

THE "BANDLET OF RIGHTEOUSNESS

CHAPTER I

ETHIOPIAN MAGICAL NAMES OF GOD AND THEIR CREATIVE POWERS.

OF all the magical works written in Ethiopic and Amharic which have come down to us, the most curious and the most interesting from an archæological point of view is the little book of LEFÂFA ŞEDEK, which title I have translated by "Bandlet of Righteousness." Very few manuscripts of the work are known, and the only two available to me, viz. those in the British Museum, are reproduced in facsimile at the end of the present volume. The "Bandlet of Righteousness" referred to in the title was a strip of linen or parchment which was exactly as long as the body of the person for whose benefit it was prepared was high, and on this were inscribed a series of eight magical compositions, and, presumably, drawings of crosses. The width of the strip is unknown; it may have been wide enough to cover the body, but it is more likely that it was only from 3 inches to 6 inches wide, like the linen strips inscribed in hieratic with texts from the BOOK OF THE DEAD, which the EGYPTIANS buried with their dead in the Saïte and Ptolemaic periods. This Bandlet was wound round the body of the deceased on the day of burial, and was believed to protect it from the attacks of devils, and enable him to pass through the

earth without being stopped at any of the gates or doors, and ultimately to pass into heaven. The possession of this Bandlet ensured for him acquittal in the Judgment, and therefore escape from the awful River of Fire. In fact the LEFÂFA ŞEDEK contains in a much-abbreviated and succinct form all the essential elements of the BOOK OF THE DEAD as found in the Recension which was in use in EGYPT during the Græco-Roman period. On these elements are superimposed ideas derived from the writings of the Christian GNOSTICS, and from apocryphal Hebrew works which, probably, in Greek or Syriac translations, were read by the early Egyptian Christians, and from original works in Coptic.

But the peculiar character which the LEFÂFA ŞEDEK possesses was given to it by the Abyssinian Christians, who were able to combine the cult of magic with the cult of the VIRGIN MARY. When the ABYSSINIANS adopted Christianity in the first half of the fourth century of our era, theoretically they accepted the doctrine of the Christian Resurrection, and all that it implied. But for centuries they had been believers in native magic, and by its means they attempted to secure for themselves the best things on earth and also everlasting life and the happiness of heaven. They acknowledged that GOD had created the heavens and the earth, and they realized that He was self-subsistent and eternal, but they wanted to find out how He maintained His life and power undiminished, and what was the secret of His being. They believed that if they could only find out this secret they would become as great and mighty as He is. GOD, they believed, had invented magic and given it to them so that they might command the powers of

Nature, and bend them to their will, but with this they were not satisfied, they wanted to be equals of God.

According to a very ancient tradition, which is reproduced in the *Book of the Mysteries of Heaven and Earth*,¹ the Three Persons of the Trinity existed in the waters of the great primeval ocean, and they had had their abode therein for ever. But they existed in *name* only and not in Person. Each Person only assumed His subsequent form by pronouncing His own name. This the Abyssinian theologians interpreted as meaning that each Person possessed a name which at will He could employ as a "word of power." And according to another tradition GOD, and MICHAEL and all the angels, would have suffered final defeat at the hands of SATAN if MICHAEL had not been able to hold up before the rebels a cross of light on which was inscribed the words, "In the Name of the Father, and the Son, and the Holy Ghost." As soon as SATAN and his devils saw these words they turned and fled.

Now, these same theologians argued, God not only created Himself by uttering His own name, but the heavens and the earth also, and they came to the conclusion that the Name of GOD was the ESSENCE of God, that it was not only the source of His power but also the seat of His very Life, and was to all intents and purposes His soul. There is no reason for thinking that they invented this belief concerning the secret Name of GOD, for the EGYPTIANS had formulated it many centuries before the ABYSSINIANS became a nation. This is proved by a passage in the papyrus of NESI-AMSU in the British Museum, in

¹ Edited from a unique Ethiopic MS. in Paris (Bibl. Nat. 117) by PERRUCHON. (No date.)

which the god NEB-ER-DJER says: "I am he who came into being in the form of the god KHEPERA. I am the creator of everything which came into being. The things which I created, and which came forth from my mouth after I myself had come into being, were many. Heaven did not exist, earth did not exist, and the children of the earth (*i.e.* trees, plants, etc.), and creeping things were not then made. I myself raised them up out of NU (*i.e.* the primeval World-Ocean), out of a state of helpless inertness. I found no place on which to stand. I worked a charm (*i.e.* used a magical formula) upon my heart. I laid the foundations by MAĀT,¹ I made everything that hath form. I was ONE (*i.e.* there was no other), for I had not then sent forth from myself the god SHU and the goddess TEFNUT, and there was none who worked with me. I brought my name [into] my mouth as *heka*, *i.e.* magic, and I came into being in the form of things that are, and under the form of KHEPERA. I it was who emitted SHU. I it was who emitted TEFNUT. From being the ONE [god] I became THREE [gods]. Plants and trees and creeping things [sprang up] from the god REM. I cried with my EYE (*i.e.* the Sun) and men and women came into being from the tears which fell therefrom."²

Among many ancient peoples the utterance of the name was regarded as an act of creation, and the obliteration of a name was equivalent to the destruc-

¹ MAĀT, the personification of physical and moral law and order. The part which she played at the creation resembles that of "Wisdom" which is described in Proverbs viii 23 f.

² See my hieroglyphic transcript of Papyrus, No. 10,188, with a transliteration and translation in *Archæologia*, Vol. LII, London, 1891. A facsimile of the hieratic text is published in my *Egyptian Hieratic Papyrus in the British Museum*, Vol. I, London, 1914 folio.

tion of the person who bore it. The EGYPTIANS thought that any abuse of a man's name injured him personally, and when standing in the Hall of Judgment before OSIRIS the deceased prayed fervently that his "name might not be made to stink" in the presence of the Assessors of the Great God. Several compositions were written by the priests with the special object of making a man's name to "germinate," *i.e.* to flourish and not to be forgotten. On tombs, stelæ, papyri, amulets and every object buried with the dead in their tombs, the names of the deceased are repeated *ad nauseam*, for how could a nameless soul be presented to OSIRIS? One of the chief objects of the funerary spells which were written by the Egyptians was to supply the dead with the names of the various beings, and gates and doors, and their guardians, which they would meet within the ̤uat. By the use of these the deceased was able to say, when he entered the Hall of Judgment, "O Great God, I have come to thee, O my Lord, and I have brought myself hither that I may behold thy beneficence (or beauties). I know thee. I know thy name. I know the names of the two-and-forty gods who are with thee in this HALL OF MAATI, who live as wardens of sinners, and who feed upon their blood on the day when the lives of men are reckoned up in the presence of the god UN-NEFER" (*Book of the Dead*, Chap. CXXV).

The knowledge of the name of a god enabled a man not only to free himself from the power of that god, but to use that name as a means of obtaining what he himself wanted without considering the god's will. And from the words of St. John (Rev. ii. 17) it may be gathered that Christians regarded the gift of a white

stone inscribed with a new name, which no man except the recipient knew, as one of the greatest gifts which GOD could bestow on a servant of His. In primitive times the name of the king was regarded with reverence such as was due to a god, and his subjects had it engraved on their rings, seals, and scarabs, believing it to be a protection for them; and there is little doubt that it was used by many as a word of power. We see in inscriptions that it is enclosed within an oval, now called "cartouche," having a bar at one end of it. The line of the oval and the bar represent a rope, the two ends of which are tied in a knot, and they were supposed to give magical protection to the royal name. The weaving of magical knots was a well-known art among ancient magicians, and it is practised by EGYPTIANS and ARABS at the present day.

Returning now to the LEFÂFA ŞEDEK, we see that the person to whom we really owe GOD'S revelation of His secret name is the VIRGIN MARY. Her grief and tears and sorrow for the sufferings which she imagined her kinsfolk would be forced to undergo in the LAKE OR RIVER OF FIRE won the compassion and help of her Son, the WORD; and He did not rest until GOD the FATHER had dictated to Him the secret and magical names in the Book which He had composed before CHRIST was born in the flesh. That these names were numerous need not surprise us, because they are only descriptions of GOD'S own attributes, and aspects, and powers. From the seventeenth chapter of the BOOK OF THE DEAD we know that all the gods of all the great companies of gods were only the names of the attributes and powers of the great Sun-god, whither he was called KHEPERA.

NEB-ER-DJER, TEM, RĀ OR ĀMEN. In the great LITANY OF RĀ praises are rendered to the Seventy-five chief forms of RĀ, each of whom has a distinct name; and in the LITANY OF OSIRIS, which is found in Chap. XV of the BOOK OF THE DEAD, we have addresses to the Nine forms of OSIRIS, and each form has its proper name. In a Demotic papyrus we have a whole string of names of the god whose name was formed of the vowels of the Greek alphabet—“Iao, Iaolo, Therentho, Psikhimeakelo, Blakhanspla, Iac, Ouebai, Barbaraithou, Ieou, Arponknouph, Brintatenophri, Hea, Karrhe, Balmenthre, Menebareiakhukh, Ia, Khukh, Brinskulma, Arouzarba, Mesekhriph, Niptoumikh, Maorkharam.” And again, “Laankhukh, Omph, Brimbainouioth, Segenbai, Khooukhe, Laikham, Armioouth” (GRIFFITH, *Demot. Mag. Pap.*, p. 111). Similarly in the Coptic BOOK OF IEU we have a long series of lists of the names of the emanations of the god IEU = ΙΑΩ = JĀH. Many of these were cut upon stones as charms, and those who were instructed knew that they were the names of the forms and attributes of the GREAT GOD.

The GNOSTICS followed the example of the ancient EGYPTIANS, and their spells consist usually of a string of names of the Æons, the head and chief of whom is GOD. Here is an instance :

ΑΤΩCΑCΑΩΑΛΩNE
 CEMECEIΛAMABPACAZ
 CZZYPPATHAKPAMMA
 KPAMMAKANAPICCE

Here in the first two lines we recognize the names ALŌN, SEMES EILAM, and ABRASAX, and the remainder of the inscription no doubt contains many others.

In dealing with inscriptions of this kind we must always remember that both the Gnostics and the COPTS believed that our Lord spoke to MARY, and that she replied to him in a language which was known only to themselves. Thus CHRIST addressed MARY in these words: MARI KHAR MARIATH, *i.e.* "MARY, mother of the Son of GOD," and MARY replied, HRAMBOUNE KATHIATHARI MIÔTH, *i.e.* "The son of the Almighty, the Master, and my Son" (BUDGE, *Coptic Apocrypha*, p. 189). It is possible that some of the spells in the LEFÂFA ŞEDEK may be transcripts from Coptic originals. Examples of the language which CHRIST used in speaking to His Father are given in the PISTIS SOPHIA, *e.g.* AELIOÛ, IAÔ, AÔI, ÔIA, PSINÔTHER, THERNÔPS, NÔPSITER, ZAGOURI, RAGOURI, NETHMOMAÔTH, NEPSIOMÂTH, MARAKHAKHTHA, THÔBARRABAÔTH, THARNAKHAKHAN, ZOROKOTHORA, IEOU, SABAÔTH (KING, *Gnostics*, p. 285; AMÉLINEAU, *Pistis Sophia*, p. 185). And the Gnostics believed that CHRIST revealed to the disciples the names of the Aeons who forgave sins, *viz.* GIPHIRE-PSINIKHIEOU, ZENEI, BERIMOU, SOKHABRIKHIR, EUTHARI, NANAÏDIEISBALMIRICH, MEUNIPOS, KHIRIE, ENTAIR, MOUTHIOUR, SMOUR, PEUKHIR, OUSKHOUS, MINIONOR and ISOKHOBORTHA, and the names of the "Great Powers," *viz.* AOUIR, BEBRÔ, ATHRONI, IOUREPH, IOVE, SOUPHEN, KNITOÛSOKHREÔPH, MAOUÔNBI, MENEUÔR, SOSÔNI, KHÔKHETEÔPH, KHÔKHE, ETEÔPH, MEMÔKH and ANIMPH.

Like the EGYPTIANS,¹ Gnostics and COPTS the

¹ The god MARDUK also possessed a large number of names; according to the Creation Legend the gods proclaimed his Fifty Names fifty times. See *Babylonian Legends of the Creation* (British Museum), p. 65.

MUḤAMMADANS possessed a long series of names of ALLĀH, and lists of them were written on amulets and talismans and worn by men and women alike as protectors of their souls and bodies. The great and essential name of GOD according to Muslim writers is ALLĀH, which is known as "Ismu az-Zât," *i.e.* the essence name; all the other names of GOD, including "AR-RABB," are regarded as the "Asmâ'û aş-Şifât," *i.e.* "names of the attributes." MUḤAMMAD, the Prophet, says in his KUR'ÂN (Sûrah vii, l. 179) that GOD has a number of "beautiful names" (al-Asmâ'û al-ḥusnâ), and that they are Ninety-nine in number, and that whosoever reciteth them shall enter into Paradise. The following are specimens of these names :

Ar-Raḥmân	The Merciful	Al-Khâliq	The Creator
Ar-Raḥîm	The Compassionate	Al-Bâri	The Maker
Al-Malik	The King	Al-Muṣawwir	The Fashioner
Al-Ḳuddûs	The Holy One	Al-Ghaffâr	The Forgiver
As-Salâm	The Peace	Al-Kahhâr	The Dominant
Al-Mu'min	The Faithful	Al-Wahhâb	The Bestower
Al-Muhamin	The Protector	Ar-Razzaq	The Provider
Al-'Aziz	The Mighty	Al-Fattâh	The Opener
Al-Jabbâr	The Repairer	Al-'Alim	The Knower
Al-Mutakabbir	The Great	Al-Kâbiẓ	The Restrainer

Thus we see that the ABYSSINIANS, like the pagan EGYPTIANS, and the Christian EGYPTIANS, *i.e.*, COPTS, and the Gnostic sects who based their magical systems chiefly upon African cults, assigned to GOD a whole series of magical names which they used as words of power. All these peoples ascribed to the name of GOD or of a man an importance which it is impossible for us to realize fully because we do not know the exact meaning which they attached to their words for "name." It is clear, however, that they believed that the life and existence of a god or a man were

bound up with the existence of his name inextricably; neither god nor man could exist without his name, and the "killing" or destruction of his name was equivalent to the destruction of his existence. Mr. EDWARD CLODD thinks that the Celts and perhaps the whole Aryan family believed that the name was not only a part of a man, but that it was that part of him which is termed the soul, or the breath of life (*Magic in Names*, p. 280). He is undoubtedly correct as far as the peoples he mentions are concerned, and the evidence supplied by Egyptian, Coptic, Gnostic, Hebrew, Arabic and Ethiopic texts convinces me that the same may be said of the AFRICANS and SEMITES.

We have seen that the LEFÂFA ŞEDEK was believed to secure for the dead the preservation of their bodies, and life beyond the grave, and entrance into heaven, but nothing is said in it as to means which the dead are to employ for the maintenance of their life whilst proceeding to heaven. The EGYPTIANS in their Books of the Dead supplied the deceased with magical formulas which, when recited by him, produced clean water, bread-cakes, roast meats, clean linen apparel, unguents and perfumes, etc., and to make sure that he should lack nothing in the ʿTuat they made offerings frequently in his tomb. The kinsmen of the deceased, or a priest, separated the spiritual parts of these offerings by means of spells, and thus the life of the KA was maintained. Now of the funerary rites and ceremonies of the ABYSSINIANS, certainly in the old times, practically nothing is known. Men and women belonging to classes of no social importance were carried out of their houses as soon as they died, probably on the mats they died on, to the edge of the village or town, and laid in shallow trenches,

without any further ceremony. Stones were laid on and about the body with the view of keeping the jackals, wolves, and foxes from devouring it, but they rarely prevented these animals from obtaining their nightly meals on human flesh. The ABYSSINIANS generally pay little respect to the dead, unless they happen to be kings or members of the Royal Family and high ecclesiastical officials. Mr. C. F. REY, the distinguished traveller, tells us that "in Addis Ababa the principal place of burial near the market place is ridden and walked over by passers, and occasionally at night the jackals and hyenas come up from the river, dig up the lightly covered remains and indulge in gruesome banquets" (*Unconquered Abyssinia*, p. 79). But the matter is very different when the deceased is a person of high rank and position. Then the body is washed and rubbed with unguents, and wrapped in cloth or Indian and Persian silks, and priests chant the penitential Psalms and recite prayers and burn incense. In due course the body is taken to the church in which it is to be buried, accompanied by a crowd of priests and soldiers, and a great mob of the ordinary people.

As far as I know no modern traveller has described the funeral service of an Abyssinian royal personage, but we know from the manuscripts preserved in London, Oxford and Paris what the general character of the contents of the MAŞHAFĀ GENZAT, *i.e.* the Book of Burial, is. It opens with a series of miscellaneous prayers that mercy may be shown to the dead, and these are followed by the recital of the prayer of St. ATHANASIUS for the passing of the soul. Then follow : the Absolution in one of its three forms, the penitential prayers given by GOD to ST. PETER,

prayers composed by the VIRGIN MARY, an admonition which is said for every dead person, a funeral sermon by JACOB OF SERÛGH or by 'ABBÂ SALÂMÂ, the recital of some narrative in which the importance of giving alms is inculcated, and then Benedictions by Fathers of the Church. (See Brit. Mus., MS. Add. 16,194; Oriental MSS. 551-555.) The ABYSSINIANS even to this day seem to have no special Mass for the Dead, but they have hundreds of prayers for the dead, and they commemorate the dead frequently and make offerings and burn incense to them, and it is believed that the prayers which are made whilst incense is being burned are carried up to heaven on the smoke thereof. The following is the translation of a funerary prayer :

" O Lord, remember our fathers and our brothers who have died in the True Faith, and do Thou make their souls to enjoy rest with the saints and the righteous. Lead them on their way and gather Thou them together in a place of well-being, where living water is to be found, and in a Garden of Delights." It was a heaven of this kind for which the Egyptian also prayed. In the same Anaphora, which is attributed to Saint BASIL, a prayer is made on behalf of those who pray for the dead, and who make offerings to them. (See JEROME LOBO, *Voyage Historique*, Paris, 1728, p. 345.) According to some, the offerings are intended as payment to the priests for their services, but others say that the dead are benefited by them, and that they help them to escape from places of torture in the Other World. F. BALTHAZAR TELLEZ says that the dead are bewailed for many days together, and that the lamentations are continued throughout the day. The mourners beat

drums, clap their hands, smite their breasts and faces," uttering such dismal expressions, in a doleful tone, that they torment the head and grieve the heart." When a cavalry soldier is buried, his horse, spear, shield, clothes and weapons are taken with him to the grave (*Travels of the Jesuits in Ethiopia*, London, 1710, p. 44).

CHAPTER II

DESCRIPTION OF THE MANUSCRIPT AND ITS CONTENTS.

The manuscript (A) containing the Ethiopic text of the LEFÂFA ŞEDEK which is translated in the present work is preserved in the British Museum, where it bears the number Add. 16,204.¹ It was presented to the Trustees by the Church Missionary Society on 20th August, 1846, and was brought from ABYSSINIA by one of their missionaries, either Dr. J. LEWIS KRAPF or Dr. C. W. ISENBERG, most probably the latter. The manuscript was briefly described by DILLMANN, who says that its size is octavo, that it contains 30 parchment leaves, and that the well-written text on each page is arranged in two columns (*Catalogus Codd., MSS. Orientalium qui in Museo Britannico asservantur*, London, 1847, No. LXXIX, p. 64). There are two compositions in the manuscript, viz. :

1. LEFÂFA ŞEDEK, ለፈፈ : ቅዱስ : which contains the series of eight magical spells that form the "BOOK OF LIFE," *Maşafa Haywat* መጽሐፈ : ሕይወት :

¹ The manuscript from which the second version of the Lefâfa Şedeḵ is taken (MS. B) is a fine volume measuring 12½ in. by 10½ in. and containing 151 folios. It was written in the latter half of the eighteenth century and is numbered Oriental 551. A full description of the contents of this manuscript will be found in WRIGHT, *Catalogue of the Ethiopic Manuscripts in the British Museum*, London, 1877, No. CXLIV, p. 98.

These are written in Ethiopic, and are accompanied by figures of the Cross of an unusual character. Fol. 2a-26b.

2. MAŞĤAFA TERGUÂMÊ FĪDAL, መጽሐፈ ፡ ትርጓሜ ፡ ፈጽላ : a short work, written in Amharic and dealing with the names of the Persons of the Trinity and theological expressions. Fol. 27a-30a.

The manuscript measures 7 in. by 5 in., and is written in a good clear hand, probably of the first half of the seventeenth century.

On Fol. 1b is the following description of the contents of the Lefâfa Şedek, probably in the handwriting of the great Amharic scholar and missionary, Dr. C. W. ISENBERG: "Lefafa Ts'edk, *i.e.* Supplication of Righteousness—one of the most striking pieces of Abyssinian absurdity and superstition. The names of CHRIST, real and invented, some of them shocking (*e.g.* SATANAEL, etc.), used as a spell against unclean spirits, against all evil, and death." But the good and zealous missionary did not realize that in this little work clues to the primitive, fundamental beliefs of the ABYSSINIANS are to be found, and that it was to the ABYSSINIANS precisely what the BOOK OF THE DEAD was to the ancient EGYPTIANS. The spells and stories contained in it may by some be regarded as absurd, incredible and impossible, but they are only the necessary outcome of a long series of ancient beliefs which have been current in ABYSSINIA, and in other countries of north-east AFRICA, from time immemorial, and which the teachings of Christianity in them for fifteen hundred years have not yet been able to eradicate. Of the way in which the book LEFÂFA ŞEDEK was used ISENBERG says nothing, but Dr. KRAPF, having described it as containing "prayers

and exorcisms against evil spirits," goes on to say that it is "a book much prized by the ABYSSINIANS, and often buried with their dead" (*Travels and Missionary Labours in East Africa*, London, 1860, p. 556, No. 39).

DILLMANN carries us a step further, for he says that "Lefâfa Şedeḳ," is the name given to the strips of parchment inscribed with magical prayers which are wrapped round the bodies of the dead and are buried with them in their graves. He then goes on to say that in their mad superstition the modern ABYSSINIANS believe that men who are provided with such inscribed strips of parchment will come forth from the Judgment before God uncondemned.¹ The *tæniæ membranaceæ* to which he refers are undoubtedly the little strips of parchment inscribed with versions of the fight between Saint SÛSENYÔS (SISINNIOS) and the arch-devil WERZELYÂ,² ⲬⲘⲎⲢ: (in Coptic Ⲅⲉⲣⲫⲉⲛⲓⲁ), and with short spells against sicknesses and diseases, and magical figures and crosses, and names which exist by the hundred in the great Libraries and Museums in EUROPE. But these form a class of documents by themselves, and have very little in common with the LEFÂFA ŞEDEḲ, either as regards origin or final purpose.

¹ homines talibus fasciis ornatos coram Deo justificatum iri vesana Abyssinorum recentioris ætatis superstitio imaginatur (*Lewcon*, col. 66).

² For translations of the legend see FRIES in the *Actes* of the VIIIth Oriental Congress, Leyden, 1893, pp. 55-70; BASSET, *Les Légendes de S. Têrtâg et de Susenyos*, Paris, 1894; WORRELL, *Studien zum abersinischen Zauberwesen*, in *Zeit. für Assyriologie*, Bd. XXIII. p. 168. In succeeding volumes of the *Zeitschrift* the last named scholar has published descriptions and translations of series of such parchment rolls.

The little rolls of inscribed parchment or paper to which DILLMANN refers were written by scribes for men and women to wear as amulets, and in none of them is, so far as I have seen, the claim made that the compositions are of divine origin. On the other hand, it is distinctly stated in the LEFÂFA ŞEDEK that the work was written by GOD Himself, and copied by our LORD with a pen of gold, and that the names revealed in it are those by which the FATHER, and the SON, and the HOLY GHOST maintained their existence, and governed the heavens and the earth and all that is in them. The parchment amulets contain prayers or spells, the recital of which was supposed to preserve men and women from sicknesses of the body of every kind, and to save women from miscarriage and abortions caused by evil-disposed devils, and to ensure their safe delivery. But the LEFÂFA ŞEDEK was written with the special object of preserving the bodies of the dead from mutilation, and from the attacks of devils, and from the awful River of Fire in hell, and enabling their souls to attain to everlasting life and health and well-being in the kingdom of heaven. It was for this reason that the ABYSSINIANS, as Dr. KRAFF tells us, buried copies of it with the dead. When they first began to do this cannot be said, but the conservatism of the ABYSSINIANS in all matters connected with the burial of the dead has always been so strong, that we are justified in assuming that the custom of burying copies of the LEFÂFA ŞEDEK with the dead has been in existence for several centuries. In any case we are entitled to call that work an ETHIOPIAN BOOK OF THE DEAD. There is no proof that the ABYSSINIANS borrowed the custom from the ARABS,

who never have buried, and still do not bury, holy books or amulets with their dead. It is far more likely that the **ABYSSINIANS** borrowed the custom from the ancient **EGYPTIANS** or the **COPTS**. It is unlikely that the custom was universal at any time, for to the poor the cost of the parchment and the fee of the scribe would naturally be prohibitive.

The temples at **JABAL BARKAL**, and many of the ruined buildings at **NAPATA**, show that the native kings of **NAPATA**, in the centuries immediately preceding the Christian era, brought workmen and funerary masons to repair the ancient buildings, and cut or recut on them hieroglyphic inscriptions. The chapels of the pyramids of **MEROË** are decorated with reliefs and paintings containing series of vignettes from the Saite Recension of the **BOOK OF THE DEAD**. And the hieroglyphic funerary texts cut on their lintels and door jambs and walls are manifestly the work of skilled Egyptian and not Nubian workmen. From these the natives of **MEROË** would learn much concerning the Egyptian belief in the efficacy of magical funerary spells, and the masters and men of caravans trading with **NORTHERN ABYSSINIA** would carry stories of what they had seen to their kinsfolk and neighbours generally in their native land. In **EGYPT**, **MEROË** was regarded as the home of “black magic,” and of the spells which were employed in connection with the dead. The knowledge of the “black art” of **EGYPT** entered **ABYSSINIA** by two channels, viz. by way of the Blue Nile, and by way of the caravan road which the merchants of **ADULIS** used when sending their merchandise to **AKSÛM**. **BRUCE** relates (*Travels*, ii. p. 35) that his friend the king of **ABYSSINIA** brought back to **GONDAR** from

TIGRAY a black stone "cippus of Horus," 14 inches high and 6 inches wide.¹ On one side were sculptured figures of the gods of EGYPT, and on the back and edges were copies of well-known spells in Egyptian hieroglyphs.

A considerable number of antiquities of this class are known, and good examples are to be seen in the British Museum. The EGYPTIANS placed them in their houses and temples in order to protect those who were in them from the attacks of fiends and devils, and noxious animals and reptiles, whether in their natural forms or magical disguises. The cippus found in TIGRAY shows that the knowledge of the use of such objects had penetrated ABYSSINIA at some period between the sixth and first centuries B.C. It must not be forgotten that the people of GESH, *i.e.* NUBIA, and the ISLAND of MEROË, were skilled magicians, and that they claimed to possess the power of making their spells effective in places as far removed from MEROË as THEBES and MEMPHIS. Thus we read in the *Stories of the High Priests of Memphis* (ed. GRIFFITH, Oxford, 1900, p. 179) that HOR, the son of the Negress, made a litter of wax and four bearers, that he read a spell over the figures of the men and breathed into them the breath of life, and ordered them to go to EGYPT and bring its Pharaoh back with them to the Viceroy's palace, where he was to be taken with 500 stripes. Through the operation of Hor's sorceries the figures took their litter to EGYPT and brought Pharaoh back to GESH, and when he had been beaten in the Viceroy's presence with 500 stripes, they took him back to EGYPT, all

¹ It was found at Aksûm in 1771; I have been unable to find out where it is now.

within the space of six hours! The officers of Pharaoh's Court did not believe the story he told them about his transport to GESH until he showed them his back and the weals which the blows of the stick had raised on it.

CHAPTER III

THE TITLE LEFÂFA ŞEDEK, ለፈፈ : ጽድቅ :

Dr. KRAPF translated LEFÂFA ŞEDEK by "Supplication of Righteousness," but this is manifestly a wrong translation. In his *Catalogue of the Ethiopic MSS. in the British Museum* (p. 61), published in 1847, DILLMANN translates the title by "Volumen Veritatis," and in a note says that the word LEFÂFË is not to be found in the Ethiopic or Amharic Dictionaries, and that he is obliged to seek a meaning for it in Arabic. In his great *Lexicon*, published in 1865 (col. 66), he gives as the original of the word the Arabic *lifâfah* لَفَافَة, a noun derived from the root *laffa* لَفَّى, meaning "to wrap up," "to envelop," "to twine," "to bandage," and the like. We must therefore render *lefâfë* (in the genitive *lefâfa*) by "bandage," "wrapper," "wrapping," "bandlet," "fillet," "chaplet," or some such word. D'ABBADIE, GUIDI and ARMBRUSTER make no mention of this word, and the only word of a somewhat similar sound which they give is *lēfâfi*, which means a "tree stripped of its bark." It is well known that the ABYSSINIANS wrapped bodies of their dead in large sheets of cotton or linen, and that when the wrapping up was finished it seemed as if they were placed in bags or sacks ¹;

¹ "Il morto vien lavato da capo a piedi e profumato, . . . lo avvolgono in largo lenzuolo come in un sacco." LINCOLN DE CASTRO, *Nella Terra dei Negus*, Vol. I, p. 298.

such a wrapping we might translate by "shroud" without doing violence to the word *lēšāfē*. The second word in the title of the book, *ŞEDEK*, means "truth," "justice," "righteousness," and "justification," and therefore the meaning of *LEFÂFA ŞEDEK* is the "Bandlet of Righteousness," or "Fillet of Justification [in the Judgment ¹]." In the Rubrics in the work it is directed that the book, in whole or in part, is to be attached to the neck of the body, living or dead, a direction which is found in the Rubrics to many of the chapters of the Egyptian BOOK OF THE DEAD. The EGYPTIANS often swathed their dead in sheets or strips of linen or papyrus in which specially selected chapters were written, *e.g.* the mummies of THOTHMES III and AMENHETEP III, and the mummy of HENT-MEHIT, high priestess of AMEN; but whether the ABYSSINIANS followed their example and inscribed the shrouds of the dead is not known. It is probable that the texts which were attached to the neck were written on goat-skin or sheep-skin.

¹ Perhaps even "Shroud of Righteousness."

CHAPTER IV

THE LEFÂFA ŞEDEK AND THE BOOK OF THE DEAD.

ALL the sections of the book begin with the words : " In the Name of the Father, and the Son, and the Holy Ghost, One God," and between the end of one section and the beginning of the next is an elaborate figure of the CROSS. The figures of the CROSS were added to the texts with a view of increasing their potency, and the ideas of magic underlying their introduction here are identical with those of the ancient Egyptian scribes, who added the magical pictures which are now described as " Vignettes " to the various chapters of the BOOK OF THE DEAD. The Cross gave " life " to all mankind, and the picture of it gave life, both in this world and the next, to the man who read, or caused to be read, or wrote, or caused to be written, or recited, the *Şalôtât* or " prayers," *i.e.* magical formulas or spells, found in this book.

The FIRST SECTION contains the ŞALÔT BA'E[NTA] MADKHÂNÎT, *i.e.* the " Prayer for redemption (or salvation)," which is taken from the MAŞĤAFA HAYWAT, *i.e.* the " Book of Life," which is called " LEFÂFA ŞEDEK." This prayer was written by GOD THE FATHER, with His own hands, before CHRIST was born of the VIRGIN MARY. But why should the Father write such a prayer, and to whom was He to

address it when written? To this question two answers are possible. He either composed it and wrote it down because He knew that His Son would require it from Him for the use of the children of men, or He composed and wrote it because He Himself had on some occasion been in urgent need of such a prayer. The ABYSSINIANS saw nothing incongruous in assuming that GOD used magic, especially in connection with His secret or hidden name, for His own benefit or in effecting his purposes and designs. This prayer was revealed to CHRIST after His Incarnation, and He transmitted it to the VIRGIN MARY. And the pious ABYSSINIAN argued that if GOD had found the prayer useful, and a means of deliverance from some danger or attack, it was all-important for a man to obtain knowledge of it. The special merits claimed for the prayer in the opening paragraph are :

1. It will make a man to pass through the narrow gate.
2. It will bring him into the kingdom of heaven.
3. It "guideth [to] righteousness," or truth, *i.e.* it is a sure guide (?).

Now, in the Rubrics to some of the chapters of the Egyptian BOOK OF THE DEAD the same benefits are promised to those who use the spells in that Book. Thus in the Rubric to the shorter version of Chapter LXIV, which is said to contain the substance of the whole work, it is said, "[If this Chapter be known] by a man he shall come forth by day, and he shall not be repulsed at any gate of the Tuat (Underworld) . . . he shall not die, and behold, the soul of that man shall flourish. . . . It is a great protection [provided by] the god." In the Rubric to Chapter LXXII

we read, "If this Chapter be known on earth, or written on the coffin of a man . . . he shall enter into the *Ṭuat* (Underworld) and not be driven back. . . . He shall enter in peace into *SEKHET AARRU*¹ . . . and he shall flourish there as he did upon earth." In the Rubric to Chapter *XCI* it is said that the deceased "shall never be held captive at any door in *Amentt*" (*i.e.* the kingdom of *OSIRIS*). In the Rubric to Chapter *C*, it is said that if a copy of the chapter written on new papyrus be attached to the breast of the deceased, the god *THOTH* shall number him among the elect, and he shall live with *RĀ* daily. The Rubric to Chapter *CXXXVI A* says that the deceased shall have his being "among the living, and he shall never perish; and he shall have an existence like unto that of the holy god; no evil thing whatsoever shall attack him . . . he shall not die a second time . . . he shall live and shall become like unto the god [*OSIRIS*]."

The Rubric of Chapter *CXXXVII A* is more explicit. The recital of this chapter would make the deceased "a living soul for ever." In the eyes of the gods, and the *AĀKHU* (*i.e.* beatified Spirits) and the *MRTU* (*i.e.* the dead, or the damned?) who were in the Underworld he would assume "the form of the Governor of *Amentt*" (*i.e.* *OSIRIS*) and he would have power and dominion like that god. The deceased would pass without hindrance through the seven halls of heaven, and no limit to his journeyings would be set for him. And the Rubric continues, "He shall never, never, have a sentence of condemnation passed upon him on the days of the Weighing of Words by the god *OSIRIS*." That is to say, the knowledge and recital of the

¹ "The Field of Reeds," a section of the Egyptian Heaven.

chapters, and the performance of the ceremonies ordered to be performed in connection with it, would make it certain that on the day of the Judgment which took place in the Hall of MAATI before the Forty-two Assessors and the god OSIRIS, the deceased would triumph when his soul was weighed in the Great Scales, and he would enter into the kingdom of OSIRIS as one who was "true in word and in deed." And the words of the chapter which produced this result for the deceased were to be copied accurately from the "Book which HERTATEF, the son of KHUPU (CHEOPS), discovered in a coffer in the sanctuary of the temple of the goddess (UNNUT, the Lady of UNNU (*i.e.* HERMOPOLIS, or the city of THOTH)."

Now this book was in the "writing of the god himself." The god referred to here is THOTH, who, according to the theologians of MEMPHIS, was the heart of PTAH, and according to the most ancient tradition of HELIOPOLIS, the heart of ATEM, or ATUM-RĀ, or RĀ; THOTH was also called the "Tongue of RĀ," and was regarded as the great divine author *par excellence*. But according to texts of the New Kingdom, and of the Saite period, THOTH was the eldest son of RĀ and the firstborn of the gods, and as such many of the attributes of his father were assigned to him. He is even said to have been "self-born" or "self-produced," and as such he became the creator of the universe. But as BOYLAN observes (*Thoth*, p. 120) he did not fashion gods and men like PTAH, the sculptor, or beget them, as did AMEN, or make them on a potter's wheel like KHNEMU, but he *thought* them out, being the heart of RĀ or TEM, and being the tongue of the "great god," he "commanded and they were created." The word of THOTH gave

being to his thought, and as the speaker of words which gave being to his thoughts, the words and formulas which were uttered by him were believed to possess invincible and magical powers. He was regarded as the author of the spells and prayers in the **BOOK OF THE DEAD** in all its Recensions, and the **EGYPTIANS** never doubted that the living and dead who were blessed by the words of **THOTH** were blessed, and that those cursed by his words were accursed indeed. Thus the Abyssinian Christians assigned to **GOD ALMIGHTY** the authorship of the magical spells and names in the **LEFÂFA ŞEDEK**, in precisely the same way as the Egyptian scribes attributed to **THOTH** the authorship of the spells and prayers in the **PERT-EM-HRU**, *i.e.* the [Book of] Coming forth by Day, or the **BOOK OF THE DEAD**. And both works were believed to produce the same results when recited, *viz.* to preserve the bodies of the dead intact and to procure for their souls everlasting life coupled with comfort and happiness.

The words "it guideth [to] righteousness," or truth are probably the work of the scribe who wished to assure the reader of the great value of the spell following.

CHAPTER V

THE CONTENTS OF THE BOOK OF LEFÂFA ŞEDEK DESCRIBED.

THE FIRST SECTION

How the LEFÂFA ŞEDEK came to be known upon earth is next described. On the sixteenth day of the month YAKÂTÎT (*i.e.* February), our Lord appeared to MARY His mother, when she was in the Garden (*i.e.* Paradise) inspecting the abodes of the righteous. From the place where she was she was able to see also the various divisions of hell in which those who had been condemned in the Judgment were suffering the punishments which the sins committed by them on earth had brought upon them. Abyssinian tradition states that MARY was conducted through heaven and hell by our LORD, who explained to her why the various grades of the righteous were permitted to enjoy their bliss and happiness, and why the different groups of sinners were made to suffer the horrible tortures which she was able to see with her own eyes. According to a manuscript in the British Museum (Orient. 605, Fol. 94a ff.) MARY described her visit to heaven and hell to JOHN, the Son of ZEBEDEE, and the text of her description as reported by him is given in that manuscript. Complete translations of the document and of others of a similar character are given in my *Legends of our Lady Mary*, London, 1922, p. 245 ff. JOHN and

other writers of works of the same kind borrowed largely from older apocryphal works, such as the *Apocalypse of Peter* (see M. R. JAMES, *Apocryphal New Testament*, Oxford, 1924, p. 505 ff.), portions of which were translated from Greek into Latin, and later into Coptic and Ethiopic.

The sight of the blessed in the City of God filled MARY with joy and gladness, but when she came to the abode of the damned "she was stupefied with horror, and quaking came upon her, and she feared greatly." Thanks to the *Apocalypse of Peter*, and the *Vision of Heaven and Hell*, which she dictated to her favourite saints, we learn that that which terrified her most was the sight of the tortures of the damned in the RIVER OF FIRE. There she saw some men and women suspended by their tongues or feet over a blazing fire; and others standing in liquid fire (boiling water ?) up to their waists, whilst worms gnawed at their entrails; and others who were being fried in large pans, as fish are fried on earth. In one part of the RIVER OF FIRE were men and women who were being stung by vipers, cobras, and scorpions, whilst their bodies were burning; in another the damned were beating each other with red-hot rods, and stumbling about in the flames to avoid each other's blows; and, worst of all, the tortures were never-ending (for further details, see p. 88 f.). When our Lord saw that MARY was overcome by the sight of the sufferings of the damned He bade her to put away fear and reminded her that she had brought Him forth. In reply MARY asked Him to what purpose had she borne Him if such terrible things continued to happen? How were JOACHIM and HANNAH, her father and mother, and her brother and

her sister ELISABETH, and even king DAVID, to escape from this awful RIVER OF FIRE? And MARY urged our Lord to tell her, clearly and truly, how they were to be saved. Our Lord replied that He was unable to tell her, for if He did the means would become generally known, and then men would commit sin wilfully, because they knew of a way whereby they might escape the penalties of their sins. On this MARY wept bitterly and again asked Him to what end she had carried Him in her womb for nine months and five days? And seeing her grief, her Son wept in sympathy with her, and promised her that He would converse with the Father on the matter, and that when He had received permission from Him He would tell her how her family was to be saved from the RIVER OF FIRE.

The idea of the RIVER OF FIRE in hell was borrowed from the Egyptians, and there are several allusions to it in the BOOK OF THE DEAD. Thus we read of a monster who watched by the " Bight of the Lake of Fire," and devoured the bodies of the damned that passed him (Chap. XVII, ll. 39-41). The recital of Chapter XVIII, according to its rubric, would enable a man to escape from every fire, and the rubric of Chapter XX says that if a man is purified with water of natron " he shall come forth [in safety] from the fire." Some chapters suggest that the RIVER OF FIRE was really a lake of boiling water (*e.g.* Chapter LXIII), which scalded the wicked who entered it but seemed as cool as dew to the righteous. The Vignette to Chapter CXXVI gives a picture of this lake, and three wavy lines representing water are seen in the middle of it. In one part of the Egyptian hell there were five pits of fire, which seem to be referred to

in the *Apocalypse of Peter*, and pictures of these are given in the *Book Ammi Tuat*. Each was presided over by a fire-goddess, who supplied the fire from her own body; in the first two pits we see the wicked being consumed, in the third are the souls of the damned, in the fourth their shadows, and in the fifth their heads, see my *Egyptian Heaven and Hell*, Vol. III. p. 249. The "Boiling Lake," is represented in the *Book of Gates* (*ibid.*, Vol. II. p. 108), and the text says, "The water of this lake is boiling hot, and the birds fly away when they see its waters, and smell the foetid odour thereof."

Then JESUS went to His Father and told Him that MARY was weeping, and asked Him to give Him the MAŞHAFÂ HAYWAT, *i.e.* "Book of Life," which God had written with His own hand before JESUS was brought forth by MARY. In answer God said that He would give it to Him because He could withhold nothing from MARY, and because it was meet for Him to reveal everything to His Son. Then a cloud of light spread itself over them, and seven veils or pavilions of fire surrounded the Father and the Son, and in the secrecy which these afforded JESUS wrote down with a pen of gold the words of the book LEFÂFA ŞEDEK, which GOD dictated to Him; what He wrote upon is not said. None of the archangels or angels could hear what was said or see what was written, and the celestial hosts only heard this later from MARY. When JESUS gave the book to MARY He gave her directions as to its use, and explained to her its power thus: Its contents were to be revealed to believers only. The man who possesseth the book shall never go down into judgment, or into Sheol. The sins of the man who ties it to his neck, or carries

it, shall be remitted, and the mere recital of the words in it during the Sacrament shall cause the sins of a man to be forgiven to him. And if they (*i.e.* the priests or relatives of the dead) make the Sign of SOLOMON'S SEAL thrice over the bier of a dead man on the day of burial, angels shall conduct him through the Gates of Life, and lead him into the presence of GOD in the kingdom of heaven. Thus the LEFÂFA ŞEDEK made a man pure and holy upon earth, and secured heaven for his soul.

The words of JESUS to MARY when He gave her the book have many parallels in the Rubrics to the Egyptian BOOK OF THE DEAD. If Chapter CI be written upon a strip of linen and laid upon the neck of the deceased on the day of the funeral, he shall join the followers of HORUS, and shall become a star in heaven, face to face with SEPTIT (SOTHIS). A copy of Chapter CLVI attached to the neck of the deceased would open the gates of the Underworld to him. Chapter CLXI was a "great mystery," and was not to be revealed to the ignorant or those "who were outside," *i.e.* those who were not followers of OSIRIS; the recital of it enabled the soul to pass through the four entrances into heaven, but no man of another religion was to hear it recited. The recital of Chapter CLXIII made the soul immune from the attacks of SET (*i.e.* the Devil), and enabled it to enter into the most secret council-chamber of the god. And the knowledge of Chapter LXIV made a man to flourish in this world and in the next.

The allusion to the SEAL OF SOLOMON is unusual and interesting. Among the HEBREWS, SYRIANS, ARABS and ETHIOPIANS SOLOMON was always regarded as a mighty sorcerer, and among these peoples his reputa-

tion as a magician has always been greater than his fame as the wise and powerful king of ISRAEL. A widespread tradition says that he was the master of the winds of heaven, and could control their action, and that all birds, beasts, reptiles and fish were subject unto him. He was the overlord of ASHMEDAI,¹ the king of the devils and fiends, and he bound him fast with a chain on which the great Name of GOD YHWH was cut. Some say that the chain was in reality a net in which he caught the devils as a fisherman catches fish in a net. He imposed his will on every creature by means of a magical ring, on the metal or bezel of which the great Name of GOD was also inscribed, and he owed not only his position as king of ISRAEL, but also his very existence, to the possession of this ring. Some say that the Name YHWH only was cut upon this ring, but others say that the Name was placed within two interlaced triangles, which were arranged like the two triangles inside which the magicians of the Middle Ages wrote the magical word ABRACADABRA.

According to the Abyssinian legend of the QUEEN OF SHEBA SOLOMON gave his ring to the Queen just before she set out on her return journey, and she sent it back to him by the hand of her son MENYELEK when he made himself known to SOLOMON in JERUSALEM. Some modern ABYSSINIANS maintain that the design cut on the ring, or on its bezel, was copied by the ancient magicians of their country before the ring was taken back by MENYELEK,

¹ In a curious picture found in a manuscript in the possession of Dr. HERMANN GOLLANZ, we see King SOLOMON mounted on a horse and in the act of spearing ASHMEDAI (ASMDEUS), who lies prostrate on the ground. For a facsimile see GOLLANZ, *The Book of Protection*, Oxford, 1912, Plate facing p. 26.

and they assert that some of the curious figures inscribed on the parchment amulets which are found all over ABYSSINIA are copies of it. Nearly all the legends of the magical powers of SOLOMON are based upon various Tracts in the Talmûdh and other Jewish writings, and copious extracts from these will be found in EISENMENGER'S *Entdecktes Judenthum*, Theil I. pp. 351, 356, 357, 440 ff. For the story of how SOLOMON made a devil conduct HIRAM, king of TYRE, through the seven divisions of hell and bring him out from them safe and sound, see '*Emek Hammelek*, fol. 112 (EISENMENGER, *op. cit.*, Theil II, p. 445).

The next sentence in the copy of the LEFÂFA ŞEDEK which we are describing shows that the book was not written expressly for the benefit of the devout man called STEPHEN, who says, "O bring thou me, thy servant STEPHEN, into the light of life, and into the salvation which is everlasting," for the name STEPHEN does not fill the blank spaces left for a name on Fol. 4*b*, col. 2, and Fol. 5*a*, col. 2. And on Fol. 6*a*, col. 1, where a blank space had been left, we find the name of "WALDA MÎKÂ'ÊL," which seems to suggest that two men, the one called STEPHEN and the other WALDA MÎKÂ'ÊL, purchased the manuscript from a scribe who made a business of writing for sale copies of the LEFÂFA ŞEDEK, to which the names of the deceased might be added when their relatives purchased them. The same custom was common among the scribes of ancient EGYPT, who wrote copies of the BOOK OF THE DEAD, leaving in every chapter a blank space in which could be inscribed the name of the men or women on whose behalf they were purchased. The EGYPTIANS, like the ABYSSINIANS,

also interpolated prayers in the texts of the chapters, and the substance of them closely resembles that of the Christian prayers. Thus in Chapter CXXVI we have, "Wipe out my evil deeds, and put away my sin, and let there be nothing on my part to prevent this. Grant that I may traverse the Ammahet and Re-stau, and pass through the hidden gates of Amentt (*i.e.* the kingdom of OSIRIS). As food and drink are given to the living Spirits, so let them be given to me."

When JESUS had finished this description of the power of the LEFÂFA ŞEDEK He revealed to MARY a series of nineteen names, the utterance of which would secure life and salvation for a man, whether living or dead; and He told MARY that men were to "take refuge," or put their trust in them. Another prayer by STEPHEN follows, and after that come a series of fifty names. A few of the names are derived from Hebrew, *e.g.* 'AMÂNU'ÊL = EMMANUEL, and it is probable names ending in *êl* or *îl*, *e.g.* 'ADNÂ'ÊL and BADMÂHÎL, are corruptions of the names of Hebrew angels or archangels. "'Alfâ" is probably "Alpha," and "'A'ô" seems to represent "Alpha + Omega." The other names may represent the various powers or attributes of our Lord, but it is more probable that many of them are garbled forms of the names of the emanations, and Aeons, and angels which we find in such works as the *Pistis Sophia*, and the Gnostic work the *Book of Iêu* and such-like. These made their way into ABYSSINIA in the magical writings of the COPTS, who in their turn derived them from Greek or even oriental sources. Some of the names may be of native origin, and the inventions of Abyssinian magicians. It may be noted that the

ancient Egyptian theologians declared that "the gods" were merely personifications of the various names of the "ONLY ONE" god, whether he was called TEMU, or KHEPERA, or RĀ, or AMEN. And RĀ had seven souls, and fourteen "Kau" (*i.e.* doubles) that were called Hek, Nekht, Aakhu, User, Uatch, Djefa, Sheps, Senem, Sept, T̄et, Maa, Setem, Sāa, H̄u.

When Jesus had revealed these names to MARY He told her that the mercy of GOD was full and perfect, and that if men believed in His Name the judgment which He would pass upon them would give them life and salvation. With two prayers, one by STEPHEN and one by WALDA MĪKĀ'ĒL, the FIRST SECTION comes to an end.

THE SECOND SECTION

The SECOND SECTION opens with the words, "In the Name of the Father and the Son and the Holy Ghost, One God," and then goes on to say that "JESUS wrote with His own hands the following names." Among the forty-four names which are then given are the names of the letters of the Alphabet, from 'Alif to Tāw! It is interesting to note that the names of the letters are given in the order of the letters of the Hebrew, and not the Abyssinian, alphabet. A short prayer follows by STEPHEN, who entreats GOD that his petition may reach Him, and that he may never see the smoke of the fires of hell.

The next paragraph is an address to the great and everlasting GOD, but by whom is not stated, and contains a petition that the magical names which our Lord revealed to the divine PETER may be revealed [to him or her].

This petition is followed by sixty-nine magical names, some of which, *e.g.* YÂW, 'ĒLÔHÊ and 'AMÂNŪ'ĒL, are derived from Hebrew, and the others from sources unknown to me. It is quite clear that they were not invented by any modern Abyssinian, and that they were borrowed by the compiler of the LEFÂFA ŞEDEK from some early Christian (Coptic) magical work. It is possible that they were taken from some portion of a work like the *Apocalypse of Peter*, which the reader will find discussed and fully described by M. R. JAMES in his *Apocryphal New Testament*, Oxford, 1924, p. 505 ff. Or they may have been taken from some copy of the 'ARDE'ĒT or magical prayers which CHRIST taught His disciples. The object of these prayers was to save the disciples from every evil and every kind of disease, from the poison of serpents, from enemies, from the spells of magicians, from the curses of sorcerers, from devils and phantasms of darkness, from death and the flames of hell, and from the Arch-devil DIABOLOS. After each of these a number of magical names are given, and among them are some which are found in the LEFÂFA ŞEDEK (see Brit. Mus., MS. Add. 16,245, fol. 7 ff., and Add. No. 24,996; DILLMANN, *Catal.*, p. 61; WRIGHT, *Catal.*, p. 112). Following the sixty-nine names in the LEFÂFA ŞEDEK is a declaration by WALDA MĪKÂ'ĒL that he takes refuge in these names.

After this comes the following spell, which is repeated in other places in the LEFÂFA ŞEDEK :

SÂDÔR 'ALÂDÔR DÂNÂT 'ADÊRÂ RÔDÂS
 ʾĪṚṚ: ḤʾṚṚ: ṚṚṚ: ḤṚṚ: ṚṚṚ:

These words are said by the Abyssinians to be the names of the five nails which were driven into our

Lord when hanging on the Cross, but LUDOLF pointed out (lib. III. chap. 4, No. XXXV. p. 351) that they were merely a faulty transcription of the old, well-known palindrome

SATOR AREPO TENET OPERA ROTAS

Ancient sorcerers attached great importance to magical formulæ which read the same from either end, and this is a classical example of such formulæ. Palindromes are said to have been invented by SOTADES, a native of MARONEIA in THRACE, who flourished in the first half of the third century B.C. He attacked PTOLEMY PHILADELPHUS in certain obscene poems on the occasion of the king's marriage to his sister ARSINOË, and was cast into prison. Later he escaped from ALEXANDRIA, but was caught by PATROCLUS, one of PTOLEMY'S generals, who shut him up in a leaden coffin and cast him into the sea. The above palindrome has been found in many places on the Continent, and TREVELYAN, in his *Folklore of Wales*, p. 233, states that a copy of it, cut upon a stele of the Roman Period, was found in Glamorgan in 1850. It was arranged in the form of a magical square thus,

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

and its recital was supposed to cure the bite of a mad

dog. The five words, which were said to represent the five wounds of CHRIST, were to be written on a crust of bread, and this was to be applied three times to the wound caused by the dog. Also the Lord's Prayer was to be recited five times, once for each of the five wounds of our Lord (see ELWORTHY, *The Evil Eye*, London, 1895, p. 401).

This palindrome passed into EGYPT, probably in some magical work written in Greek, and was adopted by the COPTS, perhaps in the sixth century (BASSET, *Apocryphes*, Pt. V, p. 5), but KRALL would not admit that its adoption took place earlier than the eighth century (RAINER, *Mittheilungen*, Bd. V.). Its form in Ethiopic, as given above, shows that it came into ABYSSINIA through the Coptic from EGYPT, but whether it entered the country by way of the NILE and NUBIA, or whether it was brought in by the PORTUGUESE, as WORRELL thinks (*Zeit. fur Assyriol.*, Bd. XXIX. p. 89), is uncertain. The Ethiopic version of the PRAYER OF MARY in BARTOS contains the palindrome, but it is wanting in the Coptic version published by CRUM from the Brit. Mus. MS. Oriental 4714 (see "A Coptic Palimpsest" in *Proceedings Soc. Bib. Arch.*, Vol. 19 (1897), p. 210). For the Ethiopic text of the Virgin's Prayers see CONTI ROSSINI, *Acad. dei Lincei*, Rendiconti, Series V., Vol. V. p. 455 ff., and for a French translation see BASSET, *Apocryphes*, Paris, 1895, p. 11 ff. An English translation from MSS. in the British Museum is given on pp. 95 and 112 ff.

The palindrome "Sator Arepo Tenet Opera Rotas" is to me meaningless, but in its complete form it is, according to HEIM, R., "Incantamenta Magica" (in the *Jahrbücher fur Class. Phil.*, Leipzig, 1893, p. 463 ff.), the remains of a solemn hymn which the early

ROMANS used in their religious exercises. It is to be completed thus :—

SAT ORARE POTENter
ET OPERAre RatiO TuA sit.

See also SCHWARTZ, "Der Zauber des 'ruckwärts' Singens und Sprechens" (in *Indogermanischer Volksglaube*, p. 257).¹

The SECOND SECTION concludes with the words, "I, thy servant STEPHEN, take refuge in the five nails of the CROSS of our Lord JESUS CHRIST." Below them is an elaborately decorated figure of a cross with two horizontal bars, but whether this is intended to belong to the SECOND SECTION or to the THIRD is not clear.

THE THIRD SECTION.

The THIRD SECTION begins with the usual, "In the Name of the Father and the Son and the Holy Ghost, One God."

¹ Palindromes in English are not common, and the two most commonly quoted are :—

1. MADAM I'M ADAM.
2. LEWD DID I LIVE & EVIL I DID DWEL.

In French we have :

L'AME DES UNS IAMAIS N'USE DE MAL.

In Latin :

1. ROMA TIBI SUBITO MOTIBUS IBIT AMOR.
2. SI BENE TE TUA LAUS TAXAT SUA LAUTE TENEBIS.
3. ARCA SERENUM ME GERE REGEM MUNERE SACRA.
4. SOLEM ARCAS ANIMOS, OMINA SACRA, MELOS.
5. ACIDE ME MALO, SED NON DESOLA ME MEDICA.
6. ABLATA AT ALBA.
7. SI NUMMI IMMUNIS (A LAWYER'S motto, "Give me my fee, I warrant you free.")

In Greek : Νίψον ἀνομήματα μὴ μόνον ὄψιν

(WHEATLEY, H. B., *On Anagrams*, London, 1862.)

The first paragraph contains a prayer, *i.e.* spell, which is to be recited when the deceased is being borne to the tomb. It contains six magical words or names, and reads DEKÂS BATRÔN KÛGÛYÂ GÂNÔN KÂWES KÎREL. It is followed by a statement, which may be described as a Rubric, and which declared that the deceased for whom the prayer shall be recited on the last day, *i.e.* the day of the funeral, shall not be attacked by anything [evil or harmful]. With this Rubric may be compared the Rubrics of some of the chapters of the BOOK OF THE DEAD. Thus we have: "This chapter shall be recited over a Teṭ of gold. . . . And it shall be placed at the neck of the deceased on the day of the funeral. If this amulet be placed at his neck he shall become a perfect (or honourable) spirit in the Underworld" (Chapter CLV). Compare also the Rubrics to the four following chapters.

The next paragraph mentions GOG and MAGOG, and speaks of the coming of the "son of SATAN," *i.e.* ANTICHRIST. GOG and MAGOG, according to METHODIUS, Bishop of PATARA in the fourth century, and their kindred peoples, were descendants of JAPHET, and lived on the confines of the East. Their appearance was hideous, and they were more wicked and unclean than any other dwellers in the world. They were as ignorant as the beasts, they knew not GOD, and they lacked the power of reason; they ate mice, snakes, scorpions and every kind of reptile, and they did not bury the bodies of their dead, but ate them. ALEXANDER THE GREAT, seeing their wickedness, prayed to GOD, and then built a gate of brass at the entrance of a defile which was formed by the two mountains which GOD had made to approach

within twelve cubits of each other, and so shut in these filthy peoples. The words which ALEXANDER used against them are quoted in a parchment amulet described by WORRELL (*Zeit. fur Assyriol.*, Bd. XXIV., p. 78). The names of the peoples who were imprisoned within this northern gate are preserved by SOLOMON, Bishop of AL-BAŞRAH, in his *Book of the Bee* (ed. BUDGE, p. 128), and are as follows: Gôg, Mâgôg, Nâwâl, Eshkenâz (Ashkenaz), Denâphâr, Paḳtâyê, Welôtâyê, Humnâyê (Huns), Parzâyê, Daḳlâyê, Thaubelâyê, Darmetâyê, Kawkebâyê, Dogmen, Emderâthâ, Garmîdô, Cannibals, Therḳâyê (Thracians), Âlânâyê (Alani), Pîsîlôn, Denḳâyê, and Saltrâyê. At the end of the world, when all peoples are at peace, these nations shall force their way through the gate of brass, and lay waste the earth. They will eat men, women, children, cats, dogs, and reptiles, and having laid waste and ravaged the whole earth for one week, they will all gather themselves together in the plain of JOPPA, and then the hosts of the angels will descend from heaven and destroy them (see BRANT'S edition of METHODIUS, p. 20). A week and a half after the destruction of those filthy peoples, the son of perdition, *i.e.* ANTICHRIST, shall appear. As soon as he is revealed the king of the Greeks will go up and stand on GOLGOTHA, and set the royal crown upon the top of the HOLY CROSS, on which our Lord was crucified; the CROSS and the crown will be taken up into heaven, and the king will die forthwith. This king will be descended from KÛSHATH, the daughter of Pîl, the king of the ETHIOPIANS; for ARMELAUS (ROMULUS), the king of the GREEKS, took KÛSHETH to wife, and the seed of the ETHIOPIANS was mingled with that of the GREEKS.

From this seed a king shall arise who shall deliver the kingdom over to GOD, as the blessed DAVID has said, "CUSH will deliver the power to GOD" (Psalm lxxviii. 31). When the Cross is raised up into heaven, every king and govern^r will be brought to nought, and GOD will withdraw His providential care from the earth. Then shall the "son of SATAN" appear.

SATAN wished to follow the example of the Almighty, and to send a son into the world to combat righteousness, and to pretend to be CHRIST. He was unable to find a virgin for his purpose, and he begot his son by a married woman of the tribe of DAN; this son was conceived in CHORAZIN; born in BETHSAIDA, and reared in CAPERNAUM, and for this reason our Lord proclaimed: Woe to these three [cities] in the Gospel (Matt. xi. 21). This "son of SATAN" shall lead astray the world, for he shall show deluding phantasms of miracles, the blind seeing, the lame walking, the lepers cleansed, the sun becoming black, the moon changing its appearance, etc.; but he shall not be able to raise the dead. He will sit on a throne in the Temple at JERUSALEM and will say, "I am the Christ, I am God, I am the fulfilment of the types and parables." He will be borne aloft by legions of devils like a king and a law-giver. He will be made a dwelling-place for devils, and all Satanic workings will be perfected in him. And when every one is standing in despair then will ELIJAH come from Paradise and convict the deceiver.

Now it is quite clear that the author of the LEFÂFA ŞEDEK was acquainted with the legend of GOG and MAGOG, and the prophecy about the coming of the "son of SATAN," as set forth by METHODIUS, but whether he derived his information from a Coptic or

an Arab source cannot be said. In the paragraph following the mention of ELIAS, the doom of the man who believes in the "son of SATAN" is clearly foretold, and is sharply contrasted with that of the believer in CHRIST, who shall not only escape from punishment, but shall be held worthy to walk with the HOLY GHOST.

Taking the text of the LEFÂFA ŞEDEK as it stands, it is difficult to make the next paragraph fit the context. After the words "God saith, I am the God of the heavens and the earth," come the words, "And NÂTNÂ'ÊL the King shall go about himself." Next we have the words, "The Christian shall lack (?) (or lament?) the tunic (*kalamîdâ*), the fountain (or spring) of glory and life. This is he who shall ride the horses of life." But who is NÂTNÂ'ÊL (NATHANIEL) the King? Is it possible that NÂTNÂ'ÊL is a scribe's mistake for SÂṬNÂ'ÊL, *i.e.* the Devil? The allusion to the Christian is not clear, though the meaning of each word is, and it seems doubtful who is to ride the "horses of life on the day of reward and judgment" (or punishment). The final words of the paragraph show that the day of judgment is referred to, for they read, "And in that day the sun shall become black, and the moon shall become blood" (see Joel. ii. 10, 31; 3, 15; Matt. xxiv. 29; Acts ii. 20; Rev. vi. 12).

The next two paragraphs are prayers by WELDA MİKÂ'ÊL and STEPHEN. These are followed by a conversation between GOD and MICHAEL, the "Angel of God," or the "Angel of the Face," that is to say, the greatest of all the angels. A sound as of thunder reaches MICHAEL, and he asks GOD what it means? And in answer GOD tells him that the noise comes from the place where the souls of sinners and those who

treated His word with contempt are suffering punishment. And GOD assures MICHAEL that the man who has a copy of the LEFÂFA ŞEDEK written for him and wears it round his neck is blessed, *i.e.* shall be immune from the punishment of GEHENNA. And in that day there shall be a sun that shall not set, and a lamp that shall not be extinguished, and the sound of the reward [of the blessed] that shall never cease; And the kingdom of GOD that shall never be destroyed, and His fourfold (?) fire-crowned throne that shall never be overthrown.

Then the Angels ask GOD to declare to them His name, so that they may praise and hymn Him. And GOD gives them His Seven Great Names, that is to say, the names of His Seven principal Characters or Aspects, viz.,

'Iyâwâdâ.	Kînyâ.	'Amânû'êl.
'Iyâsûs.	Kerestôs.	'Iyâd.
	'Ëgzî'abehêr.	

The man who puts his confidence in these seven names (which may be compared with the Seven Souls of the Egyptian Sun-god RĀ), shall escape from the devouring everlasting fire, and the Worm that never sleeps. In a further address to MICHAEL GOD again declares the efficacy of the LEFÂFA ŞEDEK in procuring for the man who possesses the book immunity from hell fire. The "water of his prayer" probably refers to the consecrated mixture of oil and water, *i.e.* holy water, which was used in connection with the recital of prayers and magical spells generally. Its composition is attributed to CYRIL, Archbishop of JERUSALEM (CRUM, *Proc. Soc. Bibl. Arch.*, Vol. XIX. p. 211). The ancient EGYPTIANS made use of holy water in

their rituals, but the cleansing and sanctifying element in it was natron.

The Worm that never sleeps finds its prototype in ancient Egyptian texts. The **BOOK OF THE DEAD** (Chap. I B) says that there were Nine Worms that lived in the **Ṭuat**, and devoured the souls and bones and blood and bodies of all the men and women who came there, both living and dead. Their names were : (1) Nartī-ānkhi-em-senu-f, (2) Her-f-em-qeb-f; (3) Ānkhi-em-fenṭu; (4) Sām-en-qesu; (5) Ha-huti-ām-sau; (6) Shep-timesu; (7) Āmi(unemi?)-sāḥu; (8) Sām-em-snef; (9) Ānkhi-em-betu-mitu. But of all Worms the most terrible was he who dwelt in the bight of the River of Hell, and passed all his days and nights in devouring the souls of the dead; he never slept, and his jaws never ceased from their horrible work.

The oil which was mixed with the “ prayer water ” was, when obtainable, the famous **Mêrôm** oil. It was made from the balsam plants which grew round about the Well of the Sun (‘Ain ash-Shams) at **HELIOPOLIS**. Tradition says that the **Virgin MARY** threw the water from the bath in which she had washed our Lord out on the ground near their tent, and that balsam-bearing plants immediately sprung up there. In all magic and religious ceremonies oil played a prominent part. During the performance of the ceremony of “ Opening the Mouth ” the **EGYPTIANS** anointed the statue of the deceased in the **Ṭuat Chamber** with the **SEVEN HOLY OILS**, the names of which were : (1) Seth-ḥab; (2) Heknu; (3) Sefth; (4) Nem; (5) Ṭuaut; (6) Ḥa-āsh; (7) Ḥatt-ent-Theḥnu.

When **MICHAEL** had thanked **GOD** for describing to him the things that shall take place at the last day, he and all his angels gathered themselves together in

order to hear CHRIST read to them the contents of the book LEFÂFA ŞEDEK, which had been dictated to Him by His Father. The book was sealed with the triple Seal of the TRINITY, and the only beings who were authorized to break the seal and read therein were the TWENTY-FOUR PRIESTS of heaven,¹ and the FOUR EVANGELISTS. The Priests, according to Rev. iv. 4. 10, were clothed in white raiment, and had crowns of gold upon their heads. The Four Evangelists took the book, and broke the triple seal, and having looked therein they read out aloud its contents, so that all the angels might hear. Then seven angels took trumpets and blew blasts on them, and seven other angels took vessels [of water?] and poured them out on the face of the earth, for the sanctification of the good and righteous men that were thereon. Through this the souls of the righteous men became free to traverse the heavens and the earth, to pass through the Seven Gates, and the Seven Light Spaces, and ceased to be under the authority of the Seven Bearers of the Throne of GOD. In this way was the Awful Name of GOD made known to the Prophets and the Apostles, each in the place where he was. These things took place probably on the sixteenth day of the month MASKARAM (Sept.), the day on which, according to the SYNAXARIUM,² the festival of the discovery of the CROSS by Queen HELENA, and the consecration of the Temple and Church of the Tomb of CHRIST, were celebrated. After the emptying of

¹ Their names were · 'Akîyâl, Fânu'él, Kârtiyâl, Dartiyâl, 'Îlyâl, Zartiyâl, Titâ'al, Yûyâl, Kartiyâl, Lebtîyâl, Mitâ'al, Mirâ'al, 'Aûktîyâl, Bitâ'al, Râûâl, Sarwâl, Sakarwâl, 'Aksîfâ'al, 'Anfwâl, Filalê'al, 'Akerstîyâl, 'Aksîfâ'al (sic), 'Aûnûâl. [One name is given twice, and two names are wanting]

² I.e. the *Maşhafa Senkêsûr* of the ETHIOPIANS.

the seven vessels on the earth GOD declared to His saints the twenty names which formed the component parts of His name.

After a short prayer in which WALDA MĪKĀ'ĒL prays that GOD will make him to ascend into heaven, even as He made MARY to ascend into heaven, we find seven other names of GOD, which are said to be unknown to men, and to have come forth from the mouths of the Father and the Son and the Holy Ghost, in their own speech. These are followed by twenty more names which are said to be the “ keepers of the soul and the gates thereof.” He who carries them on his person silently, and with patient humility, and repeateth them in a humble voice, and in the fear of GOD, shall be saved. And he who lends a ready ear to these words shall prosper in this world, and he shall traffick in gold, and silver, and costly stuffs, but the man who turns a deaf ear to them shall become a slave of DELESKEYĀM (?). And the man who knows the name which JOHN bestowed upon CHRIST when he baptized Him shall neither see hell, nor suffer in the place of torment, and GOD will show mercy upon him. Then follows a prayer in which STEPHEN prays that he may be made to ascend into heaven as MARY was made to ascend there, and after this come three groups of magical names, containing sixteen, seven and ten names respectively. STEPHEN says that he takes refuge in these in order to prevent death and suffering coming upon him. And WALDA MĪKĀ'ĒL beseeches our Lord by these names and by the blood of GEORGE [the martyr] to remember him when He comes into His kingdom.

This SECTION ends with a repetition of the names of the five nails of the CROSS, and a prayer to our Lord

for everlasting remembrance. On Fol. 13a are drawn two crosses with elaborate decorations.

THE FOURTH SECTION

This SECTION begins with the usual "In the Name of the Father," etc. The first paragraph mentions that God gave the LEFÂFA ŞEDEK to MARY as a covenant for the last day, *i.e.* the Day of Judgment, and that she carried the above magical names in her womb as a protective covering (literally "helmet"). The man who carries these names within him, like MARY, or ties a fillet inscribed with them to his person, shall never see GEHENNA, and shall find life everlasting.

The next few paragraphs describe a dialogue which took place between JESUS and MARY. Our Lord had communicated to her the words of the LEFÂFA ŞEDEK, and all the mighty names of GOD which He had revealed to Him, and to MICHAEL and his angels, but MARY was not satisfied that these would procure the escape of the members of her family from the Judgment and from the devouring fire of GEHENNA. Therefore she asked our Lord to tell her which was the greatest of all His names, and He promised to reveal to her the names which were "difficult for the hearing, and were hidden from the sight," and which would keep in safety the man who was able to hear them. But apparently He did not do so. MARY then repeated her request, and besought Him to tell her the hidden or secret name of GOD. Again JESUS promised to tell her His name "correctly," but warned her that it was not to be regarded lightly, adding that the name was a difficult one for the unbeliever, and that it was unseemly to reveal it to the man who could not hear

it. On this MARY promised not to reveal the names to foolish men, or to men of no understanding, or to those who did not wish for heaven, or to those who had not withdrawn themselves from earthly honours. In reply JESUS told her that He wished men to know the names which He would reveal to her, and then, standing on a pillar of cloud, and enveloping Himself in a flame of fire, He revealed to her Three Three-fold Names, which were, presumably, the secret or hidden names of the Father, and the Son, and the Holy Ghost. These are followed by petitions to ten Archangels, whose names are given by STEPHEN and WALDA MĪKĀ'ĒL, who declare that they take refuge in the names of the Four Beasts, the Throne and City of God, MARY, the Evangelists, the Prophets, the Apostles, the Priests and Soldiers of heaven, the Seventy-two Disciples, the Three hundred and Eighteen Fathers of the Council of NICEA, and the angels of heaven. This SECTION ends with the statement that STEPHEN has taken refuge in the names of the five nails of the CROSS OF CHRIST, and the names of which, Sâdôr, 'Alâdôr, etc., are repeated.

An interesting parallel to the persistent request of MARY to JESUS to reveal to her His secret name is found in the ancient Egyptian *Legend of RÂ and ISIS*. The parallel is important, too, for it shows that both ISIS and MARY believed that their God possessed a secret name, by the use of which He created the world and governed it. According to the Egyptian legend, RÂ, the self-begotten and self-created god, the creator of heaven and earth, and of every being and thing in them, possessed “many names,” which were unknown even to the gods. The goddess ISIS saw RÂ exercising his powers daily, and she wondered if it were possible

to become like unto that god, and to make herself mistress of heaven and earth. She pondered deeply on the matter, and decided that she could make herself equal to the god if she could only gain possession of the secret name of the holy god. As the god was passing across the sky some of his spittle fell on the ground, and Isis took it up and mixed earth with it and fashioned a serpent, on which she, being a great magician, bestowed magical powers. And she placed this serpent on the path of the Sun-god and departed. On the following day the god passed over the path by which the serpent lay, and as he did so the reptile bit him, and straightway the heat of life began to diminish in the god's body. As the venom flowed through his body his members quaked, his jaw-bones rattled together, and he began to suffer excruciating pains. He cried out to the gods whom he had created saying, "I am a king, the son of a king, the essence produced by a god. I am the Great One, the son of the Great One. My father devised for me my name. I am of many names, and many forms, and my substance existeth in every god. My name was bestowed upon me by TEM and HORUS, the gods who devise and assign names. My father and my mother pronounced my name, and he who begot me hid it in my body (or belly) so that he who wished to work magic upon me by means of his magic would not be permitted to gain any power over me." At the cry of RÂ all the gods crowded about him and began to weep, but meanwhile the poison was carrying out its deadly work in the body of RÂ, and his collapse became imminent.

Then came ISIS, who was the mistress of spells, the utterance of which would drive away every disease and

restore the dead to life, and having told RÂ exactly what had happened to him, she said, “ This attack can be overthrown by means of beneficent magic; I myself will remove the calamity from thy sight.” RÂ was proceeding to describe his sufferings, when Isis interrupted him and said, “ Tell me thy name, O divine father, for a person maintaineth his life by means of his name.” In answer RÂ continued to enumerate his titles, and to describe his powers at length, but meanwhile, as that text pithily remarks, “ The progress of the poison in the god’s members was not checked, and his pains were not relieved. Again Isis spoke, and she said to RÂ, “ Thy name is not among the words which thou hast uttered. Tell me thy name, and the poison shall depart, for whosoever shall declare his name shall live.” Whilst she was saying these words, the poison inflamed the body of the god more and more, and the burning pain it caused was worse than the burns caused by fire. At this moment RÂ surrendered, and permitted Isis to search through his body and to transfer his name from his own body to that of Isis, and he withdrew himself from the sky so that the gods might not know what was taking place between Isis and himself.

It will be remembered that GOD hid himself behind seven curtains of fire when He was dictating the LEFÂFA ŞEDEK to JESUS, and shrouded Himself in a cloud of light, and that CHRIST enveloped Himself in a flame of fire when He revealed His secret name to MARY. When the secret name of RÂ had been taken from his body by Isis, the great lady of magic uttered the following spell : “ Flow out, poison, eject thyself from RÂ. Come forth, Eye of Horns, who proceeded from the god, fashion firmly for him (*i.e.* RÂ) his mouth. I

work, I come to make the poison to fall down on the earth, for it hath been overcome. Indeed the name of the great god hath been lifted from him. RÂ liveth, the poison dieth; the poison dieth, RÂ liveth." Thus ISIS used the secret name of RÂ as a magical spell, and made him to recover from the bite of the snake; in the same way MARY and the Apostles used the secret names of the PERSONS of the TRINITY to heal the sick and to raise the dead.

[For the text and translations see PLEYTE and ROSSI, *Papyrus de Turin*, foll. 31, 77, 131-138; LEFÉBURE, *Zeitschrift Aeg. Sprache*, 1883, p. 27; BUDGE, *First Steps in Egyptian*, pp. 241-256.]

The Virgin MARY plays in the LEFÂFA ŞEDEK the part which ISIS plays in the BOOK OF THE DEAD. From first to last ISIS was regarded by the EGYPTIANS as a friend of the dead. She was a mistress of magic, *heka*, and she always employed her great power in helping both the living and the dead. By the spells which she knew how to utter fluently and correctly, and with the proper intonation, she gave her dead husband OSIRIS power to beget his son HORUS. She restored HORUS to life after he had been stung to death by the scorpion sent to him by SET, the arch-god of evil; and she assisted the blessed dead in their efforts to enter the kingdom of OSIRIS, and fed them with celestial food daily in the presence of OSIRIS. The spells which she used she had learned from THOTH, the heart or tongue of the Great God, or from the Great God himself, even as MARY learned the magical names of GOD Almighty from our Lord. The legend of OSIRIS says that after his murder by SET he was obliged to submit to the ordeal of judgment by the great gods of heaven, but ISIS was not tried in the

HALL OF JUDGMENT, and when OSIRIS became king and god of the dead, she took her stand, together with her shadowy counterpart NEPHTHYS, by the side of OSIRIS as he sat on the throne of judgment in the Hall of Maâti without any opposition on the part of the gods. MARY likewise escaped the Judgment, and was taken up to heaven and was seated side by side with the Father on the Throne of Heaven.

THE FIFTH SECTION

The first paragraph of this Section is a prayer or spell, the recital of which would, it was believed, enabled a man's soul to pass through the earth and travel without hindrance or obstruction to heaven. The dynastic EGYPTIANS, COPTS and, it seems, ABYSSINIANS, all believed that the soul on leaving the body set out on a long and difficult journey through the earth in order to reach heaven. The pagan EGYPTIAN sought the heaven of OSIRIS, and the Christian EGYPTIAN and the ABYSSINIAN the heaven of CHRIST. Everywhere on the road the angels of darkness and devils lay in wait to pounce upon the soul in order to obstruct its passage or to kill it. The Egyptian protected himself with the spells found in the BOOK OF THE DEAD, and appealed to his gods for protection. In the Rubric of Chapter CLVIII we read : “ This Chapter shall be written upon a bandage of stout linen which is to be wrapped about every limb of his body. Then the deceased shall not be turned back at any gate of the Tuat ; he shall eat, and drink, and ease himself even as he did when he was upon earth ; none shall rise up to cry out against him, and he shall be protected from the hands of every enemy for ever and ever. If

this writing be recited on his behalf on earth, he shall not be seized upon by those sent to attack him in all the earth. Wounds shall not be inflicted upon him, he shall not be slaughtered by SET, he shall not be carried away into captivity, but he shall enter the Court [of OSIRIS] in triumph." The ABYSSINIAN believed that this spell, written on a strip of linen, whether attached to his body after death, or recited on his behalf after his burial, would do for him exactly what the spell in the BOOK OF THE DEAD did for the EGYPTIAN. For the name of OSIRIS he substituted that of CHRIST, and MICHAEL, GABRIEL and the PARACLETE take the place of the gods of the Seven Ārits and the Pylons. The title of LAMP applied to CHRIST is of interest, for in all Egyptian and Nubian magical ceremonies the lighted lamp played a prominent part, and the magician stood with a lighted lamp on his right hand and a censer filled with burning incense on his left.

Prayers by STEPHEN follow, and then we are told that GOD spake unto the Twelve Apostles and to the Seventy-two Disciples, and commanded them to make copies of the LEFÂFA ŞEDEK, and to recite the work to every Christian they met. The possession of a copy of the book carried with it immunity from the terrors and punishments of GEHENNA. STEPHEN then points out that, as there is no tree the wood of which when burnt will not produce smoke, so there is no man who hath not committed sin. And WALDA MĪKĀ'ĒL is consoled by the fact that it is the same book that drives away devils from GOD'S Throne, and from his own soul, viz. the LEFÂFA ŞEDEK. Next we have the SEVEN MAGICAL NAMES OF CHRIST, among them being His baptismal name, and the name of a personification

of His strength, and the name by the utterance of which He broke down the gates of hell, and smashed their bolts; the last three names are unexplained. The section ends with a repetition of the names of the five nails of the Cross of CHRIST.

THE SIXTH SECTION

This section opens with the statement that the Disciples urged our Lord to reveal to them His secret or hidden name, for they wished to know the name by virtue of which He existed and came into being. At length He answered them, and after commanding them to guard and preserve the Book of LEFÂFA ŞEDEK, and describing to them the benefits which would accrue to the man who had a copy made of it, He revealed to them His secret or hidden name, which was known only to the Four and Twenty priests of heaven and to MARY, the Virgin. Then follow forty-two names and three triple names, which He said were the greatest of all His names. He then declared to the Disciples that it was by this name alone that they and mankind in general could be saved. The rest of the Section consists of a long speech by our Lord in which He describes the powers of the Book of LEFÂFA ŞEDEK.

THE SEVENTH SECTION

In this section there is an allusion to the old legend in which our Lord is said to have dispatched St. ANDREW, the Apostle, to the CITY OF THE CANNIBALS, where MATTHIAS was imprisoned, and commanded him to release him. ANDREW in reply pointed out that it would take him two years to travel to the city, and that

a great sea flowed between that city and the place where he was. When ANDREW was ready to set out on his way our Lord revealed to him the Six triple names which GOD the Father used before He made the heavens and the earth, and the Eight triple names which belonged to Himself, and the Seven names of the Holy Spirit, and said to him, "Pray ye in these my names, and the gates shall be opened and those who are therein shall be set free." The legend, which is printed on p. 91 ff. goes on to say that ANDREW obeyed the Lord's command, and that he broke into the prison in the CANNIBAL CITY and set free MATTHIAS, by means of the use of these magical names of Christ. In the last part of the section is a group of Eight magical names which will protect a man from the EVIL EYE, and from SATAN and his devils, and CHRIST is entreated by WALDA MİKÂ'ÊL to fetter his foes, even as he fettered the fiend BERYÂL in hell.

THE EIGHTH SECTION

In this section are given : (1) A series of thirty-four single magical names; (2) the names of ALPHA and ÔMEGA; (3) a series of Seven Sevenfold magical names; and (4) a series of One hundred and forty-one magical names. These are to be repeated by a man to guard him from the approach and attacks of the DEVIL.

THE BANDLET OF RIGHTEOUSNESS

TRANSLATION

THE BUNDLE OF RIGHTEOUSNESS

[Fol. 2a] IN THE NAME OF THE FATHER, AND THE SON,
AND THE HOLY GHOST, ONE GOD.

A prayer for salvation [from] MAŞHAFĀ HEYWAT (*i.e.* the BOOK OF LIFE), which is called “LEFĀFA ŞEDEK,” and which the Father wrote with His own hands before CHRIST was brought forth by the holy woman the Virgin MARY. It will make a man to enter the narrow gate, and make [him] to arrive in the kingdom of heaven, and guide him to righteousness (or, the truth). And this [book] is what CHRIST spake unto MARY, His mother, after He had been brought forth [Fol. 2b] by her.

THE FIRST SECTION

On the sixteenth day¹ of the month of Yakâtîf (February 5–March) CHRIST appeared to MARY in the place where the righteous have their habitation in the Garden (*i.e.* Paradise), and in the place where sinners dwell in torment in hell. And when she saw it she was stupefied and trembled, and she feared with a great fear. And our Lady MARY spake [to Him]. And JESUS said unto MARY, “Fear thou not, O MARY, My mother, who didst carry me in thy womb, and didst bring me forth by the HOLY GHOST.” And she said unto Him, “Wherefore did I carry Thee? Tell me, O my Son, how my kinsfolk are to be saved from this

¹ The Synaxarium says that on this day a festival in honour of the Virgin MARY is celebrated among all Christian peoples.

devouring fire? I am afraid for my own soul, and for [Fol. 3a] 'ĪYÂḲĪM (JOACHIM), my father, and for ḤANNÂ (ANNE OR HANNAH), my mother, and for SÂMŪ'ÊL and YÔSĪF (JOSEPH), my brethren, and for 'ÊLSÂBÊT (ELISABETH), my sister, and for DÂWÎT (DAVID), the ancestor of my family. And now, tell me, O my Son, clearly and certainly, by what means these are to be saved from this devouring fire.”

And JESUS said unto MARY, “I cannot declare [this] to thee, for the matter which is discussed by two [people] will go forth to a third person, and after him it will be sown broadcast among all men. And they will commit sin, saying, ‘There are means whereby we may be saved.’”

And again MARY asked Him, and said unto Him, “Wherefore (or, to what end) did I carry Thee in my womb for nine months and five days?” [Fol. 3b.] And our Lady MARY wept bitter tears, and CHRIST wept with her.

And JESUS said unto her, “Weep thou not, O MARY, my mother, behold I will speak to my Father. And after He hath given me permission to do so I will tell thee.”

And JESUS went to His Father, and He said unto Him, “Behold, MARY, my mother, is weeping. Give me the MAŞĤAFA ḤAYWAT (*i.e.* the BOOK OF LIFE), which Thou didst write with Thy holy hand before I myself was brought forth by MARY, the Virgin, [who now] sitteth upon her chariot of the Kîrûbêl (Cherubim), Thy throne.”

And His Father said unto His Son, “Behold, I have given it unto Thee. Go Thou and say unto MARY, Thy mother, that I have hidden (or, will hide) from her nothing whatsoever; and so far as Thou art concerned

it is fitting that I should reveal [Fol. 4a] unto Thee everything.”

And JESUS wrote with a pen of gold. And a light cloud came and hovered over them, and they (*i.e.* GOD and CHRIST) made seven pavilions (or veils) of fire [round about them], and none knew and none heard, neither the angels nor the archangels, until they had told MARY the whole of the following words.

And [CHRIST] said unto her, “Take this [book] which I have given unto thee. And thou shalt not reveal it to the man who is not able to bear it, or to keep guard over this Book, but [only] to the wise who believe on Me, and who walk in My commandments. And whosoever hath gotten possession of this book, shall neither descend into the place of torment nor into Sî’ôl (Sheol). And moreover, whosoever shall carry it, and whosoever shall attach (or hang) it to his neck (or body) [Fol. 4b], his sins shall be remitted to him. And if he repeateth it with his voice at the time of the Offering (*i.e.* at the Eucharist), [his sins] shall be remitted to him, and he shall be cleansed from the pollution of sin. And if they (*i.e.* the priests) shall make at the bier (or tomb) the sign of the seal of SOLOMON thrice with this book, after he is buried, the angels shall conduct him in through the gates of life. And they shall make him to arrive before God, and shall introduce him into the kingdom of heaven.”

O bring thou me, thy servant STEPHEN, into the light of life and into the salvation which is everlasting!

[THE FIRST SPELL]

And when JESUS had made an end of [these words], He told MARY His names which were convenient for

[procuring] life and salvation (or health) [Fol. 5a].
And again He said, “ Let men cry out and say, ‘ I
take refuge in Thy names, ’ ”

Berhânâ'êl	'Afreyôn	'Afnâtâ
Laḥan	'Ūrâ'êl	'Afûr
Masdeyôs	Lâhî	'Afkîr
Yâw	Kêdâ	Khî tâ
Mâryôn	'Afrâtâw	'A'ô
'Amânû'êl	'Adnâ'êl	'Aḳbadîr
Badmâhîl		

In these Thy Names I, Thy servant STEPHEN, have
taken refuge, so that Thou mayest have mercy upon
me, and mayest show compassion upon me.

Kîrôs	Batrôkôs	Şabîn
Tâtîn	Patîn	Derpîkâwî'âl
Kamerleyôs	Tenberânem	Kerâdeyôn
'Awergâ'êl	'Akôṭeyâ	Kared'êl

[Fol. 5b]

Yâkêr	'Afkâ'êl	Şaḳelkelyânôs
Tarkîyôs	Kuebâ'êl	'Arnâ'êl
Debâ'êl	'Alyôs	'Îrôs
Ḥanô	'Alfâ	'Iyâ'êyâ
Hîdâ	Yûdâ	'Ūdâ
'Adâ	Dâldâ	Ḥarî
Dûni	Lawalâdî	Kôbâ
'Alfâ	Nîyôdîḥarî	Deldâ
'A'ûhadîdleyâdî	Nedlekîn	Hehedûdî
'Awyân	Terên	Tâtâs
'Akhâzyôs	'Atyôs	Mâsyâs
Bâ'êl	'Ahûhâ'êl	'Awlôdel
Dân	'Alnâtîn	

I have taken refuge in these Thy Names so that Thou mayest have mercy upon me, and show compassion unto Thy servant STEPHEN.

And JESUS CHRIST said unto MARY, "The mercy of My heavenly Father is complete and perfect. And if [men] believe [Fol. 6a] in this my Name, He will judge (*i.e.* assign to) them life and salvation (health)."

May it happen to me thus, thy servant WALDA MICHAEL, for ever and ever. Amen.

THE SECOND SECTION

IN THE NAME OF THE FATHER, AND THE SON,
AND THE HOLY GHOST, ONE GOD.

And JESUS wrote with His holy hands [the following Names] :—

Sîrônô	Panâk	Wîpîrôs
Farases	Nôrôs	Mas'amar
Yâwsêf	Refseyôs	'Alhiyôs
Mag'eyôs	'Elnôs	Fapalnâ
'Eflôn	Yar'ayôs	Dîdmôs
Rapyôn	Ḳuḳuenafê	Yûsîf
Madfen	'Alfô	Maḳdeyôs
'Afrê	'Alîf	Bêt

[Fol. 6b]

Gâmêl	Dâlêt	Hê
Wâw	Zây	Hêt
Ṭêt	Yûd	Kâf
Lâmêd	Mîm	Nôn
Sâmkit	'E	Pê
Sadê	Ḳôf	Rês
Sân	Tâw	

May my petition draw nigh unto Thee, O Lord !
By the might of these Thy Names, let not one make
me to see the smoke of the place of torment, Thy
servant STEPHEN.

O Great God, Who endurest for ever, what are the
Names which our Lord told the divine PETER ? Here
are they :—

Fekíyer	Lâhú	Mesdeyâs
'Aten	'Afâ	'Alên
'Atlâkîn	Lâhlâhú	La'enâhanaţû(?)
Nehlef	'Aryôs	Waryôs
'Akleyâ	Pelyâ	Tashîhâlô

[Fol. 7a]

Mîd	Ĥa'ê	'Ayô
Remâkermîr	Ŝûryâl	Sadâkâ'êl
Salâtyâl	'Afkeyâl	'Anyâl
Mîlmâ'êl	'Atyôd-'ay-lesân	'Alfâwî
'A'a-dakhârâwî	Yâw	'Agyôs
Kâfû	'Armenyâl	Semyâl
'Afrû	'Arânât	'Afrâskares
'Aihî	'Êlôhé	'Afmîyâl
'Amânû'êl	'Abresteyâl	'Alyâl
'Êrnâ'êl	'Amâseryâl	'Afseryâl
Germelyôl	Dermelyûl	Kardalyûl
Germûlyûl	Der'aswîs	'Arkeyâl
Sarseyasel	'Amyôs	Ṭebéryâ
Hêtyô	Ṭersedem	Maryâ

[Fol. 7b]

Mârmâ	'Ansôs	Dâkê
'Abyâtêr	Ĥarâţôn	Pankatarsâţer
'Ïyâsyonrôdakh	Khêdrâ	'Û'usûsinôyâk'a'eyôwôs
Salâs'êl	Hêsêwôn	Denpas

In the might of these Thy Names I, Thy servant,
WALDA MICHAEL take refuge.

SÂDÔR 'ALÂDÔR DÂNÂT 'ADÊRÂ RÔDÂS.

In the five nails of the Cross of our Lord JESUS
CHRIST, I Thy servant STEPHEN take refuge. [Here
follows a cross.]

THE THIRD SECTION

IN THE NAME OF THE FATHER, AND THE SON,
AND THE HOLY GHOST, ONE GOD.

[Fol. 8a.] A prayer (*i.e.* spell) concerning the carrying of the deceased :

DEKÂS BATRÔN KÛGÛYÂ, GÂNÔN, KÂWES KÎREL.

Nothing shall attack the dead body for whom this writing (or book) shall be recited on the last day.

On the day of the judgment of GOG and MAGOG, those who have defiled the Law of GOD, and those who bring forward corrupt speech, shall say, "I am CHRIST, the Son of the living GOD," and all those who are sinners will believe him (or them) [Then] Christian folk shall say, "We believe in the Name of JESUS CHRIST, in the Son of GOD, in the Father, and in the Son, and in the Holy Ghost. And ELIAS shall preach unto all [Fol. 8b] Christian people, and they shall believe in CHRIST, the Son [of GOD]."

And whosoever believeth in the son of SATAN (ANTICHRIST?) shall be condemned to punishment in the place of torment. And whosoever believeth in JESUS CHRIST, the Son of GOD, shall never enter the place of torment; he shall be held worthy and shall walk in (or with) the Holy Ghost. GOD saith, "I am the GOD of the heavens and the earth."

The king NÂTNÂ'ÊL (NATHANIEL?) himself shall go about; the CHRISTIAN shall lament (?) the tunic, the fountain of glory and life. This is he who shall ride the horses of life on the day of rewards and judgment. And on that day the sun shall become black, and the moon shall become blood.

In that day show [Fol. 9a] mercy and have compassion upon me, thy servant WALDA MICHAEL.

Praise be to the Father, to GOD in the heavens, and peace on the earth! He who hath separated the light [from the darkness], our GOD and SAVIOUR, shall instruct us, we making mention of Thy Name, and supporting ourselves on Thy Cross. And we place our confidence in Thy hidden Name, I will give praise unto Thee among the young and the aged, so that Thou mayest show mercy, and mayest have compassion upon me, Thy servant STEPHEN.

And the Angel of GOD said unto Him, "What now is this noise of thunder which I hear?" And GOD said unto MICHAEL, "It is that which cometh from the place of torment, which is the habitation of sinners, and of those who have not performed the Will [Fol. 9b] of My Father; [it ariseth through] the destruction of the souls of those who have treated His word with contempt."

And He said unto our Fathers, "On the day of the [bestowal] of rewards, and [the assignment] of punishment, blessed shall be the man who hath had this book written for him, and blessed shall be the man who hath suspended it from his neck, and hath placed his confidence therein, for GAHÂNAM (GEHENNA) shall never seize him. And in that day there shall be a sun that shall never set, and a lamp that shall never be extinguished, and the sound (or voice) of their reward which shall never be silenced, and praise of His kingdom which shall never be rooted out, and His throne crowned with fire, four [fold?], which shall never, never be overthrown, Amen."

And His angels said unto Him, "Recite to us Thy Name, so that we may praise Thee, and sing [Fol. 10a] hymns unto Thee. "And GOD said unto them :

- “ My first Name is 'ĪYĀWĀDĀ.
 My second Name is KĪNYĀ (ARTIFICER).
 My third Name is 'AMĀNŪ'ĒL (EMMANUEL).
 My fourth Name is 'ĪYĀSŪS (JESUS).
 My fifth Name is KERESTŌS (CHRIST).
 My sixth Name is 'ĪYĀD.
 My seventh Name is 'ĒGZĪ'ABEHĒR (LANDLORD).

If there be a man who hath placed his confidence in these names, and who hath performed a ceremony of commemoration of me, I will show him mercy [and will save him] from this devouring fire, and the worm that never sleepeth, and the fire which is never extinguished, and the smoke which never dieth down.”

And GOD said unto MICHAEL, “ I have given unto thee the power of bringing offerings of praise unto me. If there be any man who hath performed a ceremony of commemoration of me, and who hath put his trust in me, and hath suspended this Book [from his neck] and [Fol. 10*b*] carried [*i.e.* worn] it, or laid it up in his house, and if he hath in his firm faith drunk the water of his prayer, the torment of hell shall not draw nigh unto him.”

And straightway MICHAEL the Archangel bowed low and made obeisance to GOD. And he said unto them [*i.e.* the angels], “ I give thanks unto the Lord my GOD, Who hath made me to see the marvellous thing which shall be performed at the last day.”

And then all his [*i.e.* MICHAEL'S] angels gathered themselves together that they might have that Book read [to them] by CHRIST, the Son of GOD. Now that Book had been sealed with the Seal of the Father, and the Son, and the Holy Ghost, and no one had the power [or was authorized] to open that Book, except

the Four-and-Twenty Priests [Fol. 11a] of heaven, and the Four Evangelists. And the Four Evangelists took that Book, and they opened the seal thereof, and they looked therein, and they read it out aloud so that [the angels] might hear. And straightway the angels took seven trumpets and blew blasts on them. And they took seven vessels and poured them out on the face of the earth so that the children of the good and righteous folk might be sanctified, and that they might be free of the heavens and the earth, and the Seven Gates, and the Seven Luminaries [or Regions of Light], and the Seven Bearers of the Throne of GOD. By this His Awful Name was made known to the Prophets and to the Apostles, in the places where they were, and in the Holy Mountain. On the sixteenth day of the month of Maskaram, at the sanctification of her body in purity through the honourable Cross of [Fol. 11b] CHRIST, and the tomb of our Lord JESUS CHRIST. He made mercy to appear on us, according to His holy word.¹ And He declared unto His saints, with honourable . . . , the Word of God.

'Agfôrâ	Zemrâ'êl	Gerkâ'êl
Demnâ'êl	Kîdû	'Adenâ'êl
Khîrût	Zebdeyôs	'Emônyôs
Mîltârâ	Târbôtâ	Kamayâter
Nefyânôs	'Afôrâ	Nefyâd
Ḳatâwîr	Waryâ'êl	'Aldân, his name.
'Atawâs	Sasôrô	

Thus is the interpretation thereof in Gě'ēz (Ethiopic).

¹ This passage is difficult, and some words seem to have been omitted by the scribe. On the sixteenth day of Maskaram the festival of the discovery of the Cross by Queen HELENA, and the consecration of the church and Temple and tomb of CHRIST was celebrated.

And because of the ascension of MARY into heaven, do Thou make to ascend also into heaven Thy servant WALDA MICHAEL.

[Here follow nearly three columns of names, each of which is prefixed by "one (numeral) His name"; here I give only the names.]

[Fol. 12a.]

Sâfyôs	Ḳôhôkî	Gabre'êl
Berhânâ'êl	Şerâ'êl	Zemrâdâ'êl
Dedyâ		

These names do not exist in the heart of mortal men; these are they (literally "this is that") which came forth from the mouths and from the words of the lips of the Father, and the Son, and the Holy Ghost.

'Agyôs	'Arehnôn	Batrôn
'Asrârôn	Şenû'e	Mekyâr
Medyôs	'Agyôs	Maftelhêm
'Ëlmaken	[Fol. 12b]	'Ëyâ
Mekyâr	Gânôn	Nadâdihâ-lanafes
'Adâhêl	Gem'adyôs	'Agateyôr
Kedyôrôs		

These names are the keepers of the soul and the gates thereof, and he who beareth them in humility (or simplicity), and in silence, and in patience, and in humbleness of speech, and the fear of GOD, shall be saved [from the consuming fire].

The man who is willing to hear with his ear this word shall traffick in gold, and in silver, and in the apparel of honour; but he who shall fail to do so shall become a slave of DELESKEYÂM (?). My Name here (or in this world?) is that with which Abbâ JOHN baptized me. On this day [Fol. 13a], and in this hour, it will open the gates of righteousness.

And [the man who knoweth it] shall not see the place of torment, and his work shall [not] be in the place of torment, and God shall show mercy upon him.

And because of the Ascension of MARY into heaven, even so do thou make me to ascend into heaven. In these Thy Names I have taken refuge, I Thy servant STEPHEN.

Yalô'él	Sedeb'él	'Ïyô'él
Fenô'él	'Aḵna'él	'Ïyôbed
Ḳirôlôlá'él	'Îlîşal	Salâtî'él
'Ëzrâ'él	Ḳâlâtalâ'él	'Azrâwî
'Ëlâwî	'Ëlâ'îrûbâlâ'él	Sedrâ'él
Sanbâ'él		

Through these Thy names let neither death nor suffering come unto me.

Delâ'él	Lek'él	Felâ'él
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[Fol. 13b]

'Ïk'él	Dûlâfû'él	'Ïyâ'él
Derestlâ'él		

In all these Thy Names I, Thy servant STEPHEN, have taken refuge.

'Ëlsâ'êlkôs	Pentâkôrôḡîs	'Aḡmîmûs
Ṭenten	'A'edân	'Akmâtûs
'Ïyân'él	'Azâ'êlḡagômâ	Marmôtônâḡê
'Adêrâşbeyôn		

By these Thy Names, and by the shedding of the blood of Thy servant GEORGE, remember me, O Lord, in Thy kingdom. Thy servant WALDA MICHAEL.

SÂDÔR 'ALÂDÔR DÂNÂT 'ADÎRÂ RÔDÔS

By the five nails of the Cross of our Lord JESUS CHRIST [remember me] for ever and ever. Amen.

[THE FOURTH SECTION]

[Fol. 14a.] IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY GHOST, ONE GOD.

Hearken, O our brethren, and we will speak unto you. Peradventure ye will believe the word of LÊFÂFA ŞEDEK, which GOD gave to MARY as a covenant for the last day—now, she bore these names in her womb after the manner of a helmet (*i.e.* a protective covering)—whosoever beareth (*i.e.* carrieth) these names like MARY, or tieth this book [to his neck, or body], [Fol. 14b] shall never see the place of torment, but shall find life everlasting.

And our Lady MARY asked our Lord and said unto Him, “Tell me which is the greatest of all these Names of thine.” And our Lord JESUS CHRIST answered and said unto MARY, “I will tell thee these my Names which, though difficult for the hearing, and are hidden from the sight, are beneficial to him that is able to bear them and to keep them safely.”

And again our Lady MARY said unto Him, “I beseech Thee, O my Son, to tell me Thy hidden (or secret) Name.”

And our Lord said unto her, “I will tell thee my Name correctly and thou shalt not hold these my Names lightly, for it is a difficult one for the man who is not a believer by nature. And as for the man [Fol. 15a] who is unable to bear this my word, it is not seemly to reveal my Names to him.”

And again our Lady MARY asked JESUS, and said unto Him, “I will not declare them unto foolish men, or unto those who have no understanding in their hearts, or unto those who do not seek the habitation

which is in the heavens, or those who have not rejected the honours which belong to this earth.”

And our Lord answered and said unto MARY, “ Separate (?) not thyself. [I would] that men should know my Names which I will tell thee.”

And having made an end of speaking, JESUS stood on a pillar of cloud, and He appeared to MARY in a flame of fire until He had declared unto her all these Names. And He said unto her :

'Elôhê	'Elôhê	'Elôhê
'Erân	'Erân	'Erân
Râfôn [Fol. 15 <i>b</i>]	Râfôn	Râfôn

And this is interpreted 'Akhâzî 'Ālam (Sustainer of the world), Kasâfi, which is Maḥarî (Merciful One), which is Maryôn, which is 'Iyetma'â'e (Cannot be provoked to wrath), which is Fôfôrân, which is Tashâhâlanî (Have compassion on me), which is Beyôn, which is Khêr, which is Baresbâhil—every one [of which] a man shall fear.

The Name of the Father is Mâryâl.

The Name of the Son is Menâtêr.

The Name of the Holy Ghost is 'Abyâtêr.

In these Thy Names I take refuge. I Thy servant
STEPHEN.

[O] Mikâ'êl (Michael)
and Gabre'êl (Gabriel)
and Sûrûfêl (Seraphim)
and Kîrûbêl (Cherubim)
and Suryâl (Suriel)
and Rûfâ'êl (Raphael)
and 'Ïyâ'êl
and Sâkû'el

ye Seven (*sic*) Archangels make supplication for us,
and make intercession on our behalf.

[O] Sadûkâ'êl

[O] Bernâ'êl

make ye supplication [Fol. 16a] on our behalf in your
prayers so that we may be saved.

'Egra-mâtâ

Surteyôn

Marâmârâ

Malîôn

} The Four Beasts.

I take refuge in thy Names.

'Aldân Thy Throne, and

Lemhesâ Thy City, and

The highest heights of Thy habitation, and

MARY, who gave Thee birth, and

The Four Evangelists, and

The Fifteen Prophets, and

The Twelve Apostles, and

The Twenty-four Priests of heaven, and

The Forty Soldiers of heaven, and

The Seventy-two Disciples, and

The Five Hundred Friends (?), and

The Three Hundred and Eighteen orthodox

[Fathers], and

The Seven Archangels, and

The tens of thousands [of angels].

In the Names of these and in the Names of all the
holy angels, I thy servant WALDA MICHAEL have
taken refuge [Fol. 16b].

SÂDÔR 'ALÂDÔR DÂNÂT 'ADÊRÂ RÔDÔS.

In the five nails of the Cross of our Lord JESUS
CHRIST, I Thy servant STEPHEN have taken refuge.
[Here follows the drawing of a cross.]

[THE FIFTH SECTION]

IN THE NAME OF THE FATHER, AND THE SON, AND THE
HOLY GHOST, ONE GOD.

The Prayer (*i.e.* Spell) of the journey to heaven through the . . . of the earth.

Protect Thou me, O CHRIST, so that the angels of darkness may not obstruct my soul. And let there be sent unto me the angels of light. MICHAEL and GABRIEL—those august angels—and the PARACLETE, and the Spirit of [Fol. 17*a*] Righteousness, so that the angels of darkness may never obstruct my soul, and that the LORD may not make me to stand in the darkness [amid] the gnashing of teeth.

I, Thy servant WALDA MICHAEL take refuge in Thy Name "Genpâwê"; and in the Name of MARY, the Virgin, the God-bearer, Țebreyâdôs (*sic*); and in the divinity of the heavenly beings and the heaven of heavens; and in the Throne of the praise of Him Who hath bulded His citadel. There is none in whom a man may believe except CHRIST, the Son [of GOD], the Merciful. Say thou unto me, "I have shown mercy unto thee, forgive Thou the sins of me, Thy servant, STEPHEN."

And in the world which is to come hereafter, and in this world also, let the Seven [Arch]angels, and the Seven Pavilions take and [Fol. 17*b*] carry up the prayer on behalf of men for mercy, O Thou Who art the LAMP of His angels.

Then one saith unto Him, "Lord, who is the man that hath not transgressed? Which wood (or tree) is it that will not give forth smoke? [Among] the sons of men, who is the man that hath not committed sin? There is none good except Thee."

And straightway GOD spake unto the Twelve Apostles, and to the Seventy-two Disciples, and commanded them to write copies of this Book. And He said unto His Apostles, " I give you permission and ye shall recite it to every one who believeth on me, [and] in the Name of JESUS CHRIST, the Son of GOD, Blessed is he who shall believe in me. Whosoever shall write down the word of this Book [Fol. 18a], and he who shall have a copy of it made, and he who shall hang it about his neck, having washed himself in the water of prayer, and he who shall lay the Book up in his house, shall never die the death. And they shall live at the last day, and on the day of judgment and punishment mercy shall be shown to them. And I will spare the fire of GEHENNA, on the day when sinners and transgressors are separated [from the righteous punishment]. The man who carrieth this Book, wheresoever he may be, whether by day or by night, blessed shall he be."

By this Book, which driveth away devils, and beareth away (?) death from over the soul of Thy servant WALDA MICHAEL, the devils are also driven away from over the Throne of the praise of GOD [Fol. 18b] for ever and ever. Amen.

In Demâhîl, the Name of Thy might,
 And in Tôbîl Thy name,
 And in Lek'êl, Thy baptismal Name,
 In Guôhûkâ'êl, whereby Thou didst burst open
 the mansions (or citadels) of SHEOL,
 In Katanâwî, and
 In Satanâwî, and
 In Karnalâwî, Thy Name.

I take refuge [in these] so that Thou mayest have

mercy upon me, and show compassion upon me, Thy servant, STEPHEN.

Thou Who wast crucified, the son of MARY, the Nazarene, the King of JUDAH, remember me, O Lord, in Thy Kingdom. Thy servant WALDA MICHAEL.

SÂDÔR 'ALÂDÔR DÂNÂT 'ADERÂ RÔDÂS.

By the five nails of the Cross of our Lord JESUS CHRIST, and in these Thy Names I have taken refuge, and I have made both my soul and my body to have refuge therein [Fol. 19a], I Thy servant STEPHEN, for ever and ever. Amen.

[THE SIXTH SECTION]

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY GHOST, ONE GOD.

The BOOK OF THE DISCIPLES, who asked and entreated JESUS until He revealed unto them His hidden (or secret) Name.

And after this (*i.e.* their entreaty) JESUS spake to them, and said unto them, "Guard ye it (*i.e.* the Book), and make it to endure, and ye shall be saved from the fire. Whosoever shall take heed to know my names, and whosoever [Fol. 19b] shall make it to endure, and shall recite it, and whosoever shall cause it to be read, having washed himself [in the water of prayer, shall be saved from the multitude of his sins."

This is the [Book] which our God [spake] with His voice, and wrote with His holy hands, and gave to His disciples that they might read it, and in the reading thereof they found His Name, and they rejoiced and were glad. And they said, "Thanks-

giving and praise be to Thy Name, O Thou Who hast shown us all this, and hast given unto us Thy holy Name." And they cried out (or proclaimed) His Name, saying,

	Râfôn	Râfôn	Râfôn
	Râkôn	Râkôn	Râkôn
	Pîs	Pîs	Pîs
	'Affîs	'Affîs	'Affîs
	Melyôś	Melyôś	Melyôś
	Ḥanâ'êl	Ḥanâ'êl	Ḥanâ'êl
	Ṣerâ'êl	Ṣerâ'êl	Ṣerâ'êl
	Nârôs	Nârôs	Nârôs
[Fol. 20a]	Kîrôs	Kîrôs	Kîrôs
	Fêlôs	Fêlôs	Fêlôs
	Sîrôs	Sîrôs	Sîrôs
	Lîfernâs	Lîfernâs	Lîfernâs
	Nîrôn	Nîrôn	Nîrôn
	'Îrôn	'Îrôn	'Îrôn.

Of all my Names those which are the greatest are :—

Demâhîl	Demâhîl	Demâhîl
Beresbâhîl	Beresbâhîl	Beresbâhîl
'Aḳmâhîl	'Aḳmâhîl	'Aḳmâhîl.

There are none who know this my Name except the Four-and-twenty priests of heaven, and MARY, my mother.

And Jesus said unto them, "By this my Name ye shall be saved, and your sins shall be remitted unto you. And as with you even so shall it be with him that keepeth it, and doth believe. He shall be saved, and he shall not be put to shame before me, and he shall not see the smoke [Fol. 20b]. Of all the prayers (*i.e.* spells) which are written in this my Book, there is no formula greater than this. Whosoever believeth

in this [prayer] I swear by my throne, and by my exalted head, and by the stool which is under my feet, and by MARY, my mother, that I will show mercy unto him. This I swear by my holy angels and I will neither do violence to my righteousness, nor will I make my word to be a lie. And I will not befoul my covenant."

As Thou didst save the saints Thy Apostles, even so save Thou me by the might of Thy holy name; wash Thou me and cleanse me from my sin, me, Thy servant WALDA MICHAEL.

And again JESUS said unto them [Fol. 21a]:

"Blessed is the man who hath read (or had read), this prayer.

Blessed is the man who hath washed himself in the water of prayer.

Blessed is the man who hath heard this prayer with his ear.

His strength shall be like the strength of the rock.

He shall hear the sound thereof as if it were the roaring of a lion.

And I myself will protect him with my own might and strength.

And I will love him as if he were my disciple.

Blessed is the man who shall bear (*i.e.* wear) this prayer.

No unclean spirits shall draw nigh unto him.

Nothing shall be able to disturb the body and the soul of the man who hath this prayer with him.

Neither pain, nor weariness, nor hunger shall enter his house.

And he shall be able to drive away even SATAN, who shall not be able to draw nigh to his habitation.

And the thief [Fol. 21*b*] shall not be able to steal from him, and his foe shall not be able to overpower him; and he shall be able to exhaust the strength of every enemy of his.

And his house and his children shall be blessed.

And the angels shall never be far away from him.

The blessing of the Prophets and the Apostles, and the Spirit of GOD shall rest upon him at all times.

And the Spirit of SATAN shall be remote from him.”

[Address to the reader]

And as for thee, if thou believest in this prayer, the water of prayer shall not be poured out into the earth. For it is honourable and holy, and is like unto the Body and Blood of CHRIST. It is a cleanser of sin, and a medicament of salvation for the soul and the body.

And when thou hast recited this [prayer], having washed thyself [in the water of prayer], thou shalt vanquish and overcome thine enemy and thy foe [Fol. 22*a*]. And no one shall be able to stand before thy face; all created things shall tremble before thee, and as soon as they see thy face they shall take to flight. And thy speech shall be grateful unto every man.

O my Lord, when Thou comest unto Thy kingdom remember Thy servant STEPHEN.

[THE SEVENTH SECTION]

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY GHOST, ONE GOD.

THESE ARE THE NAMES WHICH OUR LORD TOLD SAINT ANDREW THE APOSTLE.

And [JESUS] said unto him, “Go thou to the city the eater of men (*i.e.* the Cannibal City) wherein is

thy brother MÂTYÂS, that thou mayest bring him out of the prison house. Rise up and depart with two of thy disciples.” And ANDREW answered [and said], “ How is it possible for me to come to that city ? For it is a very long way off [Fol. 22*b*], a journey of two years. It is impossible for me to get there forthwith, for there is a great sea [between that city and this place].” And the Lord answered and said unto him, “ Fear thou not, O ANDREW, my beloved. I will reveal unto thee a formula which is great, and I will tell thee therein [my] Names. When thou arrivest and art ready to march [into the city], O ANDREW, say thus :

'Aryâsyâsnôs	'Aryâsyâsnôs	'Aryâsyâsnôs
Kiyâyûdûyôs	Kiyâyûdûyôs	Kiyâyûdûyôs
'Akleyâdâ'êl	'Akleyâdâ'êl	'Akleyâdâ'êl
Sarnû'êl	Sarnû'êl	Sarnû'êl
Tâdâ'ôs	Tâdâ'ôs	Tâdâ'ôs
Redyâ'êl	Redyâ'êl	Redyâ'êl

These were the Names of my Father before [Fol. 23*a*] we created the heaven and the earth. I will tell thee my Names, but first of all I had to tell thee His Names. To my heart belongeth my Name[s which are] :—

Salgâwâtâ'êl	Salgâwâtâ'êl	Salgâwâtâ'êl
Şabartnâ'êl	Şabartnâ'êl	Şabartnâ'êl
Tâdâ'êl	Tâdâ'êl	Tâdâ'êl
'Agesyâyôs	'Agesyâyôs	'Agesyâyôs
Lemyôs	Lemyôs	Lemyôs
'Astâdâkôs	'Astâdâkôs	'Astâdâkôs

(which is interpreted JESUS CHRIST.)

Dûdûmîl	Dûdûmîl	Dûdûmîl
'Ashal	'Ashal	'Ashal

The Names of the Holy Ghost [are] :—

Parâklîtôs

'Arâdyâl

'Arâdyâl

'Arâdyâl

Dâ'êl

Dâ'êl

Dâ'êl.

'Êlôhî [Fol. 23b]

'Êlôhî 'Êlôhî

Şabâ'ôt 'Adônây

Geyôs

Geyôs

Geyôs

'Agyôs

'Agyôs

'Agyôs

(which is interpreted “ Holy, Holy, Holy, God of Hosts, the Perfect One, Filler of the heavens and the earth; holiness is Thy praise (or glory).”

'Alkenât

(which is interpreted, “ Hallelujah to the Father.

” ” Hallelujah to the Son.

” ” Hallelujah to the Holy Ghost.

” ” Praise [be] to the Father.

” ” Praise [be] to the Son.

” ” Praise [be] to the Holy Ghost.

These are they Who are ONE, at all times together, now and for ever, world without end. Amen.”

I have told to no one this word (*i.e.* formula) except MARY, my mother, and I have revealed it unto thee. Pray ye in [Fol. 24a] these my Names, and the gates shall be opened, and those who are bound prisoners shall be set free. If a man beareth (*i.e.* weareth) these names, and tie them to his person, his portion shall be with PETER, the chief of the Apostles. The EVIL EYE shall not look upon him, and the might of the Enemy shall not draw nigh unto him. Neither the might of evil devils shall assault him, nor the might of foul spirits, and the Power of Darkness shall

not be able to overcome him. [Here follow the Names thus :—

Gêrâden
 Mîlôs
 Gâdên
 Satanâwî
 Katanâwî
 Tankaram
 Kâtâlî
 Mâhyâwî

O CHRIST, the Son of GOD and the Son of our Lady MARY, Who didst fetter BERYÂL, even so do Thou fetter my foes and my enemies.

Remember me, O Lord, by the might of these Thy names [Fol. 24*b*] when Thou comest into Thy kingdom—Thy servant WALDA MICHAEL.

[THE EIGHTH SECTION]

IN THE NAME OF THE FATHER, and THE SON, AND THE HOLY GHOST, ONE GOD.

THE NAMES OF OUR LORD JESUS CHRIST, SIDRÂ-LÂWÎ—that death may not come unto me except at my appointed time.

'Awlâkît	Derdâs	Nârôs
'Elôn	Dalfôgîn	Gâdên
Yôtâ	Bîbakuolâdîn	Sidrâkâ'êl
Kîrakîtîn	Dôlôtôlôn	Zarûbâ'êl
Sefûfâ'êl	Dôlôhólôhîn	Tôlakîn
Kafâzîn	Gâzên	Fûlâka'êl
'Alfâ'êl	Dârâtân	Zerâ'êl
Galmâlâwî	Galawdeyân	'ÿyâfên
Kalâdîn	'Abdâwî	Menâsilâwî

[Fol. 25a]

Selnôdes	Delâwî	Gôldâfôn
Ḳalâ'êl	Dafû'êl	Sedrâḳâ'êl
Sîlî		

[In these names] I take refuge, I, Thy servant STEPHEN.

IN THE NAME OF THE FATHER, AND THE SON, AND THE
HOLY GHOST, ONE GOD.

'Alfâ and 'Ō (Omega)
 'Alfâ 'Alfâ 'Alfâ 'Alfâ 'Alfâ 'Alfâ
 'Iyâ'êl 'Iyâ'êl 'Iyâ'êl 'Iyâ'êl
 Iyâ'êl 'Iyâ'êl 'Iyâ'êl
 Hîdâ'êl Hîdâ'êl Hîdâ'êl Hîdâ'êl
 Hîdâ'êl Hîdâ'êl Hîdâ'êl
 Yôdnâ'êl Yôdnâ'êl Yôdnâ'êl Yôdnâ'êl
 Yôdnâ'el Yôdnâ'el Yôdnâ'el
 'Ūrnâ'êl 'Ūrnâ'êl 'Ūrnâ'êl 'Ūrnâ'êl
 'Ūrnâ'êl 'Ūrnâ'êl 'Ūrnâ'êl
 Hîrnâ'êl Hîrnâ'êl Hîrnâ'êl Hîrnâ'êl.

[Fol. 25b] Hîrnâ'êl Hîrnâ'el Hîrnâ'êl

'Amîs 'Amîs 'Amîs 'Amîs
 'Amîs 'Amîs 'Amîs

Dâhdâ	Negdekînî	Hehdâdî
Serâyâsyâl	Suryâl	Fârdyâl
'Arâdyâl	Sadrâl	Mûdûyâl
'Adônây	Mâsyâs	'Amânû'êl
'Akoâr	Marâdyâl	'Arâdyâl
Kaf'êl	'As'al	'Afteyâl
'Armâyâl	'Aḳte'al	'Ares'al
'Akyâl	Fânû'êl	Ḳatîtyâl
Retyâl	'Alyâl	Tîtâ'ôl
Yûlyâl	Kartiyâl	Sabteyâl
Mîtâ'ôl	Mîrâ'ôl	'Aksîfâ'ôl

'Awketyâl	Bîtyâl	Fêwâl
Sarwâl	'Anwâl	Fîlala'ôl
'Akrestîyâl	'Absî'ôl	'Awnewâl
'Arne'êl	Wâtîr	Nâ'ûs
Tîrân'arnâs	Zarik'abeg	Termen
Yâ'asîkô	Mîsônkes	Mâtîr

[Fol. 26a]

Nâsâkîb	'Aksenûnîyôs	'Ûnâr
Barâkîyâs	Rûstîwôn	Dâkîyâs
'Ôrneyâs	Ṭerâs	Kînâs
'Absâlôn	'Ansekô	Mûd
Metôs	Mût	Ketonâ
Lî'aşâ(?)	Kînâ	'Araşâ(?)
'Anyôs	Sârdî	Kalâsîn
'Ûsûrân	Mîrâ'ak	Wârôka
Wardî'aka	'Aşamâ'ôl	Kônâ'al
Dôrân	'Arnî	Mârîk
Lasanek	'Amîyôs	Dawra
Bared	Meyâl	Mâsidenyâl
'Armeyâl	'Aryâmî	'Anâmyâl
'Aldyâl	'Awyâl	Yâ'ab
Fû'amâ	Fûyâmâ	Sardûr
Matawâdây	'Arâdyâl	Rawer
Fârûl	Ferteka	Sûhâl
Mîkâ'êl	Gabre'êl	Sûryâl
Sadâkyâl	Sarûtyâl	'Anânyâl
Rûfâ'êl	'Akhrâtyâl	Khârmâsyâl
'Aḡmayyâl	'Afdâmyâl	'Arenyânyâl

[Fol. 26b]

'Asrâm	Zîdâ'ôl	Sûrûk
Mensûk	'Akhabyânôs	Kîrûbêl
'Afnânyâl	'Atlewâ	Beresteyâl
'Abreyâl	'Abrâḡ	Râḡ

Ferteyâl	Ferfâr	Fâmâwâwâl
Fânânyâl	Dîdyâl	Marâdkeyâl
'Afdekyâl		

O Holy Trinity, I, your servant WALDA MICHAEL, take refuge in each of your Names, and in the Names of your angels, and of your priests, so that the foul spirits and the hosts of Diabolos may not approach me on my right hand, or on my left hand, or before me, or behind me, wheresoever I may be.

'Iyâsyôn Rôdakhn Hedrâ
 'Û'ûsûsînôyâkek 'Ayûwôs
 Salâs'êl Hêsêwôn Dênpes

[I take refuge in these your Names, I your servant]
 STEPHEN.