

THE LEYDEN PAPYRUS
An Egyptian
Magical Book

Edited by F. Ll. Griffith & Herbert Thompson



**THE DEMOTIC
MAGICAL
PAPYRUS OF
LONDON AND
LEIDEN**

(The Leyden Papyrus)

EDITED BY

**F.L. Griffith &
Herbert Thompson**

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CORRESPONDENCE OF COLUMNS

seated you say 'Bring in a (jar of) wine, broach it for the gods; bring in some bread, let them eat, let them drink,'



COL. III

(1) 'let them eat, let them drink, let them pass a festal day.' When they have finished, you speak to Anubis (*sic*) saying 'Dost thou make inquiry for me?' If he says 'At once,' you say to him 'The god who will make my inquiry (2) to-day, let him stand up.' If he says 'He has stood up,' you say to him (i.e. the child) 'Say to Anubis "Carry off the things from the midst"; you cry (3) before him (i.e. the god) instantly saying 'O Agathodaemon of to-day, lord of to-day, O thou whose (possession) these moments are!' You cause him (the boy) to say (4) to Anubis 'The god who will inquire for me today, let him tell me his name.' When he stands up and tells his name, you ask him (5) concerning everything that you wish. Its spirit-gathering. You take seven new bricks, before they have been moved so as to turn them (6) to the other face; you take them, you being pure, without touching them against anything on earth, and you place them in their manner in which they were (7) placed, again; and you place three tiles under the oil; and the other four tiles, you arrange them about the child without (8) touching any part of him against the ground; or seven palm-sticks, you treat them in this fashion also. And you take seven clean loaves (9) and arrange them around the oil, with seven lumps of salt, and you take a new dish and fill it with (10) clean Oasis oil and add to the dish gradually without producing cloudiness (?) so that it becomes clear (11) exceedingly; and you take a boy, pure, before he has gone with a woman, you speak down into his head (12) while he stands, previously, (to learn) whether he will be profitable in going to the vessel. If he is profitable, you make him lie on(?) his belly; (13) you clothe (?) him with a clean linen tunic (?), <you call down into his head>, there being a girdle on the upper part (14) of the tunic; you utter this invocation that is above, down into his head, he gazing downwards <looking> into the oil, for seven times, his eyes being (15) closed. When you have finished, you make him open his eyes, you ask him about what you desire; you do it until the time of the seventh hour of the day.

(16) The invocation that you utter down into his head previously to test him in his ears as to whether he will be profitable in going to (17) the vessel. Formula: 'Noble ibis, falcon, hawk, noble and mighty, let me be purified in the manner of the noble ibis, falcon, (18) hawk, noble and mighty.' You utter this down into his head for seven times; when you utter this, then (19) his ears speak. If his two ears speak, he is very good; if it be his right ear, (30) he is good; if it be his left ear, he is bad.

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

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

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

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

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

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

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

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

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

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

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

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



COL. IV

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

(9) 'I invoke thee who art seated in the invisible darkness and who art in the midst (10) of the great gods sinking and receiving the sun's (11) rays and sending forth the luminous goddess Neboutosoualeth, (12) the great god Barzan Boubarzan Narzazouzan Barzabouzath, (13) the sun; send up to me this night thy archangel (14) Zebourthaunen; answer with truth, truthfully, without falsehood, without (15) ambiguity concerning this matter, for I conjure thee by him (16) who is seated in the flaming vesture on the silver (?) head of the (17) Agathodaemon, the almighty four-faced daemon, the highest (18) darkling and soul-bringing (?) Phox; do not disregard me, but send up (19) speedily in this night an injunction (?) of the god.' Say this three times.

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

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



COL. V

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

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

(9) 'Ho! I am Murai, Muribi, Babel, Baoth, Bamui, the great Agathodaemon, (10) Muratho, the ... form of soul that resteth above in the heaven of heavens, (11) Tatot (*bis*), Bouel (*bis*), Mouihtahi (?) (*bis*), Lahi (*bis*), Bolboel, I (*bis*), Aa, Tat (*bis*), Bouel (*bis*), Yohel (*bis*), the first servant (12) of the great god, he who giveth light exceedingly, the companion of the flame, he in whose mouth is the fire that is not quenched, the great god who is seated (13) in the fire, he who is in the midst of the fire which is in the lake of heaven, in whose hand is the greatness and the power of god; reveal thyself to me (14) here to-day in the fashion, of thy revelation to Moses which thou didst make upon the mountain, before whom thou thyself didst create darkness and light, (15)--*insertion*--I pray thee that thou reveal thyself to me here to-night and speak with me and give me answer in truth without falsehood; for I will glorify thee (16) in Abydos, I will glorify thee in heaven before Phre, I will glorify thee before the Moon, I will glorify thee (17) before him who is upon the throne, who is not destroyed, he (= thou) of the great glory, Peten (*bis*), Pater, Enphe (*bis*), (18) O god who is above heaven, in whose hand is the beautiful staff, who created deity, deity not having created him. Come down <in> to me (19) into the midst of this flame that is here before thee, thou of Boel (*bis*), and let me see the business that I ask about (20) to-night truly without falsehood. Let it be seen (?), let it be heard (?), O great god Sisihoout, otherwise said Armioouth, come (21) in before me and give me answer to that which I shall ask about, truly without falsehood. O great god that is on the mountain (22) of Atuki (of Gabaon), Khabaho, Takrtat, come in to me, let my eyes be opened to-night for any given thing (23) that I shall ask about, truly without falsehood. the voice (?) of the Leasphot, Neblot ... lilas.' Seven times: and you lie down (24) without speaking.

The ointment which you put on your eyes when you are about to inquire of the lamp in any lamp-divination: you take some flowers (25) of the Greek bean; you find them in the place of the garland-seller, otherwise said of the lupin-seller; you take them fresh and

COL. VI

(1) An inquiry of the lamp. You go to a clean dark cell without light and you dig a new hole in an east wall (2) and you take a white lamp in which no minium or gum water has been put, its wick being clean, and you fill it with clean genuine Oasis oil, (3) and you recite the spells of praising Ra at dawn in his rising and you bring the lamp when lighted opposite the sun and recite to it the spells as below four times, (4) and you take it into the cell, you being pure, and the boy also, and you pronounce the spells to the boy, he not looking at the lamp, his eyes being (5) closed, seven times. You put pure frankincense on the brazier. You put your finger on the boy's head, his eyes being closed. (6) When you have finished you make him open his eyes towards the lamp; then he sees the shadow of the god about the lamp, and he inquires for you (7) concerning that which you desire. You must do it at midday in a place without light, if it be that you are inquiring for a spirit damned, a wick of sail-cloth (?) (8) is what you put in the lamp and you fill it with clean butter. If it is some other business, a clean wick with pure genuine oil (9) is that which you put in the lamp; if you will do it to bring a woman to a man, ointment of roses is that which you put in the lamp. You must lay the lamp (10) on a new brick and the boy also must sit on another brick with his eyes closed. You cry down into his head four times. (11) The spells which you recite <to the lamp> to the wick previously before you recite to the boy: Formula: 'Art thou the unique great wick of the linen of Thoth? (12) Art thou the byssus robe of Osiris, the divine Drowned, woven by the hand of Isis, spun by the hand of Nephthys? (13) Art thou the original band that was made for Osiris Khentamente? Art thou the great bandage with which Anubis put forth his hand to the body of Osiris the mighty god? (14) I have brought thee to-day--ho! thou wick--to cause the boy to look into thee, that thou mayest make reply to every matter concerning which I ask here to-day. (15) Is it that you will (?) not do it? O wick, I have put thee in the hand of the black cow, I have lighted thee in the hand (16) of the female cow. Blood of the Drowned one is that which I put to thee for oil; the hand of Anubis is that which is laid on thee. The spells (17) of the great Sorcerer are those which I recite to thee. Do thou bring me the god in whose hand is the command to-day and let him give me answer as to everything about which (18) I inquire here to-day truly without falsehood. Ho! Nut, mother of water, ho! Apet, mother of fire, (19) come unto me, Nut, mother of water, come Apet, mother of fire, come unto me Yaho.' You say it drawling(?) with your voice exceedingly. You say again: 'Esex, Poe, Ef-khe-ton,' otherwise said, 'Khet-on,' seven times. If it is a direct (?) inquiry, these alone are the things that you recite (21) to the lamp, and you lie down without speaking. But if obduracy take place, you rise, you recite (22) his summons, which is his compulsion. Formula: 'I am the Ram's face, Youth is my name: I was born under the venerable persea (23) in Abydos, I am the soul of the great chief who is in Abydos; I am the guardian of the great corpse that is in U-pek; (24) I am he whose eyes are as the eyes of Akhom when he watcheth Osiris by night; I am Teptuf upon the desert of Abydos; (25) I am he that watcheth the great corpse which is in Busiris; I am he who watcheth for Light-scarab-noble (?).' (*In margin*) The spells that you write on the lamp, Bakhukhsikhukh

(*and figures*) (26) 'whose name is hidden in my heart; Bibiou (Soul of souls) is his name.' Formula, seven times. If it is a direct (?) inquiry, (27) these things alone are what you recite. If it is an inquiry by the boy that you are about, you recite these aforesaid to the lamp (28) before calling down into the head of the boy, you turn round (?), you recite this other invocation to the lamp also. Formula: 'O Osiris, O lamp (29) that giveth vision of the things <of days> above, that giveth vision of the things below and vice versa, O lamp (*bis*), Amen is moored in thee; O lamp (*bis*) I (30) invoke thee, thou goest up to the shore of the great sea, the sea of Syria, the sea of Osiris. Do I speak (31) to thee? Dost thou come that I may send thee? Ho, lamp, witness (?) to thyself, since thou hast found Osiris upon his boat of papyrus and *tehen*, (32) Isis being at his head, Nephthys at his feet, and the male and female gods about him. Speak, Isis, let it be told (33) to Osiris concerning the things which I ask about, to cause the god to come in whose hand is the command, and give me answer to everything about which I shall inquire (34) here to-day. When Isis said "Let a god be summoned to me that I may send him, he being discreet (?) as to the business on which he will go and he accomplish it," (35) they went and they brought to her; thou art the lamp that was brought to her. The fury of Sekhmet thy mother and of Heke thy father is (36) cast at thee, thou shalt not be lighted for Osiris and Isis, thou shalt not be lighted for Anubis until thou hast given me an answer to everything which I ask (37) about here to-day truly without telling me falsehood. If thou wilt not do it, I will not give thee oil.



COL. VII

(1) 'I will not give thee oil, I will not give thee fat. O lamp; verily I will give thee the body of the female cow and put blood (2) of the male bull into (?) thee and put thy hand to the testicles (?) of the enemy of Horus. Open to me, O ye of the underworld, the box of myrrh that is in my hand; (3) receive me before you, O ye souls of Aker belonging to Biwekem, the box of frankincense that hath four corners. O dog, which is (4) called Anubis by name, who resteth on the box of myrrh, whose feet are set on the box of frankincense, let there come to me (5) the ointment for the son of the lamp that he (?) may give me answer as to everything about which I ask here to-day, truly without falsehood therein. (6) Io, Tabao, Soukhamamou, Akhakhambou, Sanauani, Ethie, Komto, (7) Kethos, Basaethori, Thmila, Akhkhon, give me answer as to everything about which I ask here to-day.' Seven times. (8) The spells of the boy: Boel, Boel (*bis*), Ii (*bis*), Aa (*bis*), Tattat (*bis*), he that giveth light exceedingly, the companion of the flame, (9) he in whose mouth is the fire that is not quenched, the great god that sitteth in the fire, he that is in the midst of the fire, he that is in the lake of heaven, (10) in whose hand is the greatness and might of God, reveal thyself to this boy who hath my vessel to-day, and let him give me answer truly (11) without falsehood. I will glorify thee in Abydos, I will glorify thee in heaven before Phre, I will glorify thee (12) before the moon, I will glorify thee on earth, I will glorify thee before him who is upon the throne, who is not destroyed, he of the great glory, (13) Peteri, Peteri, Pater, Enphe, Enphe, the god who is above heaven, in whose hand is the beautiful staff, (14) who created deity, deity not having created him, come into the midst of this fire that is here before thee, he of Boel, Aniel ⁵

(15) cause me to see the business about which I am inquiring to-day, let it be seen, let it be heard

(16) and do thou give strength to the eyes of the boy who has my vessel, to cause him to see it, and to his tears to cause him to hear it,

O great god Sisihout, (17)

before me and cause my eyes

(18) Akhremto, come in into the midst of this flame,

(17) to be opened to everything for which I pray here to-day, O great god that is upon the hill of <Atugi> Gabaon, Khabaho, Takrtat.' You recite this (19) until the light appear. When the light appears, you turn round (?), you recite this spell-copy a second time again. Behold the spell-copy also (?) of the summons (20) that you recite: 'Ho! speak to me (*bis*) Thes, Tenor, the father of eternity without end, the god who is over the whole earth, Salkmo, (21) Balkmo, Brak, Nephro, Bampre, Brias, Sarinter, Melikhriphs, (22) Largnanes, Herephes, Mephrobrias, Pherka, Phexe, Diouphia, (23) Marmareke, Laore-Krephie, may I see the answer to the inquiry on account of which I am here, may answer

⁵ These interlineations are words to be substituted in the case of no medium being employed.

be made to me (24) to everything about which I ask here to-day, truly without falsehood. Ho! Adael, Aphthe, Khokhomole, (25) Hesenmigadon, Orthobaubo, Noere, Sere, Sere, San-kathara, (26) Ereskhigal, Saggiste, Dodekakiste, Akrourobore, Kodere.' (27) You make him open his eyes and look at the lamp, and ask him as to that which you wish. If obstinacy appear, he not having seen the god, you turn round(?), (28) you pronounce his compulsion. Formula: 'Semea-kanteu, Kenteu, Konteu, Kerideu, Darenko, Lekaux, (29) come to me, Kanab, Ari-katei, Bari-kaki, disk, moon of the gods, disk, hear my voice, let answer be given me (30) as to everything about which I ask here to-day. O perfume of Zalabaho, Nasira, Hake, arise (?) O Lion-ram, (31) let me see the light to-day, and the gods; and let them give me answer as to everything about which I ask here to-day truly. Na, Na, Na, Na, is thy name, (32) Na, Na, is thy true name.' You utter a whisper (?) with your voice loudly; you recite saying, 'Come to me Iaho, Iaeu, (33) Iaho, Auho, Iaho, Hai, Ko, Hoou, Ko, Nashbot, Arpi-Hap (?), Abla, Balbok, (34) Honbek (Hawk-face), Ni, Abit, Thatlat, Maribal.'



COL. VIII

(1) If [the god (?)] delay so as not to come in, you cry: (2) 'Maribal, Kmla, Kikh, Father of the fathers of the gods, go round (?), one Eye weeps, the other laughs, Ioh (*bis, bis*), Ha, Ha, He, (3) St, St, St, St, Ihe, Iaho, seek (?); let there come to me the god in whose hand is the command to-day, and let him give me reply to everything (4) about which I ask here to-day.' You say, 'Pef-nuti (?)' with your mouth each time, and you cry, 'I cast fury at thee of him who cutteth thee, of him who devoureth thee. (5) Let the darkness separate from the light before me. Ho! god, Hu-hos, Rikhetem, Si (*bis*), Aho (?), Ah, Mai (?) ("I do not"?), (6) Kha, Ait, Ri-shfe, Bibiu, Iaho, Ariaaha (*bis*), Arainas ("do for her"), Euesetho ("they will turn the face"), Bekes, Gs, Gs, Gs, Gs, (7) Ianian, Eren, Eibs, Ks, Ks, Ks, Ks, let the god come to me in whose hand is the command and give me answer as to everything about which I (8) inquire here to-day. Come in Piatoou, Khitore; ho! Shop, Shope, Shop, Abraham, the apple (?) of the Eye of the Uzat, (9) Kmr, Kmr, Kmr, Kmr, Kmro, so as to create, Kom, Kom-wer-wot, Sheknush (?) is thy real name, let answer be told to me (10) as to everything about which I ask here to-day. Come to me Bakaxikhekh, tell me answer to everything which I ask about here to-day truly (11) without telling me falsehood.' Formula. Seven times.

(12) A direct (?) inquiry by (?) the voice of Pasash (?) the priest of Kes; he (the informant) tells it, saying it is tested, nine times: (13) 'I am Ramshau, Shau, Ramshau son of Tapshau, of his mother Tapshau, if it be that (14) any given thing shall happen, do not come to me with thy face of Pekhe; thou shalt come to me in thy form of a priest, (15) in thy figure of a servant of the temple. (But) if it shall not come to pass, thou (shalt) come to me in thy form of a Kalashire, (16) for I am Ramshau, Shau, Ramshau, the son of Tapshau, of his mother Tapshau.' [Say it] opposite (17) the Shoulder constellation on the third day of the month, there being a clove of three-lobed white garlic and there being three needles (18) of iron piercing it, and recite this to it seven times; and put it at thy head. Then he attends to you and speaks with you.



COL. IX

(1) The vessel-inquiry of Chons.

'[Homage?] to thee, Chons-in-Thebes-Nefer-hotep, the noble child that came forth from the lotus, Horus, lord of time (?), one he is ... (2) Ho! silver, lord of silver, Shentei, lord of Shentei, lord of the disk. the great god, the vigorous bull, the Son of the Ethiopian, come to me, noble child, the great god that is in (3) the disk, who pleaseth men (?), Pomo, who is called the mighty bull (*bis*), the great god that is in the *Uzat*, that came forth from the four [boundaries?] (4) of eternity, the punisher of the flesh (?), whose name is not known, nor his nature, nor his likeness (?). I know thy name, I know thy nature, I [know] (5) thy likeness. Great is thy name, Heir is thy name, Excellent is thy name, Hidden is thy name. Mighty one of the gods is thy name, "He whose name is hidden from all the gods" is thy name, Om, (6) Mighty Am is thy name, "All the gods" is thy name, Lotus-lion-ram is thy name, "Loou comes, lord of the lands" (*bis*) is thy name, Amakhr of heaven is thy name, "Lotus-flower of stars (?) (7) cometh, "Ei-io Ne-ei-o is thy name. Thy form is a scarab with the face of a ram; its tail a hawk's, it wearing (?) two panther-skins(?). Thy [serpent is a serpent?] (8) of eternity, thine orbit (?) a lunar month, thy tree a vine-tree and perseas(?), thy herb the herb of Amen, thy fowl of heaven a heron, thy fish of [the deep(?)] (9) a black *lebes*. They are established on earth. Yb is thy name in thy body in (?) the sea, thy figure of stone in which thou camest forth is a ...; (10) heaven is thy shrine, the Earth thy fore-court; it was my will (?) to seize thee here to-day, for I am one shining, enduring: my ... (11) faileth (?) if I have not done it through (?) the delay, I not having discovered thy name, O great god whose name is great, the lord of the threshing-floor (?) of heaven. (But) I have done it, [enduring?] hunger (12) for bread, and thirst for water; and do thou rescue (?) me and make me prosper and give me praise, love, and reverence before every man. For I am(?) the [mighty] bull, (13) the great god that is in the *Uzat*, that came forth from the four regions (?) of space (?). I am *Hune* (youth), the great name that is in heaven, whom they call ... (14) Amphoou (*bis*), "True" (*bis*), "He is praised to (?) Abydos." "Ra," "Horus the boy" is my name, "Chief of the gods" is my correct name, preserve me, make me to prosper, make my vessel to become [successful?]. (15) Open to me Arkhah before every god and every man that hath come forth from the stone of Ptah. For I am the serpent that came forth from Nun, I am a(16) proud (?) Ethiopian, a rearing serpent of real gold, there being honey in my (?) lips; that which I shall say cometh. to pass at once. Ho! (17) mighty one, for I am Anubis, the baby creature (?); I am Isis and I will bind him, I am Osiris and I will bind him, I am Anubis [and I will bind] him. Thou wilt save me from every (18) and every place of confusion(?). Lasmatnout, Lesmatot, protect me, heal me, give me love, praise and reverence in my vessel (19), my bandage (?) here to-day. Come to me, Isis, mistress of magic, the great sorceress of all the gods. Horus is before me, Isis behind me, Nephthys as my diadem, (20) a snake of the son(s) of Atum is that which ... a uraeus-diadem at my head; for he that shall strike (?) me (?) shall strike (?) King Mont here to-day ... (21) Mihos, mighty one shall send out a lion of the sons of Mihos under compulsion to fetch

them to me (*bis*) the souls of god, the souls (22) of man, the souls of the Underworld, the souls of the horizon, the spirits, the dead, so that they tell me the truth to-day concerning that after which I am inquiring: for I am (23) Horus son of Isis who goeth on board at Arkhah to put wrappings on the amulets, to put linen on the Drowned one, (24) the fair Drowned one of the drowned (?). They shall rise, they shall flourish at the mouths of my vessel, my bandage (?), my word-seeking (?). (25) Arouse them for me (*bis*), the spirits, the dead; rouse their souls and forms at (?) the mouths of my vessel; rouse them for me (26) with the dead; rouse [them] for me (*bis*); rouse their souls and their forms. The fury of Pessiwont ("Her (whose) son is Wont"), the daughter of Ar ... (27) rouse them for me (*bis*) the Unti from their places of punishment, let them talk with their mouths, let them speak with their lips, let them say that which I have said, [about that which] (28) I am asking them here to-day; let them speak before (?) me, let truth happen to me; do not substitute a face for a face, a name for a true (*bis*) name [without] (29) falsehood in it. [Ho?] scarab of true lapislazuli that sitteth at the pool of Pharaoh Osiris Unnefer! (30) fill thy mouth with the water of [the pool?], pour it on my head together with him who is at my hand; make me prosper, make him prosper, and conversely, until my words [happen?], let (31) that which I say come to pass; for if that which I have said do not come to pass, I will cause fire to go round about this *Seoue* until that which I have said do come to pass; for [they came] (32) to the earth, they listened to me ... they said to me, "Who art thou?" (*bis*), I am Atum in the sun-boat of Phre; I am Ariotatu, the *Shto* of (33) I looked out before ... to observe Osiris the Ethiopian, he came into my head, there being two sons of Anubis in front of him, [two] sons of Ophois behind him, (34) two sons of Rere mooring him. They said to me "Who art thou?" (*bis*), I am one of those two hawks that watch over Isis and Osiris, the diadem, the (35) with its glory (?) ..., bring them to me (*bis*), the souls of god, the souls of man, the souls of the Underworld, the souls of the horizon,



COL. X

(1) the spirits, the dead; let them tell me the truth to-day in that about which I shall ask: for I am Artemi ... se(?) - mau, rising in the East. (2) Come in to me, Anubis with thy fair face, I have come to pray to thee. Woe(?) (*bis*), fire (*bis*), [South, North,] West, East, (3) every breeze of Amenti, let them come into being, proved (*bis*), established, correct, enchanted, like the fury [of the great one] of reverence; for I am (4) Iae, Iao, Iaea, Iao, Sabaoth, Atone; for I cast fury at thee, Thiai, Klatai, (5) Arkhe, Ioa, Phalekmi, Iao, Makhahai, Iee, Kho..n, Khokhrekhi, Aaioth, (6) Sarbiakou, Ikra, Phibiek, Momou, Mounaikh, Stitho, Sothon, Naon, Kharmai, (7) the fury of all these gods, whose names I have uttered here to-day, rouse them for me (*bis*), the drowned (?), the dead; let your (plural) soul and your (plural) form live for me (8) at the mouths of my lamp, my bandage (?), my word-seeking (?). Let him make me answer to every word [about] which I am asking here to-day in truth (*bis*) without (9) falsehood therein. Hasten(*bis*), quickly (*bis*).¹ Its spirit-gathering: You go to a dark chamber with its [face] open to the South or East (10) in a clean place: you sprinkle it with clean sand brought from the great river; you take a clean bronze cup or (11) a new vessel of pottery and put a *lok*-measure of water that has settled (?) or of pure water into the [cup] and a *lok*-measure of real oil (12) pure, or oil alone without putting water into it, and put a stone of *qs-ankh* in the vessel containing oil, and put a 'heart--(13) of-the-good-house' (plant?) in the bottom of the vessel, and put three bricks round about the vessel, of new bricks, (14) and place seven clean loaves on the bricks that are round the vessel and bring a pure child that has been tested (15) in his ears before, that is, is profitable in proceeding with the vessel. You make him sit on a new [brick] and you also sit (16) on another brick, you being at (?) his face, otherwise said, his back, and you put your hand before [his] eyes, [his eyes being] closed and call down (17) into the middle of his head seven times. When you have finished, you take your hand from before his eyes, you [make him bend over] the vessel; you put your hand. (18) to his ears, you take hold of them with your hand also, you ask the child saying, 'Do you [? see ...]?' If he says, 'I see a (19) darkness,' you say to him 'Speak, saying, "I see thy beautiful face, and do thou [hear my salutation?], O great god Anubis!'"

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

[A] vessel-[inquiry] alone in order to see (23) the bark of Phre. Formula: 'Open to me heaven, O mother of die gods! Let [me see the ba]rk of Phre descending and ascending (24) in it; for I am Geb, heir of the gods; prayer is what I make before Phre my father [on account of] the things which have proceeded from me. (25) O Heknet, great one, lady of the shrine, the Rishtret (?). Open to me, mistress of the spirits, [open] to me, primal heaven, let (26) me worship the Angels! [for] I am Geb, heir of the gods. Hail! ye seven

Kings, hoi! ye [seven Môtts], bull that engendereth, lord of strength (27) that lighteth the earth, soul of the abyss; ho! lion as lion of (?) the abyss, bull of the night, hail! thou that rulest the people of the East, (28) Noun, great one, lofty one, hail! soul of a ram, soul of the people of the West, hail! [soul of souls, bull] of the night, bull (?) of bulls, (29) son of Nut, open to me, I am the Opener of earth, that came forth from Geb, hail! [I am I, I.] I, E, E, E, [He, He, He,] (30) Ho, Ho, Ho; I am Anepo, Miri-po-re, Maat (?) Ib, Thi[bio. Ar]oui, Ououu, [Iaho.'] (31) Formula: blood of a *smun*-goose, blood of a hoopoe, blood of a n[ightjar], *ankh-amu* plant, [*senepe* plant], (32) 'Great-of-Amen' plant, *qes-ankh* stone, genuine lapis-lazuli, myrrh, 'footprint-of-Isis' plant, pound, make into a ball, [you paint] your [eyes] with it; put(?) a goat's-[tear] (33) in (?) a 'pleasure-wood' of *ani* or ebony wood, [you bind it (?)] around (?) you [with a] (34) strip of male-palm fibre in [an] elevated place opposite the sun after putting [the ointment as above on] your eyes ... (35) according to what is prescribed for it.



COL. XI

(1) A spell of giving favour: 'Come to me, O thy beautiful name. O Thoth, hasten (*bis*); come to me. (2) Let me see thy beautiful face here today [I stand (?)] being in the form of an ape; and do thou greet (?) me (3) with praise and adoration (?) with thy tongue of. [Come unto me] that thou mayest hearken to my voice to-day, and mayest save me from all things evil (4) and all slander (?). Ho! thou whose form is of his great and mysterious form, from whose begetting came forth a god, (5) who resteth deep (?) in Thebes; I am of the great Lady, under whom cometh forth the Nile, (6) I am the face of reverence great..... soul (?) in his protection; I am the noble child (7) who is in the House of Re. I am the noble dwarf who is in the cavern the ibis as a true protection, who resteth in On; (8) I am the master of the great foe, lord of the obstructor (?) of semen, mighty my name (?) I am a ram, son of a ram, Sarpot Mui-Sro (and vice versa) (9) is my name, Light-scarab-noble (?) is my true name (*bis*); grant me praise and love [and reverence from N. son of] N. to-day, and let him give me all good things, (10) and let him give me nourishment and fat things, and let him do for me everything which I [wish for; and let him not] injure me so as to do me harm, nor let him say to me a thing (11) which (I) hate, to-day, to-night, this month, this year, [this] hour (?). [But as for my enemies?] the sun shall impede their hearts and blind (12) their eyes, and cause the darkness to be in their faces; for I am Birai...rai, depart ye(?), Rai; I am the son of Sochmet,(13) I am Bikt, bull of Lat, I am Gat, son of Gat, whose the Underworld, who rests deep(?) in the Great Residence in On, (14) I am son of Heknet, lady of the protecting bandage (?), who binds with thongs (?) ... [I am the ...] phallus (?) which the great and mighty Powers guard, (15) which rests in Bubastis; I am the divine shrew-mouse which [resteth with] in Skhym; lord of Ay, sole(?) lord. (16) is my name Light-scarab-noble (?) is my true name (*bis*). Ho! all ye these gods, [whose names I have spoken] here to-day, come to me, that ye may hearken to that which I have said to-day (17) and rescue [me] from all weakness(?), every disgrace, everything, every evil (?) to-day; grant me praise, love [and reverence before] such an one, the King and his host, (18) the desert and its animals; let him do everything which I shall say to him together with [every man who shall see] me or to whom I shall speak or who shall speak (19) to me, among every man, every woman, every child, every old man, every person [or animal or thing (?) in the]whole land, [which] shall see me in these moments to-day, (20)and let them cause my praise to be in their hearts of everything which I shall [do] daily, together with those who shall come to me, to (?) overthrow every enemy (?), (21) hasten (*bis*) quickly (*bis*), before I say them or repeat them.' Over an ape of wax.

An oxyrhynchus (?) fish--you put it (22) in prime lily otherwise *tesheps*-oil or moringa (?) oil which [has been ... and you put liquid?] styrax to it, with prime frankincense together with seeds of (23) 'great-of-love' plant in a metal (?) vase; you bring a wreath of flowers of and you anoint it with this oil as above, and recite (24) these spells over it seven times before the sun in the morning, before speaking to any man on earth; you extract it, you anoint your face with it, (25) you place the wreath, in your hand, and

proceed to any place [and be] amongst any people; then it brings you (26) great praise among them exceedingly. This scribe's feat is that of King [Darius] (?); there is no better than it.



COL. XII

(1) [A method for making] a woman love a man. Opobalsamum, one stater (?); malabathrum, one stater (?). (2) *kusht*, one stater (?), scented ..., one stater (?); *merue*, one stater (?); genuine oil, two *lok*; you pound these [medicaments]. (3) You put them into a clean [vessel], you add the oil on the top of them one day before the lunar period (?); when the lunar period (?) (4) comes, you take a black *Kesh*...-fish measuring nine fingers--another says seven--in length, its eyes being variegated (?) of the colour of (?) the ... (5) [which you (?)] find in a water (?) ... you put it into this oil above-mentioned for two days; you recite this formula to it (the oil) at dawn, (6) before going [out of your] house, and before speaking to any man on earth. When two days have passed [you] (7) rise early in the morning [and go] to a garden; you take a vine-shoot before it has ripened grapes, (8) you take it with your left hand, you put it into your right hand--when it has grown seven digits (in length)--you carry it [into your] (9) house, and you take the [fish] out of the oil, you tie it by its tail with a strip (?) of flax, you hang it up to ... (10) of(?) the vine-wood. [You place] the thing containing oil under it until it (the fish) pours out by drops that which is in it downwards, (11) the vessel which is under [it] being on a new brick for another three days; when the three days have passed, you [take it] (12) down, you embalm [it] with myrrh, natron, and fine linen; you put it in a hidden place or in [your chamber]. (13) You pass two more days; you recite to the oil again for seven days; you keep it; when you [wish] (14) to make it do its work, you anoint your phallus and your face; you lie with the woman for whom you do it. (15) The spells which you recite to the oil. 'I am Shu, Klabano, I am Re, I am Komre, I am son of Re, I am (16) Sisht (?), son of Shu; a reed (?) of the water of On, this gryphon which is in Abydos. Thou (fem.) art Tepe-were (first, great) great of sorcery, (17) the living uraeus, thou art the sun-boat, the lake of Ua-peke; grant to me praise, love, and lordship before (18) every womb, every woman. Love(?) is my true name'. [Another (?)] invocation of it again: 'I am Shu, Klakinok, I am Iarn, (19) I am Gamren, I am Se ... Paer(?)ipaf, Iupen, Dynhs, Gamrou, water of On, I am (20) Shu, Shabu, Sha ..., Shabaho, Lahy-lahs, Lahei, the great god who is in the East (21) Labrathaa, I am that gryphon which is in Abydos.'

[Another] form of them (?) again (?) to give favour to a man before a woman and vice versa, before ... 'Thou art Thoueris, the great of sorcery, [cat (?)] of Ethiopia, daughter of Re, lady of the uraeus; thou art Sochmet, the great, lady of Ast, (23) who hast seized every impious person ... [eyeball (?)] of the sun in the *uzat*, born of the moon at the midmonth at night, thou art Kam (?) ... (24) mighty, abyss, thou art Kam (?).... great one (fem.) who art in the House of the obelisk in On; thou art the golden mirror, [thou art?] (25) the *sektet*-boat, the sun-boat of Re ... Lanza, the youth, the son of the Greek woman, the Amazon (?) in the ... (36) of dûm-palm fruit (?), these ..., of Bywekem; the favour and love which the sun, thy father, hath given to thee, send [them] (27) to me down into this oil, before the heart, and eyes of (?) every woman before whom I come in.' [Invocation] to a *Kesh*...-fish (28) of nine digits and black; [you put it] in an ointment of roses; you drown it therein; you take it [out], (29) you hang it up by [its] head [... days (?)]; when

you have finished you put it on a glass vessel; you [add] a little water of sisymbrium (30) with a little amulet (?) -of-Isis ... and pounded; you recite this to it seven times for seven days opposite the rising of the sun. You anoint your head with [it] (31) in the hour when you lie with [any (?)] woman. [You] embalm the fish with myrrh and natron; you bury it in your chamber or in a hidden place.



COL. XIII

(1) The mode of separating a man from a woman and a woman from her husband. (2) 'Woe! (*bis*), flame! (*bis*); Geb assumed his form of a bull, coivit [cum filia?] matris suae Tefnet, again. (3) because (?) the heart of his father cursed (?) his face; the fury of him whose soul is as flame, while his body is as a pillar (?), so that (?) he.....(4) fill the earth with flame and the mountains shoot with tongues (?):--the fury of every god and every goddess Ankh-uer, Lalat (?), (5) Bareshak, Belkesh, be cast upon (?) N. the son of N. [and (?)] N. the daughter of N., (6) send the fire towards his heart and the flame in his place of sleeping, the ... of fire of hatred never [ceasing to enter] (7) into his heart at any time, until he cast N. daughter of N. out of his abode, she having (?) (8) hatred to his heart, she having quarrel to his face; grant for him the nagging (?) and squabbling (?), the fighting and quarrelling between them (9) at all times, until they are separated from each other, without agreeing again for ever.' Gum, ..., (10) myrrh; you add wine to them; you make them into a figure of Geb, there being a *was*-sceptre in his hand.

(11) [The uses (?)] of the shrew-mouse (?) to which it is put (goes). You take a shrew-mouse (?), you drown it in some water; you make the man drink (12) of it; then he is blinded in his two eyes. Grind its body (?) with any piece of food, you make the man eat it, then he makes a (13).... and he swells up and he dies. If you do it to bring a woman, you take a shrew-mouse (?), you place it on a Syrian (14) pot, you put it on the backbone (?) of a donkey, you put its tail in a Syrian pot or in a glass again; you let it loose (?) alive within (15) the door of a bath of the woman, you gild (?) it (*sic*) and embalm its tail, you add pounded myrrh to it, you put it in a gold ring (?), (16) you put it on your finger after reciting these charms to it, and walk with it to any place, and any woman whom you shall take hold of, she [giveth herself (?)] unto you.(17) You do it when the moon is full. If you do it to make a woman mad after a man, you take its body, dried, you pound [it, you] take (18) a little of it with a little blood of your second finger, (that) of the heart (?), of your left hand; you mix it with it, you put it(19) in a cup of wine; you give it to the woman and she drinks it; then she has a passion for you. You put its gall into a (measure of) wine (20) and the man drinks it; then he dies at once; or (you) put it into any piece [of food]. You put its heart (?) into a seal-ring(?) (21) of gold; you put it on your hand, and go anywhere; then it brings you [favour, love, and] reverence. You drown a hawk in (22) a (measure of) wine; you make the man drink it, then he dies. You put the gall of an Alexandrian [weasel] into any food, (23) then he dies. You put a two-tailed lizard into the oil and [cook] it, and anoint the man with it; then [he dies (?)]. (24) You wish to produce a skin-disease on a man and that it shall not be healed, a *hantous*-lizard[and (?)] a *hafleele*-lizard, you cook them with [oil (?)],(25) you wash the man with them. If you wish to make it troublesome (?), you put then it is troublesome (?). You put beer(?) ..(26) to the eye of a man, then he is blinded.

(27) The charms which you recite to the ring at the time of taking hold of the woman 'Yaho, Abrasax, (28) may N. daughter of N. love me, may she burn for me by the way (?).

'You Then she conveys herself (?) after you; you write it (29) again on the strip with which you wrap up the [shrew-mouse (?)].



COL. XIV

(1) That which another man said to me; 'Open my eyes,' unto four times. (2) [A vessel-
divination:] 'Open my eyes; open thy eyes,' (and) vice versa, unto three times. 'Open,
Tat; Open, Nap,' three times; (3) 'open [unto me?]' three [times?], 'for I am Artamo, born
of Hame-o (?), the great basilisk of the East, rising in glory together with thy father (4) at
dawn; hail (*bis*), Heh, open to me Hah,' you say it with a drawling (?) voice, 'Artamo,
open to me Hah; if thou dost (5) not open to me Hah, I will make thee open to me Hah. O
Ibis (*bis*), sprinkle(?), that I may (?) see the great god. Anubis, the power, (6) that is
about (?) my head, the great protector (?) of the *uzat*, the power, Anubis, the good ox-
herd, at every opening(?) (of the eye?) which I have (?) made, (7) reveal thyself to me;
for I am Nasthom, Naszot, Nashoteb, Borilammai (*bis*), (8) Mastinx, Anubis, Megiste,
Arian, thou who art great, Arian, Pi-anuzy (?), Arian, (9) he who is without. Hail, Phrix,
Ix, Anaxibrox, Ambrox, Eborx, Xon, (10) Nbrokhria, the great child, Anubis; for I am that
soldier. O ye of the Atef-crown, ye of Pephnun, Masphoneke; (11) hail! let all that I have
said come to pass here to-day; say, hail! thou art Tham, Thamthom, Thamathom, (12)
Tharnathomtham, Thamathouthi, Amon (*bis*), thy correct name, whom they call Thom,
(13) Anakthom; thou art Itth; Thouthi is thy name, Sithom, Anithom Op-sao (?),
Shatensro (14) black; open to me the mouths of my vessel here to-day; come to me to
the mouths of my vessel, my bandage (?), let (15) my cup make the reflection (?) of
heaven; may the hounds of the *hulot* give me that which is just in the abyss; may they
tell me (16) that about which I inquire here to-day truly (*bis*), there being no falsehood
in them $\Delta\text{C}\text{H}\text{I}\text{O}\text{T}\text{O}$, Makhopneuma.' (17) Formula: you take a bowl of bronze, you
engrave a figure of Anubis in it; you fill it with water left to settle (?) and (18)
guarded(?) lest(?) the sun should reach it; you finish its (sur-)face (of the water) with
fine oil. You place it on [three?] new bricks, their lower sides being sprinkled (19) with
sand; you put four other bricks under the child; you make the child lie down upon (?)
his stomach; (20) you cause him (?) to place his chin on the brick of the vessel; you
make him look into the oil, he having a cloth spread over his head, (21) there being a
lighted lamp on his right, and a censer with fire on his left; you put a leaf of (22) Anubis-
plant on the lamp, you put this incense on (the fire); you recite these spells, which are
above, to the vessel seven times. The incense which you put (23) on (the fire):
frankincense (?), wax (?), styrax, turpentine (?), date-stone (?); grind them with wine;
you make them into a (24) ball and put them on (the fire). When you have finished, you
make the child open his eyes, you ask him, saying, 'Is the god coming in?' If he says (25)
'The god has come in,' you recite before him: formula; 'Thy bull(?) Mao, ho! Anubis, this
soldier(?), this Kam, (26) this Kem ... Pisreithi (*bis*), Sreithi (*bis*), Abrithi is thy name, by
thy correct name.' (27) You ask him concerning that which you [desire]; when you have
finished your inquiry which you are asking about, you call to him seven times; you
dismiss the god to his home. His dismissal formula: (38) 'Farewell (*bis*) Anubis, the
good ox-herd, Anubis (*bis*), the son of a (?) jackal (and?) a dog . another volume saith:
the child of . (29) Isis (?) (and 7) a dog, Nabrishoth, the Cherub (?) of Amenti, king of
those of....' Say seven times. You take (30) the lamp from (?) the child, you take the

vessel containing water, you take the cloth off him. You do it also (31) by vessel-inquiry alone, excellent (*bis*), tried (?), tested nine times.

The Anubis-plant. It grows in very numerous places; (32) its leaf is like the leaf of Syrian [plant (?)]; it turns (?) white; its flower is like the flower of conyza.

(33) ... you ... eye before you ... the vessel.



COL. XV

(1) A potion. You take a little shaving of the head of a man who has died a violent death, (2) together with seven grains of barley that has been buried in a grave of a dead (?) man; you pound them with ten *oipe*, (3) otherwise nine, (of) apple-seeds (?); you add blood of a worm (?) of a black dog to them, with a little (4) blood of your second finger, (that) of the heart (?), of your left hand, and with your semen (?), and you (5) pound them together and put them into a cup of wine and add three *uteh* to it of (6) the first-fruits of the vintage, before you have tasted it and before they have poured out from it; and you pronounce this invocation to it seven times (7) and you make the woman drink it; and you tie the skin of the parasite aforesaid with a band of byssus (8) and tie it to your left arm. Its invocation formula: 'I am he of Abydos in truth, (9) by formation (?) (and?) birth in her (?) name of Isis the bringer (?) of fire, she of the mercy-seat of the Agathodaemon. (10) I am this figure of the sun, *Sitamesro* is my name. I am this figure of a Captain of the host, very valiant, this (11) Sword (?), this Overthrower (?), the Great Flame is my name. I am this figure of Horus, this Fortress (?), this Sword (?), this (12) Overthrower (?) is my name. I am this figure of One Drowned, that testifieth by writing, that resteth on die other side (?) here under (13) the great offering-table (?) of Abydos; as to which, the blood of Osiris bore witness to her (?) name of Isis when it (the blood) was poured into (14) this cup, this wine. Give it, blood of Osiris (that?) he (?) gave to Isis to make her feel love in her heart for him (15) night and day at any time, there not being time of deficiency. Give it, the blood of N. born of N. to give it (16) to N. born of N. in this cup, this bowl of wine to-day, to cause her to feel a love for him in her heart, (17) the love that Isis felt for Osiris, when she was seeking after him everywhere, let N. the daughter of N. feel it, (18) she seeking after N. the son of N. everywhere; the longing that Isis felt for Horus of Edfu, (19) let N. born of N. feel it, she loving him, mad after him, inflamed by him, seeking him (20) everywhere, there being a flame of fire in her heart in her moment of not seeing him.'

(21) Another method of doing it again. The paring (?) of your nail's point (?) from an apple-fruit (?), and blood (22) of your finger aforesaid again; you pound the apple and put blood on it, and put it in the cup of wine (23) and invoke it seven times, and make the woman drink it at the moment named. (24) [A spell] of going to meet a sovereign (?) when he fights with you and will not parley (?) with you. (25) 'Do not pursue me, thou! I am Papipetou Metoubanes. I am carrying (26) the mummy of Osiris and I am proceeding to take it to Abydos, (27) to take [it] to Tastai (?) and to deposit it in Alkhai; if N. deal blows at me, (28) I will cast it at him. 'Its invocation in Egyptian also is this as below; (29) 'Do not pursue me, N., I am Papipetu Metubanes. I am carrying the mummy of Osiris, (30) I am proceeding to take it to Abydos, to cause it to rest in Alkhah. If N. fight with me to-day, (31) I will cast it away.' Say seven times.

COL. XVI

(1, 2) The words of the lamp: 'Both, Theou, Ie, Oue, O-oe, Ia, Oua--otherwise, Theou, Ie, Oe, Oon, Ia, Oua--Phthakh, Elo--otherwise, Elon, excellent (*bis*)--(3) Iath, Eon, Puriphae, Ieou, Ia, Io, Ia, Ioue, come down (4) to the light of this lamp and appear to this boy and inquire for me about that which I ask (5) here to-day, Iao, Iaolo, Therentho, Psikhimeakelo,(6) Blakhanspla, Iae, Ouebai, Barbaraitou, Ieou, Arponknouph, (7) Brintatenophri, Hea, Karrhe, Balmenthre, Menebareiakhukh, Ia, (8) Khukh, Brinskulma, Arouzarba, Mesekhriph, Niptoumikh, (9) Maorkharam, Ho! Laankhukh, Omph, Brimbainouioth, (10) Segenbai, Khooukhe, Laikham, Armioouth.' You say it, (11) it (*sic*) being pure, in this manner: 'O god that liveth, O lamp that is lighted, Takrtat, he of eternity, bring in (12) Boel!--Three times--'Arbeth-abi, Outhio, O great great god, bring Boel (13) in, Tat (*bis*), bring Boel in!' Three times. 'Takrtat, he of Eternity, bring (14) Boel in!' Three times. 'Barouthi, O great god, bring Boel in!' Three times.

(15) The invocation which you pronounce before Phre in the morning before reciting to the boy, in order that that which thou doest may succeed: (16) 'O great god, Tabao, Basoukham, Amo, Akhakharkhan-kraboun-zanouni--(17)edikomto, Kethou-basa-thourithmila-alo.' Seven times.

(18) Another method of it again: You rise in the morning from your bed early in the day on which you will do it, or any day, (19) in order that every thing which you will do shall prosper in your hand, you being pure from every abomination. You pronounce this invocation before Phre three times or seven times: (20) 'Io, Tabao, Sokhom-moa, Okh-okh-khan-bouzanau, An-(21)iesi, Ekomphto, Ketho, Sethouri, Thmila, Alouapokhri, let everything (22) that I shall apply (?) my hand to here to-day, let it happen.' Its method: You take a new lamp in which no minium has been put and you (put) (23) a clean wick in it, and you fill it with pure genuine oil and lay it in a place cleansed with natron water and concealed, (24) and you lay it on a new brick, and you take a boy and seat him upon another new brick, his face being (25) turned to the lamp, and you close his eyes and recite these things that are (written) above down into the boy's head seven times. You make him (26) open his eyes. You say to him, 'Do you see the light?' When he says to you: 'I see the light in the flame of the lamp,' you cry at that moment saying: (27) 'Heoue' nine times. You ask him concerning everything that you wish after reciting the invocation that you made previously before Phre in the morning. (28) You do it in a place with (its) entrance open to the East, and put the face of the lamp turned (*blank*). You put the face of the boy (29) turned (*blank*) facing the lamp, you being on his left hand. You cry down into his head, you strike his head with your second finger, (that) of the ..., of your (30) right hand.



