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*Ancient Snakebite Literature:
The Brooklyn Medical Papyrus and Nicander's Theriaca*
Montgomery Q. Stewart

The Brooklyn Medical Papyrus (also known as the Brooklyn Snakebite Papyrus) is an ancient Egyptian treatise that deals with the identification of venomous snakes and the treatment of their bites. The papyrus is a part of the Brooklyn Museum's Charles Edwin Wilbour collection (numbers 47.218.48 and 47.218.85). It dates back c. 589–525 B.C.E., the later part of the 26th Dynasty. Despite its late date, the text itself lays claim to high antiquity (in this case, during the reign of Neferkare, which would have to have been at the least a century earlier, see §42c). Though this was likely done merely to give it a more authoritative status, as is often the case with ancient Egyptian medical works, it could be that the text drew from an older tradition surrounding snakebite cures and preventative formulas dating as far back as the Pyramid Texts (Sauneron 60-61). Certainly, the danger posed by snakes and other venomous creatures has been a part of the human experience for all of time. The papyrus was translated into French in 1966 by the esteemed egyptologist, Serge Sauneron, and published along with his extensive notes and commentary in a book titled "*Un traite egyptien d'ophiologie: Papyrus du Brooklyn Museum no 47.218.48 et .85*" (1989). Since the text has yet to be translated into English, I have put forth a translation of the French. I believe that it will be of use to scholars interested in Egyptology, ancient medicine, and herpetology who either cannot read French or easily access the text.

The first half of the papyrus, up to §38, is concerned with species identification. Unfortunately, sections 1-14 are lost. However, some of the snakes in these lost sections may appear in other parts of the text, such as the *rer* snake (§22). The rest of the papyrus consists of various formulas (§39-100), both to cure bites and "exorcise" venom, as well as to ward off

snakes preventatively. Many of the identification sections preserve the Egyptian names of the snakes, such as the *gany*, *ikher*, *ka-en-am*, and *djou-qed* (§16-19). In many cases, the descriptions of these snakes are too vague to link them to any modern species, but a handful of them have just enough detail. For instance, the *gany* snake of §16, with its inky-black color and distinctive head-shape, is a fitting profile for the Sinai desert blacksnake (*Walterinnesia aegyptia*)(Sauneron, 150). As Sauneron points out, the snakes in §15-19 kill instantly, or else have no cure, while those of §26-31 are all vipers (*fy* in Egyptian)(146). To that I would add that the reptiles in §36-38 are all harmless, or else their bites are painful but do no lasting damage. I say “reptiles” because the last of these is, in fact, not a snake at all, but a chameleon (more on this later). At any rate, this seems like more of a categorization than a classification. A better example of a possible reference to classification is §20, which denotes the *sedeb* as belonging to the *mesou-bedeck* family of snakes. Sadly, the text does not do this very often.

The sections on vipers are mystifying because they are somewhat repetitious in nature. Among specific types are the “blower” (§27), “horned” (§28), and “little” vipers (§29). §26 and §30 are both just “viper”, and §31 is simply the “male” viper. Since §30 is quite lacunose, and it is the entry right before the male viper, perhaps it is the female being described. §33 describes the “blower snake” which, indeed, is also a viper. One is left to wonder at how many of these are different species and how many are really the same. All, except the male viper of §31, are manifestations of Horus.

A great many of these snakes are a manifestation of a god. As stated above, most of the vipers are manifestations of Horus; all except the male, which is a manifestation of Seth. The *gany* and *ka-en-am* are manifestations of Sobek. The Asiatic viper is a manifestation of Geb. The

chameleon, of Anubis. The *ikher* is a manifestation of Ra at full potency, but when it becomes numbed, it is a manifestation of a local god, *Kherybaqef*, “*The-one-who-is-under-his-moringa*” (Sauneron, 12). The reverence of animals as embodiments of specific gods is uniquely Egyptian. They saw them as integral aspects of their world, and so imbued them with deep, mythological significance (Bleiberg et al. 20-22). For instance, the hippopotamus, which was both revered for its motherly nature, and feared for its aggressive behavior, is associated with the goddess of protection and childbirth, Taweret. Because of its destructive tendencies, it is also associated with Seth. It is interesting to note how there is not one specific god that represents all of snake-kind, but several gods who rule over specific species. Places where snakebites are a common issue seem to have much more developed ideas about snakes in their religions, such as India with its various *nagarajas* (snake kings). One might think that this would make the snake a fully malevolent being in the collective psyche of these localities, but the role that they play is mixed: they are neither wholly good or evil, as evidenced by the protective uraeus cobra in Egypt and various forms of *naga* worship in India.

As for healing remedies, the papyrus expounds upon many, which are at the disposal of the *Charmer of Selkis*. This is an important turn-of-phrase, *Charmer of Selkis*. It is interchangeable with *Tamer of Selkis*, or *of Serket*. Those who worshipped the goddess, famous for her role in the mythological tale *Isis and the Seven Scorpions*, were also physicians (“Serket”, *Ancient History Encyclopedia*). Since the *Charmer of Selkis* plays such a prominent role throughout the papyrus, it is likely that the author of this treatise was a member of the cult of Selkis. Many of the remedies are simple recipes, while others are long, dramatic spells which call upon the gods and other divine entities for help in defeating the venom as if it were an invisible

foe. The grand majority are general, dealing with the bite of “*any snake, male or female*”. Some are for a specific variety of snake, such as the 21 variant remedies for the bite of any Sekhtef snake (§46a-k). Most of the cures are emetics, usually ground into beer, wine, or some other fermented drink. It seems like the idea was to vomit up the venom somehow, though this likely would not have worked. Besides beer, some common ingredients include: honey, northern salt, oil-of-*ben*, pea grains, barley (and various other types of grains), fermented cakes, castor seeds, various types of plants and plant-based ingredients with ancient names (e.g. *mouse-tail plant* and *ima-tree pulp*), goat gall, bull droppings, flyspeck (usually mixed with red pigment), dregs, and male clay.

By far the most important ingredient, and the most common of all, is the onion. The colorful healing spell of §41 begins: “A very good recipe made for a man who has received a bite of any kind: onion.” The onion is simply ground up into beer, swallowed by the envenomated individual, and spat back up. One important caveat: the onion must be “under the hand of the Charmer of Selkis” in order to work (§42a), so this is a spell which only a member of the Serket cult can perform. Then, the Charmer of Selkis says this spell unto them: “A tooth against teeth! It is Ra who watches over the venom, since the mouth of the god is in place of your mouth, his word will cut down your venom...Come out, onto the ground! I have brought a tooth in my hand to chase you away!” This tooth turns out to be one of Osiris’s baby teeth, and also an onion. The onion, in fact, is quite animated in this spell, as the Charmer of Selkis welcomes it into the individual’s belly as an honored guest. “Greetings to you, onion! Greetings to you, primal tooth of Osiris! Greetings to you, sole protector of the gods, in this your name of onion.” The spell goes on to call upon Ra, Horus, Seth, and the Ennead to vanquish their foe (the venom). It names

several epithets of the personified onion, “*The one who deteriorates*”, “*The one who opens the mouth*”, and “*Devourer*”. It then calls for the onion and gods to remove this venom from all of the patient's limbs and organs, ending with the furious line “Let the burn of your flames be against it, in order to bring it down, and let it die from your bite!” The onion’s role as a protector is attested elsewhere. Onions have been found in tombs, not only as funerary offerings, but also inside the body cavities of some mummies, perhaps to do as one of the onion’s epithets indicates: “*open the mouth*”, to allow the deceased to breath again in the next life (Block, 21-22). The onion can even be used (according to the Brooklyn Papyrus) to repel snakes from the house by grinding it into beer and sprinkling it all over the house on New Year’s Day.

If one wanted to compare the Brooklyn Medical Papyrus to a text from the ancient Mediterranean, the best example would be Nicander of Colophon’s *Theriaca*, which deals with snakes, as well as spiders, scorpions, and other venomous creatures. Nicander was a roughly 2nd century BCE poet from Clarus, very near Colophon, where he reputedly held a hereditary position in the priesthood of the local cult of Apollo (Gow and Scholfield, 4-5). His *Theriaca* (Greek, Θηριακά, “*Venomous animals*”) is unique because it is not merely a prose herpetological treatise, but a didactic poem. His work is largely based on the writings of an earlier (3rd C. BCE) physician, Apollodorus of Alexandria (Gow and Scholfield, 18). Apollodorus’ own Περὶ Θηρίων, “*Concerning venomous animals*”, now only exists in quotations from other authors, and the same goes for his other pharmacological works (Scarborough, 1977, p. 3-4). The *Theriaca* is an entertaining read, but not very educational, as Nicander takes many creative liberties from his source material, and gives the entire work a pretty, yet abstruse, mythological flavor. This leaves many of the snakes therein impossible to identify with total certainty, and some, like the drakon

and basilisk, are entirely mythological. Even so, there are two snakes with almost certain identification which make an appearance both here and in the Brooklyn Medical Papyrus. These are the horned desert viper (*Cerastes cerastes*) (Greek, κεράστης), and the Egyptian cobra (*Naja haje*), which Nicander refers to as the *asp* (ἄσπις) (for Nicander: (Gow and Scholfield, 20) (Scarborough, 1977, p. 7) and for the Brooklyn Papyrus: (Sauneron, 156-7) and see § 28 and 32). For all we know, many more of the snakes in these two texts could be the same, especially if Apollodorus wrote his *Peri Therion* in a North African context (Scarborough, 1977, p. 7). Both texts also seem to say a lot about *Viperidae*, with emphasis given to gender dimorphism and locality (African, Asian, and European), but a muddled delineation between species.

There is a bigger difference between the two texts in how they treat their mythology. The Greeks did not assign gods to specific snakes like the Egyptians did. Nicander says that snakes, along with other creeping things, are “of the Titans’ blood” (Gow and Scholfield, 29). Animals in general did not hold the same exalted place in the religions of the mediterranean, though they were important in other ways (like cattle for sacrifice, or eagles as omens). Some of Nicander’s snakes have a mythological explanation for their characteristics, such as his *haemorrhoids*, whose lame movements are due to the anger of Helen of Troy. After disembarking on the shores of the Nile, her helmsman, Canopus, was bitten by the *haemorrhoids* (blood-letter). In anger, she stomped the snake and crushed its back, so that it and its relative, the *cerastes*, would go on moving crookedly for the rest of their existence (Gow and Scholfield, 49). The fact that the *haemorrhoids* is another Egyptian snake, like the *cerastes* and *aspis*, is very interesting. The ancient Egyptian port town of *Pikuat* was called *Canopus* (Κάνοπος) by the Greeks, as the legendary helmsman was supposedly buried there. This was the most important destination for

Greek trade before the founding of nearby Alexandria, Apollodorus' home town, which gives us more reason to believe that the *Peri Therion* (and subsequently the *Theriaca*) is mostly concerned with North African snake species. Nicander uses another tale to explain why snakes shed their skin. Humankind had once been given eternal youth by Cronos. These early humans, quite foolishly, gave it to a donkey to look after. And the donkey, wanting to rest and take a drink of water, leant it to a snake for safekeeping. Of course, the snake stole it away, and as a result, snakes shed their skin, and humans grow old (Gow and Scholfield, 51-53). This myth is quite obscure, though not unique to Nicander. According to a fragment from Aelian, it also appears in the works of Sophocles, as well as several others (176). Aelian is unsure of where the myth comes from originally, and so are we. It bears a striking resemblance to the end of the Epic of Gilgamesh, wherein a crafty serpent steals an herb called "The Old Man Becomes a Young Man" from the titular hero. Perhaps this myth, like a lot of what is in the *Theriaca*, is an import.

The most sustained theme throughout ancient snakebite literature is the quest for a cure-all, some singular drug that will work against all snakes every time. Since, in reality, there is no real cure, some deterrents are also given. Before getting into the snakes themselves, Nicander starts his poem with recipes for a fumigation to ward them off and some repellent salves. "You may expel the hot and harmful doom that snakes bring, if you char the tined horn of a stag, or else set fire to dry lignite, which not even the violence of a fierce flame consumes. Cast also upon the fire the foliage of the male fern with its cloven fronds, or take the heated root of the frankincense-tree mixed with an equal measure of garden cress; and mingle the fresh, pungent horn of a roe, putting an equal weight of it in the balance" (Gow and Scholfield, 31). The recipe also calls for bitumen, sulphur, or black cumin. In all likelihood the smoke, rather than any of the

ingredients, would drive away the snakes, though some of them might make it smell nice (Scarborough, 1977, p. 5). The remedy section of the Brooklyn Papyrus begins in a similar vein, with a general cure-all (§40) consisting of a *qady* (some kind of animal) and a *djas* (some kind of plant) crushed up and mixed with water, which can determine if the patient has a chance of living at all (if he throws up, he dies; if it remains in his stomach, he lives). Then it gets into the wonderful onion spell (§41), and the onion-based deterrent which works on New Year's Day (§42b). As they go forward, both texts offer up remedy after remedy, including many that are cure-alls, or are very general in use, as well as ways to judge the symptoms and identify the bites, but none of the so-called cures help in any real sense. Without the convenience of modern anti-venom, physicians were left to come up with cures and hope that they worked, praying that by studying herbs, one which cures every kind of ailment might emerge. The ancient *silphium*, a plant which was likely a member of the *alliums*, the same family as the garlic and onion, was thought to be so effective at treating ailments that it was farmed to extinction (Scarborough, 1975, p. 53)(Scarborough, 1977, p. 5).

One final similarity. Both texts conclude their sections on snakes with a lizard: the chameleon in the case of the Brooklyn Papyrus, and the gecko in the case of Nicander. Coupled with these are also some brief descriptions of other snakes that are harmless. It is an almost humorous way to end the grim sections on snakes which cause instant death and necrosis. The fact that both works decided to end this way either suggests that Greek physicians rubbed shoulders with the *Charmers of Selkis* in the 3rd and 2nd centuries, or that there is an underlying, human quality at the heart of the issue. Of the gecko, Nicander tells us that it is nippy, but otherwise of no account. It merely holds some resentment after suffering injury at the hands of

Demeter, gloomy as she was when her daughter was abducted by Hades (Gow and Scholfield, 61). The chameleon, on the other hand, though harmless, might actually have some cursed nature about it. “As for the chameleon (*karo*), it is (an) entirely green (animal); its belly is white; it has two legs under it; the back of its head has three divisions, two (facing) forward, the other back. If it lands on something, it takes on the color of that thing. We can save someone from it until the seventh day. It is a manifestation of Anubis. We can exorcise it with formulas of atonement” (§ 38). What “formulas of atonement” entails is not so clear, as there are no other sections which deal with this “manifestation of Anubis”. One clue might exist in the form of a speech by the Greek orator, Libanius, who was plagued by headaches and an inability to speak until he discovered a desiccated chameleon in his classroom (Ogden, 259-60). At any rate, these harmless reptiles could be present at the end of the chapter for a more practical reason, to give an example of which are venomous and which are not. Otherwise, they might just be there so as to end on a bit of levity.

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Translation Part 1

§ 1-13 lost.

§ 14

[As for the snake...], its color [is] like [that of...]. If it bites someone, they lose their strength; the wound swells, ulcerations [appear]. [We can save his life] with drugs [until] the fourteenth [day]. It belongs to the (group(?) of) snakes, *Khet-Outet* (?) and *Kanay*. (If) we apply the (medical) technique to him, [he will live].

§ 15

As for the great serpent of Apep, it is completely red; its belly is white; there are four fangs in its mouth. If it bites someone, they die instantly.

§ 16

As for the *gany* snake, it is entirely black [...] as ink. [Its] belly [...] [its head] is small; its muzzle is broad. If it bites someone, they die instantly. Its bite is like that of Apep. It is a manifestation of Sobek. There is no need to exorcise against it, ever.

§ 17

As for the *ikher* snake, it is a [dark color...] [...] the wood of the god; it is the length of [... cubits;] it [comes] towards a man when it sees one. If it bites someone, they die instantly. It is a manifestation of Ra. (But) when the snake is numbed to the point of having lost its strength, we can save the man until the third day. Its venom is (then sensitive) to (the effects of) magic. It is a manifestation of *Kherybaqef*.

§ 18

As for the *ka-en-am* snake, it is similar (in terms of color) to a quail, its head is large, its neck is narrow, its tail is like the tail of a mouse. The bite-mark that it makes looks like a small raisin; we can save someone from it if three days pass by. He will have a fever for nine days. Do not be negligent about it! It is a manifestation of Sobek (variant: of Neith). The female (of this species) has a length of one cubit and a palm (?).

§ 19

As for the *djou-qed* snake, its small like a lizard; the bite-mark swells, hardens. (The wounded person) dies quite quickly. Stay away from it as best you can!

§ 20

As for the *sedeb* (snake), it is red like the *sekhtef* snake of Seth, very similar. Its face is small, its neck is narrow, its eyes are yellow. He who has been bitten by it loses their strength; his face will sweat. Its bite is small, and becomes swollen; the wound suppurates. You will be able to save him. It is a snake which belongs to the family “*mesou-bedeck*”.

§ 21

As for the *nebed* snake, its length is a cubit and a half; its sides and its back are green; its belly is light; its size is comparable to that of the *ka-en-am* snake. One does not die of their own doing. It is a manifestation of Hathor. Wherever it is, as well as the *Sekhtef* of Horus, is prosperous. We can save someone from it; no need to exorcise it.

§ 22

As for the Asiatic viper, it resembles a small, white *henep* snake; it is small [...]; its color is like that of the *rer* snake. Fever lasts for seven days; he will live. It is a manifestation of Geb.

§ 23

As for the *henep* snake, it is entirely white, like a white lizard; its neck is narrow; its eyes are raised (?), its bite is small and looks like four cat teeth; its tail is thick. Fever lasts for nine days. Try the technique on him. Do not let the man bitten by this snake give up: if he surrenders, he will die. Do the work with both hands if three days are spent on it. It is a manifestation of Selkis.

§ 24

As for the red *henep*, it is white along its entire length, but there is an abundance of red spots on its back. The front part of the head is high, the neck is narrow, [the tail] is thick. It cannot see, it cannot hear. There are three punctures in the bite that it leaves. We can save someone from it. If the man who was bitten goes numb, hit him (or: hit his mouth) with a piece of copper. If he does not vomit, he will live. He will have a fever for nine days. This snake comes out of the phallus of Seth. We can save him, and we can try the tech[nique] on him... [...]. Its length is a cubit and a half.

§ 25

As for the *neki* snake, it looks like a lotus stem. Its length is four cubits and a half, he that is bitten by it goes numb. He is paralyzed from his head to his feet. He has a fever for seven days, or another eleven days, (but) he will survive. It is a manifestation of Ra.

§ 26

As for the viper, there is the image of a lotus flower on the top of its head. All the limbs (of the injured person) are covered in spasms. He has a fever that lasts for seven days, (but) he will survive. It is a manifestation of Horus.

§ 27

As for the blower viper, one should know that there are three spots of color on its nape: true lapis-lazuli blue (and) green-colored. Its sides are small. When it slithers in front of you, it does not seem, to tell the truth, that the snake is moving at all, male or female. If it sees some(thing) or someone, it makes a shrill noise [at] them, to the point of agreeing distinctly (?). Beware of it! Have no trust in it! [We] can save someone from it with magic spells and with remedies. The bite-mark that it leaves will [swell]; [blood] flows from it. Great is the deterioration of the limb, up to the opening of the wound. If we exorcise the wounded, he will survive; because (the viper) is exorcised by magic. It is a manifestation of Horus.

§ 28

As for the horned viper, its color is similar to (that of) a quail; it has two horns [on] its forehead; [its] head is wide, its [neck is narrow], [its] tail is thick. (If) the bite-mark is large, the face of the wounded will swell; (if) the bite is of a small size, the one who was bitten will become inert, but [... (?) ...]. The fever lasts nine days, (but) he will survive. It is a manifestation of Horus. Its venom is drawn [outside of the patient's body] by making him vomit profusely, and by exorcism [...].

§ 29

As for the little viper, its color is similar to (that of) a quail, there are no horns on its head. All of the wounded person's limbs tremble. You will be able to save him. It is a manifestation of Horus.

§ 30

As for the viper, it is similar to [... (?) ...]. The one who was bitten swells, its [...]. You will be able to save him. It is a manifestation of Horus.

§ 31

As for the male viper, it looks very similar to the red *henep* snake. The bitten place swells, but it does not produce blood; and the [wounded person] does not become numb. You will be able to save him. Apply the [knife to him to lance the wound]. It is a manifestation of Seth (variant: of Geb).

§ 32

As for the cobra, [it is] the color of sand. If it bites someone, that person suffers from the half that has not been bitten; he does not suffer from the half which bears the wound. It is [a malady] that I will treat. Perform on him all of the operations [required] and make him [take] many [emetics], as well as the knife, after which he will return. It is a manifestation of Seth. Someone who is bitten by it will not die.

§ 33

As for the blower-snake, it is a viper. It is the color of a little quail. If you see it [on the way (?)], it moves sideways, and we hear [a resonant noise], similar to the blowing of a blower working (in a forge). We can save someone from it [until] the seventh day. The wounded person is affected by a tension in both eyes, which is conveyed by the eyebrows; and saliva flows from the mouth. Abandon! Don't take it on, ever! It is a manifestation of Horus.

§ 34

As for the [...] it is white, in entirety, and its neck is narrow. He who is bitten by it will not die; but each of his limbs jolt all over. You will be able to save him. It is a manifestation of Seth.

§ 35

As for the *ro-bedjedj* snake, it is black like [the *mesou-bedeck*]. There are three punctures in its bite. [If it bites someone, ...]. It is a [manifestation of Khons(u)].

§ 36

As for the *sdebou* snake, which we walk upon in the fields, it is slender; its belly is golden, from its neck down to its lower part. Of the color that [is] on [...], [...] [...] all over. No harm comes from him: its bite does not swell, it does not bleed: there is not a one which... It is [a manifestation of].

§ 37

As for the [..., it is a snake] that is black, its belly is white, (stripes?) of color extend from its back to its tail, like (on) the [*se*]*deb* snake. The man who is bitten by it will not die, but each of his limbs are painful. You will be able to save him. It is a manifestation of Hathor. There are no serious consequences from the malady that comes from it.

§ 38

As for the chameleon (*karo*), it is (an) entirely green (animal); its belly is white; it has two legs under it; the back of its head has three divisions, two (facing) forward, the other back. If it lands on something, it takes on the color of that thing. We can save someone from it until the seventh day. It is a manifestation of Anubis. We can exorcise it with formulas of atonement.

In total: snake(s) and bite specification(s): 38 chapters.

Translation Part 2

§ 39

Beginning of the antidote, giving the ingredients of the remedies to get rid of the venom of any snake, any scorpion, any tarantula (?), and any reptile available to the tamer of Selkis, and (also serves) to remove all reptiles and seal their mouths.

§ 40

A remedy for a man who has been bitten by a venomous snake of any kind, the first day: will he die? Will he live? (How) to know what will happen to him: a little *qady*-animal; a *djas*-plant; water. Crush. Filter. Give to the man who was bitten. If (this remedy) remains in his stomach, he will live. If he spits it back up after taking it, he will die.

§ 41

A very good recipe made for a man who has received a bite of any kind: onion. Grind finely into beer. Swallow; reject; wait a day. Say unto him as a magic spell: a tooth against (other) teeth! It is Ra who watches over the venom, since the mouth of the god is in place of your mouth, his word will cut down your venom, the place where it is. Disappear, O venom! Come out, onto the ground! I have brought a tooth in my hand to chase you away. This tooth of the great god was brought, which fell to the ground when he became an adolescent. The one who grows from the ground, and green in the desert, will cut down the trace of your mouth, will cut down the trace of your teeth. Greetings to you, onion! Greetings to you, primal tooth of Osiris! Greetings to you, the sole protector of the gods, in this your name of onion. May you enter the belly of X son of Y. Cut down all of the venom that is found there, in this your name of onion! Kill this which is in the hand of Ra, kill this which is in the hand of Horus, which is in the hand of Seth, in the hand of the Great Ennead! Kill their enemies, there! Deteriorate their heads for me, since you bear this name of onion (“the one who deteriorates”); open your mouth against their mouth, since you bear the name of “the one who opens the mouth”. Devour them, since you bear the name of

“devourer”. Protect their body (*nd h'w*), since you bear the name of “tooth” (*ndht*). O eye of Horus, light (*hd*) appeared on the earth, which strikes the *rekhyt* for Horus! It is certainly his name that will protect Horus from the followers of Seth. Deteriorate (*hd*) the venom, (this) aggressor that is in the heart (*ib*), that is in the heart (*hsty*), that is in the spleen, that is in the liver, that is [in] the lungs, that is in the throat, that is in the head, that is in the buttocks, that is in all of the limbs of X son of Y. Let the burn of your flames be against it, in order to bring it down, and let it die from your bite!

§ 42a

As for the onion, it must be under the hand of the charmer of Selkis, wherever it is; because this is undoubtedly what kills the venom of any snake, male or female. If we grind it into water, and smear a man with it, the snake will not bite him.

§ 42b

If we grind it into beer, and we sprinkle the whole house (with it), on New Year's Day, no snake, male or female, will enter it at any time.

§ 42c

This papyrus was revealed at the time of the king of upper and lower Egypt, Néferkare, true of voice.

§ 43a

Another remedy made for a man who is bitten by a snake of any kind: a plant (called) “baboon hair”: 1/8; cumin: 1/8; *sory*-mineral: 1/64; honey: 1/8; sweet beer: 1/32. Filter; give it to the man who was bitten.

§ 43b

Say unto him as a magic spell: Thoth comes, endowed with his magic, equipped with his formulas, in order to exorcise the venom. You will not take any limb of X son of Y since the rebels were exorcised after they rebelled against Ra personified. You push it away (far) from any limb of X son of Y, in the same way that you repelled the enemy nations for Ra. Ma-at approaches your chest, replacing them. You appear against it (the venom), O venerable god, son of the great goddess of magic, and you exorcise X son of Y, in the same way that you exorcised your own malady, the day that your shoulder was pierced. Make it fall to the ground, (out) of all the limbs of X son of Y, in the same way as you brought down this enemy, who rebelled against Osiris. Make the venom fall, from the very opening of the wound! See, I brought (and placed) in him something divine, to make you fall, to expel you, to hunt the venom of any snake, male or

female, which is found in the whole body of X son of Y. Come! Onto the ground! I am Thoth, the eldest son of Ra!

§ 43c

Another: root of “snake-wood” which is brought back from the eastern desert. Grind finely into wine, or into soft ointment. Give it to the man who has been bitten. Then finely grind its leaves into oil-of-*ben*. Coat the body of the man who has been bitten with that. It is excellent. (It is) a heart stimulant, which makes the breath. We also make it for chasing away epilepsy.

§ 44a

Another remedy intended to expel the venom of any serpent, male or female, which was relayed to the author of this treaty as one used by the charmer of Selkis: he makes a bandage over him with desert sand, and keeps this dressing damp for four days.

§ 44b

He will renew it with castor leaf for four days.

§ 44c

He bandages him with a donkey hoof, grilled in oil-of-*ben*, for four days.

§ 45a

Emetic for the bite of a black-collared cobra, and also for any snake: onion: 1/8; beer 1/16 + 1/64; northern salt: 1/64. Filter; swallow; reject; wait for four days.

§ 45b

Another: peas. Grind finely with sweet beer. Swallow; reject; wait four days.

§ 45c

Another: onion: 1/8; northern salt: 1/64; a fermented drink or beer: 1/16 + 1/64. Swallow; reject; wait a day. We utilize this remedy for any kind of snake.

§ 45d

Another remedy; make for it: barely bale (?): 1; barely: 1; spelt: 1; castor seeds: 1; pea seeds: 1; northern salt: 1; a fermented drink; bandage the wound with this, wait four days, (heat) to finger temperature. It is a (remedy) to chase away oedema.

§ 45e

Another: pea grains; fermented cakes; bandage the wound with this, wait seven days, and perform numerous fumigations.

§ 46a

A remedy to expel the venom of any *sekhtef*-snake: “mouse-tail” plant: 1/32; old bread-making grain: 1/64; onion: 1/16; *ima*-tree pulp: 1/32; *tjerrehes*-plant: 1/32; red goat gall: 1/32; *men*-resin: 1/32; *qebou*-plant: 1/4. Grind finely with wine: 1/32 + 1/64, or with beer. Filter. Swallow, wait four days.

§ 46b

Another: willow leaves: 1/4; onion: 1/8; northern salt: 1/64; sweet beer: 1/16 + 1/64. Filter. Swallow. Reject for four days. It is excellent.

§ 46c

Another: onion; “snake-wood”; chewed-up. Make the man who was bitten breath through his nose.

§ 46d

Another: northern salt; flax (?); fresh “oil-of-*ben*”; onion. We will soak a lamp-wick (with this); place it on the neck of the man who has been bitten to make everything from it (the bite?) fall (from him).

§ 46e

Another: thatch (?): 1/32; *iniou*-plant seeds: 1/8; *men*-resin: 1/32; goat gall: 1/32; willow-wood charcoal (variant: from burnt wood): 1/64; grind finely; render to a pulp. Then grind finely into wine: 1/32 + 1/64, or into beer. Filter. Give to the man who was bitten.

§ 46f

Another: “mouse-tail” plant: 1/8; grind finely into wine: 1/64 + 1/64. Give to the man who has been bitten. It is excellent, a hundredfold!

§ 46g

Another: scorpion-grass (?): 1/32; natron: 1/64; goat gall: 1/32; wood of the *kesbet*-tree: 1/32. Grind into beer: 1/32, or into water. Give to the man who was bitten. (He) will rise-up, healed immediately.

§ 46h

Another: acacia leaves; onion; honey. Grind finely. Place on the opening of the wound.

§ 46i

Another: [black] bull droppings; water of fermentation (?). Grind finely. Apply to the man.

§ 46j

Another: “mouse-tail” plant: 1/8; *qebou*-plant seeds: 1/32. Grind finely into wine: 1/64 + 1/64 + 1/64. Swallow.

§ 46k

Another: onion: 1/4; *beded*-plant: 1/4. Grind finely. Filter. Give this to the man who has been bitten.

§ 47a

A remedy made for a man who has been bitten by a black-collar cobra: onion. Grind finely into water. Swallow. Reject, wait for two days.

§ 47b

Another: dried deer liver. Grind finely into wine. Swallow, wait a day. We also use this recipe to remove the bite of the *qady*-snake.

§ 47c

Another: “mouse-tail” plant: 1/4; red bull droppings: 1/16; red bull gall: 1/32. Grind finely into wine: 1/32 + 1/64. Swallow, wait a day.

§ 47d

Another: *ankh-imy*-plant: 1/16; sweet clover: 1/16; “mouse-tail” plant: 1/8. Grind finely into wine: 1/32 + 1/64. Swallow. Reject.

§ 47e

Another: bull fat; fresh curdled milk. Hold on the wound with a compress for seven days.

§ 47f

Another: *ibes*-plant leaves; honey. Hold with a compress.

§ 47g

Another: onion; *sety*-ocher; *heh*-oil; terebinth; wax. Coat the man who has been bitten with this, and fumigate.

§ 48a

This is what we do for the bite of an *Echis coloratus* (painted carpet viper) and for (that) of a *mesou-bedech*: dried [deer] liver. Eaten. Spat-up.

§ 48b

Another: onion; water of fermentation (?). Grind finely. Swallow. Reject.

§ 48c

Another: onion; dregs of *paour*-liquid; alum; salt; *sâm*-plant. Grind finely. Hold on the wound with a compress. It is excellent.

§ 49a

This is what we do for the bite of a *gerech*-snake: red ocher; alum; honey. Hold on the bite with a compress, (warm up) to finger temperature.

§ 49b

Another: [*s*]*âm*-plant (?); sweet beer. Swallow. Reject.

§ 50a

This is what we do for the bite of a *sekhtef*-snake, and the bite of a *mâdy*-snake: onion; peas; fermented liquid obtained from leavened dough. Swallow. Reject.

§ 50b

Another: *heh*-oil; terebinth; *beded*-plant. Make an unction with this.

§ 51a

This is what we do for the bite of a Persian viper: northern salt; *heh*-oil. Coat the bite (with this).

§ 51b

If it is deep, you will make for him (this instead): *pekha*-terebinth; wax; brine of the *chenâ*-fish; *ouchebet*-mineral; alum; northern salt; hold on (the wound) with a compress.

§ 51c

Another: onion; alum; long fragments of copper filings. Grind finely into the water of the *beded*-plant; plant-based poultice. Heat with resin. Hold on the wound with a compress.

§ 51d

Another: root of the “mouse-tail” plant. Grind finely with water. Give to the man who has been bitten.

§ 51e

Another: *ââm*-plant: 1/8; *s(?)âm* plant: 1/8; fermented liquid obtained from leavened dough: 4 *hin*. Swallow. Reject.

§ 52

This is what we do for the man who has been bitten by an *Echis coloratus*: northern salt; *heh*-oil. Grind finely. Hold on the wound with a compress.

§ 53

This is what we do for the bite of the *ro-bedjbedj*-snake: natron; *heh*-oil. Hold on the wound with a compress.

§ 54a

This is what we do for the bite of the *heby*-snake: *iniou*-plant: 1/8. Grind finely with water: 1/64 + 1/64. Give to the man who has been bitten.

§ 54b

Another: *chemes*-plant. Grind finely into fresh oil-of-*ben*. Give to the man who has been bitten.

§ 54c

Another: *toun*-plant. Grind finely into honey. (The rest): the same.

§ 54d

Another: *qebou*-plant seeds: 1/4; red bull droppings: 1/16; “mouse-tail” plant: 1/8; deer heart: 1/16; *âdjou*-fish droppings: 1/128. Grind finely. Reduce to dry granules. (Then) finely grind into wine: 1/64 + 1/64. Give to the man who has been bitten. It is excellent, a hundredfold!

§ 54e

Another: *qebou*-plant; black bull droppings; grind finely into water. Give to the man who has been bitten.

§ 54f

Another: “mouse-tail” plant; onion; excrement (?) of the *fekty* of Heliopolis. Grind finely. Dry out until (completely) desiccated. Grind finely into water. Filter. Swallow.

§ 54g

Another: root of the “mouse-tail” plant. Grind finely into water. Give to the man who has been bitten.

§ 54h

Another: *ankh-imy*-plant: 1/8; honey: 1/16; sweet beer: 1/16 + 1/64. Give to the man who has been bitten.

§ 55

A remedy made for a man who has been bitten, when the venom takes possession of his head: *cheb*-gourd (?); fermented male liquid; male clay. Grind finely. Coat his head (with this).

§ 56a

Another remedy for expelling the bite of (any) snake: peas. Grind finely into a fermented liquid. Hold on the wound with a compress. It is excellent!

§ 56b

Another: moringa nuts. Grind finely into *paour*-liquid. Hold on the wound with a compress.

§ 57

This is what we do for the bite of a *kay-nay* snake: onion: 1/8; sweet beer: 1/16 + 1/64. Swallow. Reject, wait for two days.

§ 58

Another (remedy) for the bite of any venomous snake: bryony; *ouchebet*-mineral; pure natron; red goat fat; colocynth pulp. Grind finely. Hold with a compress, wait four days.

§ 59

A remedy against the spitting of any snake: cumin: 1; a cake: 1; *toun*-plant: 1; valerian pulp: 1; onion: 1; northern salt: 1; honey: 1. Grind finely, in a homogeneous mass, into sweet beer. Swallow. Reject, wait four days.

§ 60

A remedy to make [skin damage] disappear (?), and also viable for expelling the spitting of any snake: *debou*-sand (?): 1; raisin: 1; hematite: 1; dried terebinth: 1; stale bread, four years (old): 1; barley mucilage: 1; honey: 1. Grind finely; this turns out well. Mix all of these ingredients with terebinth. Hold with a compress.

§ 61a

Another remedy for the bite of any snake: gather up (a cluster of) dried-out grapes; natron; “*pekhet* donkey”-plant. Grind finely with terebinth. Hold with a compress, wait four days.

§ 61b

Another: dry frankincense; *debou*-sand (?); laudanum; fresh terebinth; natron from the oasis; northern salt; alum. Grind finely. Hold with a compress.

§ 62a

A compress made for the man the day he is bitten: castor. Grind finely. Hold with a compress for a day.

§ 62b

Another (remedy) for the second day: curdled milk; wax; northern salt. Heat to finger temperature. Hold with a compress.

§ 62c

Another remedy for the third day: wax; *heh*-oil; *sefet*-oil; curdled milk; *aby*-liquid; fresh terebinth; solid bull fat; Grind finely in a homogeneous mass. Hold with a compress for six days.

§ 63a

If this bite is deep, and there is bleeding in all his limbs, you will concoct for the man as a remedy: willow leaves; colocynth; honey. Mix with fresh water. Hold with a compress for four days.

§ 63b

Another: colocynth pulp. Grind finely with honey and male clay dregs. Hold with a compress for four days.

§ 64a

A remedy for the man who has been bitten, when the wound leaves the flesh: bull fat; fresh terebinth. Hold with a compress.

§ 64b

A pulverized remedy made for its intention: *sôry*-mineral; hot copper; *ouchebet*-mineral; *ima*-tree pulp; colocynth pulp; natron; earth (?) mixed with minium; dry frankincense. To him, apply (this mixture), and fumigate many times, until the seventh day.

§ 65a

A remedy for a great viper: “image-of-Horus” plant: 1; northern salt: 1; beer: 1/16 + 1/64. Swallow. Reject.

§ 65b

Another: “image-of-Seth” plant: 1; onion: 1; willow: 1; beer: 1/16 + 1/64. Swallow. Reject.

§ 65c

Another: pea grass, which bears the name *gulban* in the language of the peoples of Asia, and which grows everywhere. Grind finely with wine, or with beer. Give to the one who has been bitten. (This) kills the venom for sure. We use it for any snake.

§ 66a

Another remedy to prevent the man who was bitten (by whatever the snake might be) from sweating: a plant which grows in the region of *Hibis*. Its leaves are like those of the sycamore; and its flowers are like little red balls; the... ? ... of its tips (?) are like bush berries; its smell is pleasant. We will grind it with pelican scat; the ... ? ... (which grow) on the sycamores; raisins. Grind finely. Hold with a compress.

§ 66b

Another: fresh terebinth; northern salt; *merhet*-oil; honey; grind finely in a homogeneous mass. Coat the man with this.

§ 67

Another remedy for the man who has been bitten, and whose eye has received the venom: asphalt; cucumber; *senou*-plant. Grind finely into water; place into a filter-pot; filter. Drunk by the wounded man, at the (same) moment when his eye is attacked. [He will be healed] immediately.

§ 68

Another very good remedy for any sort of viper and for any sort of snake: onion: 1/32; amber (?): 1/32; wine: 1/64. Filter. Swallow. It is excellent, a hundredfold! This has been confirmed.

§ 69

A remedy to clear the throat of the man who has been bitten: goat milk: 1/16 + 1/64; heat with honey: 1/4. Swallow when it is at finger temperature. Reject it.

§ 70

A remedy for the bite of a female viper: *qebou*-plant: 1/4. Mix with honey: 1/4 and the blood of a small, young goat: 1/8 — we bring it alive, without having its throat cut; beer: 2 *hin*. Swallow. Reject. — Then let the kid go free so that it can find its mother. It is excellent, a hundredfold. We also utilize it for all kinds of snakes.

§ 71a

A remedy for the thirst of the man who has been bitten, whatever the snake: reeds: 1/8; raisins: 1/8; gum: 1/8; *mimi*-wheat: 1/4; valerian: 1/4; carob: 1/8; *beded*-plant: 1/8; water: 1/16 + 1/64. Expose (overnight) to dew. Filter. [Swallow]. Wait four days.

§ 71b

Another: prepare for the man male clay heated to the temperature of a finger; coat (the man) with this.

§ 71c

A compress to put on the man after that: red ocher; alum; honey. Reheat. Hold with a compress at finger temperature.

§ 72a

Another (remedy) to make oedema disappear: on the first day, cut his wound, making multiple incisions; apply salt to the man: 1/8, or even natron. Hold on the wound with a compress.

§ 72b

Another: curdled milk; northern salt; resin; reheat. Hold with a compress. And give the inside of a beef lung: 1/16, sprinkle northern salt. Swallowed by the man who has been bitten. And make him drink: honey: 1/8; fermented liquid obtained from leavened dough: 1/8; *paour*-liquid: 1/16; sweet beer: 1/64 + 1/64; wait four days, in addition to the lung on the day that he was bitten.

§ 72c

If the wounded person's swelling goes down after two days, you will give him fresh water, and you will coat him in fat [from the back of a bull]. Give him alum.

§ 72d

Another: *ima*-tree pulp; castor leaves. Grind finely. Hold with a compress. And perform numerous fumigations.

§ 73

An emetic made for a man who has been bitten by a blower viper: onion: 1; northern salt: 1; *sâm*-plant: 1. Grind finely into sweet beer: 1, or fermented liquid. Swallow. Reject.

§ 74a

Another remedy for a viper, whatever type it might be: male clay plaster. Coat the wound with (this).

§ 74b

Another: red ocher; honey. Hold with a compress.

§ 75a

A remedy for the horned viper: cumin: 1/64; valerian: 1/16; seeds of...: 1/32; onion: 1/4; northern salt: 1/64; honey: 1/8; sweet beer: 1/16 + 1/64. Grind finely; filter through cloth. [Swallow]. Spit-up onto the ground, several times.

§ 75b

Another: *tjati*-plant: 1/32; fresh *sâm*-plant: 1/16; garden *qebou*-plant: 1/64 + 1/64; *tjamtjam*-plant: 1/16; onion: 1/16; garlic: 1/16; northern salt: 1/64; willow heart: 1/16; honey: 1/4; fermented liquid obtained from leavened dough: 1/16 + 1/64. Give to the man who has been bitten. Reject for four days.

§ 76

A remedy to make the stupor of a man who has been bitten disappear: plaster (made) of barley flour; colocynth; fat; *djas*-plant seeds; northern salt; honey; reduced to a homogeneous mass. Hold with a compress.

§ 77a

A remedy for the bite of a small-sized snake: desert *aaâm*-plant: 1/8; sweet beer: 1/16 + 1/64. Filter. Swallow. Reject.

§ 77b

Another: onion: 1/8; water: 1/16 + 1/64. Swallow. Reject.

§ 77c

Another: *beded*-plant; onion; honey. Coat (the wounded person) [with this].

§ 78a

[A remedy] for the bite of the *henep*-snake: turtle hide. Cook. Grind finely with a new pot shard: hippopotamus oil; *sefet*-oil. Grind finely in a homogeneous mass. Hold with a compress. It is excellent, a hundredfold! This is the way to treat it!

§ 78b

Make for him when three days have passed by: aquatic mint: 1/16; wine 1/8. Give it to the man who has been bitten. It is (a remedy) [that restores strength] to the man who has been bitten, after he had lost his strength.

§ 79a

Another remedy made for the man, in order to make the blood disappear: flyspeck; add red ocher, equal to half (of the amount of flyspeck). Grind finely in a homogeneous mass. Hold with a compress. It is excellent!

§ 79b

Speak over this remedy the (following) incantation: come forth, my mother! See, I stood with Seth, and difficult was [...] towards *Djebâout*, on the edge of the lake, when the trial before the gods was judged, and they fought in the city of the two accomplices. They said to me: “It is the Ennead of the gods that lifts you up through your father; the magic formulas (come) to you through (your) mother: (thus) to attack your word is to attack the Ennead’s word.” The *betjet*-snake bit me, without my seeing it! Something I had not seen stung me. It is the aggression of an enchanter who acts against me. See instead! Here I am without strength! — I come to you, O my son, beautiful Horus! I am your mother, Isis, I am your protection. Your cry was heard in the heavens, and it reached the “castle of *benben*”. Selkis extends her hand towards you; its magic virtues are your protection. The damage done to you is damage done to him; to harm you is to harm him; to attack you is to attack him; your protection [is the protection of a god...] You are the one that the ancestral Nun created. The venom will not circulate in you, it will not be able to find a current from which to advance. It will have to reverse and turn back! The venom which the *betjet*-snake has placed in you, (it) cannot exist against you (again)! That which has been placed in you is (now) placed (in) the one who acts against you. There is no one who can ignore [the order which] the great god has given!

§ 79c

Say these words on an image of Ptah, a figure of Isis, and a figure of Selkis, drawn on a new papyrus sheet; and place on the neck of the man who has been bitten by a *henep* snake. This is also done for any snake.

§ 80a

This is what we do for the bite of a red *henep*-snake: natron; *paour*-liquid; Grind finely. Hold with a compress, and fumigate it.

§ 80b

Speak over this remedy the (following) incantation: Come on, *betjet*, who has no ears, and who has come out of its hole, to play the role of guardian, in *Pe* and *Dep*; this which is necessary (?) for the temper of Anubis! He has put in [...]. Then Horus [said] about the one who was bitten by it: “Here I am making the one in your mouth turn around. If you wrong me, [I’ll be] behind you! As for the bite, I make it disappear, — in other words, I chase the venom out!” As for the bite (made to) Horus, powerful is its conspiracy. Venom, get out of X son of Y, since you bit him without knowing him! Osiris; his enemies fall! Also say: as for *betjet* which has no ears, it is a *henep*-snake; we call it: “little *mesou-bedech*”. (And also) *iqachar*. It is [my] mother, Selkis, who snatched your ears away, she shuts your mouth, to prevent you from speaking. Disappear, *betjet*, *henep*, we cannot hear your voice anymore (!) I have made its venom come out (and fall) onto the ground, it will not spread within all of [the limbs] of X son of Y, it will not circulate throughout all of his limbs, [it will not] do its work-of-death within his flesh!

§ 80c

Say these words onto this remedy. Massage the non-wounded limbs, with your own hands, and perform a fumigation on it.

§ 81

This is what we do for the bite of a “male-snake”: cut the wound, making multiple incisions. (Then) you will hold [on to it] with a compress: red [na]tron, *paour*-liquid dregs, northern salt, cobra blood, *pekha*-terebinth. Mix in a [homogeneous mass]. Hold on the wound with a compress, and fumigate it.

§ 82a

This is what we do for the bite of a co[bra] snake: [onion]: 1/8; water: 1/16 + 1/64. Swallow. Reject.

§ 82b

Another: *wt* [...]. Place on the opening of the wound; he will regain health immediately. And perform a fumigation on it.

§ 82c

Another: *toun*-plant: 1/8; honey: 1/16. Eaten by the man who has been bitten.

§ 83

Remedies to drive away all pain from the man who has been bitten; and remedies to drive away the asthenia of the man who has been bitten: hot *mimi*-wheat; fuller's dregs. Grind finely in a homogeneous mass. Coat the man who has been bitten with (this).

§84

A remedy to make the man who was bitten by any kind of snake vomit: rainwater (?). Pass through a filter with honey and northern salt. Give to the man who has been bitten; vomit it onto the ground four times.

§85a

A remedy to extract the fang from a man who has been bitten by a snake or by a similar species of viper, whatever it might be: water salamander, split lengthwise, (like we do for *bulti*-fish). Hold on the wound with a compress, and hold with the compress each of its two halves. Put fuller's ointment in the half (of the salamander) which is (applied) on top, in order to make it (the fang) come out, after having located it by means of a hair of the head.

§85b

Another: extract (?) of terebinth. Place on the opening of this fang, in order to cause it to exit.

§85c

You will make for him the formula of the charmer of Selkis: "I know him...". Expel this which created the opening (of the wound) in a jar (?) of beer and dates. Swallow. Reject.

§85d

Another (remedy) to extract the fang from the wound: mugil fish tongue, its teeth, barley mucilage, deer horn, fermented liquid obtained from leavened dough. Eaten by the man who was bitten, until he regains health.

§86

A remedy to chase away the trembling of the man who was bitten: plaster of barley (flour); colocynth; sweet clover; *djas*-plant; northern salt. Grind finely in a homogeneous mass. Hold on the wound with a compress.

§87a

A remedy for a narrow snake-bite: acacia leaves; *ima*-tree leaves; jujube leaves; *ibes*-plant. Grind finely. Sprinkle with (this).

§87b

Another: dried donkey droppings; gum; ocher; dry terebinth; silt (?); a shard from a new pot; colocynth. Grind finely. Sprinkle with (this).

§88a

A remedy to make the blood from a snake-bite disappear: resin: 1; dry frankincense: 1; an ostrich egg: 1; fresh oil-of-*ben*: 1.

§88b

Another: red ocher; frass (?): 1; sweet clover: 1. Grind finely. Hold with a compress.

§89

Another remedy for the bite of any (species) of snake: fermented liquid obtained from leavened dough; turtle droppings. Hold on the wound with a compress.

§90a

A remedy to cure the man who was bitten by a snake, whatever the species: *Capparis decidua* plant: it grows in *Hibis*; its leaves are like thorns; the top of it is like sweet clover; the buds of its flowers are like lotuses; its fruit is like.....; the inside of its fruit is like the seeds of the *tekhou*-plant, thick and red. It will be ground finely with sweet beer. Give it to the man who was bitten. He will be healed instantly.

§90b

Say upon the man as a magic spell: “O this *itjerout*-plant (*Capparis decidua*) which grows beneath Osiris’ side, like a secretion from the inhabitants of the underworld, kill the venom of the

Abominable! May Seth fall! Let the cat cut it down! *Sefet*-oil of Osiris, seeds of Khnum, living flesh, it is the name of the *itjerout*-plant. This has been done.”

§90c

Another: blood of a cat; blood of a mugil; blood of a kite; blood of a cobra; blood of a necropolis crocodile, split in two, and dried out; amber. Grind finely. Hold with a compress.

§91a

A remedy to apply to a man who has been bitten by a snake of any kind, when we can't find an exorcist: *heh*-oil: 1/64. Give to the man who was bitten. The venom will not reach him.

§91b

Another: red bull blood: 1/64. Give to the man who was bitten.

§91c

Another: deer blood: 1/64. Give to the man.

§92

A remedy for a man who has been bitten by a snake and who falls without force if he tries to stand up, who expels from their anus that which the evil (from which he suffers) keeps open; whose head is unconscious and blind, and whose shoulder is hot: You will make for him: *sôry*-mineral: 1; product-of-*peres*: 1; pea seeds: 1; *ibou*-plant seeds: 1. Apply to all of his limbs. Perform a fumigation on the sick person with [this].

§93a

A [remedy] to rinse the face of the man who was bitten by a snake: water (from) the top of peas (?); sweet beer [.....]. [It is] excellent.

§93b

Another: sweet clover water; honey. Very good. It has been done.

§94

A remedy to make the stupor of the man who was bitten disappear: [plaster made from:] barley flour; colocynth; beef fat; *djas*-plant seeds; northern salt; honey. Grind finely with [.....]. [You will bandage] the entire body.

§95a

Ointment made for the man who was bitten by a venomous snake: [burnt (?)] vulture foot (?), sweat. Coat [.....].

§95b

Another: *ibou*-plant seeds, oil-of-*ben*. Coat with this. It is excellent!

§95c

Another: onion, *beded*-plant. Coat with (this), and [apply] to his forehead, at the temperature of a finger.

§96a

A remedy for the man who has lost sensation: *ahem*-plant: 1; fresh terebinth: 1; wine: [...] [...] preparation ...]. Give to the man who has been bitten and has lost his sensation. He will speak immediately.

§96b

Another: a raisin: 1; acacia leaves: 1; ocher: 1. [Grind finely with ...]. [Give to the man who has been bitten]. He will speak immediately. If we apply this remedy to a man who was bitten by any kind of snake, and who has lost his sensation, he will speak immediately.

§97a

The fumigations [which we perform on the man who was bitten] by whatever the snake may be: “Come, Great one, relieve for me, Horus, and make the prostration within him disappear!” Say these words on [...]; [perform a fumigation] on the man with this.

§97b

Another: grindstone shavings. Set on fire. Perform a fumigation on the man with this. Say these words on “[O] these [.....] of Horus who is coming out of the mountain, heat in the form of flame, and flame in the form of heat are against the dead, the dead, [...] [.....] out of Abydos, and finds itself shredded, thus, that which was abominable to him.”

§97c

You will make the man who was bitten sit on [...] [.....] [...] on fire. Put this [.....].

§97d

Another: [...] the fire [.....] [.....] break [...] [...] against the fatal effect of its fangs, in [.....].

§98a

[.....][.....] [fumigate the wounded man] with this, to make his sweating disappear.

§98b

Another spell: “[O] this [...] great and sublime, lady of the gods, [.....] who is in her chapel. What was said about her, when she repelled the enemy nations, with that little cloth on him (?) ?”

§98c

Words to speak [over myrrh], set on fire, fumigate the wounded man with this, while moistening him with water of *mes[tenou]* [until he re]gains health.

§99a

Another spell: “A cry for appeal (sounded) in the barque of Ra, because of this grand headdress in the sky! [...] [...] it is [] at its hour in you.” Place on a thick flame. Speak these words over [...] (?) ...] of a man who is eating bread (?). Fumigate the sick man with this until he regains health.

§99b

Another spell: “The fumigation, which brought about the coming of the gods, here it came in the patient’s wound, in [...] [...] it sets the gods in motion. It will chase away the venom of any snake, male or female, [it] [brings it out] from the belly of X son of Y, [it] places the flame of Hierakonpolis against the flame of your mouth.” Speak these words over the ruptures [.....] the wounded; set on fire, and fumigate it with this.

§99c

Another spell: “O this reed out of Min-[...], out [...]. Come out for me, because (the venom) killed Horus, here it is all dried up! It is in my hand. Please kill the [ve]nom! [...] You who move towards the sky, fall on the heart of the enemy of Osiris! May you make every god who suffers [heal]!” Speak these words over the rags (?) and tissue, place over a potter’s wheel, and green reeds. Sprinkle [.....]. Fumigate the wounded man with this, until he heals.

§100

Another very good fumigation: dried dates: 1; natron: 1; [.....]: 1; *nebeh*-plant of the mound: 1; colocynth: 1; lamp wick (?): 1; girelles of a (potter's) wheel, in great number. Set [on fire].
[Fumigate the wounded man with this.]

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