III 10 and XIII) it has the full writing  and once (IV 1) .

(11) *Sm hft* 'go before'; does it mean that the *hw* will head the procession of Resheph's victims and so be the first executed? But then *hnt* would rather be expected than *hft*, the latter conveying the idea of 'confrontation' and therefore supposes one facing in the opposite direction.

(12) On this deity, see n. 18 of p. 68.

(13) Co-ordinated with *n<sup>3</sup>nty* of the preceding line *i.e.* the *hw* will go before 'those whom Resheph killeth and those who . . .' or co-ordinated with *.k* of *šm.k*, *i.e.* 'thou shalt go in front etc. with those who . . .'

(14) Lit. 'the Distant one of Onuris' whatever that means. *P<sup>3</sup> w<sup>3</sup>yw* is not the 'Distant One' which Onuris brought back to *Rē<sup>c</sup>*, it being usually called *hrt*; moreover it would be feminine. An active verb would be expected, something like: 'in front of him whom Onuris vanquished', unless it refers to that particular event alluded to in *ro.* IX 4 where it is said that 'Onuris seeth thee while thou art afar off'. In that case *p<sup>3</sup> w<sup>3</sup>yw n<sup>3</sup>Inhrt* 'the Distant One of Onuris' would be that being, whatever it is, to which 'thee' is assimilated.

(15) *I.e.* <  > .

## § 9. RECTO XII TO XX

### Introduction

All these fragments of one, two or three lines each are lower parts of pages. They seem to belong to spells of the same nature as those which precede; see in particular p. XXII where the word *smn* is partly present.



*Translation*

## a. Recto XII

(XII x + 2) in them. It is not I<sup>(1)</sup> who killed thee, it is Horus who killed thee in *ypgdd*<sup>(2)</sup> . . .  
 (XII x + 3) thy heart, Rē<sup>c</sup> and his Ennead<sup>(3)</sup> being witnes[ses].

## b. Recto XIII

(XIII x + 2) ...<sup>(4)</sup>; as saith he who rescueth from every violence(?)<sup>(5)</sup> together with him who...

## c. Recto XIV

(XIV x + 1) . . .<sup>(6)</sup> (some goddess)-*Hr*<sup>(7)</sup>, the daughter . . . everlasting, the daughter (XIV x + 2) of the sky above<sup>(8)</sup>, the sister of the dew, together with . . .<sup>(9)</sup>

## d. Recto XV

(XV x + 1) [as saith]<sup>(10)</sup> the snake<sup>(11)</sup> in front of the Uraei<sup>(12)</sup>; as saith Amūn and Amauni<sup>(13)</sup>; as saith *It*(?)<sup>(14)</sup>..

## e. Recto XVI

(XVI x + 1) Osiris upon(?)<sup>(15)</sup> it (or 'him') . . . break<sup>(16)</sup> that which comes forth from the earth upon it (or 'him'), when there is food(?).

## f. Recto XVII

(XVII x + 1) ... [in] like manner", as say Amūn, Sepny(?)<sup>(17)</sup>, Sepet-Seteh<sup>(18)</sup>, Ernūtet(?)<sup>(19)</sup>,  
 (XVII x + 2) seventy gods<sup>(19a)</sup>, Tepy-Rē<sup>c</sup><sup>(20)</sup>, Djedefet, Horus. *This spell is to be said four times. End.*

*Another.* The . . . (XVII x + 3)<sup>(21)</sup> . . . remedies(?)<sup>(22)</sup> of his mother. . . is(?),  
not done(?) against(?)<sup>(23)</sup> him. Now when the roots and the leaves of. . .<sup>(24)</sup> are  
lacking(?)<sup>(25)</sup>. . .

## g. Recto XVIII

(XVII x + 1) . . .<sup>(26)</sup> *k* the(?) . . . they [send(?)]<sup>(27)</sup> <sup>c</sup>Anat and Astarte<sup>(28)</sup>; (XVIII x + 2) they draw forth<sup>(29)</sup> thy<sup>(30)</sup> blood and thy poisons which. . .<sup>(31)</sup>

## h. Recto XIX

(XIX x + 1) mountain; he killeth every animal which is in it; then . . . cried. . .

## i. Recto XX

(XX x + 1) he . . . . . it<sup>(32)</sup> (or 'him'). Lo, it was placed in his bosom and it flew to his head; lo, . . . seize . . .

*Notes*

(1) Sometimes, as here, the Egyptian magician disclaims all personal responsibility and lays it upon some divinity. Cf. also the usual formula: 'It is not I who say (or 'said') it, it is not I who repeat (or 'repeated') it, it is X who saith (or said) it, it is X who repeateth (or




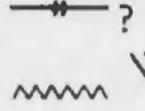




that in *Querets* IV 4 an Ennead of Uraei is mentioned. But perhaps *i<sup>c</sup>rwt* means simply 'serpents', *i.e.* those which in the Hermopolitan theological system formed with the frog-gods the four couples of the Ogdoad. *R-ḥst* could then be taken in the temporal sense, *ḏdft r-ḥst i<sup>c</sup>rwt* alluding to the serpent of the first couple. So would be explained how it comes here to be in the company of Amūn and Amauni.

(13) The fourth pair of deities of the Ogdoad. (Cf. Sethe, *Amun und die acht Urgötter von Hermopolis*, § 126 *et passim*).


(14) A divinity probably, but whose name I cannot read; it is neither *ᵐIbḥt*, nor *ᵐIḥt*, and hardly *ᵐImwt*.

(15)  | suggested by the traces, is doubtful. After *ḥr.f* traces of  (s being doubtful) which could be *sni* 'to pass by' or the like.


(16) What follows is a mere translation *verbatim* which does not seem to convey any meaning.

(17) The *n* is probable but this divinity is unknown to me elsewhere. On the other hand, there is in *Querets* CXXXIV 5 a couple of divinities called *spsy* and *spsyt* but they are malevolent and so would hardly fit the context.

(18) A goddess whose name occurs in a similar context in *Pap. Chest. Beatty* VII *vo.* 6, 3.

(19) If right, the popular snake-goddess who presided over the harvest and to whom the only temple of the XII Dynasty which has survived was consecrated.  is a perhaps unique indication of the prothetic vowel.



(19 a) It seems that groups of 70 and 70 odd deities played a protective rôle about a god: cf. *Ann. du Serv.* XXXVIII pp. 109ff., in particular p. 110 and notes where references to Edfu and Denderah are given; *Pap. Mag. Cairo* *vo.* I l. 4; *Pap. Harris Mag.* VI 9; *Pap. Chest. Beatty* V *vo.* 5, 10; *ib.* VII *vo.* 8, 1 (but the context is missing); below *vo.* I, 3.


(20) Lit. 'the first of Rē<sup>c</sup>'; in *Pap. Vatican* IV 4 'the mysterious gate(s)' are called  'the first-born of Rē<sup>c</sup>-Harakhti'. In *Querets* LXXIX 29, CXXXIX 8 and CXLVI 5 occurs a divinity called *Tp-R<sup>c</sup>* 'Head of Rē<sup>c</sup>'.

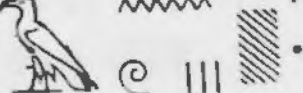
(21) This line does not belong to the same context. It is written in red and seems to be a part of a final rubric while the last signs of the preceding line begin a new spell. It may be a part of a primitive text which was rubbed out; note further that it is much longer than lines *x + 1* and *x + 2* and extends under line *x + 2* of XVIII.


(22) A meaning of *sp* quite suitable in a rubric. Cf. *Pap. Berlin Med.* XIII 1, 7, 11.

(23) But *r* is doubtful.

(24) After  | *nw* there is something like  which does not seem to convey any meaning.

(25) A possible meaning of *šw* according to *Wb.* IV 427 (14), but  is doubtful.



(26) At the beginning of the line there are a few signs: .

(27) A mere guess suggested by the doubtful determinative .

(28) On 'Anat see n. 25 on p. 62 and on Astarte cf. Mercer, in *Egyptian Religion* III pp. 192ff.

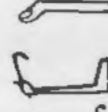
(29) *Šdī* is used with the same meaning in *Pap. Chest. Beatty* VII *ro.* 4, 3-4, 'Come to me and draw forth these malignant humours which are in the limbs of M born of N'; it is not



to be confused with *šdi* 'recite' which is construed with the dative and usually determined by , though not necessarily, see e.g. *Pap. Chest. Beatty VII ro. 4, 4-5* where it has  as determinative.

(30) *I.e.* of the disease to which the magician is speaking.

(31) A possible restoration is *nty [m ḥ<sup>c</sup>w n mn ms n mnt]* borrowed from *Pap. Chest. Beatty VII ro. 4* quoted above n. 29, 'which are in the flesh of M born of N'.

(32) Perhaps 'he caught it', both determinatives  could fit *tšt*. It seems that the text speaks of a bird which was placed on somebody's bosom, flew to his head and was then caught again.

## § 10. RECTO XXI AND XXII 1

### Introduction

We have here a very short fragment of a spell similar in structure to *Pap. Vatican II-IV*, *Pap. Chest. Beatty VII vo. 2, 5ff.* and *Pap. Geneva Mag.* (unpublished) *ro. II i.e.* a specification of parts of the human body, in which the disease may hide, placed under the protection of a particular deity. The formulation is here a little more elaborate.

As is well known there are many (I myself am familiar with about twenty) of these lists of various lengths; e.g. *Pyr.* §§ 1303-15; *Coffin of Amamu* (edit. Birch) Pl. XXIV 11-18; *Book of the Dead* c. 42 (with slight variants in the different versions); *Zauberspr. f. M. u. K. ro. III 6 to V 5; ib. vo. IV 8 to V 5; Lit. du Soleil* (edit. Naville) Pl. XIV 34ff., XX 39ff.-XXI, XXXII 31ff.; *Pap. Leiden 343-345, ro. XXI to XXII 1; ib. 348 ro. I 8 to II; ib. 348 ro. V-VI; Pap. Vatican II-IV; Pap. Turin 125, 5ff.; Mettern. Stele 15-32* (and the same with little difference on the statue of Djedher, in *Ann. du Serv. XVIII p. 134*); *Pap. Chest. Beatty VII vo. 2, 5ff.; ib. VIII ro. 7-9,9; Pap. Geneva Mag. II; Rev. Eg. Anc. I p. 134f.*

Is it a purely literary development or did the Egyptians really think that the human body was not only under the protection of the gods but even divinised? Sometimes the formulae they used would lead us to believe the latter.

They say for example that a particular member is a god (e.g. *Pyr.*, *Lit. du Soleil*, *Book of the Dead*, *Coffin of Amamu*, *Zauberpr. f. M. u. K.*, *Pap. Turin*), or like a god (*Pap. Chest. Beatty VIII*) or the corresponding member of a god (e.g. *Mettern. Stele*, statue of Djedher, *Rev. Eg. Anc.*), that the protection of a member is that of the corresponding member of a divinity (*Pap. Leiden 348 ro. V*), that some part of the body has a god as its lord (*Pap. Vatican*, *Pap. Chest. Beatty VII*, *Pap. Leiden 343 + 345 XXI*, *Pap. Geneva Mag.*). Often they conclude these lists with the words *nn ʿt im . f* (or *. k*, or *. i*) *šw m ntr* 'there is no member of N lacking a god' (e.g. *Amamu*, lines 18-19, *Book of the Dead*, line 10 (edit. Naville), *Zauberspr. f. M. u. K. vo. V 6*, *Pap. Turin*, line 5, *Pap. Leiden 348 ro. VI 2*) who protects him 'from his head down to his soles' (*Pap. Vatican II 1*, *Ann. du Serv. XVIII p. 135 line 1*, *Rev. Eg. Anc. p. 134 line 2 up*). In the *Lit. du Soleil* Pl. XIV line 39, XXI line 44, XXXII 35, this belief is expressed with still more emphasis: 'his limbs are gods, he is completely god, there is no member of him lacking a god, gods have become his flesh'. (It could be objected that this last text is applied to the dead king only.)

No clearer to us is the principle — if there is any principle at all — on which, in these lists, is based the relation of a particular part of the human body to a particular god.



(a) To Rē<sup>c</sup>, the head of the gods, the head will often be assigned (*cf. Amamu, Pap. Turin, Pap. Leiden 348 ro. V, Mettern. Stele, Djedher*) but not necessarily, in *Pap. Leiden 348 ro. I 5* it is under the protection of Ḥar-Min.

(b) Members which go in pairs are in the care of two divinities which in some way or other are associated: sisters, brothers, etc.; *e.g.* Isis and Nephthys guard the eyes (*Lit. du Soleil*), the lips (*Amamu, Pap. Leiden 348 ro. V 5-6*), the ears (*Amamu*), the thighs (*ib., Pap. Leiden 348 ro. VI 1, Pap. Turin 125, 10-11*), the legs (*Zauberspr. f. M. u. K. vo. V 4*), the soles of the feet (*Djedher*); but, again, this is not a general rule: Anubis, for example, will protect the lips in *Book of the Dead* and *Pap. Chest. Beatty VII vo. 3, 1*.

A group of more than two gods will be often associated with bodily parts which present themselves in a group; *e.g.* the fingers are under the protection of the Ennead (*Pap. Turin 125, 9*), the children of Horus (*Amamu*), the serpents born from Serket (*Pap. Leiden 348 ro. V 7*); the teeth are assimilated to the children of Ernütet (*Pap. Leiden 348 ro. II 3-4*) or to the Souls (*Pyr.*). But this is not always the case: Ophois also guards the teeth (*Pap. Turin 125, 9*).

(c) The character of the nature which a deity is supposed to possess, the function it is thought to fulfil or a particular event which, according to the Egyptian mythology, took place in its existence and in which some part of its body was particularly affected, may often explain its relationship in these lists, or in magical texts in general, to a particular member or part of the human body. *E.g.* Serket, the scorpion-goddess, goes with the teeth (*Book of the Dead*); Nut, conceived by the Egyptians as an immense cow the belly of which formed the firmament, is associated often with the belly (*Pyr., Book of the Dead, Zauberspr. f. M. u. K. ro. IV 6, Pap. Chest. Beatty VIII ro. 8, 11, Pap. Leiden 348 ro. V 8, Rev. Eg. Anc.*) but the same goddess for no apparent reason protects also the throat (*Pyr.*), the arm (*Pap. Turin 125, 7-8*), the shoulders (*Pap. Vatican*), the thighs (*Book of the Dead*) and the fingers (*Pap. Vatican*); if Horus in one or other of his many names or forms is connected with the eyes (*Pap. Chest. Beatty VII, Pap. Vatican*), the reason is to be found in the myths where his eye plays so great and so complicated a part.

(d) A pun (paronomasia) more than once will be a sufficient reason for the association: *e.g.* Mont, *Mntw*, protects the thighs, *mnty*, (*Pap. Vatican, Mettern. Stele, Djedher*); Neheb-Kau, *Nhb-Kaw*, is in charge of the neck, *nḥbt*, (*Pap. Chest. Beatty VIII, Pap. Leiden 348 ro. I, Mettern. Stele, Djedher*); the sides, *šwy*, are identified with Shu, *šw*, (*Pap. Turin*) or the two feathers, *šwy*, of Min (*Pap. Leiden 348 ro. V*), the soles of the feet, *tḥty*, are under the protection of Nebet-Debwet, *Nbt-Dbwt*, (*Pap. Chest. Beatty VII*).

Note moreover that sometimes it is not a divinity with which a member is identified: the teeth are knives (*Pap. Leiden 348 ro. V 6*), the chin is the rump of a bird (*Zauberspr. f. M. u. K. ro IV 1*), the testicles are the fruits of the mandrake (*Pap. Leiden 348 ro. V 8 — VI 1*).

These few remarks, though far from exhausting the subject, show well enough that no fixed rule or general principle seems to have guided the composition of these lists; probably, if we knew more about the myths of the Egyptian religion or the different theological systems elaborated by the priests in the religious centres, some explanation could be offered for each item, though this is by no means certain. But even as it is, we may see that often much can be explained by the 'doctrine of sympathy' taken in its widest sense: a vague similarity of position, number, function, name, form, etc. will give a clue as to why this particular member is associated with this particular god.



For what happened to this process in the following centuries, see Dawson in *Aegyptus* 1930-1931 p. 26-27.

The spell is directed against a malady in the masculine (*cf.* the suffixes), perhaps the *smn* or the *ḥw* and, it seems, consisted of a series of verses, each having a particular member of the body as object, the recurrent parts being: 'Do not take thy stand in (some member), (some god) is against thee, lord of (the same member) . . . the moon shall be against thee in the sky while I am against thee on earth'.


Under line  $x + 2$  there is a word *nšd . n . tw*, in red, which does not seem to belong to the same text; *nšd* according to *Wb.* means 'tear the flesh apart'.

For F 4 + F 5 forming one page only of an unusual length and on the place assigned to H I(a), see Introduction p. 3, notes on Plates XXI & XXII.

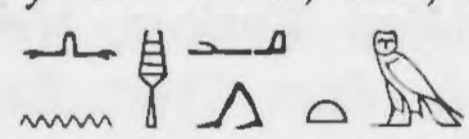
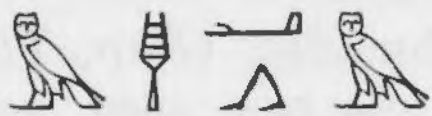
### Translation


(XXI  $x + 1$ ) . . . cut off <sup>(1)</sup>. . . (XXI  $x + 2$ ) while I am against thee on earth <sup>(2)</sup>. Do not take thy stand <sup>(3)</sup> in his breast <sup>(4)</sup>: Shu is against thee, lord of the breast; he hath exorcized thee and (*some goddess?*) <sup>(5)</sup> cutteth thee(?) <sup>(6)</sup> off, after she hath caused my words to confront thee. The moon shall be against thee in the sky while I am against thee on earth. Do not take thy stand in (XXII 1) [his] knee <sup>(7)</sup>; Ophois is against thee, lord of the knee <sup>(7)</sup> . . .

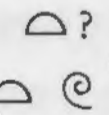
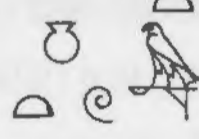
### Notes


(1) *I.e.*  of which traces are visible in F 5 of Leemans' edition just above *iw . i r . k*. The same word occurs in the following line (last word of F 4).

(2) Compare with *Pap. Turin* 124, 13 'One shall cause the moon to be against thee in the sky while Seth is against thee on earth' and with the end of this line, 'The moon shall be against thee in the sky while I am against thee on earth'.

(3) *Cf.* *Pap. Chest. Beatty* VII ro. 2, 5ff., *Pap. Vatican* II-IV and *Pap. Geneva Mag.* II; these passages have however  . . . 'thou shalt not take thy stand in . . .' instead of  . . . 'do not take thy stand in . . .'

(4) *Ḳḳbt* 'breast', *cf.* Gardiner, *Anc. Eg. Onomastica* II p. 241\*. But, as in the *Book of the Dead* (ed. Budge, p. 448 line 8) it occurs between *mḳst* and *tbt*, *Wb.* V 11(9) wonders whether it does not mean also some part of the body near the leg and suggests 'knee'; the fact that we have *pḳd* immediately after rules out this meaning, unless *pḳd* means 'foot' as the Coptic  $\pi\alpha\tau$  (see n. 18 on p. 62) as well as 'knee'; and so *ḳḳbt* might after all refer to some part of the body in or near the leg though the absence of  as determinative militates against it.

(5) A strange name in red: . Gardiner in his notes writes: "Some dangerous goddess; I can only think of ; a curious spelling at all events". It has now completely faded out on the papyrus.

(6) The construction is irregular,  ought to come between the verb and the subject.

(7) Or perhaps 'foot', see n. 18 on p. 62.



## § 11. RECTO XXII 1 + x + 1 TO XXIV

*Introduction*

Three short fragments, the first giving, it seems, a feature of the *smn* which goes 'from the head — at his face — as far as the vertebrae of his back', the last two, which belong together, forming a short series of adjurations to the disease to 'come forth from the limbs of M born of N' put into the mouth of deities among which are the two foreign gods *Hmr[k]* and *Ḳedeset*.

*Translation*

a. Recto XXII 1 + x + 1 — 1 + x + 2

(XXII 1 + x + 1) . . . it is [the] *smn* which seizeth . . . [going(?)] (XXII 1 + x + 2) from his head — at his face <sup>(1)</sup> — as far [as] <sup>(2)</sup> the vertebrae of his back . . .




b. Recto XXIII to XXIV

(XXIII x + 1) . . . [th]y <sup>(3)</sup>. . . (XXIII x + 2) . . . 'Come! [Come forth from the limbs of M born of N]' <sup>(4)</sup>, as saith [Ḳede]shet <sup>(5)</sup>. 'Come! Come forth (XXIII x + 3) [from the limbs] <sup>(6)</sup> of M born of N', as saith *Hmr[k]* <sup>(7)</sup> [Come! Come forth', as] <sup>(8)</sup> saith Sia <sup>(9)</sup> who has come forth from the land of Rēc <sup>(10)</sup>. (XXIV 1) ['Come! Come forth from the limbs of M born of N! as saith] <sup>(11)</sup> Nut. 'Come! Come forth [from the limbs of M born of N! as saith] <sup>(11)</sup>. . . .  
 . . . . . (XXIV 3 + x + 2) . . . seeds of the *šn*(?) <sup>(12)</sup>. . .

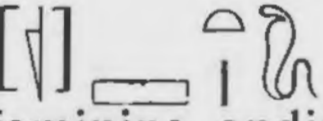
*Notes*

(1) *I.e.* affecting a man's body, starting from his head and striking at his face and down to the vertebrae of his spine.

(2) Read *r mn [m]*.

(3) Restore probably  before  though the first  is doubtful.

(4) A possible restoration borrowed partly from line x + 2 and XXIV 1; *m* <sup>cwt</sup> 'from the limbs of' before 'M born of N' is quite usual in this kind of text; moreover the *m* is traceable in XXIV 1 in an identical construction.


(5)  usually transliterated *Ḳdš* and rendered *Ḳedesh*, but there is no reason why the feminine ending *t* should be ignored.

Consort of Resheph, she is often represented on stelae in his company and that of Min, standing on a lion with flowers and serpents in her hand. Cf. Boreux, *Mélanges Dussaud* II pp. 673ff.

(6) For this restoration at the beginning of line x + 1, see n. 4 above.

(7) Probably a foreign god whose name occurred *ro.* III 9 where Prēc is said 'to lean against the mountain of *Hmrk*'.

(8) The lacuna corresponds to the gap between fragments A and B of Leemans' edition, which belong to the same page but at a certain distance from one another *i.e.* about 3 cm. if Pl. XXIII is of the same length as the average page of this papyrus; then there is just enough

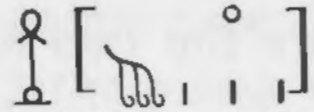
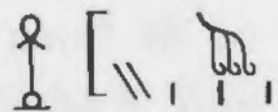
room for  'Come, come forth, as'.

(9) The personification of 'Understanding'. Cf. *PSBA.* 1916, pp. 53ff. and 83ff.



(10) Sia and Ḥu were thought to be the first begotten children of Atum; they came into existence from the blood which fell from the phallus of Rē<sup>c</sup> when he mutilated himself. Now Rē<sup>c</sup> was said to have arisen from the primordial waters at Hermopolis Magna. Cf. ref. in n. 9 and Grapow, *Religiöse Urk.* p. 30-31. 'Who hath come forth from the land of Rē<sup>c</sup>' is perhaps an allusion to that. Anyway *t* R<sup>c</sup> is not in Gauthier, *Dict. Géogr.*

(11) A possible restoration if the construction is the same throughout.

(12) Perhaps  is to be restored as in *vo.* IV 8, but there is also  'the hair of the earth' (Gardiner, *Anc. Eg. Onomastica* I p. 21 n. 1) which is equally possible.

## § 12. RECTO XXV TO XXVI 1-3

### Introduction

The *recto* begins here a series of spells and medical prescriptions directed against diseases affecting some particular part of the body and different from the *smn* and the *ḥw*.

The first fragment gives the end of a final rubric. In the second, where the spell is complete, the magician simply describes the unappetizing mixture with which the patient is to be rubbed, I suppose, and which, he says, he has brought himself to drive away the disease. Afterwards, there are a few words which probably belong to another spell.

### Translation

(XXV x + 1) . . . M born of N<sup>(1)</sup> . . . (XXV x + 2) . . .<sup>(2)</sup> made [in one mass together with] <sup>(3)</sup> . . . Thou shalt anoint him (or 'it') <sup>(4)</sup> with <sup>(5)</sup> . . . of š<sup>3</sup>m <sup>(6)</sup> . . . for four days <sup>(7)</sup>.

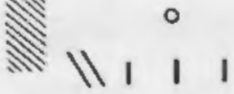
Another. (XXV x + 3) This is thy blood, O Horus! This is thy pus(?) <sup>(8)</sup>, O Seth! This is thy putrefaction, O Seth! This is thy sweat, O Mekhentienirty <sup>(9)</sup>! Which I have brought <sup>(10)</sup> to repel (XXVI 1) the stroke [of a god] <sup>(11)</sup>, the stroke of a goddess, <the stroke> of a dead man, <the stroke of a dead woman> <sup>(12)</sup>, the stroke of a male enemy, the stroke of a female enemy, the stroke of a male adversary, (XXVI 2) [the stroke of a female adversary] <sup>(13)</sup> . . . [which is in every limb(?) ] <sup>(14)</sup> of M born of N.

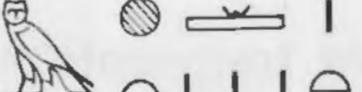
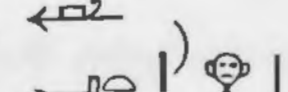

Words to be said seven times.

(XXVI 3) . . .<sup>(15)</sup> thou shalt . . .<sup>(16)</sup> him (or 'it') with . . . of the *ḥw*-tree <sup>(17)</sup>.

### Notes

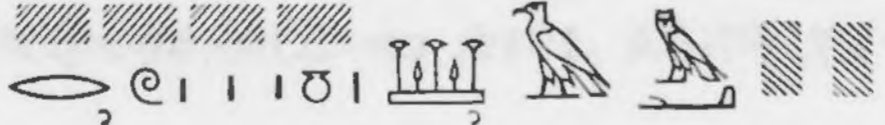
(1) Suggested by facsimile but now impossible to verify.

(2) Just before *ḥw* there are traces of  perhaps there was here the name of some kind of fruit.

(3) *I.e.* [*m ḥt w<sup>c</sup>t ḥr*  (or )] followed by some substance ending with  as *e.g.* in line 9 of Pl. XXVI.

(4) *E.g.* the affected member.

(5) What preceded *gs* and was 'made into one mass' was not the unguent itself.

(6)  some oil or fat or other substance which can be







of some potion; just before *n<sup>c</sup>rw*, *g<sup>s</sup>bt* would fit what is left in the facsimile. The next three and a half lines are lost except, in the facsimile, for a few signs in red, part perhaps of the title of a following spell.

§ 13. RECTO XXVI 7-12

*Introduction*

A group of four medical prescriptions 'to drive away swellings in (or 'from') the feet (or) any limb'. They consist of a mere enumeration of drugs which must be mixed up together to form a poultice which is to be applied on the sore place under a bandage.

It is not at all unusual to find a merely medical prescription among magical spells or the reverse. On this and on the relation between magic and medicine among the Egyptians, see Gardiner in *Hastings' Encycl. of Rel. and Eth.*, art. 'Magic' § 8.

*šfwt* or *šftt* is often referred to in Egyptian medical texts with two meanings *i.e.* exudation and swelling; *cf.* Ebbell, *Alt-Ägyptische Bezeichnungen für Krankheiten und Symptome* 1938, pp. 50-51 and Breasted, *Edw. Smith Surgical Pap.* I, p. 154. Dawson in *JEA.* XII p. 241 suggested 'blisters' (?) as a possible meaning, but, if so, why is it not found at all in relation with the hands, the part of the body most susceptible to blisters?

*Translation*

a. Recto XXVI 7-9

(XXVI 7) [*A remedy*] <sup>(1)</sup> to drive away swellings <sup>(2)</sup> from the feet (or) from any members (XXVI 8) [of a man(?)] <sup>(3)</sup> . . . *yt* <sup>(4)</sup>, *one measure*; fruits of colocynth <sup>(5)</sup>, *one measure*; dates, *one measure*; (XXVI 9) *nat[ron(?)]* <sup>(6)</sup> . . . [to be triturated <sup>(7)</sup> and made] <sup>(8)</sup> into one mass together with honey; a bandage is to be put on <sup>(9)</sup> it for four days <sup>(10)</sup>.

b. Recto XXVI 9-10

(XXVI 9) *Another remedy*. Urine <sup>(11)</sup> (XXVI 10) of <sup>(12)</sup> man, *one measure*; yellow ochre(?) <sup>(13)</sup>, *one measure*; *šbt*-liquid <sup>(14)</sup>, *one measure*; fermented mash <sup>(15)</sup>. A bandage is to be put on it.

c. Recto XXVI 11

*Another remedy*. Date stones(?) <sup>(16)</sup>, *one measure*; *šbt*-liquid and natron, *one measure*. To be finely ground and boiled. A bandage is to be put on it.

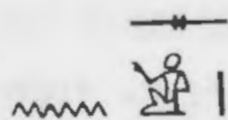
d. Recto XXVI 11-12

(XXVI 11) *Another*. (XXVI 12) *Mnft* <sup>(17)</sup>, northern salt <sup>(18)</sup>, *hs<sub>3</sub>*-mash <sup>(19)</sup>. A bandage is to be put <on> <sup>(20)</sup> it.

*Notes*

(1) *i.e.* *phrt* 

(2) In the *Pap. Berlin Med.* XI, 1 also we read *phrt nt dr šftt m rdwy* 'a remedy to drive away a swelling from the feet'; in *Pap. Hearst* 9, 6 and 15, 15 . . . *m<sup>c</sup>wt nbt* ' . . . from any members'.

(3) Perhaps there was  as in *e.g. Pap. Hearst* 15, 15.





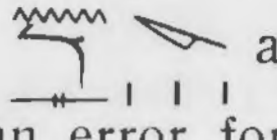
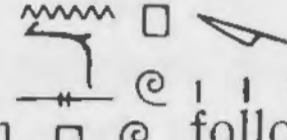



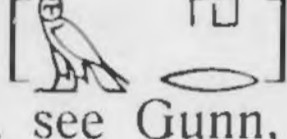


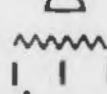


(2)  $Sd\text{̄}$  comes again in line 5 of the following page; *Wb.* wonders whether it is not a mistake for  $sd\text{̄}h$  or  $sd\text{̄}h$  'shank, shin(?)'.

(3) Restore  $snfw.<k> nw \dots$  corresponding to  $ns(r).k pw \dots$ ; 'thy' refers of course to the patient.

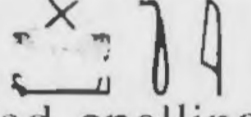
(4)  a *hapax legomenon*, cf. *Wb.* II 321 (4) which suggests however that it is perhaps an error for  'Verletzung'; this is quite possible, all the more so as the demonstrative pronoun  follows it.

(5) Read ; lit. 'on the day of {your heads have been cut off}; on the construction, see Gunn, in *JEA* XXXV. pp. 21ff., 'A special use of the  $sdm.f \dots$ ' A, 1.

(6)  has no antecedent.

(7) A name of a part of the Elysian Fields, not to be identified with 'the Field of Offerings'  $sh\text{̄}t \text{̄}htpwt$ ; cf. Weil, *Le champ des roseaux et le champ des offrandes* and Abbas Bayoumi, *Autour du champ des souchets et du champ des offrandes*. 1941.

(8) The whole of nature is disturbed because of the presence of the disease in the patient's leg. Note the construction: subject + Old Perf. (twice), subject + *m* + noun (twice).


(9)  perhaps to be read  $hd.ti$  'is damaged' or  $sd.ti$  'is broken' though such an abbreviated spelling is not given for either in *Wb.*; it could be also  $sw.ti$  or  $sw\text{̄}.ti$  with the same meaning as  $sd.ti$ , see *Wb.* III 419 and IV, 60.

(10) *Sic* Gardiner in *Admonitions*, p. 28.

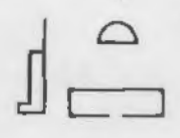
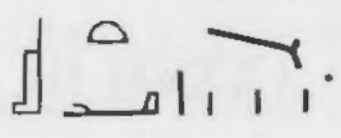
(11) For the meaning of this word, see Gardiner, *Notes on the Story of Sinuhe*, p. 106; 'the earth is in suffocation' describes a premonitory sign of a big storm: the oppression is such that one can hardly breathe.

(12) The suffix has no antecedent but must refer to the possessing spirit. Moreover the construction is certainly abnormal; one would expect something like  $ir tm.f sdm \dots$  or  $ir wnn.f hr tm sdm \dots$  (as in *Pap. Chest. Beatty* V vo. 5, 6 for example).

(13) Lit. 'I shall not give this eye of Horus to him'; *n.f* had to come here, contrary to the general rule, instead of after  $di.i$ , otherwise it would not have any antecedent. Cf. Gardiner, *Eg. Grammar* § 507 (1).

(14)  $Di.i$  was added later above . For the construction cf. preceding note.

(15) *I.e.* 'the result is the removing', a very common construction in medical or magical texts at the end of a prescription or of a spell. *E.g.* *Pap. Ebers* 8, 9 'it is the causing a man to evacuate water'; *ib.* 75, 5 'it is the repelling of a swelling'; *Pap. Leiden* 348 VIII 6 'it is the protecting of a man against  $\dots$ ' and often elsewhere.

(16) Read probably  $st-<^c>$ ; since  $htp$  comes immediately after, the scribe, while writing  $st$ , thought perhaps of  $st \text{̄}htp$  'a resting-place' and wrote  instead of .

(17) Restore .

(18)  $\text{̄}lw$  + passive  $sdm.f$  has in Middle-Egyptian past meaning; cf. Gardiner, *Eg. Grammar* § 465.



## § 15. RECTO XXVII 6-12 AND XXVIII

*Introduction*

The use of knots in magic is well-known (see art. *Knots* in Hastings' *Encycl. of Religion and Ethics*), its purpose being chiefly to "bind" the hostile force or to imprison it. So too in Egyptian magic: e.g. in *Pap. Chest. Beatty VII ro. 3, 8* we read: '[I] have enclosed it in seven knots'; *ib. ro. 8, 2*: 'A knot is tied in a piece of linen and his forepart is imprisoned (*snḥ*), (i.e. of) the enemy of Rē<sup>c</sup>'; or *ib. line 7*: 'thou hast been confined in the seven knots . . .'; sometimes, the magician by tying knots means to raise barriers to prevent the poison from circulating, e.g. in *Pap. Turin 135, 8-9*, 'If the poison passeth the seven knots which Horus hath made in his flesh, I shall not allow Shu to arise over the earth . . .'

The number of knots used is, as a rule, seven; cf. e.g. *Zauberspr. f. M. u. K., ro. VIII 3, vo. III 3, vo. VI*; *Pap. London Med. XII 12*; *Pap. Hearst 2*; *Pap. Leiden 343-45 vo. I 8*; *ib. 348 ro. III 1, IV 2, 8-9*; *Pap. Turin 134, 3, 135, 8, 135, 12-13*; *Pap. Chest. Beatty VII ro. 3, 8*; *ib. 6, 2*; *ib. 8, 7*; *ib. XI ro. E 3*. But one reads also of one, two, four and twelve knots, see *Zauberspr. f. M. u. K., ro. IX 2-3*; *Pap. London Med. XIV 2*; *Zauberspr. f. M. u. K. ro. IX 6-7 and vo. II 1-2*; *Pap. Leiden 346 II 3* respectively.

The material which is tied into knots before being used as an amulet may be some special kind of linen (cf. *Zauberspr. f. M. u. K. ro. VIII 3*; *Pap. Turin 135 12-13*; *Pap. London Med. XIV 2*; *Pap. Leiden 348 ro. III 1*; *ib. ro. IV 2*; *Pap. Leiden 343-45 ro. XXVIII 4*; *Pap. Leiden 346 II 3*) or threads (*Zauberspr. f. M. u. K. vo. I 8—II 2*) or rushes (*Pap. Chest. Beatty VII ro. 6, 2*; *ib. XI ro. E 3*) or lotus buds of a single cluster (*Pap. Leiden 348 ro. IV 8-9*) or some part of an *ḥdw*-fish (*Zauberspr. f. M. u. K. ro. IX 2-3*) etc. Sometimes the knots seem to be fictitious, e.g. in *Pap. Turin 135 8-9* where Horus is said to have made seven knots in the body of the patient. It may happen that in the knots the bones of a mouse may be enclosed (cf. *Zauberspr. f. M. u. K. ro. VIII 3*) or pellets of clay (cf. *Pap. Leiden 348 ro. XII 2*). In *Zauberspr. f. M. u. K. vo. III 3* the time of tying the knots is prescribed: ' . . . seven knots, one in the morning and one in the evening'. In *Pap. Chest. Beatty ro. 11, E 3* the seven knots must be made with the left hand.

The following spell is to be used for the same purpose as the preceding one; a (or several) knot(s) is (are) made in a piece of *insy*-cloth on which is recited seven times a formula which nine gods are said to have recited for their own sake. In the formula itself, the knot is identified with that which the god Apis tied for the sake of his brother Renuy. The amulet must be placed on the wounded leg(?).

A previous attempt at translating this passage has been made by Lexa, *op. laud.* II p. 55f.

*Translation*(XXVII 6) Another incantation.

This <sup>(1)</sup> knot is the knot of (XXVII 7) Apis <sup>(2)</sup> for his brother Renuy <sup>(3)</sup> who hath come forth from Pwēnet <sup>(4)</sup>, who hath come forth (healed?) from the disease <sup>(5)</sup>.

(XXVII 8) I have spoken for thy own sake, O M born of N, according to that <sup>(6)</sup> which Rē<sup>c</sup> hath said for himself.

I have spoken for thy (XXVII 9) own sake, O M born of N, according to that which Shu hath said for himself.



I have spoken for thy own sake, O M born of N, (XXVII 10) according to <sup>(7)</sup> that which Sopd <sup>(8)</sup> hath said for himself.

I have spoken [for thy] own sake <sup>(9)</sup>, O M born of N, according to that which Khnūm hath said (XXVII 11) for himself.

I have spoken for thy own sake, O M born of N, according to that which Horus hath said for himself.

I have spoken (XXVII 12) for thy own sake, O M born of N, according to that which Seth hath said for himself.

I have spoken for thy own sake, O M (XXVIII 1) [born of N, according] to that which Thoth hath said for himself.

I have spoken for thy (XXVIII 2) own sake, O M born of N, according to that which Isis hath said for herself.

I have spoken (XXVIII 3) for thy own sake, O M born of N, according to that which Nephthys hath said for (XXVIII 4) herself.

This spell is to be said seven times over [a] <sup>(10)</sup> knot [tied in(?)] <sup>(11)</sup> a piece of 'Insy-cloth' <sup>(12)</sup> (XXVIII 5) which is placed on a man around his leg(?) <sup>(13)</sup>.

#### Notes

(1) *I.e.* the knot made with the red cloth which will be placed upon the patient.

(2) The sacred bull of Memphis. Cf. E. Otto, *Beiträge zur Geschichte der Stierkulte in Aegypten* pp. 11ff. Vandier, *La religion Égyptienne* pp. 233ff.

(3) Not known elsewhere, I think.

(4) Usually spelt Punt, for which see Gauthier, *Dict. Géogr.* II pp. 45-46.

(5) The sense being perhaps that Renuy became convalescent and healthy because of the knot which his brother Apis made for him when he was ill. That the same happy effect will be produced again now is the obvious implication.

(6) Sometimes the Egyptian magician, to ensure the success of the exorcism, alludes to a similar case in the existence of a god (*e.g.* *Pap. Turin* 118, 9-11, 'I am Thoth. I shall repel (*šhr*) every evil or bad thing which comes to fall upon M born of N even as Shu protected (*nḥm*) himself against his enemies; even as Khnūm protected himself against Suchos; even as Horus protected himself against Seth; even as Thoth protected himself against Babai; [even as] Rē<sup>c</sup> protected himself against the four enemies . . .') or invokes the identity of amulets, rites or words: identity of amulets *e.g.* in the passage just above; identity of rites *e.g.* in *Pap. Leiden* 348 *ro.* III 8ff; identity of words, as here.

(7) Added later in red above the line.

(8) The god of the XXth. nome of Lower Egypt, called 'the Arabian nome', capital, Pi-Sapd *Pr Spdw*, the modern Şaft el-Hennah, at the mouth of the Wâdy Tūnulât. His name seems to mean 'the sharp' *i.e.* the 'sharp tooth' which was primitively the totemic emblem of that nome, see Sethe, *Urgeschichte* § 19. He is often represented as a falcon seated on a bed or as a warlike divinity with a double feather on his head and Asiatic features or as a bearded old man not unlike the god Bes. His most common titles are: 'Lord of the East' and 'Smiter of the Mentiw-people'. Cf. Naville, *The Shrine of Saft-el-Henneh and the Land of Goshen*.

(9) Emend *ds.f* after *dd.n.i* into <*hr.k*> *ds.k*.

(10) The number seems to be indicated by the first words of the spell: 'this knot is the knot'.



(11) *I.e. t̄st m* though the usual construction is: *irw m x t̄sw* 'made into x knots'; the construction is thus a little different from the normal.

(12) Bright red cloth (see Gardiner, *Anc. Eg. Onomastica* I pp. 65-66) believed, because of its colour, to be particularly efficacious as material for amulets. It is used for that purpose *e.g.* in *Book of the Dead* c. 164 line 13; *Pap. Leiden* 346 III 9. Sakhmet and Hathor are sometimes called 'Ladies of the <sup>3</sup>Insy-cloth', see references in *Belegst. to Wb.* I 100 (11-12) and Kees, *Farbensymbolik*, p. 449ff.

(13) Usually the amulet, made of a piece of cloth, of a thread or of something of the kind, was to be placed around the neck of the patient (*cf.* for example, *Zauberspr. f. Mutter u. K. ro.* I 4; *ib.* VIII 3; *ib.* IX 2, 7; *ib. vo.* II 2, 6; *ib.* VI 7; *Pap. Leiden* 348 *ro.* IV 9, *vo.* II 7; *Pap. Chest. Beatty* XV 5) chiefly if the affection was not localized; otherwise the amulet was quite naturally to be put on the sore or aching place *e.g.* *Pap. Chest. Beatty* VII *ro.* 6, 2 'at the mouth of the wound'; *Pap. Leiden* 348 *ro.* III 1-2, in a spell for a headache and *ro.* IV 2-3, in a spell against megrim, the amulet, made of some particular linen, is tied into seven knots and very curiously placed 'around the big toe' and 'on the left foot' respectively of the person. Sometimes it is not specified where the amulet is to be placed *e.g.* below *vo.* I 8, 'made into seven knots and placed on him'.

On *sd̄* 'leg', see n. 2 on p. 97.




## SECTION TWO

### THE VERSO

#### § 1. VERSO I 1-8

##### Introduction

The *verso* begins, after a short lacuna, with the first word of the spell proper or the last of the rubric, *i.e.*  $p^3 \text{ } ^c h w$ , written in red. The length of the lacunae at the beginning of the lines can be estimated from *e.g.* line 3 where the restoration is certainly  $wr$  , end of the verb  $shwr$ . Though written in red,  $p^3 \text{ } ^c h w$  may be not part of the rubric but the first word immediately following it, as in line 8  $t^3 \text{ } h t$  after  $kt$ ; (see n. 1 p. 53).

The tenor of this spell is very clear; the magician informs the disease that heaven, earth and their inhabitants curse it. The papyrus is here in a very poor condition but some restorations are quite obvious, the structure of the text consisting mostly of the dull repetition of the same phrase 'X curseth thee'  $shwr \text{ } tw \text{ } X$ .

##### Translation


(I 1) [Another(?)] <sup>(1)</sup>.


$O \text{ } ^c h w$ , go. . . Every god curseth thee; (I 2) <every> <sup>(2)</sup> goddess curseth [thee] <sup>(3)</sup>; the  $sk[y]$  <sup>(4)</sup> curseth <thee> <sup>(5)</sup>; [the earth curseth thee] <sup>(6)</sup> . . . in thee; (I 3) the [seventy(?)]-eight <sup>(7)</sup> male gods <sup>(8)</sup> curse [thee] <sup>(9)</sup>; the [seventy(?)-eight] <sup>(10)</sup> female goddesses <sup>(8)</sup> curse [thee]; the [great] <sup>(11)</sup> Ennead curseth thee; (I 4) the little <sup>(12)</sup> Ennead curseth thee; [the gr]ound <sup>(13)</sup> and every one who moveth <sup>(14)</sup> upon it curse thee. (I 5) . . . thy face falleth together with the fingers <sup>(15)</sup> of . . . <sup>(16)</sup>, see <sup>(17)</sup> the eye of  $Pr\bar{e}^c$ . (I 6) The little ones(?) <sup>(18)</sup> cur[se thee] <sup>(19)</sup>;  $Pr\bar{e}^c$  curseth thee; the circuit of Aten [curseth thee]; curseth (I 7) [thee . . . . <sup>(20)</sup> who] illuminateth <sup>(21)</sup> the earth together with the Udjat-eye <sup>(22)</sup>. . .


This spell is to be said over . . (I 8) <sup>(23)</sup> [made] <sup>(24)</sup> into seven knots and which is to be placed on him <sup>(25)</sup>.


##### Notes

(1) As below line 8. Of course it could be *e.g.*  $\dot{s}nt \text{ } nt$  (last words of the preceding page)  $dr \text{ } p^3 \text{ } ^c h w$  'A charm to drive away the  $^c h w$ '. There is enough room for  $dr$  at the beginning of line 1. In my translation, I take  $p^3 \text{ } ^c h w$  as the first word of the spell proper, though it is written in red as if it was part of the rubric; see the introduction.

(2) Insert <  >

(3) Restore  at the beginning of line 2.

(4) *I.e.* .

(5) It seems that the text has , it is certainly for  $shwr \text{ } tw$ .
















(8) Restore perhaps .

(9) *I.e.* .

(10) Perhaps restore [r] at the end of line 5 and <sup>c</sup>hw after p<sup>s</sup>, first word of line 6.

(11) Or 'the saviour' from šdi, but the determinative is in either case unusual.

(12) Apparently so, but the sense is quite obscure.

(13) Restore perhaps .

(14) Read perhaps [p<sup>s</sup> ntr nfr] and for what follows see pp. 49ff; from now on the text of the *verso* is in general a duplicate of the *recto* and has been translated and commented on.

#### § 4. VERSO III 1 TO IV 8

is the duplicate of *Ro.* I 4 to III 2. See pp. 50 ff.

#### § 5. VERSO IV 9 TO V 8

##### *Introduction*

A very obscure spell against the <sup>c</sup>hw.

After a few strong words to the disease, the magician tells it that they have met before and not to its advantage: "I have outfaced thee but thou shalt not outfaced me . . . I have outfaced thee before in like manner". Then, after a break (line 11 is missing), the magician reminds the disease that he made its mother, that he knows how she brings forth children — the implication of which is not very clear — and that it is of no use to hasten in order to take possession of the patient's body, for the chisel of 'Anat is already stuck in its head and the news of the victory of Horus over it has reached the house of Rē<sup>c</sup>.

The method is that of direct assertion.

This spell is not represented on the *recto*, *cf.* p. 6ff.

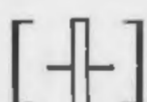




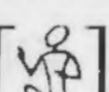





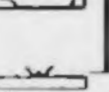

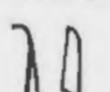
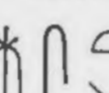

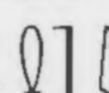
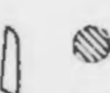

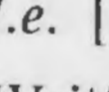
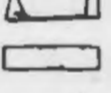
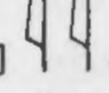
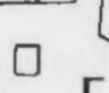
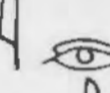
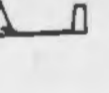
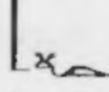
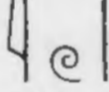

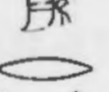
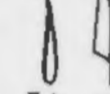
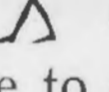

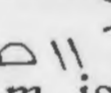


##### *Translation*

(IV 9) Another.

O <sup>c</sup>hw, thou that [ea]test<sup>(1)</sup>, while thou art submerged<sup>(2)</sup>, O dog, chewer of bones, (IV 10) behold, I have outfaced<sup>(3)</sup> thee but thou shalt not outfaced [me]<sup>(4)</sup>, O <sup>c</sup>hw<sup>(5)</sup>, . . . I have outfaced thee before(?)<sup>(6)</sup> in like manner. O <sup>c</sup>hw (IV 11) . . . . . (V 1) seize(?). I made thy mother who was pregnant<sup>(7)</sup> with thee. [H]ow doth [she] bring forth?<sup>(8)</sup> She readeth an incantation weeping<sup>(9)</sup> (V 2) because of the serpent<sup>(10)</sup> which the god hath given thee, when she caused [it]<sup>(11)</sup> to become blind<sup>(12)</sup>; [she(?)] lieth down (V 3) sleeping<sup>(13)</sup> and she goeth round<sup>(14)</sup> its<sup>(15)</sup> children even as cows (do); she goeth round<sup>(14)</sup> th[e] . . . (V 4) Thou liftest thy feet so that thou mayest make haste, O <sup>c</sup>hw, in order to close the mouth of the . . .<sup>(16)</sup> [the]<sup>(17)</sup> (V 5) two sides of his nose <which><sup>(18)</sup> breatheth air for him, in (?)<sup>(19)</sup> his two eyes which see<sup>(20)</sup>, the seven (V 6) holes<sup>(21)</sup> of his head, in<sup>(22)</sup> every vessel of his arm. The chisel<sup>(24)</sup> of <sup>c</sup>Anat<sup>(25)</sup> is stuck in thy temple. . . thou. . .<sup>(26)</sup> the (V 7) words which the spitter hath said<sup>(27)</sup>. The report<sup>(28)</sup> hath reached [the house of Rē<sup>c</sup>] that (V 8) Horus hath conquered the <sup>c</sup>hw.



## Notes

- (1) Restore  after  | where there is space for one sign and emend  into ; there is nothing strange in this image of a disease 'gnawing', cf. also in French 'un mal qui ronge'. There is an Egyptian disease called *wnm snfw* 'eater of blood', for which see *ZÄS* 63 p. 118-9.
- (2) For the use of this image in connection with diseases, cf. n. 3 on p. 72.
- (3) For this expression, see n. 2 on p. 72.
- (4) Restore  .
- (5) Only    is visible.
- (6) After the lacuna which follows *p<sup>3</sup> h<sup>w</sup>* read perhaps     etc. For *š<sup>c</sup>* + infin. cf. Gardiner, *Eg. Grammar* § 303; lit. 'I began to outface thee in like manner'.
- (7)  being omitted as often in Late-Egyptian?
- (8) Restore perhaps as follows:     .
- (9) The way in which the mother of the *h<sup>w</sup>* bears children and brings them forth is certainly mysterious!
- (10) The *pw* after *hf<sup>3</sup>w* 'serpent' is so far removed from the beginning of the sentence *iw.s šnt . . .* that at first glance it seems unlikely that it can be the particle 'it is that' indicating the answer to a question; but in the present context it seems impossible to attach any other meaning to it.
- (11) *I.e.* [] to be restored as subject of *špy*, for which cf. following note.
- (12) Written   an error for   the presence of  being explained by dittography. After *špy* restore probably [  ]  . . .
- (13)  being omitted as it was omitted from *iwr*. <*ti*> in line 1 above.
- (14) It may be wondered whether the determinative  of *kd* here and after *hmwt* is right, the verb wanted being *kd* 'to build, to fashion, to cause to come into being' cf. *Wb.* V 73 (13ff.); the sense would then be that she gives birth to children in the same manner as do cows; whatever that may mean, it seems to make better sense than 'she goeth round its children etc.'.
- (15) *I.e.* presumably the children of the serpent.
- (16) In the lacuna restore some word denoting the patient, to whom the suffixes in 'his nose', 'his eyes', 'his head', refer.
- (17) Restore .
- (18) Insert < >.
- (19) Perhaps *m* is to be dropped, *t<sup>3</sup>y.f irt* being the object of *htm*, though in *Pap. Harris Mag. ro.* III 7 *htm* is used also with *m*, probably wrongly.
- (20) After *nty*, emend  into .
- (21) Note that the ears have been omitted. The same word *tst n(t) d<sup>3</sup>d<sup>3</sup>* is used in *ro.* VIII (= *vo.* XIII) cf. n. 51 on p. 76.
- (22) See n. 19 above.



(23) In *vo.* IX-X 2 the whole spell is directed against the  $\text{ḥw}$  which has established itself in the arm, *gʿb*.

(24) *Mdʿt*, a sculptor's chisel, lighter than the *bšʿ*, *cf.* Gardiner, *Anc. Eg. Onomastica* I 71\*f.

(25) On this goddess, *cf.* n. 25 on p. 62.

(26) Perhaps restore [*kʿ sdm.*]k '[then] thou [shalt hear]', which about suits the length of the lacuna.

(27) I do not see what this means.

(28) *Cf.* pp. 69ff. for what follows. In line 8 the duplicate of the *recto* is resumed.

#### § 6. VERSO V 8 TO VII 5

is the duplicate of *Ro.* III 2 to IV 9. See pp. 58ff.

#### § 7. VERSO VII 5 TO VIII 10

is the duplicate of *Ro.* IV 9 to V 10. See pp. 64ff.

#### § 8. VERSO IX TO X 2

##### *Introduction*

This is the second text curiously inserted in the duplicate of the *recto*, for which see above p. 6ff.

It is part of a spell directed against the  $\text{ḥw}$  which has established itself in the arm of a man. Because of its presence, the whole course of nature is disturbed and order will not be re-established until it has removed itself. The method used by the magician is indirectly to threaten the divinities referred to. (*Cf.* p. 95 above on threats to gods in Egyptian magic.)

The literary structure of this spell consists in the repetition *verbatim* of the same phrase with a small variant in line 2. In each case some divinity is said to be waiting to exercise its natural activity that the  $\text{ḥw}$  may remove itself from the arm of M born of N.

##### *Translation*

(IX 1) that thou [remo]ve<sup>(1)</sup> [thy]self<sup>(2)</sup> from the arm of M born of N<sup>(3)</sup>.

O thou bad influence(?)<sup>(4)</sup>, O thou  $\text{ḥw}$ , dead man (IX 2) [or dead woman]<sup>(5)</sup>, adversary male or female, who art in him, behold Rē<sup>c</sup> waiteth<sup>(6)</sup> for thee in order to arise and Atum in order to set, that thou remove thyself from the arm<sup>(7)</sup> (IX 3) of M born of N.

O thou bad influence(?), O thou  $\text{ḥw}$ , behold the 'Chief of the West'<sup>(8)</sup> waiteth for thee in order to descend triumphant<sup>(9)</sup>, that (IX 4) thou [remo]ve thyself from the arm of M born of N.

O thou bad influence(?), O thou  $\text{ḥw}$ , behold *Hr*...<sup>(10)</sup> waiteth for thee (IX 5) [in order to] .. *Apōpis*<sup>(11)</sup>, that thou remove thyself from the arm [of M born of N].

[O thou bad influence(?), O thou  $\text{ḥw}$ , behold...<sup>(12)</sup> waiteth (IX 6) for thee] in order to illuminate the earth with his eye<sup>(13)</sup>, that thou remove thyself [from the arm of M born of N.]

... (IX 7) ... waiteth ... (IX 8) ... (IX 9) ... (IX 10) ... in the Great Place<sup>(14)</sup>. Hast thou come<sup>(15)</sup> in order to ... [the Barque] (IX 11) of Millions(?)<sup>(16)</sup> so as to take




sailing away from the sacred Barque<sup>(17)</sup>? Hast thou come to remove(?)<sup>(18)</sup> Aten so as to . . .<sup>(19)</sup> want(?)? . . . (IX 12) . . .<sup>(20)</sup>, remove thyself from the arm of M born of N. Thy . . .<sup>(21)</sup> doth not stand in him.

The words are to be said over olibanum, [fat(?) of] (X 1) an ibex<sup>(22)</sup>, niwi-plants<sup>(23)</sup>, blood of a goat, paste<sup>(24)</sup>-water(?), to be triturated in one mass. A bandage is to be put over it on the arm. Very good<sup>(25)</sup>.

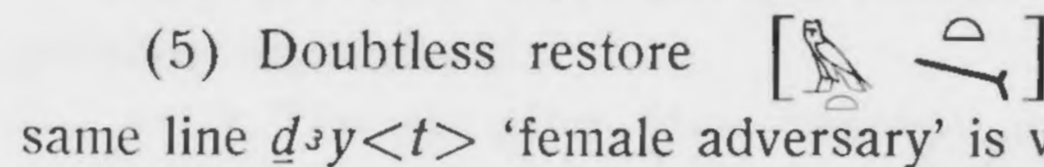
## Notes

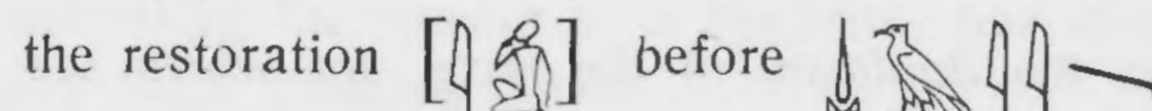
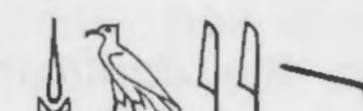
(1) Restore  at the beginning of line 1.

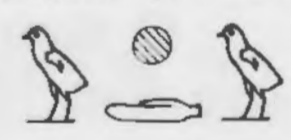
(2) Restore  as object of *rw*.

(3) This is evidently the end of an apostrophe built on the same lines as those which follow.

(4) *P*<sup>3</sup> <sup>c</sup>, only in this text; cf. *Belegst. to Wb.* I 159 (12). Note that it is not a special disease different from the <sup>c</sup>*hw*, the suffix and the dependent pronoun used afterwards being *.k* and *tw* respectively, referring therefore to one disease only.

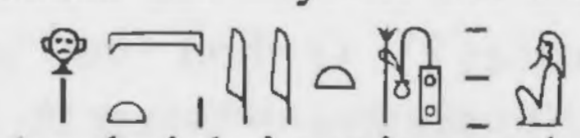
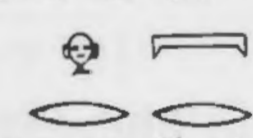

(5) Doubtless restore  at the beginning of line 2. Note also that in the same line *d*<sup>3</sup>*y*<*t*> 'female adversary' is written without *t* which would be expected instead of <sup>c</sup>.

(6) On this verb, see Gardiner in *ZÄS.* 49 pp. 100-102; our text is quoted on p. 102 but the restoration  before  must have been a *lapsus calami*.

(7) *I.e.* *Rē*<sup>c</sup> and Atum wait for thee to remove thyself from the sufferer's arm before they rise and set respectively; the same construction is used in the three following sentences. The references to rising and setting express the whole solar activity by juxtaposing the two extremes of the sun's course through the sky. Cf. the same figure of style used in 'which is, — which is not' to express 'everything which exists'; in *wn.in* <sup>c</sup>*h*<sup>c</sup>.*sn* *hms.sn* *hft* — 'they stood and sat accordingly' in *Pap. Prisse* II 7 (rendered by Gardiner: 'they proceeded to live accordingly' in *JEA.* XXXII p. 74) to express 'all their actions were in accordance with', with which compare Ps. 139.2 'thou knowest my down sitting and mine uprising' *i.e.* thou knowest all my activity; in *šri šrit* 'son and daughter', <sup>c</sup>*yw* *šriw* 'great and small ones', *hm rh* 'he who knoweth not and he who knoweth' (in Erman, *Denksteine aus der thebanischen Gräberstadt, Sitz. Kön. Pr. Ak. Wiss.* XLIX p. 1090) or 'him whom I knew and him whom I knew not' (quoted from W. C. Hayes' translation of the stele of Nefer-Yu on p. 35 of R. O. Steuer's brochure on  to express all living.)

(8) The jackal-headed god of Abydos, later identified with Osiris: earlier 'the Chief of the Westerners'.

(9) Surely an allusion to the enthronement of Osiris as king of the Underworld.

(10) Some god whose name begins with *Hr* and who plays a part in the fight against Apopis, the legendary enemy of *Rē*<sup>c</sup>, while he crosses the sky. In the *Book of the Dead* c. 39 (ed. Naville, vol. I Pl. LIII 1.9) there is a god  (spelt also   
 | *Hr-hryt-sšw*(?) who is said to *k*<sup>3</sup>*s* 'enchain' Apopis; perhaps it is his name that we have here.



(11) The name of Apopis is written in red, red being the colour which becomes an evil being; (as in *ro.* XXI x + 2 for a fearful goddess), *cf.* Posener, in *JEA.* XXXV p. 77ff. For the rendering Apopis instead of Apophis, *cf.* Gardiner, *Hierat. Pap. Brit. Mus.*, Third Series, p. 30 n. 4.

(12) Perhaps restore  $P^3 R^c$  'Prēc'.

(13) *I.e.* the sun with which the eye of Rē<sup>c</sup> was identified.

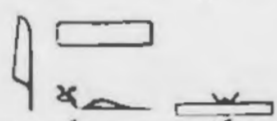
(14) The same expression is used in *Pap. Chest. Beatty* VIII *vo.* 4, 12; 5, 10 etc.; 'the Ennead is at his (i.e. the Magic's) call in the Great Place'; the meaning is obscure.




(15) On this construction *cf.* n. 1 on p. 81.

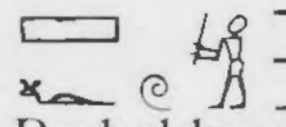
(16) *I.e.*  $wi^3 n \dot{h}h$  'the Barque of millions' or 'of millions of years' in which the sun sailed through the sky and to which allusion is often made in religious and magical texts (*cf.* for example *Book of the Dead*, Budge's Index *s.v.*  $wi^3 n \dot{h}h$  or *Pap. Turin* 122, 3). This interpretation fits the context better than 'of Heh', one of the gods of the Hermopolitan Ennead, the personification of the Limitless, for which *cf.* Sethe, *Amun und die acht Urgötter von Hermopolis* §§ 147-148 and Kees, *Götterglaube* etc. p. 221.

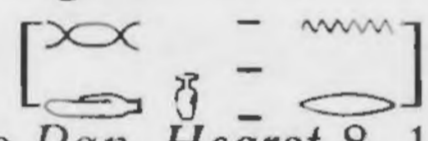
(17) *I.e.* to deprive the Barque of motion.

(18) Emend probably into  $shr$ ; 'to frighten Aten' does not seem to make sense.

(19)  see *Wb.* IV 455 (4, 5) which suggests 'splendour' as a possible meaning,  $tšf$  being perhaps the same as  $šf$ . It might nevertheless be suggested that  $tšf$  is rather a verb the object of which would be  $šwt$  which follows, meaning something like 'to cause want'. Note that in that case there would be a perfect parallelism with the preceding sentence: 'Hast thou come to do something concerning the Boat of millions so as to take sailing away from the sacred Barque? Hast thou come to remove Aten so as to cause(??) want(?)?'

(20) Perhaps emend into  'go down, go down!' which would fit the context (*cf.* *Pap. Turin* 135, 10-11 'go down, go down, O scorpion, thou who comest forth from under the tree with thy tail upright!' Alternatively it could be the interjection  (as in *vo.* XXV 1 & 3) with which  may also be used.



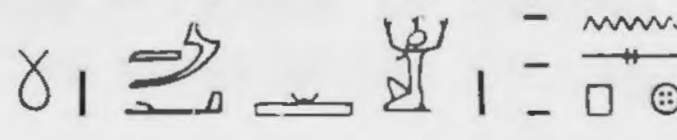
(21)  is not given in *Wb.*

(22) Probably restore  which is quite common in medical prescriptions. *Cf.* for example *Pap. Hearst* 8, 14, 16; *ib.* 12, 13; *ib.* 15, 5; *Pap. Ebers* 52, 12, 14; *Pap. Lond. Med.* 6, 2, 3; *Pap. Edwin Smith* XVI 11 etc.

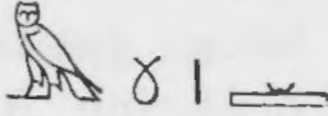
$Nr^3w$  or  $ni^3w$  is rendered 'Steinbock' by *Wb.* and Wreszinski and 'ibex' by Ebbell (in his translation of *Pap. Ebers loc. cit.*), Reisner (in his Index of *Pap. Hearst s.v.*) and Breasted who refers, *op. laud.* p. 383, to Gaillard, *Rev. d'Ethnogr. et de Soc.* 1912, p. 338.

(23) An unknown plant.

(24) So Ebbell in his translation of *Pap. Ebers*. This word occurs in three forms in medical texts:  $mst^3$ ,  $mst^3ni$  and  $msti$ . *Cf.* *Wb.* II 151 (1-4).

(25)  an expression often used of wine etc. Here it means that experience has proved that it is very efficacious. In *Pap. Ebers* 50, the sign  is written in the margin opposite three prescriptions. Another way of conveying the same idea often used by the Egyptians at the end of a spell or a medical prescription is (with small variants): 



'a true process, (proved) very often', *Pap. Leiden* 348 ro. IX 8; *ib. ro.* XIII 5; *Pap. Hearst* 6, 11; *Pap. Ebers* 2, 1; *Pap. Turin* 77 + 31, 1; *Pap. Leiden* 347 II 12, XIII 2-3; or  'as a true process', *Pap. Berlin Med.* VIII 9.

The following pages of the papyrus are much damaged; only the top lines have survived. Very probably the duplicate of the text of the *recto* which breaks off in line 12 of p. VIII was resumed in line 2 of p. X and continued as far as p. XVII. There is nothing to show whether there is any more of the duplicate or not after *vo.* XVII.

#### § 9. VERSO XI, XII & XIII

are the duplicate of *ro.* VI 8-10, VII 7 and VIII 4-5 respectively. See pp. 70ff.

#### § 10. VERSO XIV & XV

are the duplicate of *ro.* IX 3-5 and IX 14-X 1 respectively. See pp. 76ff.

#### § 11. VERSO XVI

is the duplicate of *ro.* X 10-12. See pp. 80ff.

#### § 12. VERSO XVII

is the duplicate of *ro.* XI 8-10. See pp. 83ff.

#### § 13. VERSO XVIII TO XXI

##### *Introduction*

The four fragments dealt with now are so short that they present very little interest; they are parts of spells the object of which is uncertain but is probably the *ḥw* as in the preceding spells and in page XXII.

##### *Translation*

##### a. Verso XVIII

[Come] <sup>(1)</sup> (XVIII 1) out! Thou art struck <sup>(2)</sup> with a mat(?) <sup>(3)</sup> which I have made and thou awakest (XVIII 2) . . . <sup>(4)</sup> the . . . upon . . . <sup>(5)</sup>

##### b. Verso XIX.

(XIX 1) *ti<sup>c</sup>m*-plant <sup>(6)</sup>, one measure; seeds of the *šn*-tree <sup>(7)</sup>, one measure; to be ground with one measure of wine and placed on him.

Another. Lo, Seth is (XIX 2) the <sup>(8)</sup> . . . Lo <sup>(9)</sup>, Seth <sup>(10)</sup> is (?) <sup>(11)</sup> he who(?) . . .

##### c. Verso XX

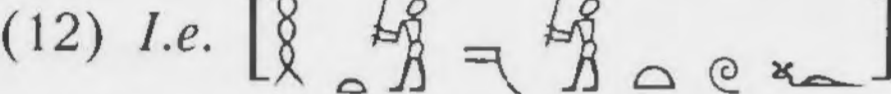
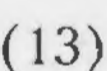
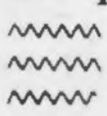
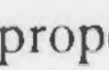
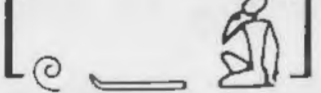
[it was struck(?)] <sup>(12)</sup> (XX 1) upon its kidneys <sup>(13)</sup> and the vertebrae of its backbone were broken; he sheds <sup>(14)</sup> upon his . . . poi[son(?)] <sup>(15)</sup> (XX 2) striking(?) <sup>(16)</sup> against [its] *g<sub>3</sub>* . . . <sup>(17)</sup> and he broke its . . . <sup>(18)</sup>, they being the . . . of a murderer.



## d. Verso XXI

(XXI 1) . . . <sup>(19)</sup>; then. . . the terrors which are upon the mountains, (they which) chew <sup>(20)</sup>  
 . . . (XXI 2) . . . dogs, those which chew <sup>(21)</sup>. . .

## Notes

- (1) *I.e.* for example  which would be the last word of *vo.* XVII 2 + x.
- (2) Lit. 'it is struck at thee', the passive *sḏm.f* being used impersonally (*cf.* Gardiner, *Eg. Grammar* § 422. 1).
- (3) It does not make much sense but it is certainly what the text says.
- (4) Before *tṣ* the traces suggest  which means 'room, workshop, tomb', or even some unknown plant despite the determinative , *cf.* Jonckheere, *Le Papyrus Médical Chester Beatty* p. 23 n. 6 and p. 26 n. 12.
- (5) Possibly *ḥr mit* 'upon the road'.
- (6) An unknown plant, perhaps identical with  of *Pap. Hearst* III 17, also unknown.
- (7) *Cf.* n. 56 on p. 58.
- (8) Or *pṣ nty* 'he who'.
- (9) *I.e.*  as in the preceding line.
- (10) Emending the determinative  into .
- (11) But  does not suit the traces of the facsimile.
- (12) *I.e.*  for example, referring to the disease; only a guess suggested by the context.
- (13)  here must be read , see Gardiner's article in *BIAO.* XXX p. 182; for the word *ggt* 'kidneys' see n. 46 on p. 75.
- (14) If the determinative  is an error, the verb intended is *ḥwt* 'to strike' (note the presence of  proper to *ḥwt* 'to strike'); the sense would then be 'it is struck upon its (some part of its body)'; *cf.* just above 'it was struck(?) upon its kidneys' and the following line.
- (15) Or is it 'semen' as object of *ḥwt* 'to shed'?
- (16) Supposing in the lacuna something like [*iw.f ḥr*] *ḥwt*.
- (17) The traces do not suit *gḥt* 'arm'.
- (18) A very strange word. Could it be meant for *wt* 'limbs' or for *wt* 'evils' which occurs in *ro.* IX 2-3? The same word seems to be repeated: 'they being the *wt* of one who killeth'.
- (19) Perhaps *miw*, *mṣiw*, 'cats' or 'lions'.
- (20) Restore  at the end of line 1 completing  as in the following line.
- (21) Compare with *vo.* IV 9 where *pṣ ḥw* is called 'dog chewer of bones' but here the object of *wšc*, namely *ḥw* . . . , is different and obscure.



## § 14. VERSO XXII

*Introduction*

End of the last spell directed against the *ḥw* belonging to this collection. There is an interesting allusion to the fact that sometimes Egyptian magicians, when exorcizing, used some implements charged with magical power; here 'the horn of a white bull' and 'the feather of a kite (consecrated) to Nephthys' are spoken of; compare with *ro.* IX 5-6 'come, following the feather which is in my hand'; as for 'the horn of a white bull' so far as I know this is the only instance where it is assumed to have magical significance; but that the horns of white rhinoceros were believed to be so imbued is evident from the fact that they were placed in the tombs of the dead. See Keimer's note in Emery, *Hor-Aḥa*, p. 72f.

The spell is to be recited over images of Osiris and Nephthys in order to endow them with magical power; these images are probably to be used as amulets, hung perhaps at the neck of the patient.

In line 3, after the final rubric, another incantation begins, good, it seems, 'for any pain'; the first words of the spell proper are probably the cry for help of Horus to his mother Isis, so common in Egyptian magical literature.

*Translation*

(XXII 1) I have exorcized thee, I have exorcized thee, O *ḥw* <sup>(1)</sup>. I [have] exorcized [thee, I have exorcized thee(?)] <sup>(2)</sup> . . . [with(?) <sup>(3)</sup> the horn of a white bull and with the feather of a kite (XXII 2) of Nephthys <sup>(4)</sup> against(?) <sup>(5)</sup> the enemy. It is she (or 'that') who (or 'which') doeth something. . . the hand of Seth.

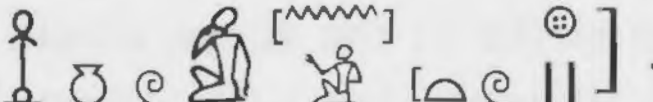
Words to be said over an image of Osiris, (XXII 3) [an image of] <sup>(6)</sup> Osiris and a figure of Nephthys . . . <sup>(7)</sup>


[Another(?)] <sup>(8)</sup> . . . <sup>(9)</sup> any pain.

Come to me, come to me, O [my] mother (XXII 4) . . . Osiris . . .


*Notes*

(1) *P* is (erroneously?) omitted.

(2) Quite probable; restore .

(3) Restore perhaps .

(4) *I.e.* consecrated to Nephthys. Isis and Nephthys were called commonly 'the two kites'; see for example *Book of the Dead* c. 17 line 16f. (ed. Naville I Pl. XXIII): 'As for the two feathers which are on his head' (*i.e.* that of Min-Horus, avenger of his father) 'it is the coming of Isis and Nephthys when they placed themselves at his head, when they were the two kites, while he was suffering (in) his head'. Cf. too n. 36 on p. 63.


(5) This does not make any sense; the magician is speaking to the disease which he says that he has exorcized; therefore an enemy of the *ḥw* is hardly in place here! If  here were a corruption of a transitive participle, we might have 'the feather . . . which destroys(?) or repels(?) etc. an enemy', this enemy being *ḥw*.

(6) Restore perhaps *twt n* as before *Wsir* in the preceding line.

(7) Usually such rubrics as this go on to specify that such figures are to be drawn on a



special kind of linen or on some part of the sufferer's body; see e.g. *Pap. Turin 77 + 31*, 3-4, 11; *Pap. Leiden 347 XII 9*; *Pap. Leiden 346 II 3, III 3*; *Pap. Leiden 348 ro. XII 6-7, 10*; *Pap. Chest. Beatty V vo. 6, 4*; *ib. XV 1, 4-5* etc.; there is hardly room here for such a specification. When they are to be drawn on a piece of linen, it is often indicated that this must be placed 'around the neck of the patient'; e.g. *Pap. Turin 77 + 31*, 3-4; *Pap. Leiden 346 II 4*; *Pap. Chest. Beatty XV 1, 4-5*.

(8) Some traces in black; perhaps they are those of  written in black for the same reason as that proposed in n. 1 on p. 53.

(9) *Hr* here perhaps 'because of' (i.e. for) any pain.

## § 15. VERSO XXIII AND XXIV

### Introduction

With page XXII we leave for good the *ḥw*; the fragments which form the two following pages belong to two incantations to be used against some affection of the feet.

Though the disease concerned in the first is not named in the title, which speaks vaguely of 'feet which are sore', there is some reason to think that the incantation is directed against the affection called *whdw*, a not uncommon disease for which see n. 2 below.

Somewhere in line 7 + x + 1 of p. XXIII begins the second incantation; its title is missing but, since in the three and a half lines which are almost all that is left of the incantation proper there is hardly anything but references to feet and steps, it is very probable that this second incantation also was concerned with some trouble of the feet.

In both passages the method is that of direct assertion. Moreover, in the second one, there is an indirect identification of the sufferer with the gods Horus and *ḥlaku*, for which see n. 14 below.

### Translation

(XXIII 1) An incantation for feet<sup>(1)</sup> which are sore.


The suppurations(?)<sup>(2)</sup> fall upon their faces. The suppurations(?) sink down<sup>(3)</sup> (XXIII 2) in their blood even as the gods sank down in their . . .<sup>(4)</sup> under the might<sup>(5)</sup> of the staff<sup>(6)</sup> of Mekhentienirty<sup>(7)</sup> (XXIII 3) who presideth over<sup>(8)</sup> Letopolis. I have been released<sup>(9)</sup> by Horus; . . . hath(?) been cast down<sup>(10)</sup> by Seth. Fall (XXIII 4) down, O pains of his feet which . . . hath(?) made . . .<sup>(11)</sup> (XXIII 5) . . . every pain which . . . (XXIII 6) . . . to me (or 'I have . . .') . . . (XXIII 7) . . . right hand . . . (XXIII 7 + x + 1) . . .<sup>(12)</sup> (XXIII 7 + x + 2) image . . . (XXIII 7 + x + 3) . . . enter into his eye in order to *sr* . . . . (XXIV 1) his limbs, he who doth against him (or 'it') anything bad or evil by night, by day or at any moment, his feet shall turn back, (XXIV 2) his steps shall be cut off<sup>(13)</sup>. Thou hast impeded<sup>(14)</sup> the steps of Horus and thou hast perverted (turned aside?)<sup>(15)</sup> the steps of *ḥlaku*<sup>(16)</sup>, thy hands are cut off and cut off are (XXIV 3) thy feet<sup>(17)</sup>, [thou shalt] not do . . . bringing<sup>(18)</sup> to the door<sup>(19)</sup> of thy place of execution. O dead man or woman etc., thou shalt not be united with [thy]<sup>(20)</sup> feet (XXIV 4) . . . The foot<sup>(21)</sup> of Horus is [released]<sup>(22)</sup>, the foot of . . .<sup>(23)</sup> is released, (XXIV 5) . . . of [M born of] N. (XXIV 6) . . .<sup>(24)</sup>.

### Notes

(1) In the *Pap. Berlin Med. X 7* also there is a spell for feet affected with *inw whdw*



'the wanderings of purulency', *sic* Ebbell in *Pap. Ebers* XXVII 18-20 where the same words occur.

(2) On this affection, see Ebbell, *Alt-Ägypt. Bezeichnungen für Krankheiten und . . .* pp. 16-17 and R.O. Steuer, *op. laud.*, reviewed by Dr. Jonckheere in *Chronique d'Égypte*, juillet 1949, pp. 267ff.; Steuer attempts to show "that *wḥdw* was believed an *aetiological* principle and *not a disease*" (p. 21). According to him, the fact that *wḥdw* is determined by  in itself proves that it is associated with the idea of suppuration; it could be objected that all diseases have this determinative, *cf.* for example in this papyrus *p<sup>3</sup> smn* and *p<sup>3</sup> ḥw*. Strangely enough the author leaves out completely in his study all consideration of the verb itself *wḥd*.

Dr. Jonckheere at the conclusion of his review proposes to render the word *wḥdw* by "miasme ou miasmes, terme vague sous lequel on désignait autrefois . . . le principe de nature inconnue qui était la cause de certaines maladies". If this is an exact definition of miasme, 'the god, goddess, dead man or woman etc.' whom the Egyptians believed to be the causes of affections could be called also miasme, which therefore does not render "d'une façon assez heureuse le concept égyptien *wḥdw*".

(3) *Sbn*, often used in parallel with *ḥr*, *cf.* *Wb.* s.v.; perhaps to be connected with the Coptic *ⲥⲃⲗⲧⲉ* 'roll over, about' (*sic* Crum, in *Coptic Dict.*); note that according to Spiegelberg's *Kopt. Handwört.* p. 111 there is a form *ⲥⲃⲏⲗ* of the same verb.

There is more realistic power in *Pyr.* § 441: *ih̄r . k m ḥs . k sbn . k m wsšt . k* 'mayst thou fall in thy faeces, mayst thou roll over in thy urine'.

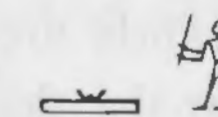
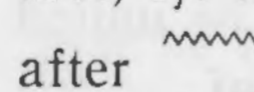
(4) *Sptyw(?)*, *dṣṭtyw(?)*, written as if it meant 'they who belong to the nomes or estates' but the meaning in this context is most obscure. The word is probably a corruption; Junker (ref. n. 7 below) takes it as meaning 'estates'.


(5) 'Striking power' seems here preferable to 'moment'. *Cf.* Gardiner, in *JEA.* XXXIV pp. 13-15.

(6) For a possible theory of the nature of the staves of gods, see Spiegelberg in *Rec. Tr.* 25 pp. 184ff.; particularly relevant here seems to be what is said p. 188, "Ein Stab, welcher ein Gott war, musste eine besondere Kraft besitzen, und so war es nur natürlich, dass solche Stäbe auch die Rolle von Zauberstäben spielten". In *Belegst. to Wb.* II 178(8) are given the gods known to have had a staff.

(7) On this god, see above n. 9 on p. 93f; we must have here an allusion to the fight of Haroëris 'Lord of Letopolis' against his enemies, Seth and his followers. *Cf.* Junker, *Der sehende und blinde Gott*, p. 53f. where this passage is quoted.

(8) The *m*, due to dittography, before *ḥnty* is to be cancelled.

(9) Lit. 'I have been loosened', *wḥ<sup>c</sup>* a synonym of *sfḥ*, as it is clear from *e.g.* *Pap. Ebers* 1, 12ff. where the two verbs are used in parallel with the meaning of 'loosening' a person from evils or diseases; compare too with *λύω* and *ἀπολύω* in Mark 7.35 and Luke 13.12 respectively; the same verb is used in line 4 of the following page in connexion with the foot of Horus and of another god (probably <sup>3</sup>lakhū) and possibly in line 5 in connexion with the sufferer's foot, *cf.* the restoration suggested in n. 24 below. But the writing is most abnormal;  after  is certainly an error.

(10) Restore perhaps *wḥs[. n . tw]* corresponding to *wḥ<sup>c</sup>. n . tw* which precedes, the subject being a word ending in .

(11) Traces are here visible.











# INDEXES

(Numbers refer to pages)

## I GENERAL AND GEOGRAPHICAL

For Egyptian words, see Glossary

- Abydos *n. loc.* 108 n. 8.  
*chw* disease *passim*, in part. 50 ff; 59; 63 n. 33; 76.  
 Aleppo *n. loc.* not to be identified with Kharabu 74 n. 33.  
 amulet 99 n. 6; 100 n. 13; 112 f. n. 7.  
 asses, wild 59; 61 n. 11.  
*Badalapposition* 79 n. 30; 81 n. 5.  
 Barque, solar 61 n. 11; 72 n. 4; 108; 109 n. 17 & 19.  
   of Rē<sup>c</sup>, see Rē<sup>c</sup>.  
   Beings in front of- 52; 53; 57 n. 53.  
   of Millions 107; 109 n. 16.  
 blood, divine, of Horus 92.  
   of Prē<sup>c</sup> 59; 61 n. 17; 62 n. 28; 63 n. 29.  
   of Rē<sup>c</sup> 92 n. 10.  
 Boat, solar see 'Barque'.  
 Chemnis *n. loc.* 64 n. 38.  
 Coptos *n. loc.* 57 n. 49; 64 n. 38.  
 corn-rubber 52; 53; 56 n. 39.  
 disease, described as asleep in patient's body 83 n. 2.  
   having built its dwelling therein 51; 52.  
   submerged *q.v.*  
 divinisation of members of the body, see members.  
*Dsds n. loc.*, lake of, 61 n. 11.  
*Elteqon n. loc.*, see 'Irtkn'.  
 eye of Horus, see Horus.  
   of Prē<sup>c</sup>, see Prē<sup>c</sup>.  
   of Rē<sup>c</sup>, see Rē<sup>c</sup>.  
   , Udjat-, see 'Udjat'.  
 feather, as implement of magic 59; 60; 63 n. 36; 112.  
 feet, spell for sore — 113 ff.  
 Field of Iaru *n. loc.* 96; 97 n. 7.  
 god(s), goddess(es), male & female 101; 102 n. 8.  
   seventy 85; 87 n. 19a.  
   seventy-eight 101; 102 n. 7.  
   presented in particular function or attribute 57 n. 49.  
   as present in man 88 f.  
   as related to parts of the body 88 f.  
   see also 'monotheism'.  
 heart, going forth of the, as synonym of death 65; 70 n. 31; 71; 77; 82 n. 13 & 14.  
 Heliopolis *n. loc.* 96.  
 High-Place, see 'Place'.  
 horn of a white bull, as implement of magic (?) 112.  
 House of Rē<sup>c</sup>, see 'Rē<sup>c</sup>'.  
*Iddkn n. loc.* = Adidaqina 59; 62 n. 26.  
 implements of magic, see 'amulet', 'feather', 'horn', 'insy-cloth', 'knots'.  
*insy-cloth* 64 n. 38; 98; 99; 100 n. 12.  
*Irtkn n. loc.* Elteqon (?) 70; 71; 73 n. 10; 73 n. 11.  
 jar, see 'jug'.  
 jug (s), seven 59; 60; 62 n. 27; 74 n. 18.  
   eight 59; 74 n. 18.  
   great — of Seth 71; 72 n. 1; 74 n. 78.  
   *nm-* of Seth 71; 72 n. 1; 74 n. 18 & 20.  
   *khn-jar* of the god 74 n. 18; 77; 79 n. 29 & 30.  
   *khn-jar* of the husband of Nin-gal 74 n. 18; 77; 79 n. 30.  
 Kharabu, land of, synonym of desert 71; 74 n. 33.  
 kite, of Nephthys 112; the two kites 112 n. 4.  
 knots in Egyptian magic 98.  
   tied by Apis for his brother 98; 99 n. 5.  
 Land of Rē<sup>c</sup> *n. loc.* 91; 92 n. 10.  
 lector-priest as magician 63 n. 36.  
 leg, spell against inflammation of, 95 ff.; 98 ff.  
 Letopolis *n. loc.* 70 n. 34; 93 n. 9; 113; 114 n. 7.  
 literary devices: juxtaposition of extremes to express totality 108 n. 7.  
   see also 'Badalapposition', 'metonymy', 'parallelism', 'paronomasia', 'realism'.  
 magician acts as one identified with a divinity 10; 63 n. 38.  
   acts in the name of Horus & Seth 10; 80 ff.; 82 n. 7.  
   acts as servant of Horus 10; 80; 81.  
   acts as participant in divine power 10; 70.  
   addresses his own tongue 52.  
   apostrophizes vessels of the body 77; 79 n. 34.  
   apostrophizes disease with names of foreign daemons 58 ff.; 60 n. 3.  
   interrogates disease 71; 81; 108.  
   —'s tactics:  
     uses method of direct assertion 51; 64; 101; 105; 113 *et passim*.  
     disclaims responsibility 85 f.  
     claims himself to have brought remedy 92; 93 n. 10.  
     associates all nature with exorcism 96; 97 n. 8; 101; 102 f.; 107.  
     identifies sufferer with a god 10; 113; 115 n. 14.  
     invokes parallel experience of a god 98 f.; 99 n. 6.  
     threatens gods 82 f.; 95 f.; 107 f.  
 medicine and magic 94.  
 members of the body, divinisation of 88 f.  
   enumeration of — in which disease may be 71 f.; 75 n. 39; 105.  
 Memphis *n. loc.* 99 n. 2.  
 metonymy 55 n. 31; 66 n. 9.  
 mistress of chisels, divine epithet 52; 55 n. 24.  
 monotheism 67 n. 13.  
 name, in the — of 80 f.; 82 n. 7.  
 numbers:  
   1 knot 98.  
   2 knots 98; see also Glossary II p. 139.  
   4 93 n. 7; — days 92; 94; — enemies of Rē<sup>c</sup> 99 n. 6; — knots 98; — times 85; 96.  
   7 50 n. 8; — falcons 57 n. 53; — holes of the head



- 71; 75 n. 47; 76 n. 51; 105; — jugs 59; 60; 62 n. 27; 74 n. 18; — knots 93 n. 10; 98; 100 n. 13; — pigs 49; — times 92; 98; 99.  
 8 jugs 59; 74 n. 18.  
 12 knots 98.  
 70 gods 85; 87 n. 19a.  
 77 asses 61 n. 11.  
 78 male gods & female goddesses 101; 102 n. 7.  
 Oasis *n. loc.*, *gꜣiw*-plants of, 52; 53; 58 n. 58.  
 Onkhtawi *n. loc.* 58 n. 54.  
 Palestine *n. loc.* 62 n. 26.  
 Papyrus I 343 & 345:  
   Asiatic influence 10; 51; 58 f.; 60 n. 3; 64; 83.  
   See also names of foreign divinities & daemons in following index.  
   contents 8 f.  
   date 1.  
   language & grammar 9.  
   origin 1.  
   text: description 1 f.  
   text: reconstruction 2 ff.  
   verso, problem of 6 ff.  
 parallelism 72 n. 1.  
 paronomasia 89 (d); 116.  
 Pi-Sapd *n. loc.* Şaft el-Hennah 99 n. 8.  
 pigs 49 (urine of male & female); 50 n. 8; 61 n. 11; 104.  
 Pithom *n. loc.*, region of, 58 n. 54.  
 Place:  
   Great — 107; 109 n. 14.  
   High — 71; 72 n. 1 & 4.  
 poisons of gods 65; 67 n. 15.  
 Pwēnet *n. loc.* 58 n. 58; 98; 99 n. 4.  
 Qode *n. loc.*, country of, 74 n. 30.  
 realism 79 n. 17; 81; 82 n. 13.  
 red ink, use of, 53 n. 1; 56 n. 41; 101; 109 n. 11.  
 Şaft el-Hennah *n. loc.*, see 'Pi-Sapd'.  
 smn disease *passim*, in part. 50 f.; 59; 76 f.  
 serpent 57 n. 53; 65; 70; 71; 73 n. 14; 87 n. 12; 105; 106 n. 15;  
   born from Serket 89(b);  
   in front of the Barque of Rē<sup>c</sup> 52; 53; 57 n. 53; 86 n. 11;  
   in front of Uraei 85; 87 n. 12.  
   see also 'Coiled One', 'Djedefet', 'Ernütet', 'Serket', 'Tem'.  
 servant of Horus & Seth, see 'magician'.  
 snake, see 'serpent'.  
 staff of Mekhentienirty 113; *id.* and of gods 114 n. 6.  
 submerged, of disease, 70; 71; 72 n. 3; 77; 81; 83 (?); 105.  
 suppuration (?) 113; 114 n. 2.  
 swelling in feet or limb, remedies for, 94.  
 sympathy, doctrine of, 89.  
 Syria *n. loc.* 62 n. 26.  
 testicles of Seth, see 'Seth'.  
 This *n. loc.* 79 n. 19.  
 threats to gods, see 'magician'.  
 Udjat-eye 101; 102 n. 20 & 22.  
 vessels of body personified 77; 79 n. 34.  
 Wꜣsyw-of-the-Horn(?) *n. loc.*, a lake(?) 116 & n. 5.  
 water, spells for 'falling of —' 116.  
 wꜥdw, see 'suppuration'.

## II DIVINITIES

- Adad, see 'Ba'al'.  
 Aliyan Ba'al 62 n. 25.  
 Amauni 85; 87 n. 12 & 13.  
 Amūn 64 n. 38; 85; 87 n. 12 & 13.  
 Anat 10; 51; 52; 55 n. 23; 58 f.; 62 n. 24, 25 & 28; 74 n. 18; 85; 87 n. 28; great cow of Seth, 70 f.; 73 n. 15; 73 n. 17; chisel of 105.  
 Ancient One 77; 78 n. 13.  
 Anubis 89(b).  
 Apis 10; 98; 99 n. 2 & 5.  
 Apophis 109 n. 11.  
 Apopis 73 n. 4; 78 n. 12; 107; 108 n. 10; 109 n. 11.  
 Astarte 3; 10; 51; 85; 87 n. 28.  
 Aten 101; 108; 109 n. 18 & 19; 115 n. 16.  
 Atum 10; 57 n. 49; 64 n. 38; 78 n. 12; 92 n. 10; 96; 107; 108 n. 7; 115 n. 16.  
 Ba'al 10; 51; 52; 55 n. 24 & 30; 62 n. 25; 64; 65; 66 n. 3, 5, 7 & 8; 67 n. 10(a); 73 n. 15; 83 & n. 3; 84 n. 6.  
 Babai 99 n. 6.  
 Batjah, wife of Horus, 116.  
 Bes 99 n. 8.  
 Chief of the West = Chief of the Westerners 107; 108 n. 8.  
 Coiled One 104 n. 5.  
 Djedefet 57 n. 53; 85.  
 Dꜣ . . . , daemon 59; 61 n. 7.  
 Dhr 51; 52; 53; 56 n. 42.  
 Edōm 68 n. 19.  
 Ennead 89(b); 109 n. 14.  
   Great — 57 n. 53; 78 n. 12; 85; 86 n. 3; 101.  
   Little — 86 n. 3; 101; 102 n. 12.  
   Hermopolitan — 109 n. 16.  
 Ernütet 85; 87 n. 19; children of —, 89(b).  
 Gebeb 78 n. 12; 79 n. 34; 86 n. 3.  
 God-above 51; 52; 53; 57 n. 50; 65; 67 n. 16.  
 Hadad, see Ba'al.  
 Har-Min 89(a).  
 Haroëris 78 n. 5; 114 n. 7.  
 Hathor 58 n. 53; 78 n. 12; 100 n. 12  
   Hathors 65; 69 n. 30; 71; 77.  
 Heh 109 n. 16.  
 Hike 86 n. 1.  
 Hmrk (Hmkr) 59; 61 n. 15; 91 & n. 7.  
 Hr . . . perhaps Hr-hryt-sšw, 107; 108 n. 10.  
 Horus 10; 51; 52; 55 n. 24; 57 n. 49; 64 n. 38; 65; 71; 80 f.; 82 n. 7; 85; 86 n. 3; 89(c); 93 n. 9; 98; 99 & n. 6; 105; 112; 113; 115 n. 14.



- as god of magic 82 n. 7.  
 as great physician in the House of Rē<sup>c</sup> 70 n. 34.  
 blood of, 92.  
 children of, 89(b).  
 eye of, 95 f.; 102 n. 22.  
 foot of, 113; 114 n. 9; 115 n. 21.  
 servant of, 10; 80; 81 & n. 5.  
 steps of, 113; 115 n. 14.  
 wife, wives of, 57 n. 51; 86 n. 1; 116 & n. 7.  
*Htm (Hdm)*, daemon, 10; 58; 59; 60 n. 2 & 3.  
 Ḥu 58 n. 53; 92 n. 10.  
 ᵓlakhu 10; 113; 115 n. 14 & 16.  
   foot of, 114 n. 9; 115 n. 21.  
   steps of, 113; 115 n. 14 & 16.  
 Ibbsi-Sin 60 n. 3.  
 ᵓIbsn, daemon, 58; 59; 60 n. 3.  
 Ishkara 103 & n. 16.  
 Isis 58 n. 53; 64 n. 38; 78 n. 5; 86 n. 1 & 3; 89(b);  
   96; 99; 112 & n. 4.  
 ᵓItmt (ᵓItmyt), serpent in front of the Barque of  
   Rē<sup>c</sup>, 52; 53; 58 n. 54.  
 Itum, wife of Resheph, 64; 65; 68 n. 19.  
 ᵓI...t 85; 87 n. 14.  
 Kedeshet 10; 61 n. 15; 68 n. 18 & 19; 91 & n. 5.  
 Kety, mother of snakes, 71; 73 n. 14.  
 Khnum 99 & n. 6.  
 Khons 58 n. 53.  
 Mā<sup>c</sup>at 58 n. 53.  
 Maga, son of Seth, 86 n. 1.  
 Mehentyt, see 'Coiled One'.  
 Mekhentienirty 4; 92; 93 n. 9; 114 n. 7.  
   staff of, 113.  
 Mekhentiirty 93 n. 9.  
 Min 57 n. 49; 64 n. 38; 68 n. 18; 91 n. 5.  
   feathers of, 89(d).  
 Min-Horus 112 n. 4.  
 Mont 89(d).  
 Moon-god 67 n. 16; 68 n. 17.  
   see also 'Sin'.  
 Morning-god 65; 70 n. 32.  
 Mrī 71; 73 n. 7.  
 Mšr, daemon, 10; 58f.; 60 n. 2 & 3.  
 Nebet-Debwet 89(d).  
 Neheb-kau 89(d).  
 Nephthys 10; 63 n. 36; 78 n. 5; 86 n. 3; 89(b); 99.  
   kite of, 112 & n. 4.  
 Nin-gal 10; 60 n. 3; 64; 65; 67 n. 16; 68 n. 17.  
   husband of, 74 n. 18; 77; 79 n. 30.  
 Nkphn = <N>kpsn 51; 52; 53; 56 n. 42.  
 Nun 115 n. 16.  
 Nut 57 n. 49; 78 n. 6 & 9; 86 n. 3; 89 (c); 91; 103.  
   children of, 77; 78 n. 9.  
 Ogdoad 87 n. 12 & 13.  
 Onuris 77; 79 n. 19; 83; 84 n. 14.  
 Ophois 65; 67 n. 15; 89(b); 90.  
 Osiris 78 n. 5 & 9; 85; 86 n. 3; 108 n. 8 & 9; 112  
   & n. 6.  
 Prē<sup>c</sup> 10; 51; 52; 53; 59 f.; 61 n. 14; 62 n. 17 &  
   25; 63 n. 29; 67 n. 14; 68 n. 16; 69 n. 28; 71;  
   72 n. 1; 74 n. 18; 77; 91 n. 7; 101; 109 n. 12.  
   eye of, 101; 102 n. 17; 107; 109 n. 13.  
   great son of, 77.  
 Rē<sup>c</sup> 10; 57 n. 49; 64 n. 38; 65; 72 n. 4; 78 n. 12 &  
   13; 79 n. 19; 85; 86 n. 3; 89(a); 92 n. 10; 96;  
   98; 99 n. 6; 107; 108 n. 7 & 10; 115 n. 16.  
   Barque of, 52; 53; 57 n. 53; 86 n. 11; 104 n. 5.  
   eye of, 102 n. 22; 107; 109 n. 13.  
   house of, 10; 65; 70 n. 34; 71; 81; 105.  
   land of, 91; 92 n. 10.  
   phallus of, 92 n. 10.  
 Rē<sup>c</sup>-Harakhti 87 n. 20.  
 Renuy, brother of Apis, 98; 99 n. 3 & 5.  
 Resheph 10; 51; 64; 65; 68 n. 18 & 19; 83; 84 n.  
   11-13; 91 n. 5.  
 Sakhmet 56 n. 34; 64 n. 38; 100 n. 12.  
 Sefet-Sefekh 86 n. 1.  
 Sepet-Seteh 85; 87 n. 18.  
 Sep-nas-to 51; 52; 53; 57 n. 51.  
 Sepny 85.  
 Serket 86 n. 1; 89(b) & (c).  
   see also 'serpent'.  
 Seth 10; 51; 52; 54 n. 14 & 18; 55 n. 24 & 30; 57  
   n. 53; 59; 60; 62 n. 25; 64; 65 & n. 2; 66 n. 3, 5,  
   7 & 8; 67 n. 10(b), 14 & 15; 70 n. 35; 70; 71;  
   72 n. 1; 73 n. 15 & 17; 74 n. 18 & 23; 77; 78  
   n. 5; 79 n. 33; 80 f.; 82 n. 7; 83; 86 n. 1 (Maga,  
   son of) & 3; 90 n. 2; 99 & n. 6; 102 n. 22; 110;  
   112; 113.  
   and followers 114 n. 7.  
   as god of magic 82 n. 7.  
   lord of the sky 63 n. 38; 81; 82 n. 9.  
   pus(?) of, 92; 93 n. 8.  
   testicles of, 95-96.  
 Shala, Hurrite goddess, 10; 83; 84 n. 6.  
 Shamash 68 n. 19.  
 Shapash 62 n. 25; 68 n. 19.  
 Shu 57 n. 49; 64 n. 38; 65; 67 n. 15; 78 n. 11  
   (great son of Prē<sup>c</sup>), 12 & 14; 79 n. 19 (as Onu-  
   ris); 86 n. 3; 89(d); 90; 98; 99 n. 6; 102 n. 22.  
 Sia 58 n. 53; 61 n. 15; 91 & n. 9; 92 n. 10.  
 Sin 67 n. 16; 68 n. 17.  
 Sopd 99 & n. 8.  
 Sper-tu-eros Sep-nas-to 57 n. 51.  
 Spsy, Spsyt 87 n. 17.  
 Storm, the, identified with Seth or Ba<sup>c</sup>al, 65; 66  
   n. 3, 4 & 5.  
 Suchos 99 n. 6.  
 Sun-god 10; 61 n. 11; 64; 67 n. 16; 70 n. 34; 72 n. 4.  
   see also 'Aten', 'Atum', 'ᵓIakhu', 'Rē<sup>c</sup>'.  
 Tefēnet 86 n. 3.  
 Tem, sacred serpent, 58 n. 54.  
 Temet 58 n. 54.  
 Tmkn, daemon, 10; 58; 59; 60 n. 3.  
 Tēpy-Rē<sup>c</sup> 85; 87 n. 20.  
 Thoth 58 n. 53; 64 n. 38; 96; 99 & n. 6; 102 n. 22.  
 Uraeus, Uraei 85; 87 n. 12; offspring of the gods,  
   116.  
 Wepet-sepu, wife of Horus, 86 n. 1.  
 ...-Hr, daughter of the sky-above, sister of the  
   dew, 85; 86 n. 7.



## GLOSSARIES

References are to Text and Commentary: to Plate (new pagination) and line for the first, to page and note for the second when the word is commented on.

### I GENERAL.

Are omitted:

1. The definite article.
2. The suffix pronouns.
3.  $\text{4c}$ ,  $\text{4b}$ .
4.  $\text{U}$  meaning 'every'.
5.  $\text{m}$ ,  $\text{e}$ , etc. in forms  $\text{sdm.n.f}$ ,  $\text{sdm.hz.f}$ , etc.
6. Prepositions  $\text{m}$ ,  $\text{n}$ ,  $\text{z}$ ,  $\text{hz}$  when used in their common meanings.

Compound prepositions or adverbs of the form preposit. + noun or adverb are to be found under the noun or the adverb, e.g.  $\text{m-hzt}$  is under  $\text{hzt}$ . A common noun used as name of a deity is included in the list of divinities.

$\text{A}^{\Delta}\text{101}$  n. might, striking power. Vo. XXIII 2  
 [p. 208 n. 5]  
 $\text{A}^{\Delta}\text{44}^{\Delta}$  n. violence (?). Ro. XIII x+2; p. 86 n. 5.  
 $\text{A}^{\Delta}\text{11}^{\Delta}$ ,  $\text{A}^{\Delta}\text{11}^{\Delta}$  n. fields. Ro. VII 8; vo. VII 3.  
 $\text{A}^{\Delta}\text{11}^{\Delta}$  adv. quickly. Vo. XXV 3.

$\text{A}^{\Delta}\text{11}^{\Delta}$  n. field. Ro. IV 6-7.  
 $\text{A}^{\Delta}\text{11}^{\Delta}$ , pl.  $\text{A}^{\Delta}\text{11}^{\Delta}$  n. back. Ro. I 7 (give  
 one's back = to retreat, p. 54 n. 10); III 8  
 (give one's - = to turn p. 61 n. 14); VII 12,  
XXII 1+x+2. Vo. VI 3 (= 20. III 8), XX 1.



## GLOSSARIES

### ERRATA

|                      |      |         |       |            |         |       |
|----------------------|------|---------|-------|------------|---------|-------|
| p. 120, col. 1, l. 1 | read | p. 114  | n. 5  | instead of | p. 208  | n. 5  |
| „ 121, „ 1, „ 7      | „    | „ 105   | n. 13 | „          | „ 50    | n. 7  |
| „ 122, „ 2, „ 3      | „    | „ 97    | n. 11 | „          | „ 197   | n. 11 |
| „ 123, „ 1, „ 7      | „    | „ 64    | n. 41 | „          | „ 64    | n. 11 |
| „ 125, „ 2, „ 15     | „    | „ 78    | n. 15 | „          | „ 79    | n. 15 |
| „ 128, „ 2, „ 1      | „    | „ 90    |       | „          | „ 140   |       |
| „ 134, „ 1, „ 16     | „    | „ 77    | n. 1  | „          | „ 78    | n. 1  |
| „ 135, „ 2, „ 16     | „    | „ 87    | n. 29 | „          | „ 88    | n. 29 |
| „ 136, „ 2, „ 19     | „    | „ 111   | n. 13 | „          | „ 111   | n. 3  |
| „ 140, „ 1, „ 13     | „    | „ 78    | n. 13 | „          | „ 79    | n. 13 |
| „ 141, „ 1, „ 17     | „    | „ 109   | n. 11 | „          | „ 108   | n. 11 |
| „ 141, „ 1, „ 20     | „    | „ 87    | n. 28 | „          | „ 88    | n. 28 |
| „ 142, „ 1, „ 12     | „    | „ 69 f. | n. 30 | „          | „ 79 f. | n. 30 |
| „ 142, „ 2, „ 17     | „    | „ 83    | n. 6  | „          | „ 84    | n. 6  |



# GLOSSARY

## ERRATA

|     |        |   |             |       |                   |
|-----|--------|---|-------------|-------|-------------------|
| 120 | col. 1 | 1 | read p. 114 | n. 5  | instead of p. 208 |
| 121 | "      | 1 | "           | n. 7  | "                 |
| 122 | "      | 2 | "           | n. 11 | "                 |
| 123 | "      | 1 | "           | n. 11 | "                 |
| 124 | "      | 2 | "           | n. 15 | "                 |
| 125 | "      | 1 | "           | n. 15 | "                 |
| 126 | "      | 1 | "           | n. 1  | "                 |
| 127 | "      | 2 | "           | n. 28 | "                 |
| 128 | "      | 2 | "           | n. 3  | "                 |
| 129 | "      | 1 | "           | n. 13 | "                 |
| 130 | "      | 1 | "           | n. 11 | "                 |
| 131 | "      | 1 | "           | n. 28 | "                 |
| 132 | "      | 1 | "           | n. 30 | "                 |
| 133 | "      | 2 | "           | n. 8  | "                 |

The printer is not responsible for any errors in this work.

1. The word "and" is used in the sense of "with."  
 2. The word "or" is used in the sense of "either."  
 3. The word "but" is used in the sense of "nevertheless."  
 4. The word "so" is used in the sense of "therefore."

1. The word "and" is used in the sense of "with."  
 2. The word "or" is used in the sense of "either."  
 3. The word "but" is used in the sense of "nevertheless."  
 4. The word "so" is used in the sense of "therefore."



## GENERAL GLOSSARY

n. animals. Ro. XIX x+1

n. left hand. Ro III 9; vo. VI 4.

n. dew. Ro. XIV x+2.

vb. to come. Ro. IX 9; vo. IX 10, 11.

? Ro. XII x+2; p. 86 n. 2.

? Ro. XVI x+3; p. 87 n. 24.

n. sea Vo. II 8; p. 50 n. 7.

id. (?). Vo. I 10; p. 103 n. 8.

[44e] id. (?). Ro. IV 13; p. 66 n. 8.

vb. to cry. Ro. XIX x+1.

vb. to come. Ro. V 13; vo. XVIII 1, XXV 3.

vb. to pour(?) Ro. IV 1; p. 62 n. 28.

n. dog. Vo. IV 9, XXI 2.

vb. to conceive, be pregnant. Vo. V 1.

pr. relat. who...not. Ro. VIII 7, X 4-5.

n. ground. Ro. III 11; IV 1, 6; V 10; IX 13; X 3, 14; Vo. I 4 (); VI 6, 9; VII 3.

n. something which

in the intestines(?). Ro. VIII 1; p. 75 n. 44.  
n.

n. heart. Ro. I 2; III 5; V 13 (sn<sub>d</sub>m - , announce good news, p. 70 n. 33).  
Vo. V 10.

vb. to be thirsty.  
Ro. VII 7; vo. XII 1.

vb. of. the precedent Ro. IV 11;  
p. 66 n. 4.

n. 4eth. Ro. II 2; p. 55 n. 28.

prep. + suff. Ro. I 12; X 1; XII x+1. Vo. I 2; III 7;  
V 1; IX 2, 12.

adv. there. Ro. I 8, V 10, X 14.

vb. imperative for 'give', etc. Ro. I 4; vo. VI 1.

neg. vb. Vo. XXIV 3.

n. steps. Vo. XXIV 2; p. 115 n. 16.  
error for nmtwt.

part. inter. (in iw). Ro. VI 7, X 10. Vo. IX 10, 11.  
prep. by (agent). Vo. XXIII 3.


vb. to bring. Ro. I 4, III 13, XXV 1+x+3. Vo. III 10,  
IV 1, VI 8.

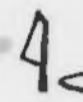
n. part of dates: stone (?).  
Ro. XXVI 11; p. 95 n. 16.


n. insy-cloth. Ro. XXVIII 4-5; p. 100 n. 12.

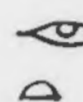



## GENERAL GLOSSARY



 ind. pr. 1<sup>st</sup> p. sg. Ro. IV 7, XII x+2. Vo. VII 3; XXV 3, 4.




 partic. as for. Ro. II 4. Vo. I 11(?), IV 6.  
if. Ro. VII 2.

-  as soon as. Ro. XVII x+3.


 n. eye. Ro. XXVII 4 (-of Horus), p. 95 f.  
Vo. I 5 (-of Ptē<sup>c</sup>); IX 6 (solar); XXIII 7+x+3.

 Ro. II 7. Vo. IV 3.

  Vo. IV 5.

   Ro. VIII 4

} Ptē (two) eyes

 vb. to do, make.

(1) Ro. I 11, IV 7, XVII x+3. Vo. III 5(?), V 1, VII 10,  
XVIII 1, XXIII 4, XXIV 1, 3.

(2) aux. vb. Ro. V 10; VI 10, 13; VII 8-10; VIII 13, 14;  
IX 2. Vo. VII 3, VIII 12. Pag. 78 n. 10.




(3) in construct. n + sdm.f. Ro. V 3.


(4) - h3t, outface. Ro. VI 2, 3, 6. Vo. IV 10.  
- hzyt, create fear. Ro. I 10. [p. 72 n. 2.]


- s3h, draw nigh. Ro. IV 13.



- shz, give effect to a plan. Ro. V 3;  
Vo. VII 10; p. 67 n. 13.



(5) in rubrics: made (into one...) Ro. VI 2; XXV 1+x  
L+2.



   n. wine. Ro. VI 2; Vo. XIX 1.

 inter. in [m]i i<sub>h</sub>, how? Vo. V 1; p. 106 n. 8.



 partic. indeed. Ro. V 10; Vo. VIII 12.


  n. ? Vo. XVIII 2; p. 111 n. 4



  partic. behold, lo. Vo. XIX 1, 2.


  vb. ? Vo. IX 11; p. 109 n. 19.

  n. suffocation. Ro. XXVII 3; p. 197 n. 11.



  n. river. Ro. VII 4.





 n. hand. Vo. XXII 2 (-of Seth).


  Vo. XXIV 2.



 m-<sup>c</sup> with. Ro. VI 9, VIII 1(?). Vo. XI 1.


See st-<sup>c</sup>.



  n. bad influence (?). Vo. IX 1, 3, 4; p. 108 n. 4.




  pl.   n. limb(s). Ro. VI 3, VII 13, XXVI 7.  
Vo. XXIV 1.




 adv. hence. Ro. IV 4, 5.





  adj. great. Ro. VI 13 (-jar of Seth);  
VIII 13 (-son of Ptē<sup>c</sup>); IX 8.

 id. fem. Ro. VI 11 (-cow(?) of Seth). Vo. IX 10  
(-Place).

  n. (wild) asses Ro. III 7, Vo. VI 2; p. 61 n. 11

   n. evils (?). Ro. VIII 12;  
IX 2-3; p. 78 n. 7.

   ? Vo. XX 2; p. 111 n. 18.

    in h33 n. 'w3yt' 'fermented  
mash'. Ro. XXVI 10



GENERAL GLOSSARY

[?] n. horn, (- of a white bull). Vo. XXII 1.

de in Wssyw nt ... Lake of... Vo. XXV 2, p. 116 n. 2.

44[Δ] n. throat (?); to be read b'lyt as early form of Ptol. lbt (?). Ro. VIII 3; p. 75 n. 49.

n. part of plant (?). Ro. IV 8 (- of split); vo. VII 4; p. 64 n. 11.

n. javelin (?). Ro. IX 8.

n. cow (?). Ro. VI 11 (great - of Seth, as epithet of 'Anat). P. 73 n. 15.

vr. to turn back. Ro. XXVII 4; vo. XXIV 1.

n. goat. Vo. I 1.

n. olibanum. Vo. IX 12.

n. a kind of tree. Ro. XXVI 3; p. 93 n. 17.

vr. to fight. Ro. II 4, 5; vo. IV 1, 2.

vr. to stand. Ro. VI 4, XIX x+1, XXI x+2  
Vo. II 4, III 7(?), IX 12.

n. a disease, always p3 - except when noted. Ro. III 2, 7; IV 3, 4-5; IV [10]; V 7-8; VIII 10; X 1, 2; XI 2. Vo. I 1; III 4; IV 9, 10; V 4, 8; VI 2; VII 1, 10; IX 1, 3, 4; XV 1; XXII 1 (without p3).

vr. extinguish; Ro. I 8, 9.

\* The dl'-sign is throughout written the wrong way round

n. a kind of wood. Ro. I 1, 2; vo. VII 8, 9; p. 66 n. 9.

adj. many. Ro. II 5, V 4; vo. IV 1, VII 11.

vr. to enter. Vo. XXIII 7+x+3

n. food. Ro. XVI x+2.

\* in m - , 'in the presence of'. Ro. IX 4-5; vo. XIV 2.

vr. to be far. Ro. IX 4.

p3 - The Distant One(?).  
Ro. XI 14; p. 84 n. 14.

vr. to place. - det, to - the hand (up-on). Ro. VIII 14; p. 78 n. 12.

dep. pron. 1st p. sg. Ro. VI 7, 8; vo. VII 1 (verox for ac).

n. The Sacred Barque. Ro. II 12; vo. IV 7, IX 11.

etc. adj. one, in 'made in - mass'. Ro. III 2, VI 2, X 9, XXVI 9. Vo. II 3, IV 8, X 1. as indef. art. vo. XVIII 1.

vr. to flee. Ro. II 6, X 10-11; vo. IV 2, XVI 1; p. 56 n. 37.


vr. to present. Ro. IV 2; p. 62 n. 29.

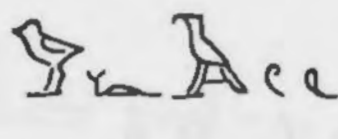
vr. to open, delower. Ro. II 9; vo. IV 4; p. 56 n. 43

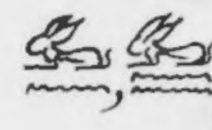
vr. to arise (of sun, moon) Ro. II 11, VI 6; vo. IV 6, both in the Plates and in the glossaries. LX 2.

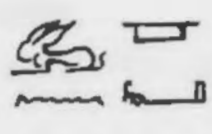


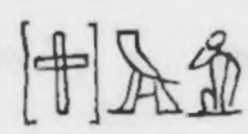
## GENERAL GLOSSARY

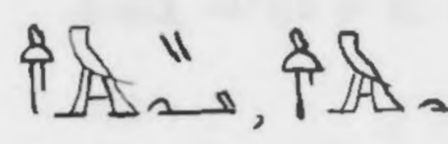
 n. vertex. Ro. II 4; Vo. III 10; p. 55 n. 32.

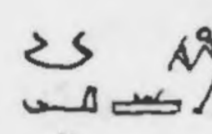
 n. lungs. Ro. VIII 2.

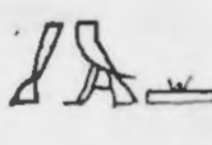
 v. to be. Ro. I 2, VII 2, XVI x+2, XXI x+2.  
Vo. VII 9, XX 2.

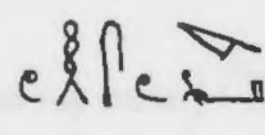
 v. to open. Ro. IX 14.

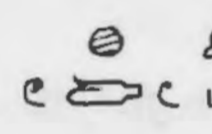
 v. to eat. Vo. IV 9; p. 106 n. 1.

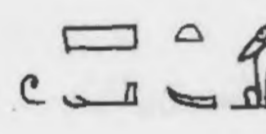
 n. right hand.  
Ro. II 10; vo. XXIII 7; XXV 1.

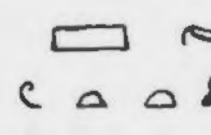
 v. to release, loan. Vo. XXIII 3, XXIV 4; p. 114 n. 9.

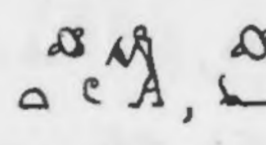
 v. to repeat. (1) - a person - to treat so again: ro. I 1, VII 3, IX 10; p. 67 n. 10.  
(2) - an action: vo. VII 9.


 v. to cast down. Vo. XXIII 3.

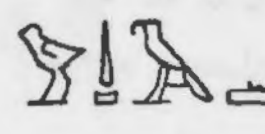
 n. suppurations (?) Vo. XXIII 1; p. 113 f.


 v. to chew. Vo. IV 9,  
XXI 1, 2.

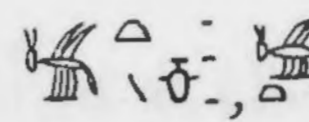
 n. wine. Ro. XXVI 9-10; p. 95 n. 11

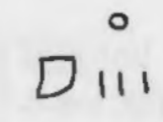
 v. to bandage. Ro. I 9, XXVI 9ss. Vo. I 11.

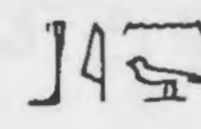
 v. to be sound. Vo. II 7.

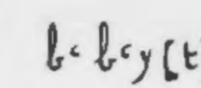
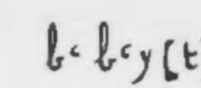
 n. welfare. Ro. I 13.

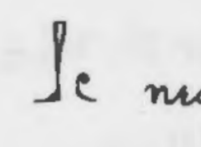
 n. servant (-of Horus). Ro. I 11, vo. XVI 1.

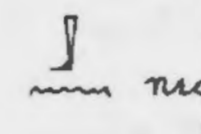
 n. honey. Ro. III 1, XXVI 9; vo. IV 8.

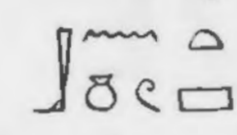
 n. bronze. Ro. I 4, 5; III 13. Vo. II 4, III 10, IV 1,  
VI 8; p. 55 n. 31

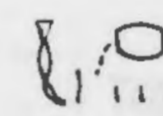
 adj. bad, evil. Vo. XXIV 1.


 see  [t].

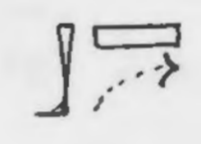
 neg. Vo. IV 10.


 neg. Vo. IV 1.


 n. corn-grinder. Ro. I 8; vo. IV 3, 4;  
p. 56 n. 39. To grind upon the -, as  
lowest station of life.

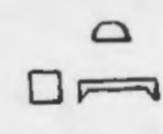
 n. dates. Ro. XXVI 11.


 v. to cut off. Ro. XXI x+1, x+2; p. 90 n. 1.


 v. to spit out. Ro. IX 14; vo. XV 1.

 n. chisel. Ro. I 12  
(mistress of -); vo. II 5, III 7 (mistress of -);  
p. 55 n. 24.

 n. spell. Ro. IV 8.

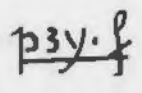
 n. sky, heaven. Ro. II 7, 11; IX 7; X 12 (5th, lord  
of the -); XIV x+2 (daughter of -);  
XXI x+2; XXVII 2, 3. Vo. I 2, 9, 10; VII 4, 6

 v. to fly. Ro. VI 4, 5; XX x+1.


 adj. poss. 2<sup>d</sup> p. sg. m. Ro. I 4, 9; VIII 5; X 13, 14;  
vo. III 1.




## GENERAL GLOSSARY


 - 34 p. sg. m. Ro. II 2, VI 13, VII 13, VIII 2, IX 6.  
Vo. VII 7.



 - - f. Vo. II 5.


 vt. to fecundate. Ro. II 1.


 demonstr. pron. this. Ro. XXVII 1.


- - it is. Ro. XXII x+1, XXVII 5.  
Vo. I 2 (?) p. 106 n. 10; XIX 1.


 dim. pron. this. Ro. I 2, II 13, VIII 8, XXII x+2,  
XXVII 4, 6; XXVIII 4. Vo. I 7, II 2.


 vt. to upset, overturn. Ro. I 9; vo. II 5; p. 54  
 n. house. - of Rē, ro. I 13; VIII 6; XI 1.  
Vo. I 7; p. 70 n. 34.


 vt. to come or go forth.  
(1) Ro. XVI x+2; XXIII x+2, x+3; XXIV 1; XXVII 7(?).  
Vo. I 11 (?), XXV 1.  
(2) Of the heart going forth as synonym of  
death. Ro. I 12, VIII 5, IX 4; p. 70 n. 31  
(3) - from a disease as synonym of  
being convalescent (?) Ro. XXVIII 5; p. 99 n. 5.


 n. seeds, grains. Ro. VI 1, XXIV 3+x+2.  
Vo. IV 7, 8; XIX 1.


 battlefield. Ro. I 5; p. 53 n. 7.


 n. buttocks. Ro. VII 12.


 n. strength. Ro. VIII 7, IX 5; vo. VII 6.


 n. remedy. Ro. XXVI 9, 11.


 vt. to cook, boil. Ro. I 3-4, IV 8, XXVI 11. Vo.  
II 10, VII 4. P. 50 n. 9.


 n. mat (?). Vo. XXVIII 1.


 n. ps - the spitter. Vo. I 7.


 vt. to be exhausted(?). Ro. I 2; p. 80 n. 37.


 vt. to see. Ro. VIII 4, IX 4; Vo. I 5, I 5, XIV 1.


 see pr.


 n. knee; foot (?). Ro. XXI x+2, XXII 1, Vo. II 5;  
p. 62 n. 18


 vt. to spread Ro. I 14


 read and see < d > ft.

 vt. to lift up  
Ro. VII 3, VIII 14, II 9-10, IX 12, XI 11. Vo. I 3-4.

 vt. to tear out. Ro. IX 1, 2, 3;  
Vo. XIV 1; p. 79 n. 15

 n. sweat. Ro. XXV 1+x+3.

 partic. for in, 'it is'. Ro. I 8, VI 7, XII x+2  
P. 68 n. 21

 prep. - error, instead of hr, vo. I 5; p. 106 n. 20.  
- error, before hnty, vo. XXIII 3; p. 114 n. 8  
- error, after htrm, see under htrm.  
in m-mi, see mi.  
in m-zc, see zc.







## GENERAL GLOSSARY


 v. to sire. Ro. III 9, XX x+1, XXII 1+x+1; Vo. VI 4  

 n. arm Ro. I 13; p. 82 n. 10.  

 adj. northern Ro. XXVI 12  

 n. intestines. Ro. VIII 1.  

 v. to bring forth. Vo. I 1. See *m n m* ...  

 n. offspring. Vo. XXV 4.  

 n. (?) *m w* - , paste-water (?),  
 Vo. I 1; p. 109 n. 24.  

 partic. behold. Ro. II 2, 7, 10, 12; I 1, 14;  
 XX x+1. Vo. IV 10; II 2, 3, 4; XV 1.  

 v. to protect. Ro. VIII 12-13  

 v. or n. to die, death. Ro. I 11; VIII 5, 13; II 9;  
 I 3, 4. Vo. XIII 1.  

 dead male or female. Ro. XXVI 1,  
 XXVII 6; Vo. IX 1, XXIV 3.  

 pl. *Δ Δ Δ*, *Δ Δ Δ* n. vessel(s). Ro. I 8, II 14, I 1.  
 Vo. V 6; XV 1; XI 1; p. 54 n. 13.  

 n. poison(s). Ro. I 4-8; XXVIII x+2. Vo. VII 11;  
 VIII 2, 4 (p. 67 n. 15); XX 1 (p. 111 n. 15).  

 n. witness. Ro. II x+3.  

 n. staff. Vo. XXIII 2 (-of Mekhentimerty); p. 114 n. 6.  

 v. to speak, converse. Ro. II 9, VIII 3; Vo. XI 1.


 n. words, matters. Ro. II 10 (give  
 somebody to - , p. 57 n. 47.); IV 8; VI 1, 12; XXI  
 x+1; XXVI 2. Vo. I 11; III 1; IV 5 (give - to someb.,  
 p. 57 n. 47); IV 7; I 7; IX 12; XVII 2; XXII 2; XXV 2.  

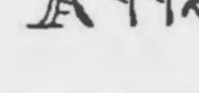
 n. chisel. Vo. I 6 (- of 'Anat); p. 107 n. 24.  

 prep. in *n(y) w i t s* ... I belong to... Ro. II 8.  

 negat. Ro. XXVII x+3.  

 adj. poss. 2<sup>d</sup> p. s. Ro. XXIII x+2; Vo. III 1.  

 - 3<sup>d</sup> p. s. Ro. II 10, IV 4, VI 2; Vo. I 3, VII 1.  

 - p. Ro. I 6, VIII 11; Vo. IV 2.  

 see under *nty*.  

 n. a plant. Vo. I 1; p. 109 n. 23.  

 demonstr. these. Ro. XXVII 1.  

 n. moment. Vo. XXIV 1.  

 n. floods. Vo. I 9; p. 103 n. 5  

 n. lord. Ro. I 1 (- of truth); I 12 (Seth, - of  
 the sky); XXI x+2 (- of the breast). Vo. II 8  
 (- of truth).  

 n. mistress. Ro. I 12, Vo. III 7. (- of chisel).  

 adj. very good. Vo. I 2; p. 109 n. 25  

 see   

 n. *nm*-jar (of Seth). Ro. VI 13-VII 1; p. 74 n. 10.



GENERAL GLOSSARY

vr. to be asleep. Ro. XI 3.

vr. to stare (?). Ro. II 8; vo. IV 3.

n. steps (of Horus and 'Takhui). Vo. XXIV 2; p. 115 n. 16

negat. Ro. II 7, VIII 7, XI, XII x+2, XXVII 3, 4. Vo. VI 6, IX 12, XXIV 3.

demonstr. this. Ro. XXIV 1x+3.

relat. pr. Ro. II 9; p. 56 n. 45

n. terrors. Vo. XXI 1.

n. ibex. Vo. IX 12-XI; p. 109 n. 22.

vr. to rejoice. Ro. I 10.

vr. to roar. Ro. I 11; vo. VII 8; p. 54 n. 22.

vr. to awake. Vo. XVIII 1.

n. neck. Ro. IV 8; VII 13; vo. VII 4.

vr. to take away, impede. Vo. II 11; XXIV 2  
- to protect, rescue. Ro. XIII x+2.

n. everlasting. Ro. XIV x+1.

n. tongue. Ro. I 4.

n. error for wounds (?). Ro. XXVI 1; p. 97 n. 4.

n. inflammation. Ro. XXVI 12; XXVII 4.

vr. to be in trouble. Ro. XXVII 2

vr. to tear (the flesh) apart. Ro. XII x+3; p. 140.

n. ? Ro. II 6. } p. 56 n. 36.  
 n. ? Vo. IV 2.

n. error for ? maidens. Vo. IV 5; p. 56 n. 44.

relat. pron.

A. (1) + m + inf. Vo. V 5 (m error for hz).

(2) + hz + inf. Ro. II 9; III 4-6; VI 9; VII 11-13; VIII 3, 4, 14; vo. I 11; II 8; IV 5; V 9, 10; VI 1; XI 1

(3) + hz + inf. Vo. I 4, XI 1.

(4) + old Perfect. Ro. IX 3, XI 3, XIV x+1. Vo. VI 10

(5) + sdm. n. f. Ro. XIV 14; vo. XXIII 4 (?).

(6) Ro. IV 2.

B. (1) + im + suf. pr. Ro. I 1; vo. IX 2, XV 1.

(2) + m + n. Ro. II 6; V 1, 2; VIII 1. Vo. I 10, VII 2, 8, 9.

(3) + m-hst. Ro. II 12.

(4) + m-hnw. Ro. XIX x+1.

(5) + mi + n. Ro. V 5; vo. VIII 1.

(6) + hz + n. Ro. III 8; vo. VI 3, XXI 1.

C. Ro. X 5, XVIII x+2; vo. III 4.

Ro. II 3, 4, 6-7; VII 6, 11; VIII 7, 11, 13; XIII x+2. Vo. IV 9,

Vo. II 4.

Ro. I 9, VI 9, VIII 12, XI 13-14. Vo. VIII 11 (restor).

ind. pr. in hnc ntf + vr. Ro. II 4; p. 73 f. n. 5

ind. pr. f. Ro. VII 10; vo. XXII 2 (?).

n. god  
- msty, righteous - . Ro. VIII 8.  
- ntr, every - . Ro. VIII 12; vo. I 1, II 4.  
- sty, (78) male -s. Vo. I 3; p. 102 n. 7-8.



## GENERAL GLOSSARY

ntr (cont.)

p3 - Ro. I 1, I 3, IX 11; vo. I 2, VII 10; p. 67 n. 13

p3 ntr hzy: see under hzy.

st-<sup>c</sup> - , evil (?) of a god. Ro. VIII 12.st-<sup>c</sup> - , stroke of (=coming from) a god. Ro. XXVI 1, (rest.), XXVII 5.

𓄎𓄎 (n - 𓄎) n. goddess. Vo. I 2.

- nbt: every - vo. I 4.

- hmt: (78) female -s. Vo. I 3; p. 102 n. 7-8.

st-<sup>c</sup> - Ro. XXVI 1; XXVII 5-6.

𓄎𓄎𓄎𓄎 gods. Ro. I 10; I 3, 11; VIII 10; XXVII 5.

Vo. IV 5; VII 10; XIII 1; XXIII 2; XXV 4.

70 - Ro. XVII x+2. p. 87 n. 19<sup>a</sup>psdt - Ro. XII x+3 (his - i.e. of Pt<sup>c</sup> Enn.); vo. I 3 (great Enn.); I 4 (little Enn.); p. 102 n. 12.)

𓄎, 𓄎𓄎, 𓄎𓄎, 𓄎𓄎 v. to grind.

In rubr. Ro. III 1, IV 8, VIII 9, XXVI 11; vo. IV 8, VII 4, X 1,

- upon the corn - rubr. XIX 1.

Ro. II 8; vo. IV 3; p. 56 n. 39.

𓄎 v. to seize, hold fast. Vo. I 1.

𓄎 n. tooth. Ro. II 2; p. 55 n. 28

𓄎 adj. little. Vo. I 4 (-Enn. p. 102 n. 12)

○ prep. z.i after v. 'to come', vo. VI 7; p. 62 n. 21.

𓄎 in m-z<sup>c</sup>, also, or. Ro. I 2, I 12; vo. VII 9; p. 67 n. 11 and p. 82 n. 8.

𓄎 c i i i c s, etc. adv. out. Ro. II 7, I 12; vo. IV 2, 3; VII 2; XV 1; XVIII 1.

z mn [m]: see mn.

z dd: see dd.

○ n. door. Ro. III 11; vo. VI 5, XXIV 3.

mouth. Ro. IX 1, 14; vo. I 4.

utterance, spell. Ro. I 2, VII 8, XVII x+2, XXVII 6, XXVIII 4. Vo. I 2, 9; XXV 1.

𓄎𓄎 n. pus (?), lymph (?). Ro. XXV 1+x+3; p. 93 n. 8.

𓄎 n. ? Vo. I 9; p. 103 n. 6.

𓄎 v. (with pt.), to remove oneself. Ro. II 4, 5; vo. VII 1, 2; IX 1, 2, 4-6, 12; p. 108 n. 6.

𓄎 see dsi.

𓄎 n. figure, image. Vo. XII 3

𓄎 incl. part. after imper. Vo. XXIII 4

𓄎 v. to wrap. Vo. I 1-2

𓄎 n. shoulder. Ro. III 8; VII 13.

𓄎 n. people. Ro. I 2, 7; I 5; XXVI 10(?). Vo. I 9; III 2, 3; IV 1.

𓄎 n. name. Vo. I 11, II 1.

in the - of: Ro. I 11, 12; vo. XVI 1.

𓄎 see under hzy.

𓄎 v. to know, hear of. Ro. I 11; VI 7, 8; VIII 5; X 3, 4. Vo. I 4; XIII 1.

𓄎 v. to awake. Ro. XI 2, 5.

𓄎 n. foot. Ro. III 10 (- of Pt<sup>c</sup>). Vo. XXIV 4 (- of Horus).



GENERAL GLOSSARY

rd. (cont.)

the (two) feet.

Ro. VII 11, XXVI 7; Vo. I 4, XXIII 1, 4; XXIV 1, 3.

, see di.

vt. to fall,

descend. Ro. II 1, 2; III 10, 10-11; IV 6, 7; IX 12; X 13.

Vo. I 2, III 7-8, 8; VI 5; VII 3; IX 3; XXV 1.

intuj. Hail! Vo. IX 11-12 (p. 109 n. 20); XXV <sup>1, 3.</sup>

n. husband. Ro. IX 12.

n. day. Ro. XXV 1+x+2, XXVI 9, XXVII 1. Vo. II 3,

XXIV 1. M p3 - , to-day. Ro. II 10; vo. IV 5.

vt. in nty hrpw (old perf.), submerge, drown

Ro. VI 3, 7; VII 6, 11; VIII 7, 11; X 10. Vo. IV 9 (iw.f - ,

instead of nty - ). P. 72 n. 3.

n. fiery breath. Ro. VIII 7.

see sht.

n. front; iri - , to outface. Ro. II 2, 3, 6; Vo. IV 10;

p. 72 n. 2

m - : ro. II 12; vo. II 4-5(?); IV 7.

z - : ro. X 11, XV x+1; vo. XVI 1.

n. heart. Ro. VIII 2, 13; IX 3; X 14 (determin. omit.);

XII x+3.

The going forth (p3) of the heart as synonym. of

death : ro. II 12, VII 5, X 4; p. 70 n. 31.

etc vt. to strike,

(+ z against; + hrz upon). Ro. III 4, 5; IV 3, 3-4;

I 1; VII 4; IX 5, 10-11, XI 13. Vo. II 5, 7; I 10; VI 1;

VII 1, 9; XIV 2; XVIII 1; XX 2.

vt. to shed (?). Vo. XX 1; p. 111 n. 14.

n. putrefaction. Ro. XXV 1+x+3.

n. snake, serpent. Ro. I 7, VI 9. Vo. I 2, VIII, <sup>XI 1.</sup>

n. slave (fem) Ro. III 3; vo. I 9.

n. woman, wife. Ro. II 9(??) p. 56 n. 44; I 6

(Nin-gal, - of the god above); I 7 (Itum, -

of Resheph); Vo. I 3 (female goddess, see

under nrt); VIII 3 (= ro. I 6); XXV 3 (Batjah,

- of Hous).

n or adj. female. Vo. II 9 (- of frogs).

cows Vo. I 3.

etc. Vo. XXIV 3.

n. salt. Ro. XXVI 12 (northern -); p. 95 n. 18.

n. a plant. Ro. IV 3; p. 63 n. 30.

vt. to sit down, dwell. Ro. X 2.

Vo. II 4 (st - : dwelling place).

n. sprars. Ro. I 2, IX 9. Vo. VII 9.

prep. with, and. Ro. I 3 ([l]); II 5 ([l]); I 9;



GENERAL GLOSSARY

Ⅰ 3-7, 13; Ⅱ 12; Ⅲ 5; Ⅳ 2; Ⅴ 2; Ⅵ 5, 13; Ⅶ 14;  
 Ⅷ x+3; Ⅷ x+2; Ⅸ x+2; Ⅹ x+3; Ⅺ x+1, x+2;  
 Vo. Ⅰ 4, 5, 7-9; Ⅱ 9; Ⅲ 10; Ⅳ 1, 4; Ⅴ 10, 11; Ⅵ 3, 4;  
 Ⅶ 1.

h n<sup>c</sup> ntj + vt. - see ntj.

𐀀, pl. 𐀀𐀁 n. sight, face. Ro. Ⅱ 1, Ⅴ 10 (dē - ,  
 to set one's face to, p. 81 n. 2), Ⅹ 11 x+2.  
 Vo. Ⅰ 5, Ⅲ 6, 8; Ⅹ 11.

𐀀 prep. in hz hzy, see hzy.

𐀀 𐀁 adj. or adv.

p3 ntr - Ro. Ⅱ 11, Ⅴ 6. Vo. Ⅳ 6, Ⅷ 2 P. 67f. n. 16  
 f3i - lift up. Ro. Ⅶ 3.

𐀀 𐀁 ad. ερραι. Ro. Ⅳ x+2; p. 86 n. 8.

𐀀 𐀁 up, in 'lift up'. Ro. Ⅱ 10.

𐀀 𐀁 vt. frighten. Error for shz? Vo. Ⅱ 11; p. 109 n. 18.

𐀀 𐀁 𐀂, 𐀀 𐀁 𐀂 etc. vt. or n. fear.  
 Ro. Ⅰ 10-11; Ⅲ 11. Vo. Ⅲ 6, Ⅵ 6.

𐀀 𐀁 (Barque of) millions. Vo. Ⅱ 11; p. 109 n. 16

𐀀 𐀁 n. farces. Ro. Ⅷ 8; Vo. Ⅱ 9, 10.

𐀀 𐀁 𐀂 𐀃 n. a liquid.

Ro. Ⅳ 8-9; Ⅹ 10 (- n 'w3yt, fermented  
 mash); Ⅹ 12. Vo. Ⅶ 4. P. 64 n. 42.

𐀀 𐀁 𐀂 n. natron. Ro. Ⅹ 8-9 (?), 11. Vo. Ⅳ 8

𐀀 𐀁 vt. to cut off.

𐀀 𐀁 (sic). n. throat. Ro. Ⅱ 13; p. 82 n. 10-11

𐀀 𐀁, 𐀀 𐀁 vt. to set (of the sun), appear. Ro. Ⅹ 5;  
 Vo. Ⅱ 2.

𐀀 𐀁 vt. be bright, white. - adj. bright, white.  
 Vo. Ⅰ 7 (?), p. 102 n. 21; Ⅹ 1 (- bull).

𐀀 𐀁 n. silver. Ro. Ⅲ 13; Vo. Ⅵ 8

𐀀 𐀁 vt. h<sub>d</sub> damage or s3w, sw3, sd ?  
 Ro. Ⅹ 2; p. 97 n. 9.

𐀀 𐀁 𐀂 n. lamp. Ro. Ⅱ 9; p. 68 n. 22.

𐀀 𐀁 𐀂 vt. or n. fury. Ro. Ⅳ 10; Vo. Ⅶ 5

𐀀 𐀁 Ro. Ⅹ 8; p. 95 n. 6

𐀀 𐀁 n. thing(s). Vo. Ⅹ 1.

In subr. formula 'made in one mass': 20. Ⅲ 1,  
 Ⅴ 2, Ⅹ 9; Vo. Ⅱ 3, Ⅳ 8, Ⅴ 1.

𐀀 𐀁 n. fire. Ro. Ⅱ 7, 8; Vo. Ⅰ 8, Ⅱ 11(?)

𐀀 𐀁 𐀂 n. disease. Ro. Ⅹ 7 (see under pzi,  
 'come forth').

𐀀 𐀁 𐀂 ? Ro. Ⅶ 9; p. 75 n. 37.

𐀀 𐀁 vt. to throw away, abandon. Ro. Ⅱ 6, Vo. Ⅳ 2.

𐀀 𐀁 𐀂 n. syn. of desert (≠ Aleppo).  
 Ro. Ⅲ 8; p. 74 n. 33.

𐀀 𐀁 vt. to seek. Ro. Ⅱ 9.







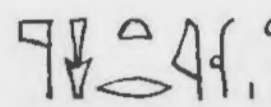
GENERAL GLOSSARY


vr. to be satiated. Ro. VII 8, 9.  
 n. beam. Ro. VII 12-13.  
 S3W see hd  
 n. approach. Ro. VII 13-14; vo. VII 8.  
 n. ground. Ro. XXI x+2; XXVII 2.  
 vr. to prevent, destroy (steps). Vo. XXIV 2; p. 115. n. 15.  
 vr. to wait (+  $\pi$ ). Vo. IX 2-4, 7; p. 108 n. 6.  
 vr. to castrate. Ro. I 10; vo. IV 5; p. 56 n. 46.  
 vr. to cause to stand, confront. Ro. XXI x+2.  
 dep. pr. 3<sup>d</sup> p. s. Ro. V 12, IX x+1, XXV 11x+2, XXVI 3.  
 SW3 see hd  
 vr. to drink. Ro. VI 12, 13; VII 5-7, 10. Vo. XII 1.  
 vr. to purify. Vo. I 11.  
 n. roaring (of Seth). Ro. VII 12; p. 74 <sup>n. 23.</sup>  
 X1 $\bar{c}$  n. stars. Vo. I 10.  
 vr. to track. Vo. VI 7.  
 vr. to sink down; roll over (?). Vo. XXIII 1, 2. p. 114 n. 3.  
 n. occasion, time.  
 twice. Ro. III 12, VII 1, XI 2. Vo. IX 12, XXII 1, 3, XXV 3.  
 four times. Ro. XVII x+2; XXVII 6.

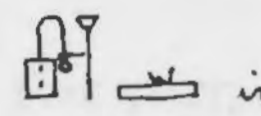
seven times. Ro. XXVI 2, XXVIII 4.  
 ? time(s). Vo. XXV 2.  
 remedies (?). Ro. XVII x+3; p. 87 n. 22.  
 n. lips. Ro. VIII 3, IX 2; vo. I 11.  
 vr. to reach. Ro. VIII 6 (restor.), XI 1; vo. IX 7.  
 n. 'they who belong to the nome' or, perhaps, to be read d3ttyw q.v. Vo. XXIII 2; p. 114 n. 4.  
 vr. to sharpen. Ro. I 4; vo. III 1; p. 53 n. 4.  
 n. yesterday. Ro. IX 9.  
 vr. to slaughter. Ro. I 1; vo. XX 2.  
 n. wild cattle. Ro. IX 1.  
 n. accomplices. Ro. II 4; vo. III 10.  
 vr. to establish (firmly). Ro. VI 4-5.  
 n. a disease. Ro. I 8; II 3, 3-4, 7; III 2, 3-4, 7; IV 5; V 2; VI 1, 3, 6, 7; VII 1, 10; VIII 6; IX 2, 13; X 3, 4, 5; XXII 1+x+1. Vo. IX 8, 9; VI 2; VII 2.  
 dep. pr. 3<sup>d</sup> p. pl. Vo. XIV 1.  
 n. brother; (- of Apis). Ro. XXVII 7.  
 n. sister; (- of the dew). Ro. XIV x+2.

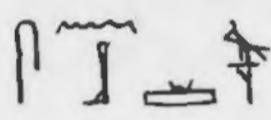


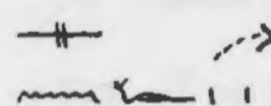
## GENERAL GLOSSARY

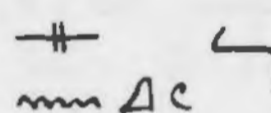
 n. *Arcebuth usin* Vo. II 8; p. 58 n. 59.


 v. to make smooth; -ir to please.  
Ro. I 2; Vo. II 8-9; p. 50 n. 6.


 in rubr., nd - to be ground finely.  
Ro. III 1; XXVI 11.


 n. health. Ro. I 13.

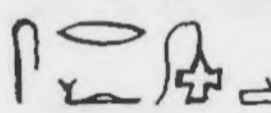
 n. blood. Ro. III 10, IV 1, XVIII x+2; Vo. II 4-5,  
I 1; p. 61 n. 17.

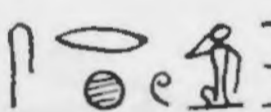
 v. to suck. (m, at). Ro. VI 10-11.

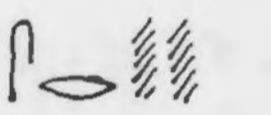
 v. to cause to be sweet. -ir to announce  
good news. Ro. I 13; p. 70 n. 33

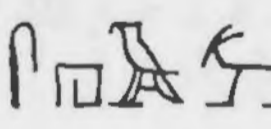
 ? Ro. XVI x+2; p. 87 n. 15.


\*  v. to illuminate. Vo. I 7(?) p. 102 n. 21; IX 6.

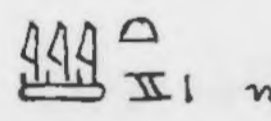
 n. warmth, temperature, in  
m - n dr. Ro. IV 9; Vo. VII 4; p. 64 n. 44.


 n. denunciations. Ro. VIII 10, 11; p. 78 n. 1.

 ? Vo. XXIII 7+x+3

 n. confusion. Ro. XXVI 3; p. 74 n. 23.


 v. to curse. Vo. I 1-6.


 n. field. Ro. IX 9; XXVII 2 (-of 'Iaru).

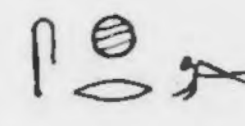
 v. to call back to mind. Ro. I 11; Vo. XVI 1;

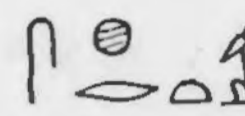
p. 82 n. 7.

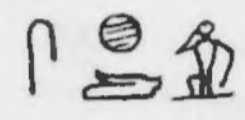
\* Misplaced; ought to come further down after shWE

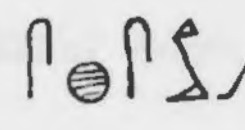
 v. to bring into existence. Ro. II 6; Vo. III 3.


 v. to have power. Vo. II 5; p. 104 n. 7

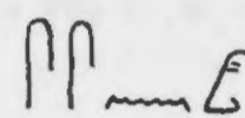
 v. to cast down. Ro. I 13.

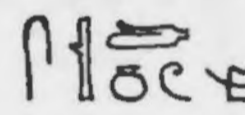
 n. plan. Ro. I 3, p. 67 n. 13.

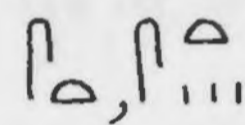
 read shz (?). Vo. III 10; p. 67 n. 13.

 v. to hasten. Vo. I 4.

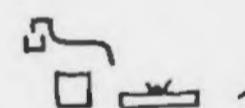
 v. to run. Ro. VII 12.

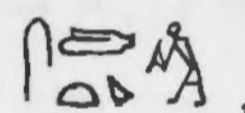
 v. to breathe. Vo. I 5.

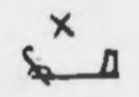
 n. sailing. Vo. IX 11.


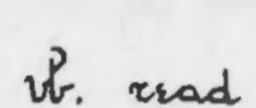
 dep. pr. 3<sup>d</sup> p. (1) subject: Ro. II 6, IV 2-3.


Vo. II 4 (p. 104 n. 4), IV 2. (2) object: Ro. IV 2, VI 12, 13; IX 3;  
XI 14.


 n. the choirst. Ro. II 5; Vo. IV 1.

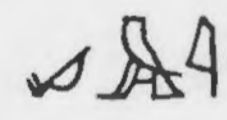
 v. to break. Ro. XVI x+2; Vo. XVII 1, XV 1, 2.


 . Ro. XXVII 2. See under hd.

 v. read  , to bring. Vo. XXIV 3;  
p. 115 n. 18.

 n. leg. (?). Ro. XXVI 12, XXVIII 5; p. 97 n. 2.

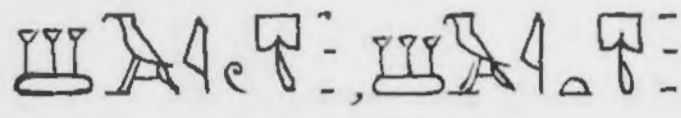
 v. to hear. Ro. VI 1, 2; XXVII 3. Vo. XVII 2.


 n. report. Ro. XI 1; Vo. I 7.

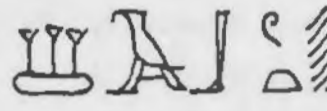
 v. to lie down. Vo. I 2-3.




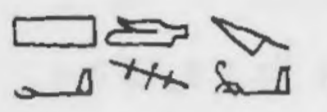
GENERAL GLOSSARY

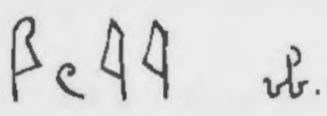
 n. figs. Ro. I 3; Vo. II 9; p. 50 n. 8.


 v. to begin. Vo. II 10; p. 106 n. 6.

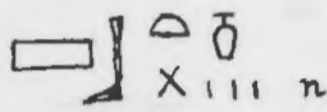
 n. a plant. Ro. VIII 9; p. 76 n. 58.

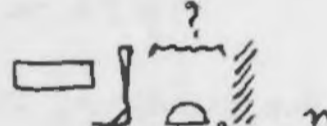
 ? Ro. XXV 1+x+2; p. 92 n. 6.

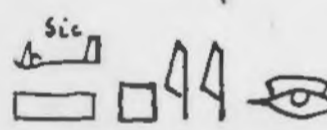
 v. to cut off. Ro. III 9; IX 6, 7; XXVII 1 (the day when were - your heads.)

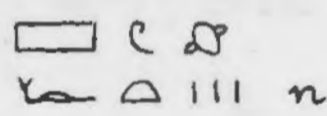
 v. (?) to be lacking (?). Ro. XXVII x+3; p. 87 n. 25.

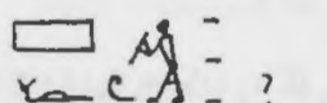
 n. want (?). Vo. IX 11; p. 109 n. 19.

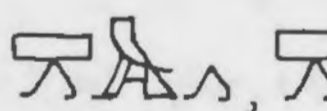
 n. a liquid. Ro. XXVI 10, 11; p. 95 n. 14.


 n. cucumber (?). Ro. VI 1; p. 70 n. 36.


 <sup>sic</sup> v. to become or be blind. Vo. IX 2; p. 106 n. 12.


 n. swellings. Ro. XXVI 7; p. 94.

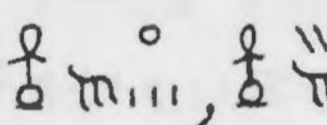
 ? Vo. IX 12; p. 109 n. 21.


 v. to go, to walk. Ro. III 6; VII 11; IX 10; XI 13, 14 (p. 84 n. 11). Vo. I 1 (?); VI 1.

 adj., n. wandering, wild (as 115). Ro. III 7-8; Vo. II 2-3; p. 64 n. 11.

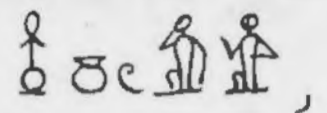
 ? Ro. I 12; p. 55 n. 25. See follow. word


 ? Vo. II 7; p. 55 n. 25.

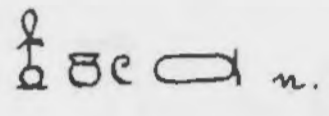
 n. a kind of tree. Ro. IV 7; XIX 1; p. 58 n. 56.

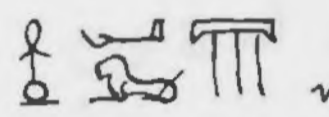
 v. to exercise. Ro. XXI x+2


Vo. I 1, XXII 1.

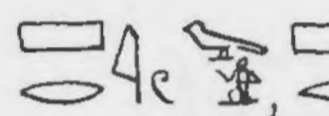
 n. the magician. Ro. X 11; Vo. XVI 1.

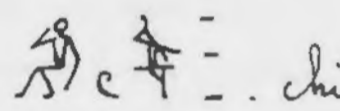
 n. incantation. Ro. I 4, III 2, IV 9, VI 2, VIII 10, XXVI 12, XXVII 6. Vo. XXIII 1.

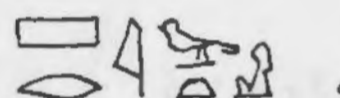
 n. circuit (of Aten). Vo. I 6.

 n. cloud-storm. Vo. I 9.

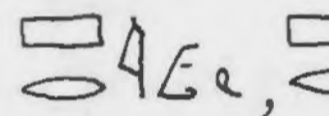
 ? Ro. XXIV 3+x+2; p. 92 n. 12.


 n. son. Ro. III 2; VIII 13 (the great - of Pté), p. 78 n. 11; Vo. IX 8.

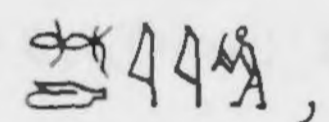
 children (of Nut). Ro. VIII 12.

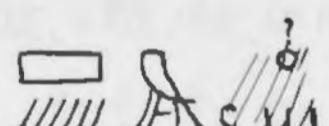
 daughter. Ro. XIV x+1, x+1-2.

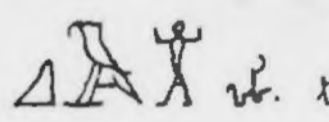
 little ones. Vo. I 6.

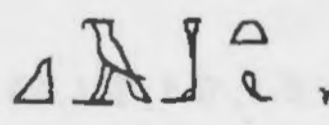
 n. nose. Ro. IV 3, VIII 3; Vo. IX 5, VIII 1.

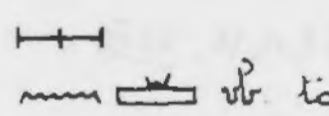
 v. to receive. Ro. X 2.

 v. to draw forth. Ro. XVIII x+2, Vo. I 8; p. 88 n. 29.

 ? some animal (?) Vo. II 10; p. 50 n. 10.

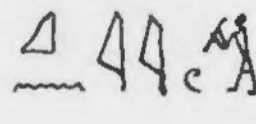
 v. to be high. Ro. VI 5; XIV x+2.

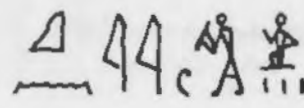
 n. breast (?). Ro. XXI x+2; p. 90 n. 4.

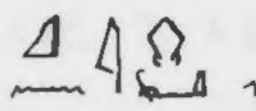
 v. to complete, finish off. Ro. II 11-12; IX 8, 9; VI 10; VII 13, IX 13. Vo. III 6. P. 66 n. 5.

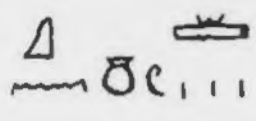


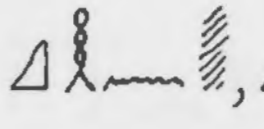
## GENERAL GLOSSARY

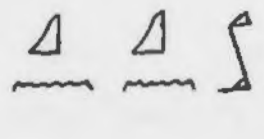
 *vb.* to be brave, conquer. Ro. V 13-VI 1, VII 6, XI 1. Vo. I 7-8.

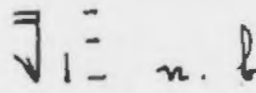
 *etc.* n. comrades. Ro. IV 4; vo. VII 1.


 n. bosom. Ro. XX x+1.

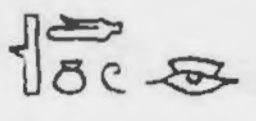
 *adj.* many. Ro. VI 12.

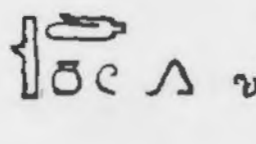
 n. a kind of jar. Ro. IX 11, 12.

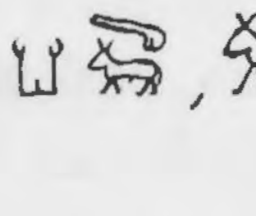
 *vb.* to stagger (?). Ro. I 10; vo. VIII 12; p. 69 n. 24.

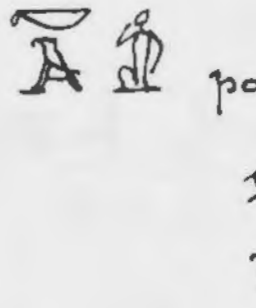
 n. bonus. Vo. IV 9.

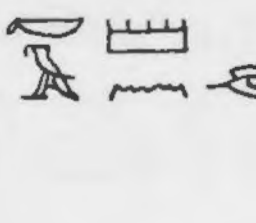
 *vb.* to build. Ro. I 8.

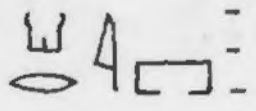
 *vb.* to sleep. Vo. I 3

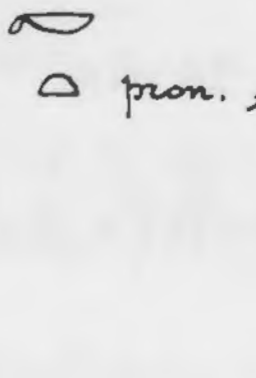
 *vb.* to go round. Vo. I 3; p. 106 n. 14.

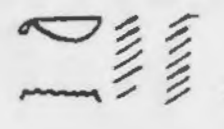
 n. bull. Ro. IX 1. Vo. XXXI 1 (horn of a white -), p. 112.

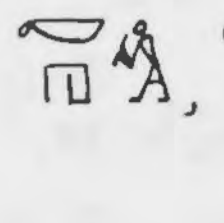
 *partic. pres.* Ro. I 7-8 (?); II 1 (restor.), 8; IV 11-13; I 8-11; VIII 4, 5; IX 1, 2, 9, 11, 13; X 2, 3; XI 13. Vo. II 5, 6; III 5, 7; VII 6, 7; VIII 11-12; XIV 1; XVII 2; XXI 1.

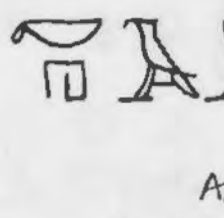
 *vb.* to become or be blind. Ro. II 7 (p. 56 n. 38); vo. IV 3.

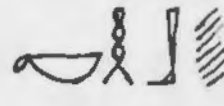
 n. shrines. Ro. XXVII 5.

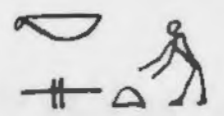
 *pron., adj.* another, other. Ro. III 2, IV 9, VI 2, VIII 10, XI 2, XVII x+2, XXV 1+x+2, XXVI 9, 11, 12; XXVII 6. Vo. I 8, III 1, IV 4 (p. 56 n. 41); IV 9, V 8, VI 5, XIX 1, XX 4.

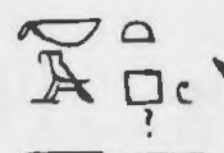
 n. an animal (?). Ro. VIII 8; p. 76 n. 56.

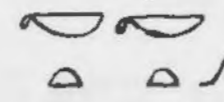
 *vb.* to rage; n. raging. Ro. I 5; vo. III 5; p. 54 n. 8.

 *As pressed. one.* Ro. III 3, IV 9, IV 10-11. Vo. V 9, VII 5-6.

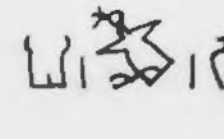
 ? Ro. IV 2; p. 62 f. n. 29.

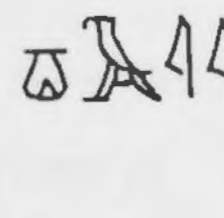
 *vb.* to bind. Ro. III 12.

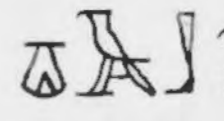
 n. sword, dagger. Ro. II 3; p. 55 n. 29.


 *vb.* to move. Vo. I 4.


[p. 74 n. 18.

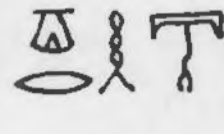
 n. a kind of jar. Ro. VI 13: the great - of Seth.

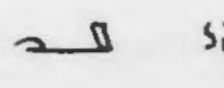
 n. a plant from the Oasis. Ro. II 13; vo. IV 7-8; p. 58 n. 58.

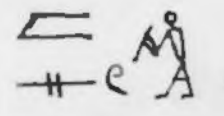
 n. arm. Vo. I 6, II 1, 2-3, 4, 5, 12; XI 2.

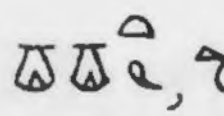
 n. (the two) side(s) of the nose. Vo. I 4-5.

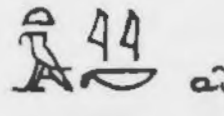
 ? Vo. IX 2; p. 111 n. 17.

 n. night. Vo. XXIV 1.

 sign to indicate end of spell. Ro. XVII x+2.

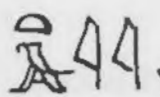
 *vb.* to rub, anoint. Ro. XXV 1+x+2.

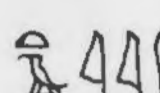
 n. kidneys. Ro. VIII 2; vo. IX 1; p. 111 n. 3.

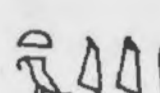
 *adj.* poss. 2<sup>d</sup> p. s. Ro. II 9, X 13; vo. I 1.

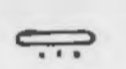



GENERAL GLOSSARY

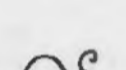
 *adj.* poss. 3<sup>d</sup> p.s. Ro. V 6, 7; VIII 3, 4 (partly rest.); IX 2. Vo. V 5, VIII 3, XIV 1, XX 2.

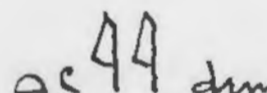
 — — s.f. Vo. II 4

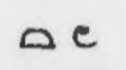
 — — pl. Ro. VI 10; vo. XI 2(?).


 n. land, earth. Ro. XVI x+2; XXIII x+3 (- of Rē<sup>c</sup>); XXVII 4. Vo. I 7, 9; IX 6.

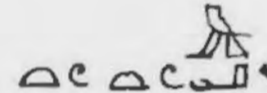
 n. a plant. Vo. XIX 1; p. III. n. 6.

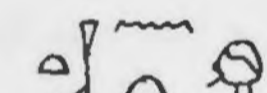
 *dep. pr.* 2<sup>d</sup> p.s. Ro. I 1; II 10; III 6, 7; IV 4, 5 (refl.), 6; V 1; V 8; VII 3-7; IX 4, 10(?), 11(?), 13; X 14 (after *mk*); XII x+2; XXI x+2. Vo. I 1-4, 6; VII 2 (refl.), 3(?); IX 1, 2, 4-6, 12 (all refl.); XII 1; XXII 1.

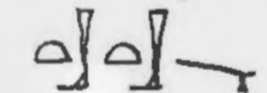
 *dim. sg.* *thus, that.* Ro. XXVII 4.

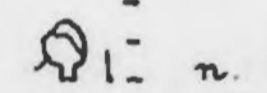
 + *old prof.* Ro. V 11.


 n. image, figures. Vo. XXII 2; XXIII 7+x+2.

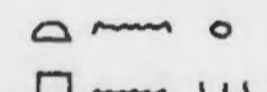
 n. a plant. Vo. VI 10; p. 63 n. 31.


 n. top (of mountain). Vo. III 9.

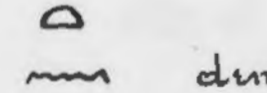
 *vb.* to cut into pieces. Vo. XXIV 2; p. 115 n. 13

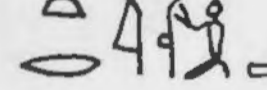
 n. heads. Ro. XXVII 2.

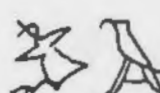
 *adj.* first. Vo. II 3.

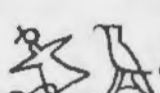
 n. ammin. Ro. II 13; vo. IV 8; p. 58 n. 57.


 *neg. vb.* Ro. VII 8, 9; XXVII 3. Vo. II 7.

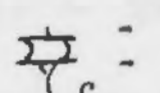
 *dim. f.s.* *this.* Ro. XXVII 6

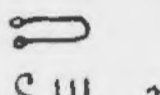
 *vb.* to reverse. Vo. VII 3.

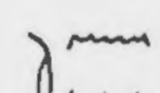
 *adj.* male. Vo. I 3 (- gods); II 10. Ro. I 3


 in *m t3y*, 'in secret'. Ro. III 6; vo. VI 1; p. 61 n. 8.

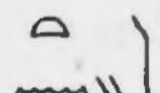
 *vb.* to swirl. Ro. XX x+1; p. 88 n. 32.

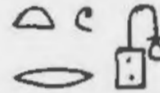
 n. breath. Ro. VI 10; vo. V 5.

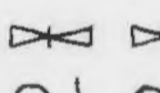
 n. (swim) holes (of the head) Ro. VIII 4, p. 76 n. 51.

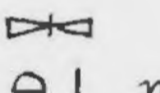
 *vb.* to be strong. Vo. III 2

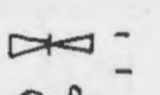
 n. mighty deeds, might, (- of Seth). Ro. IX 13-14


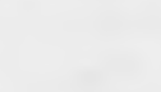
 *inter.* *whence?* Ro. IX 9


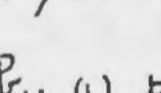
 n. blood. Vo. XXIII 2

 n. knot. Ro. XXVII 6, XXVIII 4. Vo. I 8. (swim-).

 n. (swim) holes (of the head. Vo. V 6, XIII 1. P. 76 n. 51.

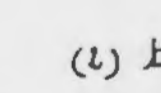
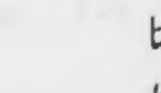
 n. vertebrae. Ro. XXII 1+x+2. Vo. XI 1. p. 82 n. 12.

 *to be read*  *d3iw*, 'lin cloth'. Ro. IX 14;

 *vb.* (1) to place, give. Ro. II 5, XX x+1; vo. IV 1, V 2 (written ), V 6.

(2) to hand over. Ro. III 6, 7; vo. VI 1, 2. to give back. Ro. XXVII 3. to throw (*z*, against). Ro. IX 11.

(3) to place poultice, amulets, etc., const. with a) *z*, 'at' the patient, but with b) *n*, 'to' a man, *z* 'at' the sore place. Ro. IV 9, VI 2, XXVIII 5. Vo. I 8, II 10, IV 8, VII 4, XII 1.

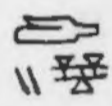
(4) to cause + *sdm.f.* Ro. IV 2 (). Vo. V 2, XVII 1 ().



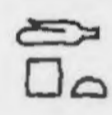

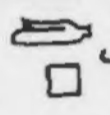
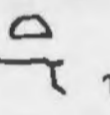
## GENERAL GLOSSARY

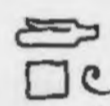

di (cont.)

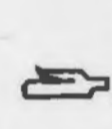
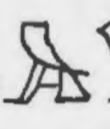


- i3t, to give one's back to someb. = to retreat before someb. Ro. I 7; vo. III 3; p. 54 n. 10.
- - , to give one's back = to turn oneself. Ro. III 8; vo. VI 3.
- mdw, to give words = to - a talking to (?). Vo. IV 5 (but see ro. II 10!); p. 57 n. 47.
- hrc, to give one's sight to = to set one's face to. Ro. I 10; p. 81 n. 2.

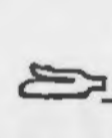
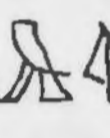
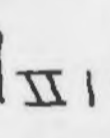
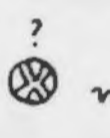
 adv. hence. Vo. VII 1, 2.

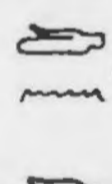
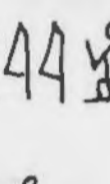
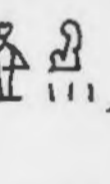
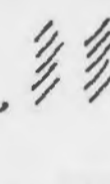
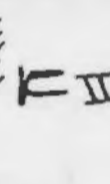
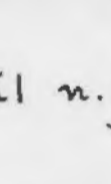
\* Ac o n. morning, in p3 nrc dws 'the morning God'. Ro. I 12-13.

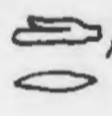
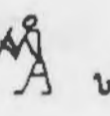
    v. to taste. Ro. II 12; vo. VII 7.


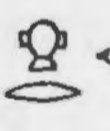
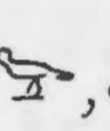
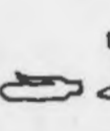
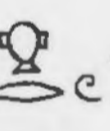
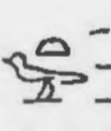
  n. the taste(s). Ro. II 12-13

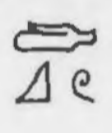
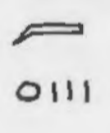
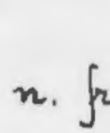
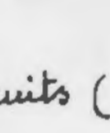
    v. to pronounce (name). Vo. II 1.



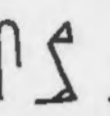
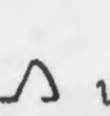
    n. dwelling place. Ro. I 9

      n. family, people. Ro. VI 8; vo. XI, 1; p. 73 n. 9.


  v. to repel. Ro. XXV 1+x+3; XXVI 7; XXVII 5.


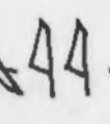


      v. or adj. to be bitter, bitter. Ro. IV 2; I 4; vo. VI 10, VII 11.


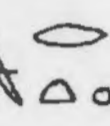
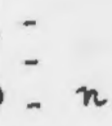
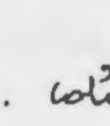
    n. fruits (of colocynth). Ro. XXVI 8; p. 95 n. 5.

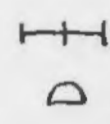

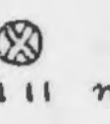
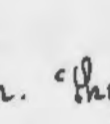
    v. to tread. Ro. IV 7-8; vo. VII 4.


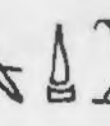
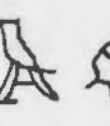
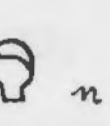
  n. jug, pitcher. Ro. III 13; vo. VI 8.

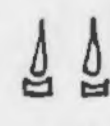
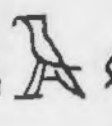

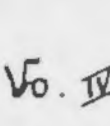
 adv. for ever. Ro. XXVII 4.


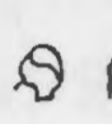
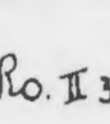
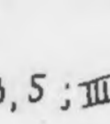
    n. adversary (male or female). Ro. XXVI 1; vo. IX 2.



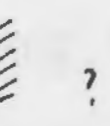
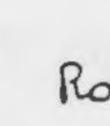
    n. colocynth. Ro. XXVI 8; p. 95 n. 5.


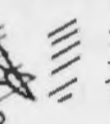
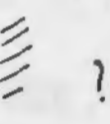
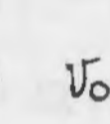
    n. 'they who belong to the estate' (?). See Spkyw.

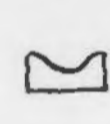
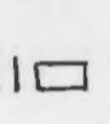
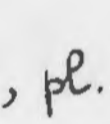
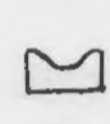
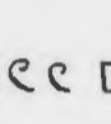
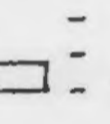
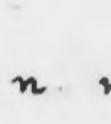
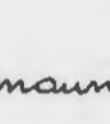
    n. head. Vo. III 10; XIII 1.


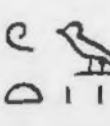
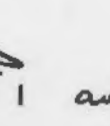
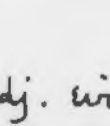
    Vo. IV 1.

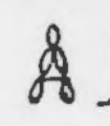
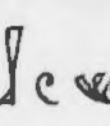
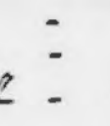
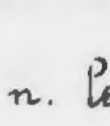
    Ro. II 3, 5; III 4; VIII 4; XI 13; XX x+1; XXII 1+x+2. Vo. I 6, 10.


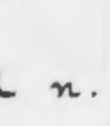
    ? Ro. VII 4


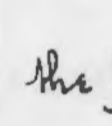
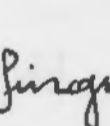
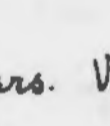
    ? Vo. III 3.



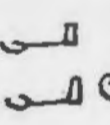

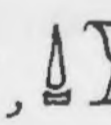
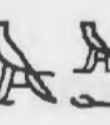
    pl.     n. mountain(s), rock(s). Ro. II 1, 2; III 9; VIII 14; XIX x+1. Vo. III 9; XVII 1.

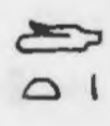
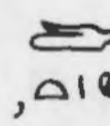
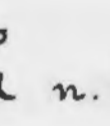
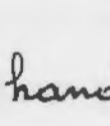
    adj. wild. Vo. XXIV 1.

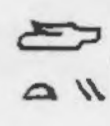
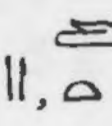
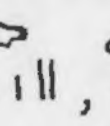
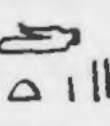
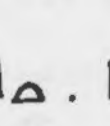
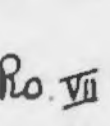
    n. leaves. Ro. XXVII x+3


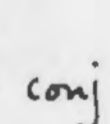
  n. finger. Ro. IV 9; vo. VII 5 (m sif n - , 'at the - 's temperature).

    the fingers. Vo. 15; p. 102 n. 15

      v. or adj. to be dry, dry. Ro. VII 7, 8; vo. XII 1; p. 74 n. 32.




    n. hand. Ro. IV 6, 13; I 1, 2; VII 3; VIII 14 (place the - upon: p. 78 n. 12); IX 10. Vo. VII 2, 7, 9.




      Ro. VII 13; IX 3. Vo. XIV 1.




  conj. since. Ro. VIII 13; p. 78 n. 10. For iz de, cf. iz.







## GENERAL GLOSSARY


   n. sides. Ro. VIII 2.

   v. to strike (?). Ro. IX 8.

   n. kite (- of nephthys). Vo. XXII 1; p. 112 n. 4.

   v. (?) refractory (?) Ro. VII 2; p. 74 n. 24.

 self, +suff. Ro. XXVII 8-12; XXVIII 1-4.

 v. to say.

(1) Ro. I 12; VII 4; X 1; XXVII 3, 8-12; XXVIII 1-4;

Vo. I 7; XV 1.

## NUMERALS

I (in red), one measure. Ro. XXVI 8-11. Vo. IV 7, 8; VII 4.

II (1) Ro. IV 12, 2 forearms.

VII 11, 2 feet.

VII 13, 2 shoulders.

VIII 2, 2 kidneys

- 3, 2 lips.

- 4, 2 eyes (II Δ).

IX 2, 2 lips (II Δ).

3, 2 hands (II Δ).

Vo. I 5, 2 sides of nose.

- -, 2 eyes.

VII 7, 2 forearms.

XIV 1, 2 hands.

(2) sp II, twice. Vo. III 7, IX 12, XXII 1, 3; XXV 3.

(2) me dd, as saith. Ro. II 10-12; XIII x+2; XV x+1; XVI x+1; XXIII x+2, x+3. Vo. IV 5, 6. Pag. 57 n. 48.

(3) z dd = XE. Ro. I 11-13; VI 8; VII 6; X 3; XI 1. Vo. I 7.

(4) dd mdw (in rubrics).

Ro. IV 8; VI 1; XXVI 2; Vo. IV 7, VII 4, IX 12,

XXII 2, XXV 2.

(5) dd tw z pn (in rubrics).

Ro. I 2, VIII 8, XVII x+2, XXVII 8 (restor.).

Vo. I 7; II 2, 9.

Ddft: see list of divinities.

IIII - days. Ro. XXV 1+x+2; XXVI 9.

- times. Ro. XVII x+2; XXVII 6.

IIII

III

- holes of the head. Ro. VIII 4; Vo. I 5.

- jugs. Ro. III 13; Vo. VI 8.

- knots. Vo. I 8.

- pigs. Ro. I 3.

- times. Ro. XXVI 2; XXVII 4.

IIII

IIII

- jugs. Ro. III 13.

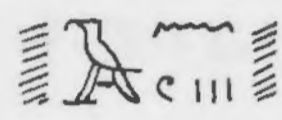
70 - gods. Ro. XVII x+2. Pag. 87 n. 19<sup>a</sup>.

78(?). - gods and goddesses. Vo. I 3.

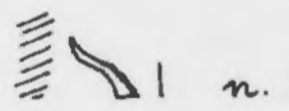
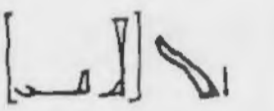


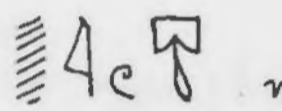
## DIVINITIES

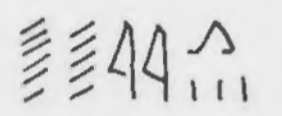
SELECTION OF DECAPITATED WORDS <sup>(1)</sup>

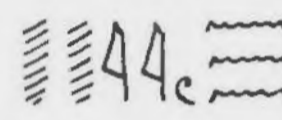
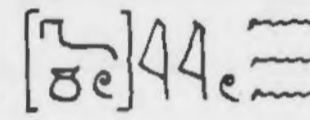
 Ro. XVIII x+1; p. 87 n. 26.

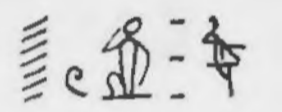
 see  Vo. XI; p. 109 n. 22.


 n. horn; see  Vo. XII 1.

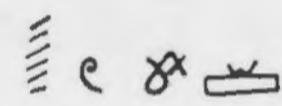
 n. lions? cats? Vo. XXI 1.


 see  Vo. VI 7.

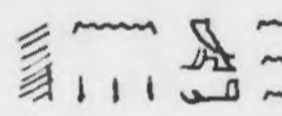
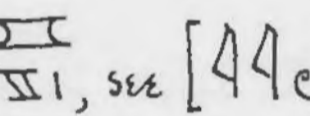
 see  Vo. I 9, p. 103 n. 5.

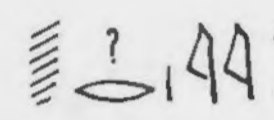
 ...w.i (?) Ro. XIII x+2.

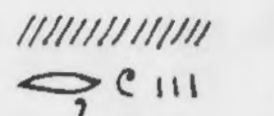
 Vo. IV 9; p. 106 n. 1.

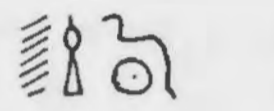
 Vo. XXV 1.

 a weapon of Ba'al. Vo. III 9; p. 55 n. 29.

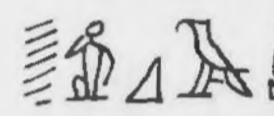
 see  Ro. IV 13.

 Ro. XXVI 8; p. 95 n. 4.


 Ro. XXV 1+x+2; p. 92 n. 6.


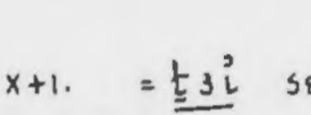
 Vo. I 7; p. 102 n. 21.

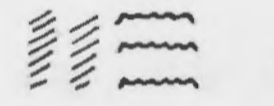
 see  sc. nkst. Ro. II 6.

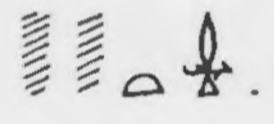
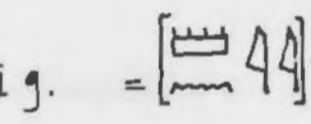
 Vo. II 2; p. 103 n. 14.

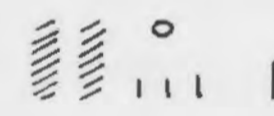
 =  urr (?). Ro. III 9.

 Ro. VIII 3; p. 75 n. 47.

 =  sira? p. 88 n. 32.

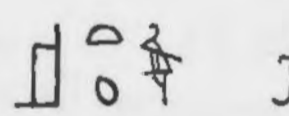
 Vo. I 10; see p. 103 n. 8.

 Ro. VIII 9. =  roots? p. 76 n. 57.

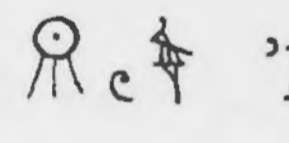
 Ro. XXV 1+x+2; p. 92 n. 2.

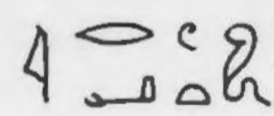
(1) Hieroglyphs bear no relation to the length of the missing part of the word.


## II DIVINITIES, ETC.

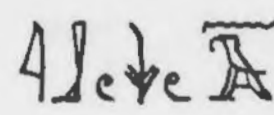
 Isis. Ro. XXVIII 2.

 p. 3 -- The Ancient One. Ro. VIII 14; p. 79 n. 13.

 'Iakhu. Vo. XXIV 2. Pag. 115 n. 16.

 to be read *irwt*. Uranus, Uraui. Ro. XI x+1; Vo. XXV 4; p. 87 n. 12.

 the Moon. Ro. XXI x+2.

 a daemon. Ro. III 5,



DIVINITIES

'Ibsn (cont.). Ro. III 5, vo. V 10-V 1, p. 60 n. 3.

Amun Ro. IX x+1, p. 87 n. 13, XXVII x+1.

Anami. Ro. IX x+1, p. 87 n. 13.

Onuris. Ro. IX 4, XI 14; vo. VII 1; p. 79 n. 19.

see 'I'cut.

Enutet (?). Ro. XVII x+1; p. 87 n. 19.

Ishkharra (?). Vo. II 2, p. 103 n. 16

Atum. Ro. XXVII 1, vo. IX 2.

Itum (wife of Pshoph). Ro. V 7; vo. VIII 5 (4 ); p. 68 n. 19.

A serpent in front of the Barke of Re'. Ro. II 12; vo. IV 7; p. 58 n. 54.

Atm. Vo. I 6; IX 11

? Ro. IX x+1; p. 87 n. 14.

see 'I'cut.

Apopis. Vo. IX 5, p. 108 n. 11.

Ansat. Ro. III 12(?), VI 11, XVII x+1; vo. VII 7, V 6; p. 62 n. 25.

Astarte. Ro. XVIII x+1-x+2; p. 88 n. 28.

Ophois. Ro. I 4; vo. VIII 1.

Osiris. Ro. XVI x+2; vo. XXII 2. 4.

Udjat-eye. Vo. I 7; p. 102 n. 22.

Batat. Ro. II 3, II 1; vo. II 10; VII 5, 8. P. 55 n. 30.

Batjah, (wife of Horus). Vo. XXV 3

Re'. Ro. II 10-11; III 8; IV 1, VI 5, VIII 13, IX 3; vo. I 5, 6; II 6; VI 3, 9.

Divine Enmad (of Re'). Ro. XII x+3; p. 86 n. 3.

Great Enm. Vo. I 3-4.

Little Enm. Vo. I 4; p. 102 n. 12.

a foreign god (?). Ro. VI 7-8; p. 73 n. 7.

The Coiled One. Vo. II 4; p. 104 n. 5.

Makhentemity. Ro. XXV 1-x+3; vo. XXII 2 (staff of -); p. 93 n. 9 and p. 114 n. 7.

a daemon. Ro. III 3; vo. V 9; p. 60 n. 3.

Nut Ro. III 12; XXIV 1; vo. II 1.

Nim-gal. Ro. V 6, IX 12. Vo. VIII 3; p. 67 f.

Nephthys. Ro. XXVIII 3; vo. XXII 2 (kite of -), 3.

a foreign god. Ro. I 8-9; p. 56 n. 42. See following word.















iv

iii

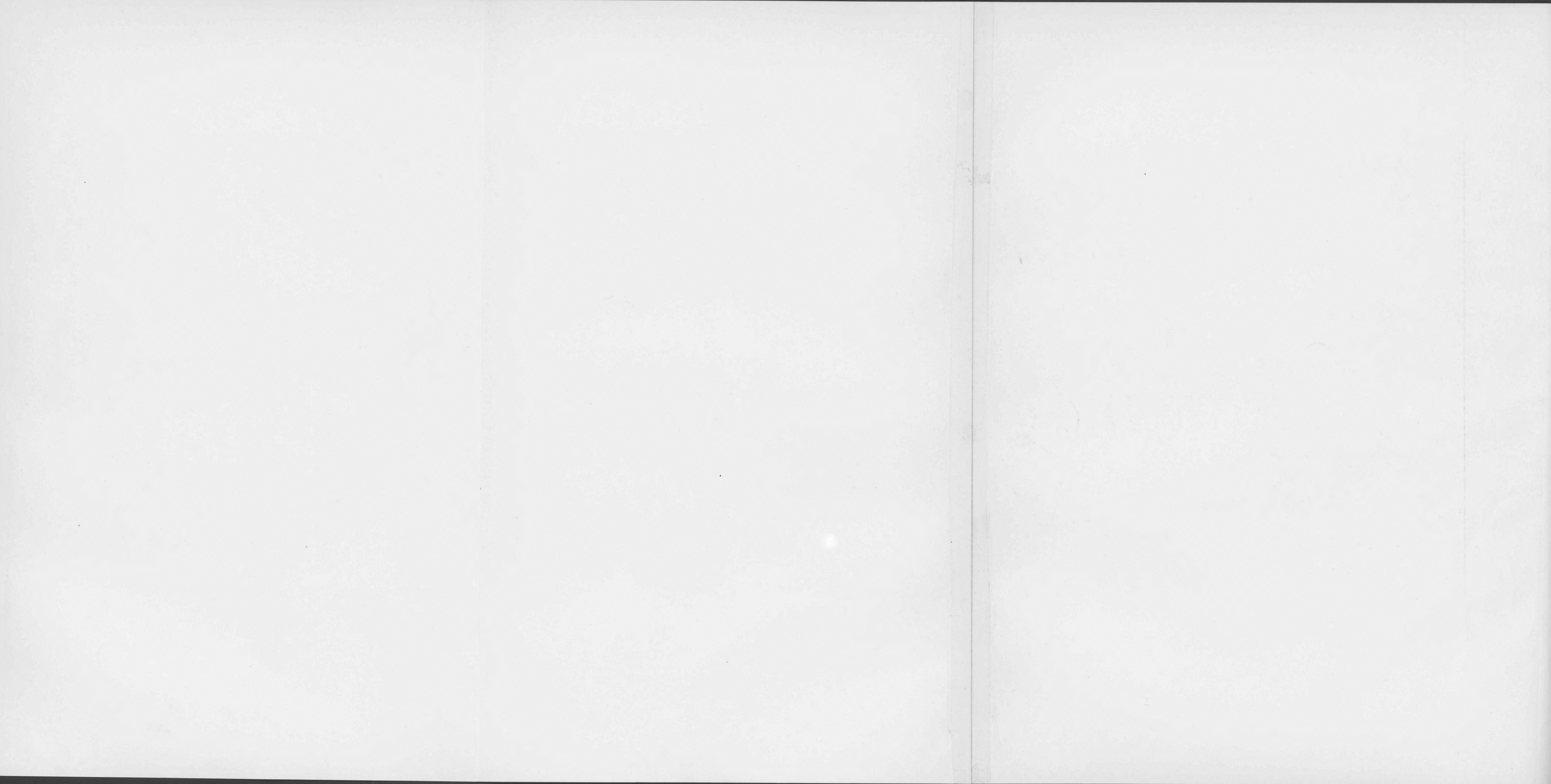
ii

i



PAP. LEIDEN I 343 + I 345, RECTO I-IV







viii

vii

vi

v

Fragment of a papyrus scroll with several lines of ancient Egyptian hieroglyphic text. The fragment is heavily damaged, with large irregular holes missing from the left and center. The text is arranged in horizontal lines, with some characters appearing to be in a different script or dialect than the rest of the document.

A small, narrow fragment of papyrus scroll, likely a remnant of the same document as the other fragments. It contains a few lines of hieroglyphic text, though it is too narrow to read fully.

Fragment of a papyrus scroll with several lines of ancient Egyptian hieroglyphic text. The fragment is relatively intact but shows signs of wear and some small tears. The text is arranged in horizontal lines.

Fragment of a papyrus scroll with several lines of ancient Egyptian hieroglyphic text. The fragment is relatively intact but shows signs of wear and some small tears. The text is arranged in horizontal lines.

Fragment of a papyrus scroll with several lines of ancient Egyptian hieroglyphic text. The fragment is relatively intact but shows signs of wear and some small tears. The text is arranged in horizontal lines.







x

ix

xii

Fragmentary papyrus scroll with Coptic text, showing fragments of lines from folios IX, X, and XII. The text is written in a Coptic script, likely a form of the Sahidic dialect. The fragments are arranged to show their relative positions on the original scroll, with fragment XII on the left, fragment X in the center, and fragment IX on the right. The text is arranged in horizontal lines, though the fragments are irregularly shaped and some characters are obscured by damage or wear.

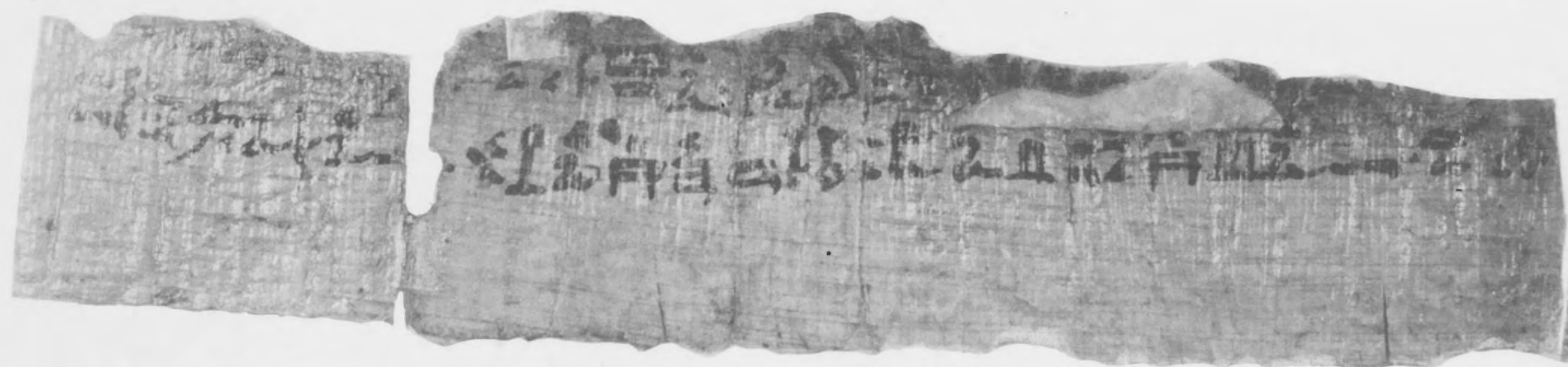
PAP. LEIDEN I 343 + I 345, RECTO IX-XII







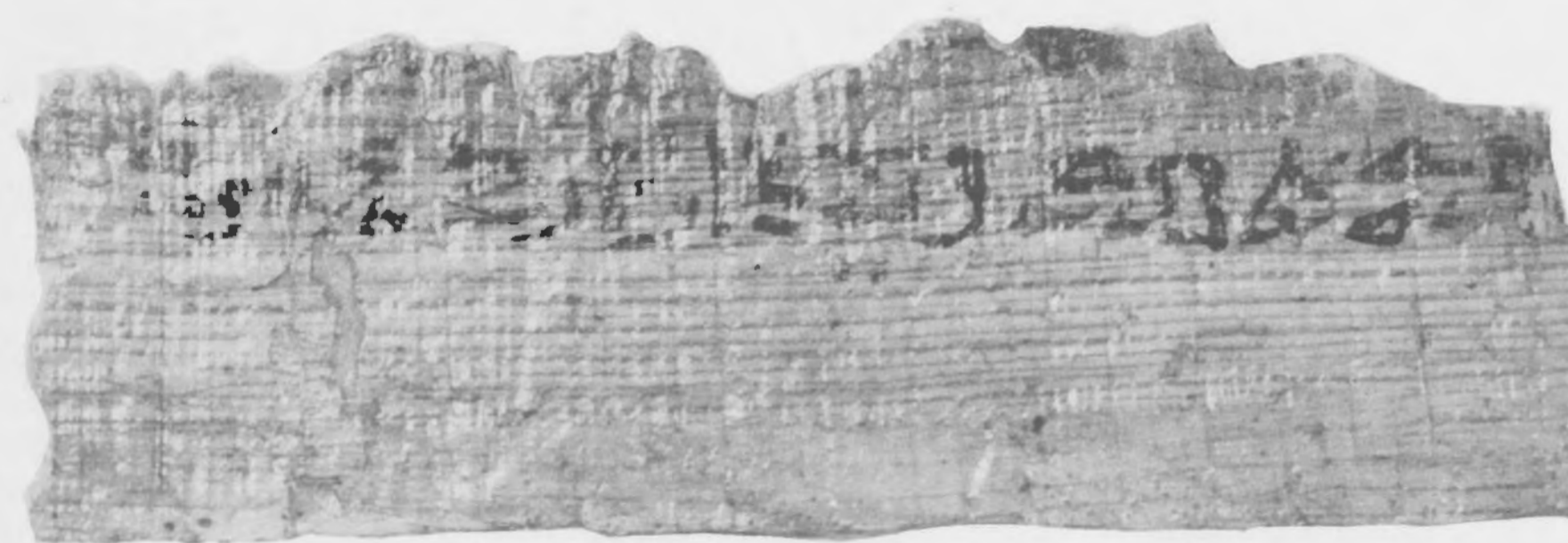
xiv



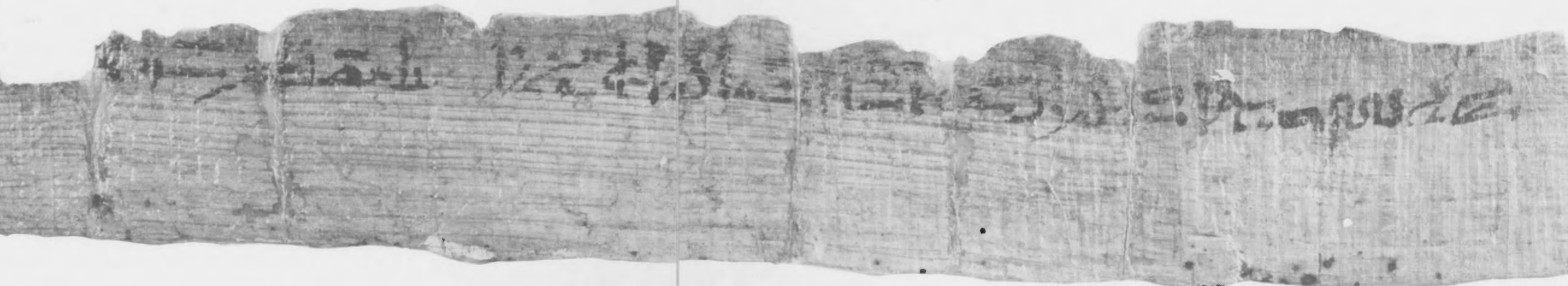
xiii



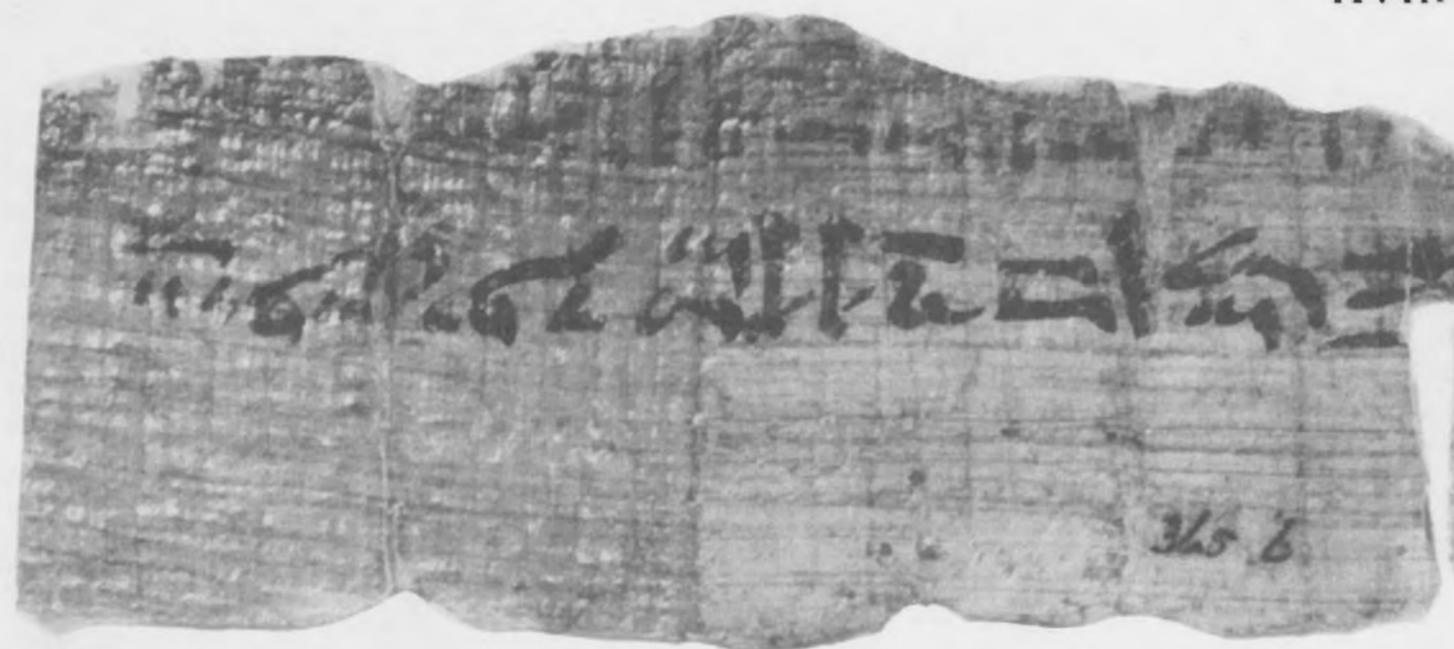
xvi



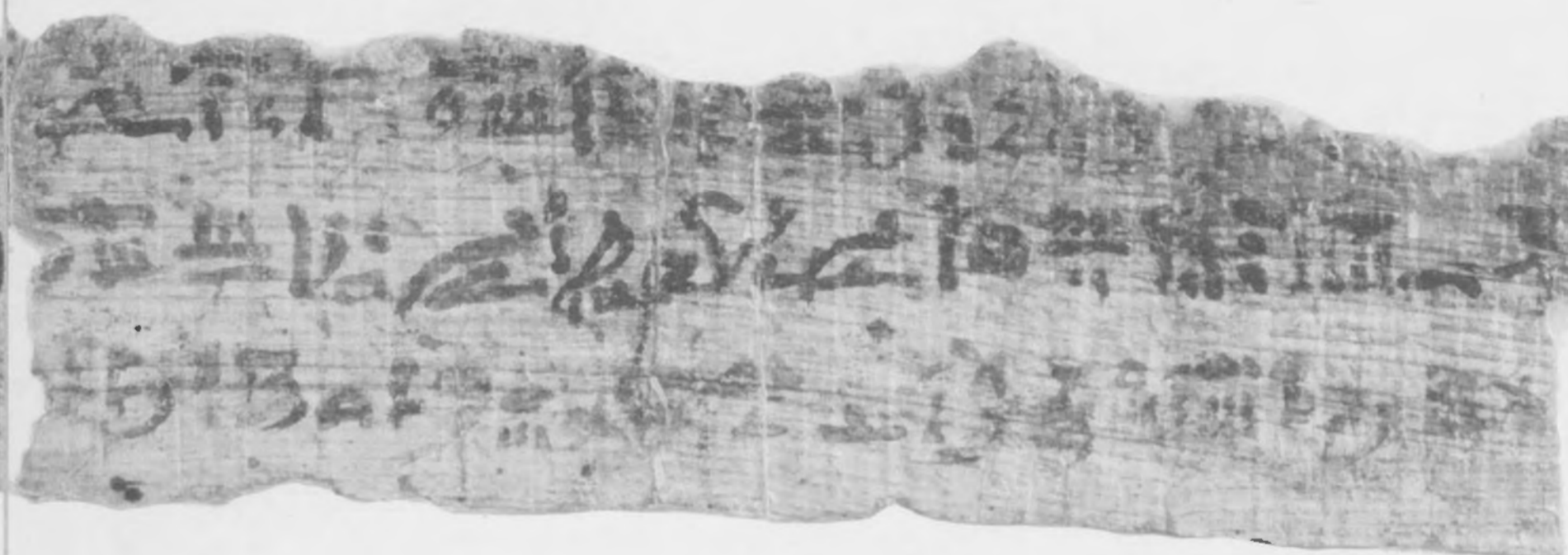
xv



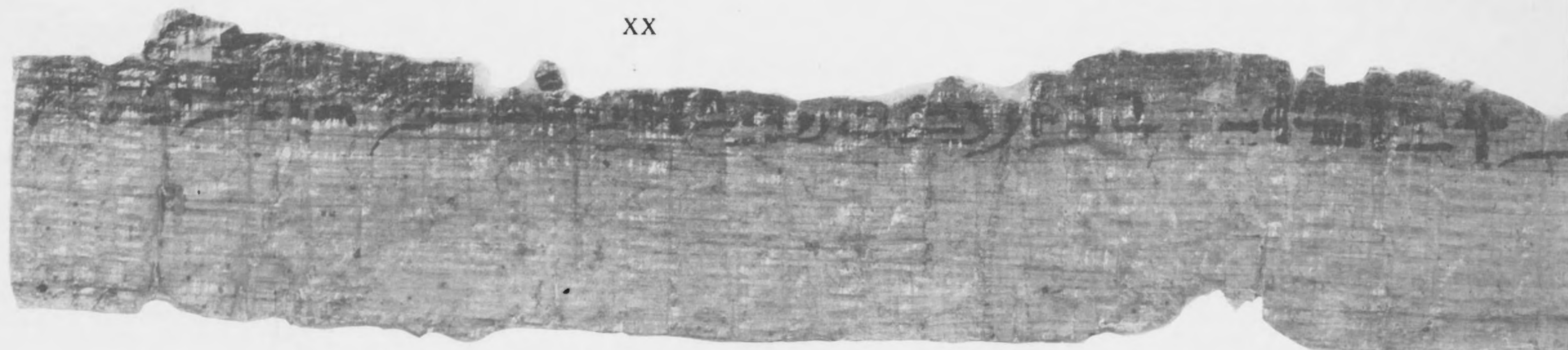
xviii



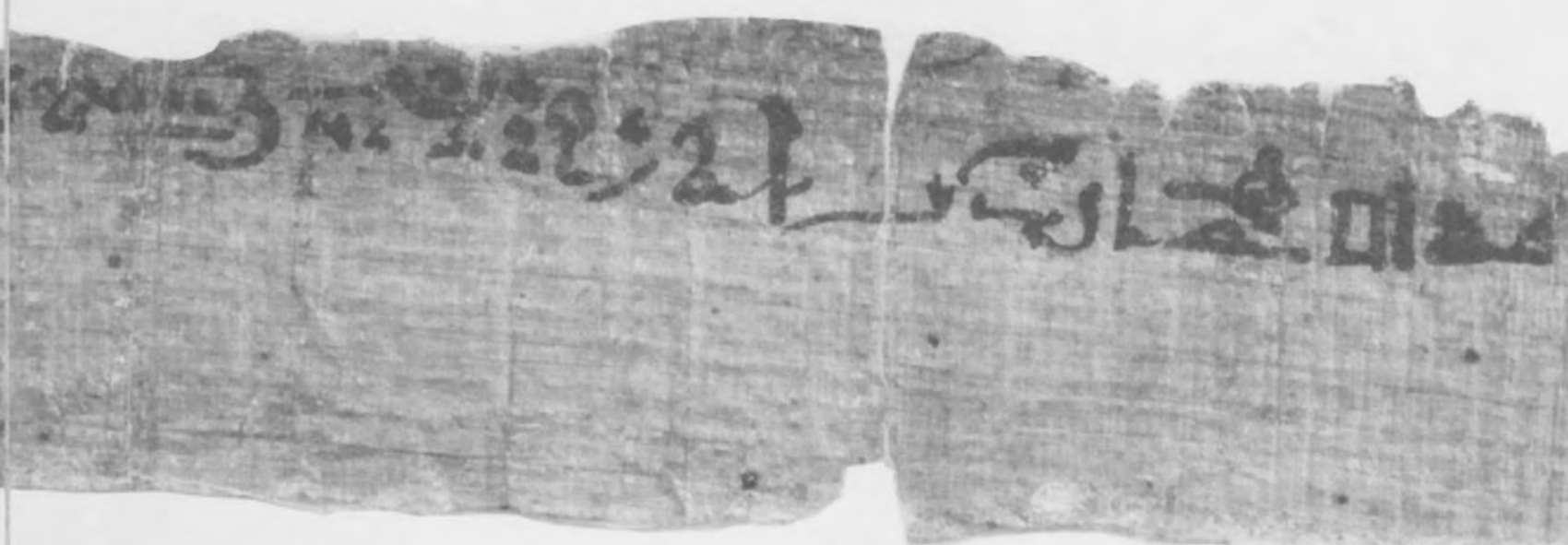
xvii



xx



xix

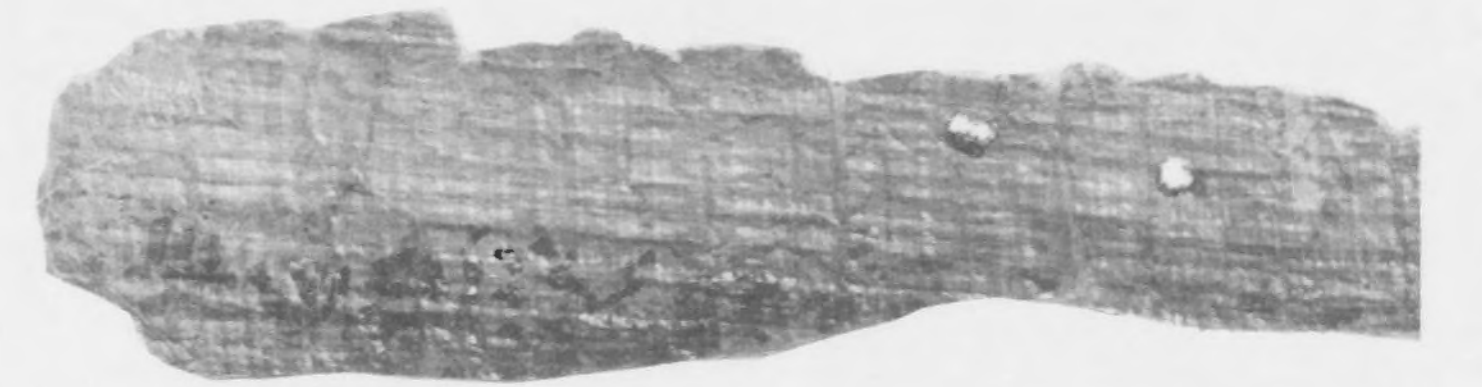








xxi

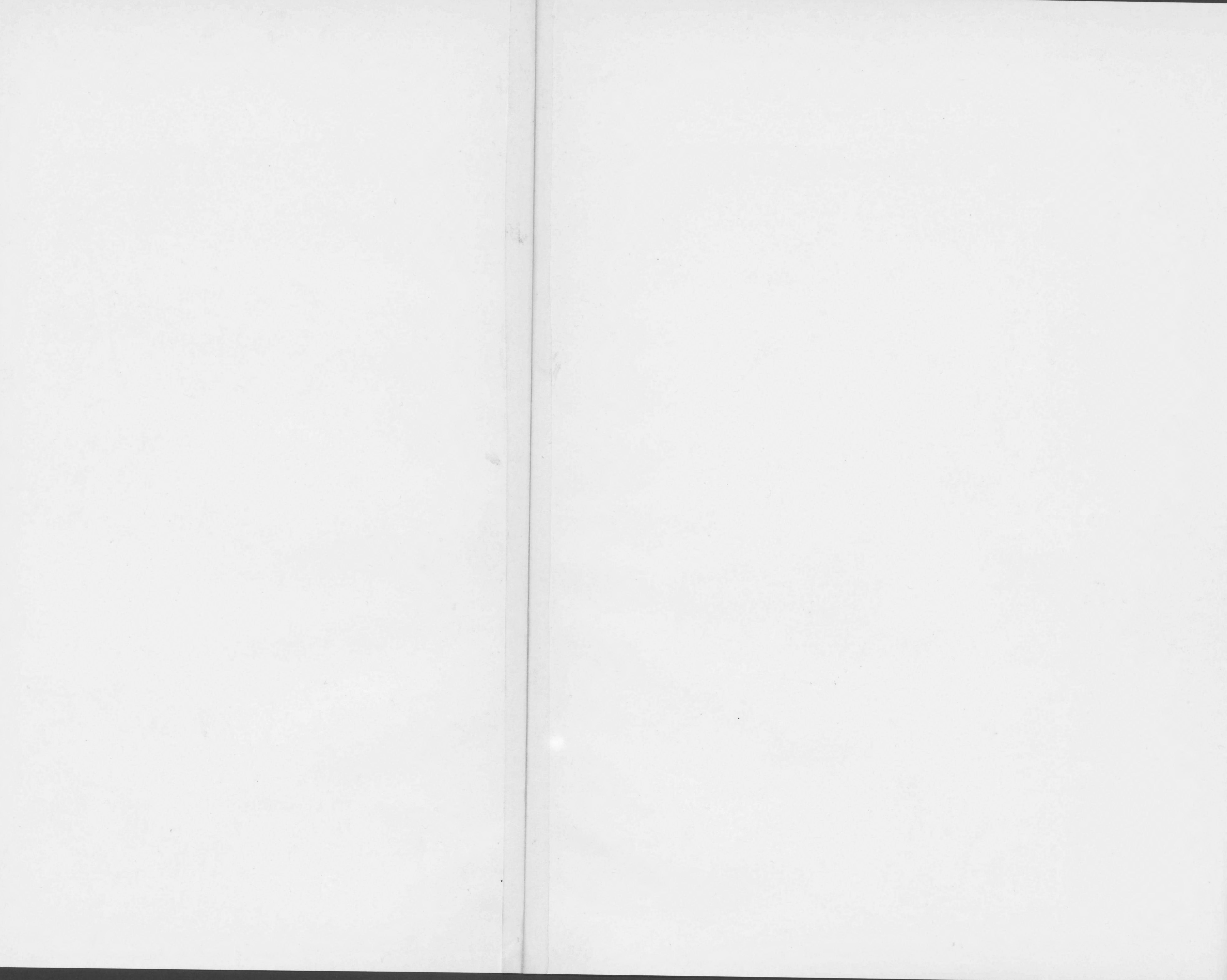


xxii

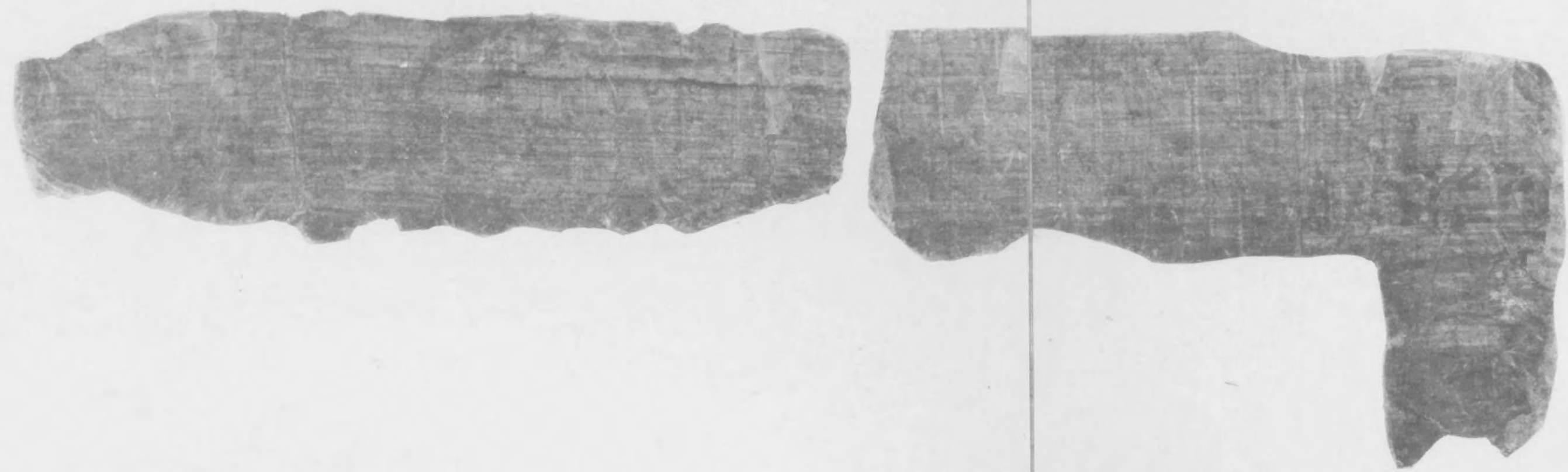
xxiii











xxiv

xxv



pap. leiden i 343 + i 345, recto xxiv-2







xxviii

xxvii



xxvi

pap. leiden i 343 + i 345, recto xxvi-xxviii



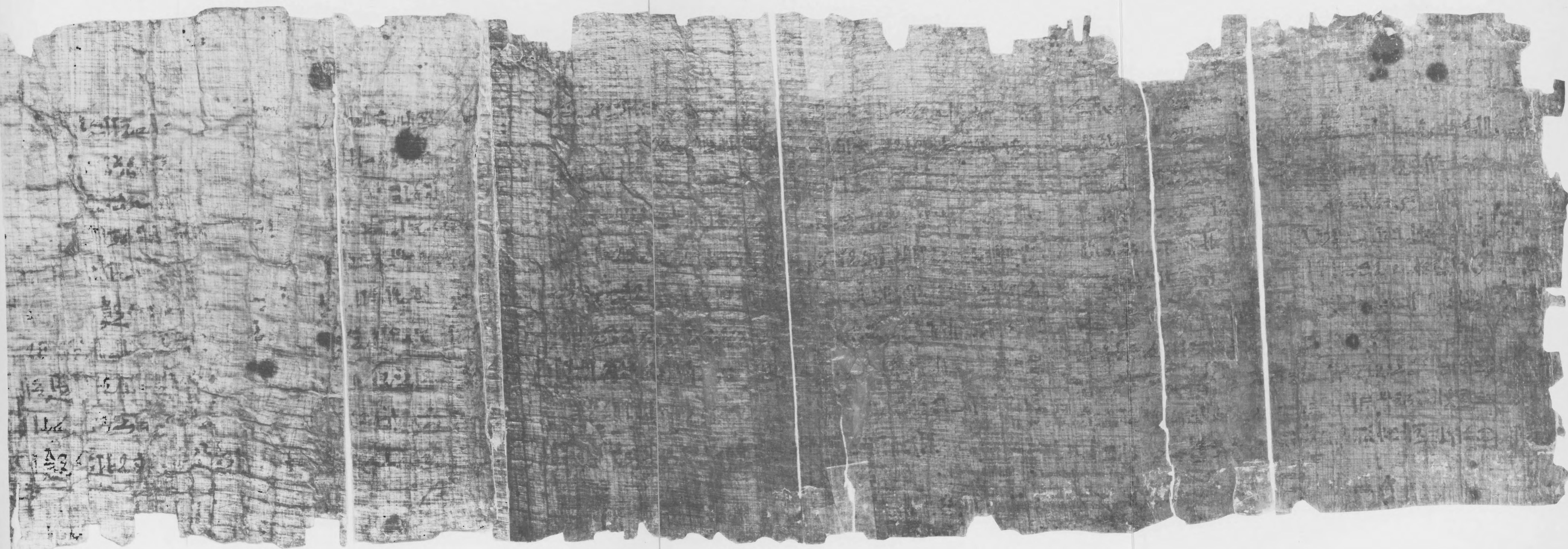




iii

ii

i



pap. leiden i 343 + i 345, verso i-iii







vi

v

iv



pap. leiden i 343 + i 345, verso iv-vi



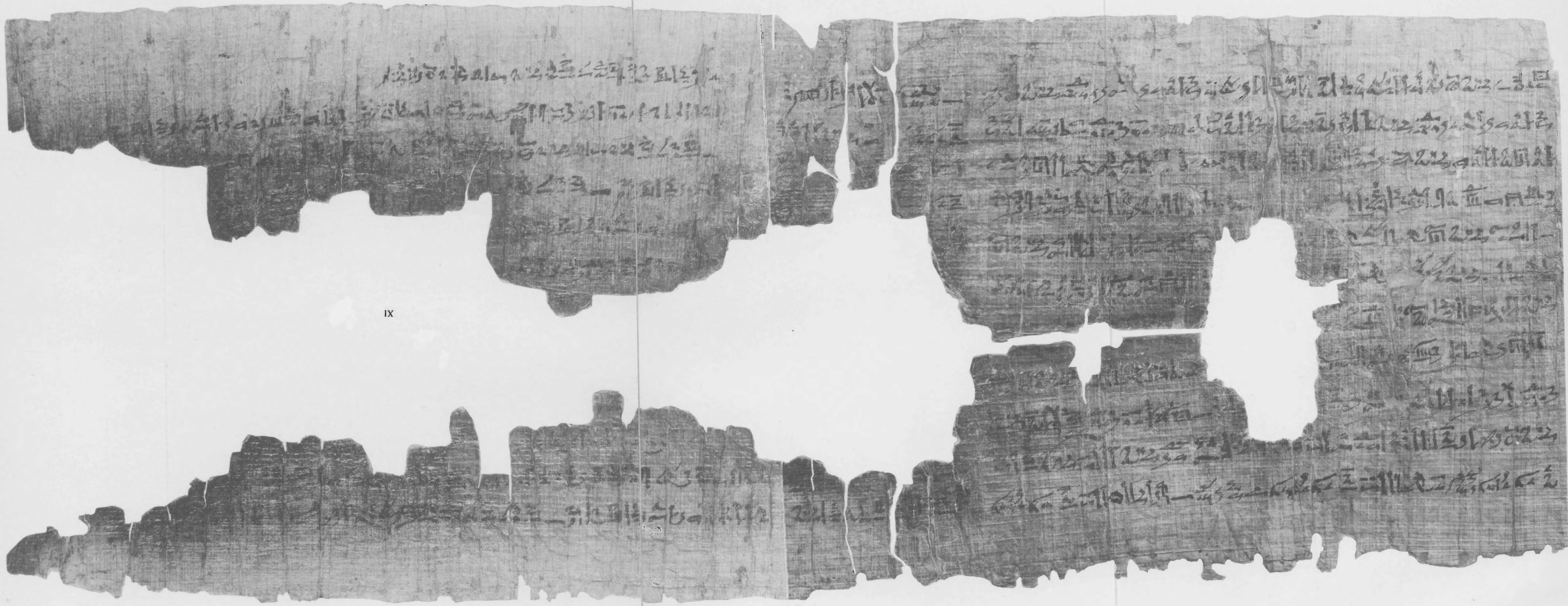




viii

vii

ix



pap. leiden i 343 + i 345, verso vii-ix







XI

Fragment XI: A long, narrow strip of papyrus with several lines of ancient Egyptian hieroglyphs.

X

Fragment X: A long, narrow strip of papyrus with several lines of ancient Egyptian hieroglyphs.

XIII

Fragment XIII: A strip of papyrus with several lines of ancient Egyptian hieroglyphs.

XII

Fragment XII: A strip of papyrus with several lines of ancient Egyptian hieroglyphs.

XV

Fragment XV: A strip of papyrus with several lines of ancient Egyptian hieroglyphs.

XIV

Fragment XIV: A strip of papyrus with several lines of ancient Egyptian hieroglyphs.

XVII

Fragment XVII: A strip of papyrus with several lines of ancient Egyptian hieroglyphs.

XVI

Fragment XVI: A strip of papyrus with several lines of ancient Egyptian hieroglyphs.

XIX

Fragment XIX: A strip of papyrus with several lines of ancient Egyptian hieroglyphs.

XVIII

Fragment XVIII: A strip of papyrus with several lines of ancient Egyptian hieroglyphs.





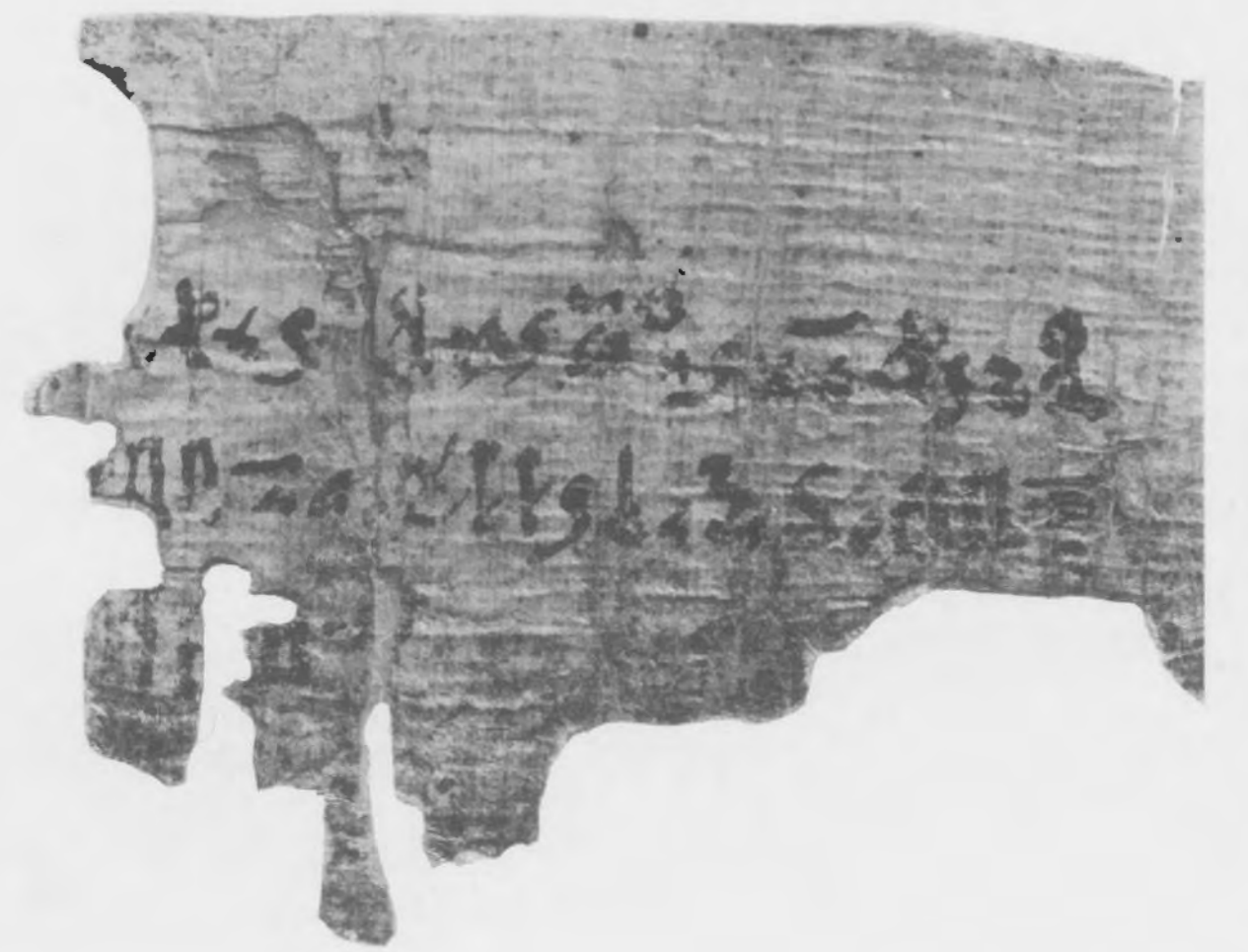
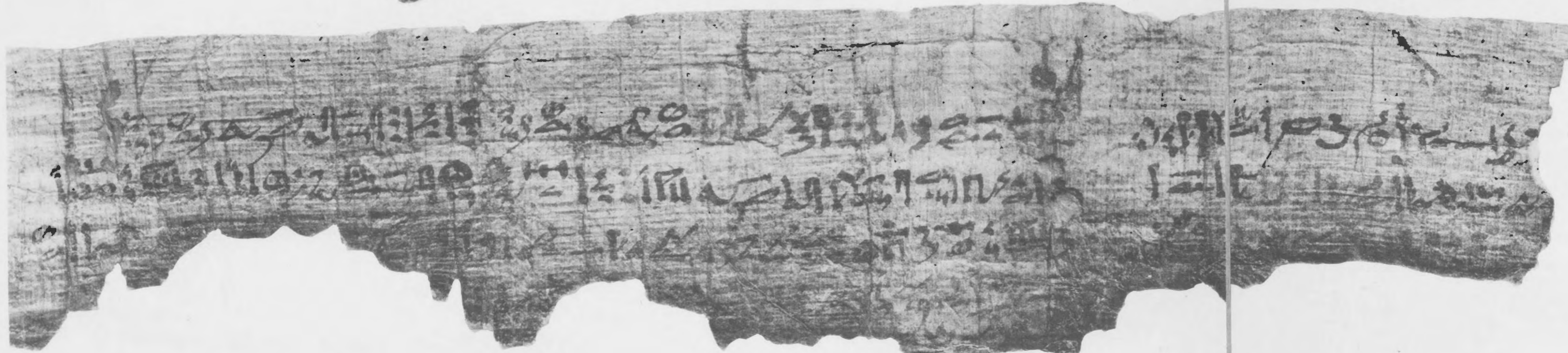


xxi

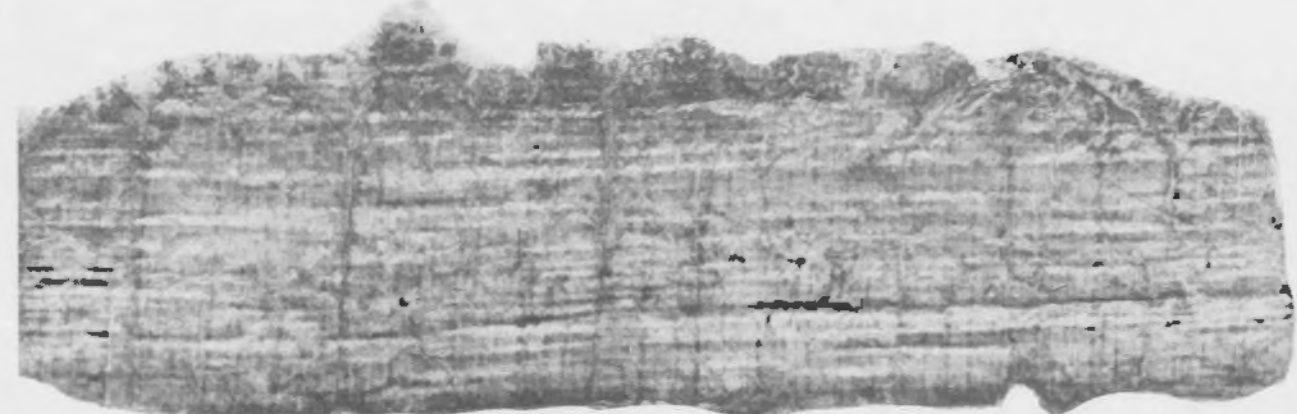
xx



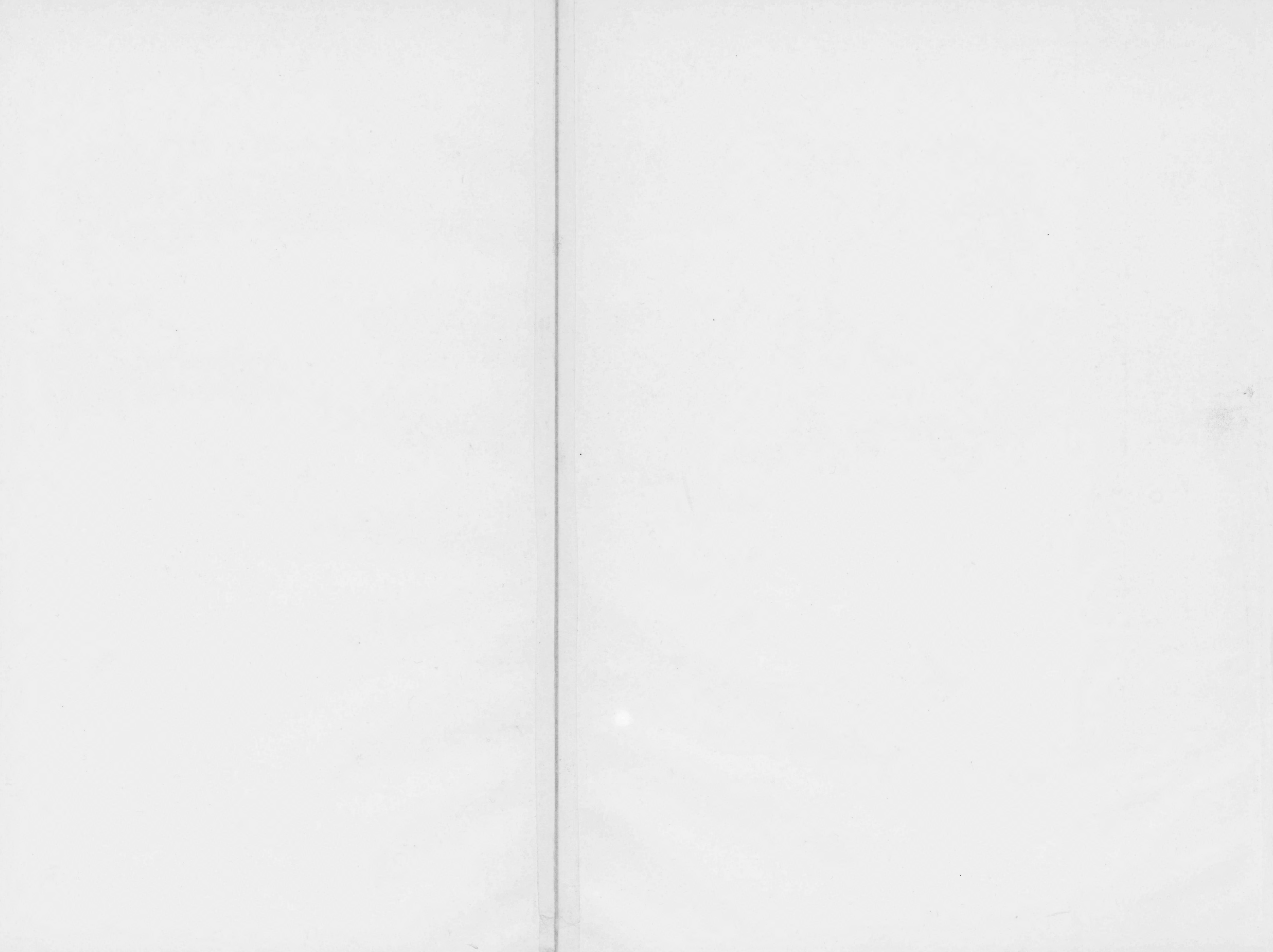
xxii



xxiii



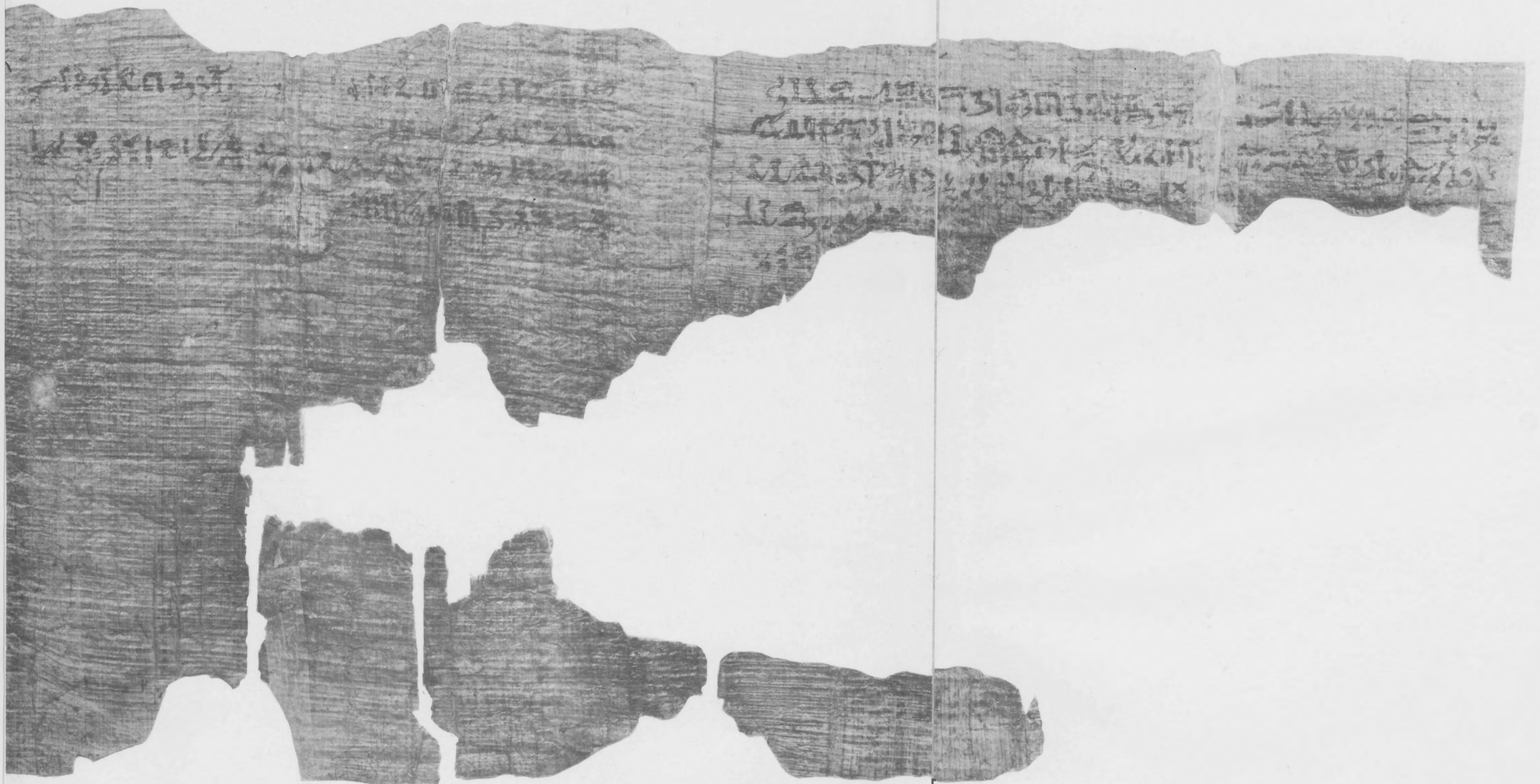






xxv

xxiv



PAP. LEIDEN I 343 + I 345, VERSO XV











PPN 041 599 39X