THE Papyrus of which the following is a translation, is in the British Museum, and came from the collection of Mr. Salt (No. 825). It is very fragile, and of a very dark brown colour, of a softer texture than the material usually employed. Unfortunately the beginning is not complete, so that it is not possible to know the number of pages that are wanting. It still contains twenty pages of hieratic writing of nine lines to the page, and the careful and distinct hand in which it is written shows it to have been part of a book. The text is as yet unpublished, greater interest attaching to the class of historical papyri,
but it resembles in its contents the papyri of Leyden and the Louvre, especially those recently published by M. Maspero, *Memoire sur quelques papyrus du Louvre*, 4to., Paris, 1875. Besides the hieratic text the papyrus contains some vignettes and hieroglyphic inscriptions in the secret or later hieroglyphs, which appear in use as early as the XIXth Dynasty, but the present papyrus appears to have been written between the period of the XXIst and XXVIth Dynasties. It is divided into sections, or chapters, like the *Ritual*, and appears to be one of a magical class. Its chief interest is the esoterical explanations it affords of the growth of plants.
MAGICAL TEXTS.

PAGE 1.
1 It is said by night not by day, which would bring evil
2 on earth. The gods put their hands on their heads the
earth is shaken.
3 When he goes forth the morn remains, the sky . . .
4 in
the earth is broken to pieces, the waters are in confusion
and are no longer navigable.
5 The . . . (gods) listen: mankind complains, the souls weep.
6 The goddesses, men, souls, the dead, animals
7 complain much,
8 . . . the heart . . . they bring . . .

PAGE 2.
1 causes strength to be doubled, and flame renewed. It is
the liquid spirit the Sun gave to his son. When Horus
2 weeps, the water that falls from his eyes grows into
plants producing a sweet perfume. When Bara . . . lets fall
3 blood from his nose, it grows into plants changing to
cedars, and produce turpentine instead of the water.
4 When Shu and Tefnut . . . weep much, and water falls from
their eyes, it changes into plants that produce incense.
5 When the Sun weeps a second time, and lets fall water
from his eyes, it is changed into working bees; they work
6 in the flowers of each kind, and honey and wax are
produced instead of the water.
7 When the Sun becomes weak, he lets fall the perspiration
of his members, and this changes to a liquid.
8 . . . linen, it has become . . .
9 . . .

1 Lacunae.
2 Typhon, the Greek Babys or Bebôn.
3 Twin children of the Sun, male and female.
PAGE 3.

1 much, he bleeds, and the blood changes to salt... chooses them for remedies, the Sun coming from
2 which they give to the divine members. When the Sun is weak he perspires, water falls from his mouth to the earth, and changes to the plants
3 of the papyrus. When Nepthys is very weak, her perspiration flows and is changed to the plant Tas.
4 The region of Benben and Ai, when the Sun sits there, he perspires
5 there. The region of Tami, when Ptah sits there, he perspires. Regions Tatta and Ha-
6 tafa, when Osiris sits there, his perspiration falls there.
The two gorges of Elephantine...
7 perspires there. Shu and Tefnut give it to the divine members, they produce them in...
8 he opens his mouth divine in this day
9 by his orders. The gods Shu

PAGE 4.

1 and Tefnut, Ser, Nu, Horus, Isis, Nepthys, Thoth, vivify him daily, Shu and Tefnut
2 are full of solicitude for the substance of the heart, they weep much, they place a book
3 on him, it is the hair of a scorpion, the great one of the Sun, called the devouring throat
4 which swallows the... he is on earth and is the strangler.
5 He has been called the... he who leads the overthrown, who swallows the wicked ones.
6 Shu and Tefnut place their son Horus son of Isis, on the...

1 Lacuna. 2 Sister of Osiris and Isis.
throne of his father, they upset Set; they drag (him) to the secret place of punishment in the East.
8 Horus kills him in his name, the god strangles
9 the wicked enemies that are there, the gods and goddesses protect this god in his divine being,

PAGE 5.

1 each day upsetting the wicked ones for ever in the land of Uasbuasb, of Ab, of Sesu,
2 of Testes, of Khnem. Set's blood falls in the cities; this is the Eastern palm tree. For the wax . . . all made for the wicked ones
4 to destroy the bad race, and to prevent his soul from escaping punishment.
5 Do not sit down yourself there, enter not there, for it is the great region of the benefactor who protects the King in his palace; they therefore bring them and place them under
7 Sekhret, vomiting flames against the wicked ones to suffocate them. As to the palm tree of the West,
8 it belongs to Osiris. Oh! fatal words keeping the heart of the Magic Book.
9 The 20th Thoth is the day to receive the Book of Orders. Life
10 and death proceed from it: the Magic Book was incorporated in that day. This hidden book triumphs

PAGE 6.

1 over enchantments, connects ligatures, prepares ties, destroys the lock. Life and death proceed from it. Come not beneath its influence.
2 If any one falls in its power, he dies (as if killed by blows) forthwith. Go not very far, for life and death are in it; the Scribe of . . . has made it in his name for the Treasury.

1 Typhon, enemy and brother of Osiris.  3 Lacuna.
The oar of the lake is Horus who overthrows
his accusers, he draws them from the region of Eastern Hut. The lake-oar is the tamarisk tree, having seven ells, and two spithams; it makes the third.
A club has been brought from the Eastern region by the Sun, and he overthrows his enemies therewith. It is four spithams high. There are four mansions of life
at Abydos, (each) is built four stories high and is internally wainscoated with palm wood. There are four mansions of life
Osiris is master thereof. The four houses are Isis, Nephthys, Seb and Nu. Isis is placed in one, Nephthys in another, Horus in one, Tahuti in another, at the four angles: Seb is above, Nu is below. The four outer walls are of stone. It has two stories, its foundation is sand
its exterior is jasper, one is placed to the South, another to the North, another to the West, another to the East.

It is very hidden, unknown, invisible, nothing save the Solar disk
sees it. It escapes men that go there. The Sun’s Librarians, the Treasure Scribes are within. Shu...
he who causes to retrograde, is Horus who strikes the enemies of his father Osiris. The writer of his divine books is Thoth
who vivifies it each day, its excellency is neither seen nor heard. The body of water is hidden going
to plunge the Amu who do not go there: though near, he does not see it. This book
is that which is therein. The souls of the Sun are around; this great god approaches them to kill his enemies. Those that dwell there are

* The Egyptian span.
7 the Sun's Librarians. The Sun's servants protect his son Osiris daily. Shu and Tefnut make charms
8 to fascinate these wicked conspirators. Tefnut changes her shape into a club of four Spithams (long) inside of
9 this place, facing the room wherein the god dwells, she makes a crown of divine flowers round the neck of this god,
10 she decorates her own neck, she is like fire against the wicked ones, like the North wind to the nostrils of her
11 son Osiris.

PAGE 8.

1 Shu takes the shape of an eagle's wing; he makes a lock
2 or tress of sheep's wool to go round this god's neck; it is
3 placed on the throat of (Osiris). Shu gives breath to the
4 nostrils of his son Osiris to repel his enemies, they are repulsed
5 from his members. He makes this body protected, he watches over the King in his palace.
4 Shu says: O thou shut in the Solar disk, hidden in thy house! O you enemies who retain the breath far from him turn
5 your faces. A lock of hair has been made to suffocate your souls. I am Shu who destroys your bodies. Tefnut says
6 O thou; hidden by the roof; hidden by the door lock, the cowards are upset by thy blows! I am
7 Tefnut, thundering against those who are kept on the earth, who are annihilated for ever. Seb says
[Here follow some secret hieroglyphs.]
8 Nu says: the god Nu is hidden in the divine mystery. Seb is hidden

PAGE 9.

1 in his shape, Isis protects him, Nephtys watches over him, as protectors of the lock of the fiery lake of the sea proceeding in its course.
2 The accusers live and die! your souls are annihilated,
your bodies are not preserved, your souls are annihilated,
you are no longer on this earth.
3 . . . 'drags their enemies before the King. Retrograde
ye damned, the son of Tefnut resists, he prevails against
the wicked ones
4 by the hair of a cow, passing yesterday, carrying to day
the blood of the mystic eye, the skin of the head of a
uraeus serpent, the eye
5 of a dwarf, "Lord of the waters, rejoicing, raising
and lowering the gate of heaven soul of souls, creation of
creation, only one created." in the South and in the
North, very hidden
6 in his members, hidden in his greatness, thou the type
who lives by thy life.
7 O ye wicked ones, the flames of Amen-Ra are in his
members, they cannot be extinguished at all,
8 ever devouring your bones. His shape is hidden, his
type is hidden
9 his name is unknown, he repels the children emanating
from him he gives the flame
10 to you, ye are consumed.

[Then are depicted four regions or amulets.]
1 A circle of a green herb, a drop of well-water. The
following objects must be placed therein: the heart of a
jackal, the nostril of a pig, the urine of an ape. This is
followed by
2 a plate of beaten gold wherein an eagle's wing is to be
figured.
3 An heart-formed object; opposite which is written
hieratically: "Thou triumphest over thy enemies." In the
interior are secret hieroglyphics or unintelligible anaglyphs.
4 A crocodile carrying a feather on its head, sitting on a

Lacuna.
5 The words between inverted commas are in the secret writing.
particular shaped wheel; inside the wheel is an uraeus serpent; a legend relative to a crocodile calls it: “The turner of destruction crocodile, that which nurtured by impurity, the great truth, burning its enemies by the entire revolution of the hole.” The Uræus legend calls it “The great mother, mistress of the burning hole, burning with its figure, mistress of shade, nurtured with blood, mistress of the unfaithful she, nourished by him.” It is said of the region “this region is detestable, it sees the . . . .” of a father by his son, it cannot be seen or heard.”

PAGE 11.

1 The burning brasier
2 The great fire-basin
3 prepared by him who affrights
4 the overthrown: he that is headless
5 the place of death, the place
6 of life: the great rock
7 throwing fire against Set and his companions.

PAGE 12.

1 The fire coming from the mouth against the wicked ones (name of first ape)
2 The Mistress of flame burning the accusers (name of second ape). Living off the
3 blood of the overthrown (name of third ape) Mistress of death who lives
4 by seizing (name of fourth ape). The one is made for the throat band
5 of him who hides his name; the other is made
6 for the throat band of the Sun, another
7 is made for the throat band of Ptah.

1 Karra, “hole” or “lock,” it is applied to the abodes of the damned in Hades.
2 Lacuna.
3 Aτυ, “brasier” or “censer.”
4 Perhaps the names of the apes and braziers, cap. cxxvi. of the Ritual.
another is made for the throat band of Osiris,

[Below in a square is painted an Asiatic man, bearded, kneeling and tied at the elbows to the god Nub, with an animal's head and ears cut off; these two images are back to back. On the side of Nub are read:]

The accusers have failed, the vile Set with his companions.

[On the Asiatic's side are read:]

The vile hardened hearts.

[Below this scene are four adoring apes to which the aforesaid legends refer.]

PAGE 13.

1 Mistress of place of punishment, or mistress of fire, by which she prevails (name of first serpent).
2 Very terrible in battle (name of second serpent). Mistress of tears
3 who lives off them (name of third serpent). She whose sparks subdue (name of fourth serpent). They are
4 the words of the books or chapters, to overthrow enemies.
5 The Book to place Enemies in the Fire, the one to Drive away the Foe:
6 That to Destroy Enemies.

[Below a vignette with four uraei serpents.]

PAGE 14.

1 The four brasiers are
2 The mistress of theft living by it:
3 she whose figure is red against the profane:
4 the groaning figure:
5 living off the living.
6 These are the titles of the four books: the Old
7 Book; the Book to Destroy
8 Men; the Great Book;
9 the Book to be as God.
PAGE 15.

[The vignette of this page represents the house of Osiris whereof the preceding pages speak in detail. The house is square, the god stands in the interior on a pedestal cubit-shaped emblem of Truth. Below is an oval bearing the name of the goddess, Neith and the Nine Bows, emblems of foreign nations. Before the house is hieratically written.]

O thou daily hidden one

[The house has a door at each cardinal point; in an interior angle is the emblem of life. At the exterior angles are the names of Horus, Thoth, Isis, and Nephthys. In the middle of the sides is written.]

Very hidden, very reserved.

PAGE 16.

1 Chapter to Open the Gate of this House: "I have opened heaven I have opened earth I enter. O ye Western and Eastern doors
2 let me enter; I am the wind passing by you.
3 Chapter to Open the Place of the Chapel of Seat of NEITH. I am the seat of NEITH, hidden
4 in the hidden, concealed in the concealed, shut up in the shut up, unknown I am knowledge.
5 I am the lion of the ape, I am the hidden in flame, which never ceases, heaven
6 is closed, the waters are shut up; where waters are terrible flame is quiet. See the goddess of Nu and the god Nu come to-
7 gether, they are detained. The disk is wanting above.
8 Your protection . . . . the dwelling of NEITH
9 is the (gorge) of ENHUR, god of Tennu the mystical.
10 He is hidden in the way of the (gorge);[3]
9 it is the mystery of magic, and the salvation of some one. The words of SHU, when he made his son triumph, and placed his enemies
10 under him: he placed the talisman at the throat and

1 Lacuna. 2 Throat. 3 Onouris or Mars. 4 Tennu, Silsils.
saved him (from his enemy). He made him safe thereby.
SHU wept

when he was beaten by him. He gives life to Kami in a
moment, by the breath of his mouth giving motion to
OSIRIS. The words of

SHU after placing the talisman to his throat, I am the
daily hidden genius who hides himself beneath life, burning

PAGE 17.

in his hole, protected by the talisman
which masters every foreigner, country South, North,
West, East, who oppose
dead or living ones subject to this god. The palm tree
becomes like OSIRIS in Niti.
THOTH took it to bind OSIRIS to the great crown.
The palm... by order of the seventeenth and nineteenth,
twenty-fourth and twenty-fifth days of the month Thoth
[The amulet is against the Pet-ма, Brugsch, Geographic, l. 49,
Nos. 282-5, at the end of the 7th line after the master of Sisilis is
with Thа or At s'tа s'ika, mystic passage of "The Eradicator."
Now come in secret characters the ingredients to be mingled for
magical results.]

PAGE 17.
[1st line shows a marine monster like a dolphin with four
feet and a tail ending in a serpent's head. San-nu Hui-nur,
"Plunger of the Sea," followed by the Nile god.]
The plunger of the Sea.

A jar of sand.
Divine incense.
Incense of SHU and TEFNUT.
A jar of wine for AMEN-RA.
Nile water mixed with a jar of wine.
Take a jar of oil, foam of the liquid called shot, and wine,
wash it making thereof a nefer.

1 Egypt.
2 Lacuna.
3 A dolphin.
4 "Spirits of Wine," or "Effervescent Wine."
5 "A compound," or "good compound."

First Formula: In the place where one makes the image of Osiris, who dwells in the West, flowers of the sea water 4 jars; 4½ jars of sand or sea weed; 2½ jars of essence of cedar oil; 2½ jars of liquid shot, put in a mystic pot of earthenware firm in his hands, and 10 urai serpents shaped like the white crown on the head. Do not consider the work unknown. One grain of incense, one smoke or fumigation, 2 jars of bitumen, 2 wax candles, 2½ jars of foam of (tas).

Thou hast done all he has done, he will make the breath return, he embalms the work, he is unknown.

Second Formula: 2 grains of incense, 2 fumigations, 2 jars of cedar oil, 2 jars of tas, 2 jars of wine, 2 jars of liquid shot. At the place of thy heart, they embalm strongly. Thou art protected (against accidents) of life; thou art protected against a violent death; thou art protected against fire, thou escapest in heaven, and thou art not ruined on earth. He has been saved from (death) and has not been consumed by the gods.

1 If one proceeds under it, one dies in that time, the mystery is very great.
2 The Sun is Osiris. Make him ...' with thy own hand and with thy smallest finger.
3 He is placed as a mummy of the tree amam and sycamore . . . .' 2 cubits 1 digit high;
4 his side being in a sheep, and the hind part
5 being of reed. Behind is a sanctuary of fine gold of
6 8 cubits 2 digits high, the . . . .' of the sanctuary of cedars 10 cubits 2 digits high;
7 his lower part made s'ent' wood of Sesou 3 cubits broad the

¹ Lacuna. ² Acacia, or sent wood.
8... of reeds in the interior. Put this behind the vase.

PAGE 20.

[Vignette containing Osiris standing at the right, holding a sceptre with his two hands; behind the god is the figure of the goddess Pasht, with this inscription:]

Thy mother Tefnut vivified thee.

[Before Osiris is a standing lioness carrying the crown atf, and vomiting fire. Behind Tefnut is Nephthys and behind Pasht is Isis. After this scene, one sees a square surmounted by a lioness, crowned with the atf; one side the square is a sheepskin stretched, in the behind of which is Osiris standing, turning to the right. This object has analogous legends with the names of the gods Amen-Ra and Ptah, the title of Osiris; "He who Dwells in the West," and the following explanations:]

Shu is thy father, he vivifies thee; thy father is Set thy mother is Nu, they vivify thee.

[On the right one sees a lioness couchant carrying the crown atf; her mouth exales fire; she is called "Menti," name of a lion-headed goddess:]

Who breathes fire at night.

[Below this lioness are four uraei serpents each wearing a head ornament in symbol. The first wears the hut or white crown, probably represents Sati, the Egyptian Juno. The second wears the red crown teshr of Neith, the Egyptian Minerva, the third wears a solar disk and represents a goddess attached to the Sun-god's pure disk. The fourth wears the lunar disk, ordinarily only worn by the ibis, cynecephali, and the emblem of the Moon's masculine type; but as Thoth has a feminine type, so may the Moon have one too. The two ends of the vignette are terminated by two gods each wearing four feathers. Their heads are in shape a rolled object, ending behind with a feather or something analogous. "He gives the North wind to thy nostrils." The other legend is solely the word "wind." Seem to be the types of Shu.]

* Lacuna.
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