

THE MAGIC PAPYRUS

OF THE HARRIS COLLECTION.

TRANSLATED BY
FRANÇOIS CHABAS.

THE papyrus from which the following translation has been made is at present in the British Museum, and formerly belonged to the late Mr. A. C. Harris of Alexandria. It was obtained by him at Thebes in 1855 with several others said to have been discovered at the time. When in the possession of Mr. Harris it was in a perfect state of preservation and contained nine pages on one side, and three on the back, but in its present condition has only six complete pages in front and part of a seventh, the rest, as also portions of two of the pages on the reverse, having been destroyed by the explosion of a magazine which took place in the neighbourhood of the house of Miss Selima Harris at Koum el Dyk at

Alexandria. Fragments were indeed preserved, but so small that the restoration of the destroyed pages has not yet been practicable. It appears to be of the time of the XIXth or XXth Dynasty. A facsimile of the papyrus, with the translation, was published by M. Chabas, entitled *Le Papyrus Magique Harris*, 4to., Chalon-sur-Saone, 1866; this was accompanied by a transliteration, a commentary, and different indexes of words and things. The text is of great interest on account of its showing the mixture of magic and religion prevalent in Egypt, as also for the light it throws upon the mythology. Several points in connection with the mythology are of great interest, as the esoteric meaning of the different deities is only to be made out by the mystical functions performed by the different gods.

S. B.

THE MAGIC PAPYRUS.

PAGE I.

1 CHAPTER of the excellent songs which dispel the immersed.¹

A Hymn to the god SHOU.

2 Hail to thee, divine flesh of RA,²
Elder son, issued from his body,
selected by him previous to his birth ;

3 The valiant, who is Lord of events,
and overthrows the wicked every day.
The (solar) barge is sailing joyfully,
the (solar) ark in jubilation,³

4 as they see

SHOU the Son of RA in (his) triumph :
he darts his spear against the serpent.

(Being) RA, he navigates the heaven on high every
morning.

The goddess TAFN rests upon his head ;

5 She gives her fire against his enemies to reduce them to
non-existence.

(Who is) the bolt of RA, the *Oer-haku*,⁴
the Divine Heir on

¹ "The immersed." All dangerous animals lurking in the water.

² The Sun-god.

³ The peaceful and regular course of the sun is a constant proof of the preservation of the order of things in the universe. The joy of the crew rowing the solar barge on the abyss of heaven is therefore an image of common occurrence on Egyptian texts.

⁴ *Oer-haku*, literally, "the great magic power," was impersonated as a goddess.

6 the throne of his father.

His substance is blended with the substance of RA,
as he is the abundant nutriment which is within him.

He made for him hereditary titles, which are in the
writings

7 of the Lord of Sesoun,¹ the Scribe of the King RA-
HOREMAKHOU,² in the royal palace of On,³ consigned,
performed, engraved in script under

8 the feet of RA-HAREMAKHOU,⁴

and he transmitted it to the son of his son⁵ for centuries
and eternity.

[Here begins the traditional text of the magical hymn.]

Hail to thee ! who art the Son of RA, begotten

9 by TUM himself, self-existent, not having a mother,
Truth, Lord of Truths ;

Commander, commanding the gods ;

Conveyer of the sacred eye of his father RA.⁶

People present him with their gifts,

10 through his own hands.⁷

(By him) is assuaged the goddess OER⁸ in her fury,
uplifted is the sky which he maintains with his two arms ;
every god

11 yields to his face,

¹ Hermopolis magna, the sacred city of Thoth.

² Ra-Hor-em-akhou, or The Sun-Harmakhis, is the full royal name of the sun in his character of first king of Egypt.

³ Heliopolis magna.

⁴ Under the feet of a statue of the god.

⁵ Literally, "from generation to generation" (de père en fils).

⁶ The sacred eye of Ra is the sun considered as a star.

⁷ The cult of the mortals reaches Ra, or god, through the intermediation of Shou the son of Ra.

⁸ The "goddess *Oer-t*," or the "great goddess," a name of the lion-headed Sekhet, the chastiser of the wicked.

The King of Upper and Lower Egypt, SHOU-SI-RA,¹
 Life, health and strength,
 The god who was in the first time.

The Litany of SHOU.

Thou fillest at daybreak the place of his sacred eye² in
 On³ in order to overthrow

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1 the wicked far from thy father.

Thou allowest the divine boat to proceed in peace ;
 his tow-men are in joy, all the gods in exultation and
 jubilation,

2 When they hear thy name.

Thou art the most mysterious, the greatest of gods,
 In that name which is thine of SHOU-SI-RA.

Stop, thou, MAKOU,⁴ son of SET !

3 I am AN-HER, Lord of the Scimitar.⁵

Another Section.

Thou art greater and more ancient than the gods,
 in that name which is thine of goddess AA-OER.⁶

4 Thou art higher than the heaven with thy double
 feathered crown,

In that name which is thine of he who lifts up the double
 feathered crown.

¹ Shou-si-Ra is the royal name of Shou, son of Ra, one of the dynastic gods.

² The sacred eye of the sun, the solar disk.

³ Heliopolis.

⁴ Mako (variant Makai), a mythological crocodile, a form of Set.

⁵ An-her (the leader of the sky) is the same as Shou.

⁶ "The very great." Shou is a god of many names and often appears as a goddess also.

- Thou comest here upon thy stately stand in that name
 which is thine of BEING IN THY STATELY STAND.¹
- 5 Thou ledest the upper heaven with thy rod,
 In that name which is thine of AN-HER.
 Thou dissipatest the storm,
- 6 Thou illuminatest the clouds,
 In that name which is thine of GOD DISSIPATING STORMS.²
 Thou repellst the crocodile coming out of the abyss,
- 7 In that name which is thine of REPELLER OF CROCODILES.³
 Thou wieldest thy spear to pierce the head of the serpent
 NEKAU,⁴
 In that name which is thine of GOD PROVIDED WITH
 TWO HORNS.⁵
- 8 Thou smitest him who approaches,
 in that name which is thine of SMITING DOUBLE HORNS.
 Older thy operations than the gods,
 In that name which is thine of GOD WHO
- 9 IS IN THINIS.⁶
 The sun (RA) commenced with thy commencement,
 in that name which is thine of SHOU-SI-RA.
 Thou seizest thy spear and overthrowest
- 10 the wicked,
 In that name which is thine of HOR-TAM.⁷
 Thou destroyest the An of Tokhenti,⁸
 In that name which is thine of DOUBLE
- 11 ABODE OF RA.

¹ *Am aat*, "attached to," or "on the standard." S.B.

² *Ter s'enta*. S.B.

³ *Xesf at*. S.B.

⁴ The serpent Nekau, a name of the mischievous being.

⁵ *Sapt hanti*. S.B.

⁶ *Herti Tena*. S.B.

⁷ Horus the striker.

⁸ "The An of Tokhenti." The mythic event here alluded to is not ascertained.

Thou strikest the Menti¹ and the Sati,²
 In that name which is thine of YOUNG ELDER.³
 More powerful is thy name

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1 than the gods, in that name which is thine of GOD

DWELLING IN THE DIVINE BARGE;⁴

Thy youthful double force is in the circle of Thebes,

In that name which is thine of YOUNG⁵

2 ELDER.

Thou strikest upon the heads of the wicked,

In that name which is thine of LORD OF WOUNDS;⁶

Thou blowest the divine barge off with

3 a favourable wind,

In that name which is thine of GODDESS MA.⁷

O thou, that divine occurrence, who has created its body!⁸

O unique Lord issuing from the Noun!

4 O divine substance self-created!

O Maker of the substance which is in himself!

O Creator of his father,

5 Who has concealed his mother.⁹

¹ The Menti, "the shepherds;" name of an Asiatic race.

² The Sati, "the arrows;" name of a second Asiatic race.

³ *Hunnu sem-sem.* S.B.

⁴ *Hur sekti.* S.B.

⁵ *Ahunnu sem-sem.* S.B.

⁶ *Neb saatu.* S.B.

⁷ "In thy name of goddess Ma." Ma is the goddess of Truth, here identified with the god Shu. The text plays upon the words *ma*, "wind," and *ma*, "truth."

⁸ "Divine occurrence," divine *seḫ*; *seḫ* means "times," *vices* (Latin), "event," "spontaneous act." The meaning appears to be, "O divine manifestation who has embodied itself!"

⁹ "Who has concealed his mother." We have here an euphemism. *Men*, with the determinative of "concealment," replaces *men*, "bull," "male." The real meaning is "fecundator of his mother."

Another Section.

- Hail to you, O five great gods
 issuing from Sesoun,¹
 who (when) not being in heaven
 6 not being on earth,
 not existing SHOU,²
 have been the morning light !
 Come to me ! Try for me the river !
 Shut up
 7 what is in it !
 What is immersed,
 do not let it pass out !
 Seal the mouths !
 Seal the mouths !
 Choke up the mouths !
 Choke up the mouths !
 as is sealed up the shrine
 8 for centuries !
 At daybreak in the East ;
 as is sealed the sharp edge of the blade
 of ANATA and ASTARTA,
 the two
 9 great goddesses who conceive and do not breed ;
 who were sealed up by HORUS,
 who were planned by SET !³
 By those
 10 who are in heaven,
 do perform your help !

A Hymn to AMMON-RA.

¹ Hermopolis Magna.

² The light of the sun.

³ *Sennit*, perhaps antithetic to *xtam*, "to shut," or "close;" as "shut up by Horus," "opened by Set." *Sennit* means literally, "to make a foundation," "open the ground." S.B.

- Adoration of AMMON-RA-HAR-AKHU,¹ self-existing, who has possessed the earth when he commenced.
- 11 (This hymn was) composed by the SESOUN (the Hermopolitan gods) of the Pout-api,² adoring the holiness of that august god AMMON-POUT-TO

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- 1 as he shines on the abyss of the goddess Nou.³
To be said on water and on land.
Hail to thee who art one and hast made thyself in millions.⁴
- 2 Vast thy breadth, boundless !
Divine Chief invested with the power of begetting himself;
Great burning *uræi* !
URHAKU⁵
- 3 of mysterious operations,
Mysterious soul who has made his own awful force !
King of Upper and Lower Egypt AMMON-RA, Life,
health and strength, self-existing,
Double horizon.
- 4 HORUS of the East, *
Morning light, glare, blaze,
Light more beneficent than the gods !
Thou art hidden in AMMON,

¹ *Ammon-Ra-Hor-akhou*, or *em-akhou*. God considered as the hidden (Ammon), the sun (Ra), and the double Horus, or Horus of the two horizons, who is at once Ra and Tum.

² The *pout api*, the "primitive substance," "the primitive being," a usual title of Ammon.

³ The Noun of the goddess Nou, the sky considered not as a vault but as an ocean.

⁴ The hieroglyphic for "millions" is doubtful.

⁵ The divine magical power, a serpent goddess,

5 the Elder.

Thou hast rolled thyself in thy forms,
in the solar disk.

TOTANEN, the most immeasurable of the gods.

6 (Thou) ancient one rejuvenated, leader of centuries.

AMMON existing in everything.

He, the god who by his acts has commenced earth.

Come to me, O royal Lord of the gods.

7 Overthrow in my behalf all evil all shock,
from the river.

Make them for me like the gravel on the earth,

Harmless like potsherds near the kitchens !

8 This is the discourse of the Sesoun gods of the Pout-api-to,¹
the Chiefs adoring

9 the god who is among them,

Whose bones are of silver,

Whose flesh is of gold,

and the upper part of his head of genuine lapis.

Another Section.

The Sesoun gods say :

10 AMMON, he who hides himself in his pupil,

Soul blazing in his sacred eye,

A marvel !

Whose operations are holy !

Nobody knows him.

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1 Whose operations are luminous,

His own splendour veils him ;

Mystery of mysteries ;

Unknown is his mystery.

¹ "Primæval time," or "substance of the earth;" also a title of Amen Ra. S.B.

- 2 Homage to thee on the body of the goddess NOU !
 Verily thou hast begotten the gods.
 The breath of the goddess MA¹ is in thy secret shrine.
 In rapture
- 3 is thy mother, the goddess MERU,
 (as) thou dost emit the irradiation of light,
 and encirclest the world with thy blaze,
 till thou reachest that mountain
- 4 which is in Akar²
 O thou whose faces are adorable,
 even animals adore thee,
 and the entrails of beasts are conquered.
- 5 They conduct thy barge on the sacred mountain.
 The spirits of the earth felicitate thee.
 They stand in awe at the blaze
- 6 of thy disk.
 The spirits of the Khen acclaim thee
 (as) thy morning light illuminates their faces
 (and) thou passest above another sky
 where no enemy of thine exists,
- 7 only the flame of thy fire against the serpent HA-HES.
 The red fishes are guarding the waters of thy barge.³
 Thou disposest of the *Ebout Ounti*⁴
- 8 NOUBI shoots his arrows against him.
 He shakes the earth and the sky in his storm.
 His magic force prevails
- 9 to destroy his enemies.
 His spear is a deadly blade for the serpent OUBN-RO.
 AKAR springs forward and watches over him ;
 he seizes upon him and restores him

¹ "Truth."² *Id est*, till sunset.³ The meaning of these mythological allusions cannot easily be guessed at. The "red fishes" perhaps refer to the change of Set to a hippopotamus.⁴ A name of the Typhonian serpent.

10 to his jail,
 devouring the two great eyes
 by which he prevailed.
 A fierce devouring flame devours him,

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1 commencing from his head down to his soles,
 and roasting all his limbs with its fire.
 Thou settest in motion thy rowers with a favourable gale.

2 The waves are calmed beneath thee.
 Thy barge is joyful ;
 free are thy paths ;
 as thou hast smothered That Evil Disk ¹
 accomplish

3 your task ²
 you, Sekhou-stars, you Khebsou-stars ³
 who move with the wind !
 Thou art the Mesak of heaven,⁴ the embrace of thy
 mother,⁵

4 (as) thou passest to the Western horizon.⁶
 * The earth stretches its arms to receive thee.
 (Thou) the adoration of all beings !
 Come to me, O Lord of the gods !
 Repel

5 from me the lion on dry land,
 The crocodiles on the river,
 The biting snakes in their holes !

¹ *Tu katen*, a name of the Typhonian serpent.

² Of *akhimou*, rowers of the sun-barge.

³ The so-called Decans.

⁴ Breeding-place.

⁵ Here Ammon is represented as being at once the place and the act of his own generation.

⁶ At sunset the god prepares his fresh generation for his daily birth at sunrise.

- Stand back, crocodile MAKA, son of SET !¹
- 6 Do not steer with thy tail !
Do not move thy arms !
Do not open thy mouth !
Be the waters before thee turned to a burning fire !
Be the blade of the seventy-seven gods in thine eye !
- 7 Be thou chained down to the great oar of RA !
Be thou chained down to the four harpoons of bronze !
At once !
- 8 At the prow of the barge of RA !
O stop thou MAKA, son of SET !
Protect me, AMMON, Bull of his mother !
This is said on an image of AMMON,
9 having four rams' heads and only one neck, depicted on
clay, with a crocodile under his feet.
The Sesoun-gods² at his right and at his left, adoring him.
- 10 Book the first, to be chanted on all waters :
The masters pronounce it to avail themselves of it against
dangerous people.
It is a true mystery of the royal palace.
Liquid egg found on earth !³
- 11 Substance of the Sesoun-gods,
great in heaven, great in Hades !
Who is in the nests over the waves !
May I liquify
- 12 with thee in water !

¹ Cf. the chapters XXXI., XXXII. of the Ritual, Lepsius, *Todt.*, Taf. xvi., xvii. : Of repelling the crocodiles who come to take the charms, or protection, of the dead.

² The Hermopolitan gods, generally under the form of apes. This paragraph is a rubric.

³ Cf. chapters LIV. and LVI. of the Ritual, those Of receiving breath, or air, in Hades, Lepsius, *Todt.*, Taf. xxii., in which is mentioned the egg of the great cackler, supposed to be that of Set. S.B.

May I pass with thee
into thy nest!

I am KHEM of Coptos!

I am KHEM, Lord of Coptos!¹

This chapter is recited, an egg from the Oasis² being
given into the hand of a person at the prow of the boat.
Anything coming out of the water

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1 is thrown again in the water.

Another Chapter.

I am the Chosen of Millions coming out of the lower
heaven,

whose name is unknown.

When his name is spelt on the bank

2 of the river, then it is dried up.

When his name is spelt on the land,
it is set on fire.

I am SHOU, the image of RA,

3 Sitting in the inside of his father's sacred eye.

If he who is in the water opens his mouth,

If he grasps with his arms,

I will let the earth fall into the waters' well,
being the South


4 made North,


being the earth turned round (upside down).

(To be recited four times.)

[Here is drawn the figure of a so-called sacred eye.]

¹ The ithyphallic Amen. This paragraph is a rubric.

² Dr. Dümichen has given this new explanation of the group  or

 in his *Dendera*.

A sacred eye, an image of AN-HER into it depicted on the hand of the person.

Another Chapter.

Come to me !

5 Come to me ! Image of the millions of millions of gods.

O NUM,¹ unique Son !

O he who was conceived yesterday
and bred to-day !

O he whose name

6 I know !

O he who is possessed of seventy-seven eyes
and seventy-seven ears !

Come, and allow my voice to be heard,
as was heard

7 the voice of the great goose KAKA in the evening

I am BAHU, the great,

I am BAHU, the great !²

(To be recited four times.)

Another Chapter.

O divine soul ! O divine soul !

I am ANUBIS

8 SAPTI, son of NEPHTHYS !

(To be recited four times.)

Another Chapter.

Right ! Right !

Left ! Left !

I am ANUBIS SAPTI, son of RA.

(Four times.)

Another Chapter.

ISIS has struck

9 with her wing,

¹ Chnumis.

² Bahu is the name of the god of the inundation.

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