

Papyri Graecae Magicae

Greek Magical Papyri Texts

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Acquiring a Supernatural Assistant

Greek Magical Papyri

Pnouthios to Keryx, a god[-fearing man], greetings. As one who knows, I have prescribed for you [this spell for acquiring an assistant] to prevent your failing / as you carry out [this rite]. After detaching all the prescriptions [bequeathed to us in] countless books, [one out of all. . .] I have shown you this spell for acquiring an assistant [as one that is serviceable] to you . . . for you to take this holy [assistant] and only . . . O friend of aerial / spirits [that move]. . .having persuaded me with god-given spells . . . but [not] I have dispatched this book so that you may learn thoroughly. For the spell of Pnouthis [has the power] to persuade the gods and all [the goddesses]. And [I shall write] you from it about [acquiring] an assistant.

[The] traditional rite [for acquiring an assistant]: After the preliminary purifications, / [abstain from animal food] and from all uncleanness and, on whatever [night] you want to, go [up] onto a lofty roof after you have clothed yourself in a pure garment . . . [and say] the first spell of encounter as the sun's orb is disappearing . . . with a [wholly] black Isis band on [your eyes], and in your right hand / grasp a falcon's head [and . . .] when the sun rises, hail it as you shake its head [and] . . . recite this sacred spell as you burn [uncut] frankincense and pure rose oil, making the sacrifice [in an earthen] censer on ashes from the [plant] heliotrope. And as you recite the spell there will be / this sign for you: a falcon will [fly down and] stand in front of [you], and after

flapping its wings in [mid-air and dropping] an oblong stone, it will immediately take flight and [ascend] to heaven. [You] should pick up this stone; carve it at once [and engrave it later]. Once it has been engraved, bore a hole in it, pass a thread through and wear it around your neck. But in the evening, / go up to [your] housetop [again] and, facing the light of the goddess, address to her this [hymnic spell] as you again sacrifice myrrh troglitis in the same fashion. Light [a fire] and hold a branch of myrtle . . . shaking it, [and salute] the goddess.

At once there will be a sign for you like this: [A blazing star] will descend and come to a stop in the middle / of the housetop, and when the star [has dissolved] before your eyes, you will behold the angel whom you have summoned and who has been sent [to you], and you will quickly learn the decisions of the gods. but do not be afraid: [approach] the god and, taking his right hand, kiss him and say these words to the angel, for he will quickly respond to you about whatever you want. But you / adjure him with this [oath] that he meet you and remain inseparable and that he not [keep silent or] disobey in any way. But when he has with certainty accepted this oath of yours, take the god by the hand and leap down, [and] after bringing him [into] the narrow room where you reside, [sit him] down. After first preparing the house / in a fitting manner and providing all types of foods and Mendesian wine, set these before the god, with an uncorrupted boy serving and maintaining silence until the [angel] departs. And you address preliminary (?) words to the god; "I shall have you as a friendly assistant, a beneficent god who serves me whenever I say,

`Quickly, by your / power now appear on earth to me, yea verily, god!'"

And while reclining, you yourself quickly speak about what you propose. Test this oath of the god on [what] you wish. But when 3 hours have passed, the god will immediately leap up. Order the boy to run [to] the door. And say, "Go, lord, blessed god, / where you live eternally, as you will," and the god vanishes.

This is the sacred rite for acquiring an assistant. It is acknowledged that he is a god; he is an aerial spirit which you have seen. If you give him a command, straightway he performs the task: he sends dreams, he brings women, men without the use of magical material, he kills, he destroys, he stirs up winds from the earth, he carries / gold, silver, bronze, and he gives them to you whenever the need arises. And he frees from bonds a person chained in prison, he opens doors, he causes invisibility so that no one can see you at all, he is a bringer of fire, he brings water, wine, bread and [whatever] you wish in the way of foods: olive oil, vinegar — with the single exception of fish--and he will bring plenty of vegetables, / whatever kind you wish, but as for pork, you must not ever tell him to bring this at all! And when you want to give a [dinner], tell him so. Conjure up in your mind any suitable room and order him to prepare it for a banquet quickly and without delay. At once he will bestow chambers with golden ceilings, and you will see their walls covered with marble — and you consider these things partly real / and partly just illusionary — and costly wine, as is meet to cap a dinner splendidly. He will quickly bring daimons, and for you he will adorn these servants with sashes. These things he does quickly. And [as soon as] you

order [him] to perform a service, he will do so, and you will see him excelling in other things: He stops ships and [again] / releases them, he stops very many evil [daimons], he checks wild beasts and will quickly break the teeth of fierce reptiles, he puts dogs to sleep and renders them voiceless. He changes into whatever form [of beast] you want: one that flies, swims, a quadruped, a reptile. He will carry you [into] the air, and again hurl you into the billows / of the sea's current and into the waves of the sea; he will quickly freeze rivers and seas and in such a way that you can run over them firmly, as you want. And [especially] will he stop, if ever you wish it, the sea-running foam, and whenever you wish to bring down stars and whenever you wish to make [warm things] cold and cold things / warm, he will light lamps and extinguish them again. And he will shake walls and [cause] them to blaze with fire; he will serve you suitably for [whatever] you have in mind, O [blessed] initiate of the sacred magic, and will accomplish it for you, this most powerful assistant, who is also the only lord of the air. And the gods will agree to everything, for without him / nothing happens. Share this great mystery with no one [else], but conceal it, by Helios, since you have been deemed worthy by the lord [god].

And this is spoken next: "Hither to me, King, [I call you] God of Gods, might, boundless, undefiled, indescribably, firmly established Aion. / Be inseparable from me from this day forth through all the time of my life."

Then question him by the same oaths. If he tells you his name, take him by the hand, descend and have him recline as I have said above, setting before him part of the / foods and drinks which you

partake of. And when you release him, sacrifice to him after his departure what is prescribed and pour a wine offering, and in this way you will be a friend of the mighty angel. When you go abroad, he will go abroad with you; when you are destitute, he will give you money. He will tell you what things will happen both when and at what time of the night or day. And if / anyone asks you "What do I have in mind?" or "What has happened to me?" or even "What is going to happen?," question the angel, and he will tell you in silence. But you speak to the one who questions you as if from yourself. When you are dead, he will wrap [up] your body as befits a god, but he will take your spirit and carry it into the air with him. / For no aerial spirit which is joined with a mighty assistant will go into Hades, for to him all things are subject. Whenever you wish to do something, speak his name alone into the air [and] say, ["Come!"] and you will see him actually standing near you. And say to him, "Perform this task," and he does it at once, and after doing it he will say to you, "What else do you want? For I am eager for heaven." If you do not / have immediate orders, say to him, "Go, lord," and he will depart. In this fashion, then, the god will be seen by you alone, nor will anyone ever hear the sound of his speaking, just you yourself alone. And he will tell you about the illness of a man, whether he will live or die, even on what day and at what hour of night. / And he will also give [you both] wild herbs and the power to cure, and you will be [worshipped] as a god since you have a god as a friend. These things the mighty assistant will perform competently. Therefore share these things with no one except [your] legitimate son alone when he asks you for the magic powers imparted [by] us. Farewell.

The address to the sun / requires nothing except the formula
"IAEOBAPHRENEMOUN" and the formula "IARBATHA."

Papyri graecae magicae III.1-59

[P.G.M. III.1-164 is a multipurpose magical recipe, part of which deals with restraining charioteers (lines 15-30). The instructions begin with the ritual drowning of a cat while reciting a formula to Sekhmet-Bastet, a "cat-faced" goddess mentioned in several other Egyptian magical texts.]

Take the cat, and make [three] lamellae, one for its anus, one for ..., and one for its throat; and write the formula [concerning the] deed on a clean sheet of papyrus, with cinnabbar [ink], and [then the names of] the chariots and charioteers, and the chariot boards and the racehorses. Wind this around the body of the cat and bury it. Light seven lamps upon [7] unbaked bricks, and make an offering, fumigating storax gum to it, and be of good cheer. Take its body [and preserve] it by immuring it either in a tomb or in a burial place ... with colors, ... bury ... looking toward the sunrise, pour out (?) ..., saying:

"Angel, ... [SEMEA], chthonic ... lord (?), grant [safety?], ... O chthonic one, in [the] horse race, IAKTORE; hold ... restrain ..., PHOKENSEPSEUARE[KTATHOUMISONKTAI], for me, the spirit ... the daimon of [the] place ... and may the [deed] come about for me immediately, immediately; quickly, quickly, because I conjure you, at this place and at this time, by the implacable god ... THACHOCHA EIN CHOUCHEOCH, and by the great chthonic god, ARIOR EUOR, and by the names that apply to you; perform the NN deed" (add the usual).

Then take up the water in which the drowning took place, and sprinkle it [on] the stadium or in the place where you are performing [the rite].

The formula to be spoken, while you are sprinkling the drowning water, is as follows: I call upon you, Mother of all men, you who have brought together the limbs of Meliouchos, even Meliouchos himself, OROBASTRIA NEBOUTOSOUALETH, Entrapper, Mistress of corpses, Hermes, Hekate, [Hermes?], Hermekate, LETH AMOUMAMOUTERMYOR; I conjure you, the daimon that has been aroused in this place, and you, the daimon of the cat that has been endowed with spirit; come to me on this very day and from this very moment, and perform for me the NN deed" (add the usual, whatever you wish).

[The process continues, with the word IAEO being written on the first and third lamellae and a more elaborate conjuration spell being written on the second lamella.]

Papyri graecae magicae IV.1-25

This spell calls upon Egyptian and Jewish powers for the purpose of revelation. The text includes initial words of power, brief instructions for the use of the invocation, a series of greetings, and a concluding request for revelation. In syncretistic fashion the invocation combines traditional Egyptian lore with other references. Part of this spell is paralleled in PDM XIV.627-35.

SAPHPHAIOR

BAELKOTA KIKATOUTARA EKENNK LIX

the great demon and the inexorable one,

...IPSENTANCHOUCHEOUCH

DOOU SHAMAI ARABENNAK ANTRAPHEU BALE

SITENGI ARTEN BENTEN AKRAB ENTH OUANTH

BALA SHOUPLA SRAHENNE DEHENNE KALASHOU

CHATEMMOK BASHNE BALA SHAMAI

On the day of Zeus, at the first hour,

But on the (day) of deliverance, at the fifth hour,

A cat

At the eighth, a cat

Hail, Osiris, king of the underworld,

lord of embalming,

who is south of Thinis,

who gives answer in Abydos,

who is under the noubs tree in Meroe,

whose glory is in Pashalom.

Hail, Althabot

Bring Sabaoth unto me.

Hail, Althonai, great Eou, very valiant

Bring Michael unto me,

The mighty angel who is with god.

Hail, Anubis, of the district of Hansiese,

You are upon your mountain.

Hail, goddesses,

Thoth the great, the great, the wise.

Hail, gods,

Achnoui Acham Abra Abra Sabaoth

For Akshha Shha is my name,

Sabashha is my true name

Shlot Shlot very valiant is my name

So let the one who is in the underworld

Join the one who is in the air.

Let them arise, enter, and give answer to

me

Concerning the matter about which I
ask them.

The usual.

Papyri graecae magicae IV.1227-64

This text gives instruction for driving out a demon. After the opening sentence, the text indicates the words to be uttered, and the words to be addressed to the divine (1231-39) are given in Coptic. These Coptic words are the only Christian element in the text. The reference to "the seven" probably indicates the seven spheres of the sky. Next, the text describes the procedures to bind and defeat the demonic force (1248-52). Lastly, there are instructions for the preparation of an amulet. The utterances directed toward the amulet include permutations and verbal transformations based upon BOR and PHOR (P-Hor), are probably the name of the Egyptian god Horus. Other utterances refer to the Egyptian god Bes and the Greek word for favor (charis).

Excellent spell for driving out demons:

Formula to be spoken over his head: Place the olive branches before him and stand behind him and say, "Greetings, god of Abraham; greetings, god of Jacob; Jesus the upright, the holy spirit, the son of the father, who is below the seven, who is within the seven. Bring Yao Sabaoth; may you power issue forth from N., until you drive away this unclean demon Satan, who is in him. I adjure you, demon, whoever you are, by this god Sabarbarbathioth Sabarbarathiouth Sababarbathioneht Sabarbarbaphai. Come out, demon, whoever you are, and stay away from N., hurry, hurry, now, now! Come out, demon, since I bind you with unbreakable adamantine fetters, and I deliver you into the black chaos in perdition.

Procedure: Take seven olive branches. For six of them tie together the two ends of each one, but for the remaining one use it as a whip as you utter the adjuration. Keep it secret; it is proven.

After driving out the demon, hang around N. an amulet, which the patient puts on after the expulsion of the demon, with these things written on a tin metal leaf: BOR PHOR PHORBA PHOR PHORBA BES CHARIN BAUBA TE PHOR BORPHORBA PHORBABOR BAPHORBA PHABRAIE PHORBA PHARBA PHORPHOR PHORBA BOBORBORBA PAMPHORBA PHORPHOR PHORBA, protect N.

Papyri graecae magicae IV.1716-1870

Sword of Dardanos: Rite which is called "sword," which has no equal because of its power, for it immediately bends and attracts the soul[[1]] of whomever you wish. As you say the spell, also say: "I am bending to my will th e soul of him NN."

Take a magnetic stone which is breathing and engrave Aphrodite sitting astride Psyche and with her left hand holding on her hair bound in curls. And above her head: "ACHMAGE RARPEPSEI"; and below Aphrodite and Psyche engrave Eros standi ng on the vault of heaven, holding a blazing torch and burning Psyche. And below Eros these names: "ACHAPA ADONAIE BASMA CHARAKO IAKOB IAO E PHARPHAREI." On the other side of the stone engrave Psyche and Eros embracing one another and beneath Eros's feet these letters: "SSSSSSSS," and beneath Psyche's feet: "EEEEEEEE." Use the stone, when it has been engraved and consecrated, like this: put it under your tongue and turn it to what you wish and say this *spell*:

"I call upon you, author of all creation, who spread your own wings over the whole world, you, the unapproachable and unmeasurable who breathe into every soul life-giving reasoning, who fitted all things together by your power, firstborn, foun der of the universe, golden-winged, whose light is darkness, who shroud reasonable thoughts and breathe forth dark frenzy, clandestine one who secretly inhabit every soul. You engender an unseen fire as you carry off every living thing without growing we ary of torturing it, rather having with pleasure delighted in pain from the time when the world came into being. You also come and bring pain, who are

sometimes reasonable, sometimes irrational, because of whom men dare beyond what is fitting and take refuge in your light which is darkness. Most headstrong, lawless, implacable, inexorable, invisible, bodiless, generator of frenzy, archer, torch-carrier, master of all living sensation and of everything clandestine, dispenser of forgetfulness, creator of silence, through whom the light and to whom the light travels, infantile when you have been engendered within the heart, wisest when you have succeeded; I call upon you, unmoved by prayer, by your great name:

AZARACHTHARAZA LATHA IATHAL Y Y Y LATHAI ATHA
LLALAPH IOIOIO AI AI AI OUERIEU OIAI LEGETA RAMAI
AMA RATAGEL, first-shining, night-shining, night rejoicing,
night-engendering, witness, EREKISITHPHE ARARACHARARA
EPHTHISIKERE IABEZEBYTH IT, you in the depth, BERIAMBO
BERIAMBEBO, you in the sea, MERMERGO U, clandestine and
wisest, ACHAPA ADONAIE MASMA CHARAKO IAKOB IAO
CHAROUER AROUER LAILAM SEMESILAM SOUMARTA
MARBA KARBA MENABOTH EIIA. Turn the 'soul' of her NN to
me NN, so that she may love me, so that she may feel passion for
me, so that she may give me what is in her power. Let her say to me
what is in her soul because I have called upon your great name."

And on a golden leaf inscribe this sword: "One THOURIEL
MICHAEL GABRIEL OURIEL MISAEEL IRRRAEL ISTRAEL: May it
be a propitious day for this name and for me who know it and am
wearing it. I summon the immortal and infallible strength of God.
Grant me the submission of every soul for which I have called upon
you." Give the leaf to a partridge to gulp down and kill it. Then pick

it up and wear it around your neck after inserting into the strip the herb called "boy love."

The burnt offering which endows Eros and the whole procedure with soul is this: manna, 4 drams; storax, 4 drams; opium, 4 drams; myrrh, [f drams;] frankincense, saffron bdella, one-half dram each. Mix in rich dried fig and blend everything in equal parts with fragrant wine, and use it for the performance. In the performance first make a burnt offering and use it in this way.

And there is also *a rite for acquiring an assistant*, who is made out of wood from a mulberry tree. He is made as a winged Eros wearing a cloak, with his right foot lifted for a stride and with a hollow back. Into the hollow put a gold leaf after writing with a cold-forged copper stylus so-and-so's name [and]:

"MARSABOUTARTHE -- be my assistant and supporter and sender of dreams."

Go late at night to the house [of the woman] you want, knock on her door with the Eros and say: "Lo, she NN resides here; wherefore stand beside her and, after assuming the likeness of the god or daimon whom she worships, say what I propose." And go to your home, set the table, spread a pure linen cloth, and seasonal flowers, and set the figure upon it. Then make a burnt offering to it and continuously say the spell of invocation. And send him, and he will act without fail. And whenever you bend her to your will with the stone, on that night it sends dreams, for on a different night it is busy with different matters.

[1]] H.D. Betz pg. 69n.218 remarks: "Since the operator does not want spiritual love, PSYCHE here is probably the female pudenda. Against this interpretation is THN YUXHN TOU DEINA (l. 1721), but since the rest of the spell is concerned with attracting a woman, we should probably emend here and read THS DEINA."

Papyri graecae magicae VII.429-58

A restraining [rite] for anything, works even on chariots. It also causes enmity and sickness, cuts down, destroys, and overturns, for [whatever] you wish. The spell [in it], when said, conjures daimons [out] and makes them enter [objects or people]. Engrave in a plate [made] of lead from a cold-water channel what you want to happen, and when you have consecrated it with bitter aromatics such as myrrh, bdellium, styrax, and aloes and thyme, with river mud, late in the evening or in the middle of the night, where there is a stream or the drain of a bath, having tied a cord [to the plate] throw it into the stream -- or into the sea -- [and let it] be carried along. Use the cord so that, when you wish, you can undo [the spell]. Then should you wish to break [the spell], untie the plate. Say the formula seven times and you will see something wonderful. Then go away without turning back or giving an answer to anyone, and when you have washed and immersed yourself, go up to your own [room] and rest, and use [only] vegetable food. Write [the spell] with a headless bronze needle.

The text to be written is: "I conjure you, lord Osiris, by your holy names OUCHIOCH OUSENARATH, Osiris, OUSERRANNOUPHTHI OSORNOUPHE Osiris-Mnevis, OUSERSEMENTH AMARA MACHI CHOMASO EMMAI SERBONI EMER Isis, ARATOPHI ERACHAX ESEO IOTH ARBIOTHI AMEN CH[N]OUM (?) MONMONT OUZATHI PER OUNNEPHER EN OOO, I give over to you, lord Osiris, and I deposit with you this matter:" [*Here one would write what effect the spell should have and on whom.*]

But if you cause [the plate] to be buried or [sunk in] river or land or sea or stream or coffin or in a well, write the Orphic formula, saying, "ASKEI KAI TASKEI" and, taking a black thread, make 365 knots and bind [the thread] around the outside of the plate, saying the same formula again and, "Keep him who is held" (or "bound"), or whatever you do. And thus the plate is deposited. For Selene, when she goes through the underworld, breaks whatever [spell] she finds. But when this [rite] has been performed, [the spell] remains [unbroken] so long as you say over [the formula] daily at this spot [where the plate is deposited]. Do not hastily share [this information] with anyone, for you will find [its like (?) only] with much labor. (trans. Morton Smith in H.D. Betz (1986))

Ecloga Ex Papyris Magicis: Liber I

a Johanne Opsopoeo

Liber I

* * *

Book I

Shall we write about the things not to be spoken of?

Shall we divulge the things not to be divulged?

Shall we pronounce the things not to be pronounced?

- Julian, Hymn to the Mother of the Gods

Introduction

Origin of the Magical Papyri

Although most of the magical papyri were discovered in Egypt the nineteenth century and brought together as part of the Anastasi Collection, they were not completely published until 1925.

It is quite likely that many of the papyri come from a single source, perhaps a tomb or temple library, and it is commonly supposed that they were collected by a Theban Magician. In any case, they are one of the best sources of Greco-Egyptian magic and religion, comparable to the Qumran scrolls for Judaism and the Nag Hamadi library for Gnosticism. We are extremely lucky that they have survived, since magical books and scrolls were often systematically burned (Acts 19:19; but not just by the Christians: Augustus ordered 2000 to be burned).

Contents

Here are the translations of a few spells, prayers, etc. that I thought might be useful or interesting. The information in [brackets] following each indicates the collection (PGM = Papyri Graecae Magicae, PDM = P. Demoticae M.), the papyrus number and the lines where the spell can be found. The source for these translations is Hans Dieter Betz (ed.), *The Greek Magical Papyri in Translation Including the Demotic Spells*

The spells, prayers, etc. are organized by category:

I. Protection

II. Divination and Visions

III. Self-Improvement

IV. Health and Healing

V. Craft

VI. Miscellaneous

Pronunciation of Magical Names

In general, most of the "voces magicae" (magical names) are written in Old Coptic, which used Greek letters, so you will do best if you think Greek. Thus, Y sounds between English "u" and "y", something like German umlauted "u". Pronounce CH as in German "ach" or Scotch "loch". The symbol E' represents eta, so pronounce like a long "a"; O' represents omega, so pronounce like a long "o". The diphthong "OU" is pronounced like English "oo". The symbols PH (phi) and TH (theta) probably should be aspirated "p" and "t", but may have been pronounced like English "f" and "th" by the time the papyri were written. The symbol "NN" in a spell means

"fill in the blank," generally with the name of the one on whose behalf the spell is cast (thus, "NN" or "the NN man"), or with the question or problem to which the spell is addressed (thus, "the NN matter").

I. PROTECTION

i. Protective Spell

Taking Sulfur and Seed of Nile Rushes, burn as Incense to the Moon and say, "I call on You, Lady Isis, whom Agathos Daimon permitted to rule in the entire Black Land [i.e., Egypt]. Your name is LOU LOULOU BATHARTHAR THARE'SIBATH ATHERNEKLE'SICH ATHERNEBOUNI E'ICHOMO' CHOMO'THI Isis Sothis, SOUE'RI, Boubastis, EURELIBAT CHAMARI NEBOUTOS OUE'RI AIE' E'OA O'AI. Protect me, Great and Marvelous Names of the God (add the usual [i.e., the protection you seek]); for I am the One Established in Pelusium, SERPHOUTH MOUISRO' STROMMO' MOLO'TH MOLONTHE'R PHON Thoth. Protect me, Great and Marvelous Names of the Great God! (add the usual) "ASO' EIO' NISAO'TH. Lady Isis, Nemesis, Adrasteia, Many-named, Many-formed, glorify me, as I have glorified the Name of Your Son Horus! (add the usual)" [PGM VII.490-504]

ii. Restraining Spell

Write on a Tin Lamella with a Bronze Stylus before Sunrise the Names "CHRE'MILLON MOULUCH KAMPY CHRE' O'PHTHO' MASKELLI (formula) ERE'KISIPHTHE' IABEZEBYTH." Then

throw it into River or into Sea before Sunrise. Also write on it, with the others, these Characters: "[six symbols, see below] Mighty Gods, restrain (add the usual, whatever you wish)." [PGM VII.417-22]

[The six symbols are: (1) an X in a circle; (2) a backwards capital E; (3) a Z with a small circle at the end of each line segment (four in all); (4) draw a capital E on its side with the legs pointing down, add small leftward pointing feet to the first two legs, add two upward tick marks from the back between the second and third legs, extend the back to the left a little, and the first leg up a little to make a backwards L at the top-left corner, extend this upward from the left end to make a small |_| sign, then write a tiny U nested inside; (5) an X with a small circle on the end of the right leg; (6) a small epsilon or set membership sign.]

iii. Spell for Restraining Anger

If you want Someone to cease being Angry with you, write with Myrrh this Name of Anger: "CHNEO'M" [probably Egyptian Khnum]. Hold it in your Left Hand and say: "I am restraining the Anger of all, especially of him, NN, which is CHNEO'M." [PGM XII.179-81]

iv. Against Every Wild Animal, Aquatic Creature and Robbers

Attach a Tassel to your Garment and say: "LO'MA ZATH AIO'N ACHTHASE MA . . . ZAL BALAMAO'N E'EIOY, protect me, NN, in the Present Hour! Immediately, immediately! Quickly, quickly!" [PGM VII.370-3]

v. Charm of Hekate Ereschigal Against Fear of Punishment

If He [i.e., a punishment daimon] comes forth, say to Him: "I am Ereschigal, the One holding Her Thumbs, and not even one Evil can befall Her!" If, however, He comes close to you, take hold of your Right Heel and recite the following: "Ereschigal, Virgin, Bitch, Serpent, Wreath, Key, Herald's Wand, Golden Sandal of the Lady of Tartaros!" And you will avert Him. "ASKEI KATASKEI ERO'N OREO'N IO'R MEGA SAMNYE'R BAUI (3 times) PHOBANTIA SEMNE', I have been initiated, and I went down into the Underground Chamber of the Dactyls, and I saw the Other Things Down Below, Virgin, Bitch, and all the rest!" Say It at the Crossroad, and turn around and flee, because it is at those Places that She appears.

Saying It Late at Night, about what you wish, It will reveal it in your Sleep; and if you are led away to Death, say It while scattering Seeds of Seseme, and It will save you. [PGM LXX.4-19]

vi. Indispensable Invisibility Spell

Take Fat or an Eye of a Nightowl and a Ball of Dung rolled by a Beetle and Oil of an Unripe Olive and grind them all together until smooth, and smear your Whole Body with it and say to Helios: "I adjure You by Your Great Name, BORKE' PHOIOUR IO' ZIZIA APARXEOUCH THYTHE LAILAM AAAAAA IIIII OOOO IEO' IEO' IEO' IEO' IEO' IEO' NAUNAX AI AI AEO' AEO' E'AO'!" And moisten It and say in addition: "Make me Invisible, Lord Helios, AEO' O'AE' EIE' E'AO', in the Presence of Any Man until Sunset, IO' IO' O' PHRIXRIZO' EO'A!" [PGM I.222-31]

II. DIVINATION AND VISIONS

vii. Direct Vision Spell "EEIM TO EIM ALALE'P BARBARIATH
MENE BREIO ARBATHIAO'TH IOUE'L IAE'L OUE'NE'IE
MESOMMIAS, let the God who prophesies to me come and let
Him not go away until I dismiss Him, OURNAOUR SOUL
ZASOUL OUGOT NOOUMBIAOU THABRAT BERIAOU
ACHTHIRI MARAI ELPHEO'N TABAO'TH KIRASINA
LAMP SOURE' IABOE ABLAMATHANALBA
AKRAMMACHAMAREI!"

In a Bronze Cup over Oil. Anoint your Right Eye with Water from a Shipwreck and the Left with Coptic Eyepaint, with the same Water. If you cannot find Water from a Shipwreck, then from a Sunken Skiff. [PGM V.54-69]

viii. Request for a Dream Oracle

Take a Strip of Clean Linen and write on it the following Name. Roll it up to make a Wick, pour Pure Olive Oil over it and light it.

The Formula to be written is this: "HARMIOUTH LAILAM
CHO'OUCH ARSENO PHRE' PHRE'U PHTHA
HARCHENTECHTHA."

In the Evening then, when you are about to go to Sleep, being Pure in every respect, do this: Go to the Lamp, say 7 times the following Formula, extinguish the Light and go to Sleep.

The Formula to be spoken is as follows: "SACHMOUNE [i.e., Sakhmet] PAE'MALIGOTE'RE'E'NCH, the One who Shakes, who Thunders, who has Swallowed the Serpent, Surrounds the Moon,

and Hour by Hour Raises the Disk of the Sun, CHTHETHO'NI is Your Name. I ask You, Lords of the Gods, SE'TH CHRE'PS: reveal to me concerning the Things I wish." [PGM VII.359-69]

ix. Spell for Revelation

[Addressed to Ursa Major (Great Bear)]: "KOMPHTHO KOMASITH KOMNOUN You who shook and shake the World, You who have swallowed the Ever-living Serpent and daily raise the Disk of the Sun and of the Moon, You whose Name is ITHIOO' E'I ARBATHIAO' E', send up to me, NN, at Night the Daimon of This Night to reveal to me concerning the NN thing." [PGM IV.1323-30]

x. Saucer Divination of Aphrodite

Having kept oneself Pure for 7 days, take a White Saucer, fill It with Water and Olive Oil, having previously written on Its Base with Myrrh Ink: "E'IOCH CHIPHA ELAMPSE'R ZE'L A E E' I O Y O'" (25 letters [in Greek]); and beneath the Base, on the outside: "TACHIE'L CNTHONIE' DRAXO'" (18 letters). Wax over with White Wax. On the outside of the Rim at the Top: "IERMI PHILO' 6 ERIKO'MA DERKO' MALO'K GAULE' APHRIE'L I ask" (say it 3 times). Let It rest on the Floor and looking intently at It, say "I call upon You, the Mother and Mistress of Nymphs, ILAOCH OBRIE' LOUCH TLOR; Come in, Holy Light, and give Answer, showing Your Lovely Shape!"

Then look intently at the Bowl. When you see Her, welcome Her and say, "Hail, Very Glorious Goddess, ILARA OUCH. And if You give me a Response, extend Your Hand."

And when She extends It, expect Answers to your Inquiry. But if She does not listen, say, "I call upon the ILAOUCH who has begotten Himeros, the Lovely Horai and You Graces; I also call upon the Zeus-sprung Physis [Nature] of All Things, two-formed, indivisible, straight, foam-beautiful Aphrodite. Reveal to me Your Lovely Light and Your Lovely Face, O Mistress ILAOUCH. I conjure You, Giver of Fire, by ELGINAL, and by the Great Names OBRIE'TYCH KERDYNOUCHILE'PSIN NIOU NAUNIN IOUTHOU THRIGX TATIOUTH GERTIATH GERGERIS GERGERIE' THEITHI. I also ask You by the All Wonderful Names, OISIA EI EI AO' E'Y AAO' IO'IAIAIO' SO'THOU BERBROI AKTEROBORE GERIE' IE'OYA; bring me Light and Your Lovely Face and the True Saucer Divination, You shining with Fire, bearing Fire all around, stirring the Land from afar, IO' IO' PHTHAIE' THOUTHOI PHAEPHI. Do it!"

Preparation: having kept yourself Pure, as you learned, take a Bronze Drinking Cup, and write with Myrrh Ink the previously inscribed Stele [charm or amulet] which calls upon Aphrodite, and use the untouched Olive Oil and clean River Water. Put the Drinking Cup on your Knees and speak over it the Stele mentioned above, and the Goddess will appear to you and will reveal concerning what Things you wish. [PGM IV.3209-54]

III. SELF-IMPROVEMENT

xi. Memory Spell

Take Hieratic Papyrus and write the Prescribed Names with Hermaic Myrrh Ink. And once you have written them as they are prescribed, wash them off into Spring Water from 7 springs and

drink the Water on an empty stomach for seven days while the Moon is in the East.

This is the Writing on the strip of papyrus: "KAMBRE' CHAMBRE
SIXIO'PHI HARPON CHNOUPHI
BRIONTATE'NO'PHRIBRISKYLMA ARAOUAZAR BAMESEN
KRIPHI NIPTOUMI CHMOUMAO'PH AKTIO'PHI ARTO'SE
BIBIOU BIBIOU SPHE' SPHE' NOUSI NOUSI SIEGO' SIEGO'
NOUCHA NOUCHA LINOUCHA LINOUCHA CHYCHBA
CHYCHBA KAXIO' CHYCHBA DE'TOPHO'TH II AA OO YY E'E'
EE O'O'." After doing these things wash the Writing off and drink
as is prescribed.

This is also the composition of the Ink: Myrrh Troglitis, 4 drams; 3 Karian Figs, 7 pits of Nikolaus Dates, 7 dried Pinecones, 7 piths of the single-stemmed Wormwood, 7 wings of the Hermaic Ibis, Spring Water.

When you have burned the Ingredients, prepare them and write.
[PGM I.232-47]

xii. Another Memory Spell

Take a Silver Tablet and engrave it [with the Uzait Horu, or "Sacred Eye of Horus"] after the God [i.e., Helios, the sun] sets. Take Cow's Milk and pour it [or, perhaps, heat it]. Put down [into?] a Clean Vessel and place the Tablet under [it]; add Barley Meal, mix and form Bread: twelve Rolls in the Shape of Female Figures. Say [the formula] three times, eat [the rolls] on an Empty Stomach, and you will know The Power.

[The formula]: "BORKA BORKA PHRIX PHRIX RIX O' . . .
ACHACH AMIXAG OUCH THIP LAI LAI LAMLAI LAI LAM MAIL
AAAAAAAAA IIIY E'I AI O'O'O'O'O'O'O' MOUMOU O'YIO' NAK
NAK NAX LAINLIMM LAILAM AEDA . . . LAILAM AE'O O'AE'
O'AE' E'OA' AO'E' E'O'A O'E'A, enter, Master, into my Mind, and
grant me Memory, MMM E'E'E' MTHPH!"

Do this monthly, facing the Moon, on the First Day [of the month].
Prostrate yourself before the Goddess [i.e., Selene, the moon], and
wear the Tablet as an Amulet. [PGM III.410-23]

xiii. Spell for Strength

"PHNOUNEBEE' (2 times), give me Your Strength, IO' ABRASAX,
give me Your Strength, for I am ABRASAX!" Say it 7 times while
holding your two Thumbs. [PGM LXIX.1-3]

xiv. Your Great Name, for Favor

"Everyone fears Your Great Might. Grant me the Good Things: The
Strength of AKRYSKYLOS, the Speech of EUO'NOS, the Eyes of
Solomon, the Voice of ABRASAX, the Grace of ADO'NIOS, the God.
Come to me, Kypris, every day! The Hidden Name bestowed to You:
THOATHOE'THATHO-
OYTHAETHO'USTHOAITHITHE'THOINTHO'; grant me Victory,
Repute, Beauty toward all Men and all Women!" [PGM XCII.1-16]

xv. Business Spell

Take Orange Beeswax and the juice of the Aeria Plant and of
Ground Ivy and mix them and fashion a Figure of Hermes having a
hollow bottom, grasping in his left hand a Herald's Wand and in

his right a small Bag. Write on Hieratic Papyrus these Names, and you will see Continuous Business: "CHAIIO'CHEN
OUTIBILMEMNOUO'TH ATRAUICH. Give Income and Business to this place, because Psentebeth lives here." Put the Papyrus inside the Figure and fill in the hole with the same Beeswax. Then deposit in a wall, at an inconspicuous place, and crown Him on the outside, and sacrifice to Him a cock, and make a Drink Offering of Egyptian Wine, and light for Him a Lamp that is not colored Red. [PGM IV.2359-72]

xvi. Spell for Assertiveness

"Greetings, Lord, You who are the Means to obtain Favor for the Universe and for the Inhabited World. Heaven has become a Dancing Place for You, ARSENOPHRE', O King of the Heavenly Gods, ABLANATHANALBA, You who possess Righteousness, AKRAMMACHAMAREI, Gracious God, SANKANTHARA, Ruler of Nature, SATRAPERKME'PH, Origin of the Heavenly World, ATHTHANNOU ATHTHANNOU ASTRAPHAI IASTRAPHAI PAKEPTO'TH PA . . . E'RINTASKLIOUTH E'PHIO' MARMARAO'TH! "Let my Outspokenness not leave me. But let every Tongue and Language listen to me, because I am PERTAO' [ME'CH CHACH] MNE'CH SAKME'PH IAO'OYEE' O'E'O' O'E'O' IEYO'E'IE'IAE'A IE'O'YOEI, Give me graciously whatever You want." [PGM XII.182-189]

IV. HEALTH AND HEALING

xvii. Fever Amulet

"ABLANATHANABLANAMACHARAMARACHARAMARACH
BLANATHANABLANAMACHARAMARACHARAMARA
LANATHANABLANAMACHARAMARACHARAMAR
ANATHANABLANAMACHARAMARACHARAMA
NATHANABLANAMACHARAMARACHARAM
ATHANABLANAMACHARAMARACHARA
THANABLANAMACHARAMARACHAR
ANABLANAMACHARAMARACHA
NABLANAMACHARAMARACH
ABLANAMACHARAMARA
BLANAMACHARAMAR
LANAMACHARAMA
ANAMACHARAM
NAMACHARA
AMACHAR
MACHA
ACH
A

"O Tireless One, KOK KOUK KOUL, save Tais whom Taraus bore from every Shivering Fit, whether Tertian or Quartan or Quotidian Fever, or an Every-other-day Fever, or one by Night, or even a Mild Fever, because I am the ancestral, tireless God, KOK KOUK KOUL! Immediately, immediately! Quickly, quickly!" [PGM XXXIII.1-25]

xviii. Spell for Coughs

In Black Ink, write on Hyena Parchment: "THAPSATE STHRAITO" - or as I found in another: "TEUTHRAIO' THRAITEU THRAITO' THABARBAO'RI [symbol: an X in a circle]

LIKRALIRE'TA - deliver NN from the Cough that holds him fast."
[PGM VII.203-5]

xix. Spell for Migraine Headache

Take Oil in your Hands and utter the Spell: "Zeus sowed a Grape Seed: it parts the Soil; He does not sow it; it does not sprout."
[PGM VII.199-201]

xx. Spell for Scorpion Sting

"OR OR PHOR PHOR SABAO'TH ADO'NE SALAMA TARCHEI
ABRASAX, I bind you, Scorpion of Artemisia, three-hundred and
fifteen times, on the fifteenth day of Pachon . . ." [PGM XXVIIIa.1-
7]

xxi. A Contraceptive, the Only One in the World

Take as many Bittervetch Seeds as you want for the Number of Years you wish to remain Sterile. Steep them in the Menses of a Menstruating Woman. Let them steep in her own Genitals. And take a Frog that is alive and throw the Bittervetch Seeds into its Mouth so that the Frog swallows them, and release the Frog alive at the place where you captured him. And take a Seed of Henbane, steep it in Mare's Milk; and take the Nasal Mucus of a Cow, with Grains of Barley, put these into a Leather Skin made from a Fawn and on the outside bind it up with Mulehide Skin, and attach it as an Amulet during the Waning of the Moon in a Female Sign of the Zodiac on a Day of Kronos or Hermes [i.e., Saturn or Mercury]. Mix in also, with the Barley Grains, Cerumen from the Ear of a Mule. [PGM XXXVI.320-32]

xxii. A Prescription to Stop Blood

Juice of "Great-Nile" Plant together with Beer; you should make the Woman drink it at Dawn before she has eaten. It stops. [PDM xiv.953-5]

xxiii. The Way to Know it of a Woman Whether She will be Pregnant

You should make the Woman urinate on this Plant, above [i.e., "Great-Nile" plant], at Night. When Morning comes, if you find the Plant scorched, she will not conceive. If you find it green, she will conceive. [PDM xiv.956-60]

V. CRAFT

xxiv. Spell for Picking a Plant

Use it before Sunrise. The Spell to be spoken: "I am picking you, such and such a plant, with my Five-fingered Hand, I, NN, and I am bringing you home so that you may work for me for a Certain Purpose. I adjure you by the Undefined Name of the God: if you pay no Heed to me, the Earth which produced you will no longer be watered as far as you are concerned - ever in Life again, if I fail in this Operation, MOUTHABAR NACH BARNACHO'CHA BRAEO' MENDA LAUBRAASSE PHASPHA BENDEO'; fulfil for me the Perfect Charm!" [PGM IV.286-95]

xxv. Procedure for Obtaining Herbs

Among the Egyptians Herbs are always obtained like this: the Herbalist first purifies his own Body, then sprinkles with Natron

and fumigates the Herb with Resin from a Pine Tree after carrying it around the Place 3 times. Then, after burning Kyphi and pouring the Libation of Milk as he prays, he pulls up the Plant while invoking by Name the Daimon to whom the Herb is being dedicated and calling upon Him to be more effective for the Use for which it is being acquired.

The Invocation for him, which he speaks over any Herb, generally at the Moment of Picking, is as follows:

"You were sown by Kronos, you were conceived by Hera, you were maintained by Ammon, you were given birth by Isis, you were nourished by Zeus the God of Rain, you were given growth by Helios and Drosos [Dew]. You are the Dew of all the Gods, you are the Heart of Hermes, you are the Seed of the Primordial Gods, you are the Eye of Helios, you are the Light of Selene, you are the Zeal of Osiris, you are the Beauty and Glory of Ouranos, you are the Soul of Osiris' Daimon which revels in Every Place, you are the Spirit of Ammon. As you have exalted Osiris, so exalt yourself and rise just as Helios rises each day. Your size is equal to the Zenith of Helios, your Roots come from the Depths, but your Powers are in the Heart of Hermes, your Fibers are the Bones of Mnevis [i.e., Mrwr, the holy bull of Heliopolis], and your Flowers are the Eye of Horus, your Seed is Pan's Seed. I am washing you in Resin as I also wash the Gods [i.e., the cult statues] even as I do this for my own Health. You also be cleaned by Prayer and give us Power as Ares and Athena do. I am Hermes! I am acquiring you with Good Fortune and Good Daimon both at a Propitious Hour and on a Propitious Day that is effective for all things."

After saying this, he rolls the Harvested Stalk in a Pure Linen Cloth (but into the place of its Roots they threw seven Seeds of Wheat and an equal number of Barley, after mixing them with Honey), and after pouring in the Ground which has been dug up, he departs. [PGM IV.2967-3006]

xxvi. Interpretations of Herbs and Other Ingredients

Which the Temple Scribes employed, from the Holy Writings, in translation. Because of the Curiosity of the Masses they [i.e., the scribes] inscribed the Names of the Herbs and Other Things which they employed on the Statues of the Gods, so that they [the masses], since they do not take Precaution, might not practice Magic, [being prevented] by the Consequence of their Misunderstanding. But we have collected the explanations from many Copies, all of them Secret.

Here they are:

A Snake's Head: a Leech.

A Snake's Ball of Thread: this means Soapstone.

Blood of a Snake: Hematite.

A Bone of an Ibis: this is Buckthorn.

Blood of a Hyrax: truly of a Hyrax [probably the rock hyrax, *Procavia capensis*].

Tears [Sleep Sand] of a Hamadryas Baboon: Dill Juice.

Crocodile Dung: Ethiopian Soil.

Blood of a Hamadryas Baboon: Blood of a Spotted Gecko.

Lion Semen: Human Semen.

Blood of Hephaistos: Wormwood.

Hairs of a Hamadryas Baboon: Dill Seed.

Semen of Hermes: Dill.
Blood of Ares: Purslane.
Blood of an Eye: Tamarisk Gall.
Blood from a Shoulder: Bear's Breach [probably *Acanthus mollis* L. or *Helleborus foetidus* L.].
From the Loins: Camomile.
A Man's Bile: Turnip Sap [probably *Brassica napus* L.].
A Pig's Tail: Leopard's Bane [probably a variety of leopard's bane in the genus *Boronicum*, or one of the heliotropes].
A Physician's Bone: Sandstone.
Blood of Hestia: Camomile.
An Eagle: Wild Garlic [*Trigonella foenumgraecum*, but the reading is doubtful].
Blood of a Goose: A Mulberry Tree's Milk.
Kronos' Spice: Piglet's Milk.
A Lion's Hairs: Tongue of a Turnip [i.e., the leaves of the taproot].
Kronos' Blood: . . . of Cedar.
Semen of Helios: White Hellebore.
Semen of Herakles: this is Mustard-rocket [probably *Eruca sativa*].
A Titan's Blood: Wild Lettuce.
Blood from a Head: Lupine.
A Bull's Semen: Egg of a Blister Beetle.
A Hawk's Heart: Heart of Wormwood.
Semen of Hephaistos: This is Fleabane.
Semen of Ammon: Houseleek.
Semen of Ares: Clover.
Fat from a Head: Spurge.
From the Belly: Earth-apple.
From the Foot: Houseleek.

[PGM XII.401-44]

[Similar lists can be found in De succedaneis transmitted among the works of Galen, Claudii Galeni Opera Omnia (Kuehn, ed.), vol. 19, 721-47; adapted version in Paul of Aegina, Paulus Aegineta, Corpus Medicorum Graecorum IX/2 (Heiberg, ed.), vol. II, 401-8; and in Dioscorides' Materia Medica.]

VI. Miscellaneous

xxvii. Prayer to Selene for Any Spell

[Since several aspects of this ritual are contrary to modern Pagan and Wiccan ethics and practice, I had some misgivings about including it in this collection, but decided to do so, because the hymn is so beautiful, so moving and so empowering. It has been discussed by K. Kerényi, "Die Goettin Natur," Eranos-Jahrbuch 14 (1947), 39-86.]

"Come to me, O Beloved Mistress, Three-faced
Selene; kindly hear my Sacred Chants;
Night's Ornament, young, bringing Light to Mortals,
O Child of Morn who ride upon the Fierce Bulls,
O Queen who drive Your Car on Equal Course
With Helios, who with the Triple Forms
Of Triple Graces dance in Revel with
The Stars. You're Justice and the Moira's Threads:
Klotho and Lachesis and Atropos
Three-headed, You're Persephone, Megaira,
Allekto, Many-Formed, who arm Your Hands
With Dreaded, Murky Lamps, who shake Your Locks

Of fearful Serpents on Your Brow, who sound
The Roar of Bulls out from Your Mouths, whose Womb
Is decked out with the Scales of Creeping Things,
With Pois'nous Rows of Serpents down the Back,
Bound down Your Backs with Horrifying Chains
Night-Crier, Bull-faced, loving Solitude,
Bull-headed, You have Eyes of Bulls, the Voice
Of Dogs; You hide Your Forms in Shanks of Lions,
Your Ankle is Wolf-shaped, Fierce Dogs are dear
To You, wherefore they call You Hekate,
Many-named, Mene, cleaving Air just like
Dart-shooter Artemis, Persephone,
Shooter of Deer, night shining, triple-sounding,
Triple-headed, triple-voiced Selene
Triple-pointed, triple-faced, triple-necked,
And Goddess of the Triple Ways, who hold
Untiring Flaming Fire in Triple Baskets,
And You who oft frequent the Triple Way
And rule the Triple Decades, unto me
Who'm calling You be gracious and with Kindness
Give Heed, You who protect the Spacious World
At night, before whom Daimons quake in Fear
And Gods Immortal tremble, Goddess who
Exalt Men, You of Many Names, who bear
Fair Offspring, Bull-eyed, Horned, Mother of Gods
And Men, and Nature, Mother of All Things,
For You frequent Olympos, and the broad
And boundless Chasm You traverse. Beginning
And End are You, and You Alone rule All.

For All Things are from You, and in You do
All Things, Eternal One, come to their End.
As Everlasting Band around Your Temples
You wear Great Kronos' Chains, unbreakable
And unremovable, and You hold in
Your Hands a Golden Scepter. Letters 'round
Your Scepter Kronos wrote Himself and gave
To You to wear that All Things stay steadfast:
Subduer and subdued, Mankind's Subduer,
And Force-subduer; Chaos, too, You rule.
Hail, Goddess, and attend Your Epithets,
I burn for You this Spice, O Child of Zeus,
Dart-shooter, Heav'nly One, Goddess of Harbors,
Who roam the Mountains, Goddess of Crossroads,
O Nether and Nocturnal, and Infernal,
Goddess of Dark, Quiet and Frightful One,
O You who have Your Meal amid the Graves,
Night, Darkness, Broad Chaos: Necessity
Hard to escape are You; You're Moira and
Erinyes, Torment, Justice and Destroyer,
And You keep Kerberos in Chains, with Scales
Of Serpents are You dark, O You with Hair
Of Serpents, Serpent-girded, who drink Blood,
Who bring Death and Destruction, and who feast
On Hearts, Flesh Eater, who devour Those Dead
Untimely, and You who make Grief resound
And spread Madness, come to my Sacrifices,
And now for me do You fulfill this Matter."

[Tr.: E. N. O'Neil]

Offering for The Rite: For doing Good, offer Storax, Myrrh, Sage, Frankincense, a Fruit Pit. But for doing Harm, offer Magical Material of a Dog and a Dappled Goat (or in a similar way, of a Virgin Untimely Dead).

Protective Charm for The Rite: Take a Lodestone and on it have carved a Three-faced Hekate. And let the Middle Face be that of a Maiden wearing Horns, and the Left Face that of a Dog, and the One on the Right that of a Goat. After the Carving is done, clean with Natron and Water, and dip in the Blood of One who has died a Violent Death. Then make Food Offering to it and say the same Spell at the time of the Ritual. [PGM IV.2785-2890]

xxviii. Love Spell

Aphrodite's Name, which becomes known to No One quickly, is NEPHERIE'RI [i.e. Nfr-iry.t, "the beautiful eye", an epithet for Aphrodite/Hathor] - this is the Name. If you wish to win a Woman who is beautiful, be Pure for 3 days, make an offering of Frankincense, and call this Name over it. You approach the Woman and say it seven times in your Soul as you gaze at her, and in this way it will succeed. But do this for 7 days. [PGM IV.1265-74]

xxix. To be Able to Eat Garlic and Not Stink

Bake Beetroots and eat them. [PGM VII.173]

xxx. To Let Those Who Have Difficulty Intermingling

[i.e. Socializing] Perform Well Give Gum mixed with Wine and Honey to be smeared on the Face. [PGM VII.179-80]

xxxi. To be Able to Drink a Lot and Not Get Drunk Eat a baked Pig's Lung. [PGM VII.181]

xxxii. To be Able to Copulate a Lot

Grind up fifty Tiny Pinecones with 2 ozs. of Sweet Wine and two Pepper Grains and drink it. [PGM VII.184-5]

xxxiii. To Get an Erection When You Want Grind up a Pepper with some Honey and coat your Thing. [PGM VII.186]

xxxiv. Love Salve

. . . Hawk's Dung; Salt, Reed, Bele Plant. Pound together. Anoint your Phallus with it and lie with the Woman. If it is dry, you should pound a little of it with Wine, anoint your Phallus with it, and lie with the Woman. Very Good. [PDM xiv.1155-62]

*** FINIS ***

Ecloga Ex Papyris Magicis: Liber II

a Johanne Opsopoeo

Liber II

* * *

Book II

'Tis true : There's Magicke in the web of it:
A Sybill, that had numbred in the world
The Sun to course, two hundred compasses,
In her Prophetticke furie sow'd the Worke:
The Wormes were hallowed, that did breede the Silke,
And it was dyde in Mummey, which the Skilfull
Conserv'd of Maidens hearts.

-- Shakespeare, Othello, III.iv.70

Introduction

Contents

This is the second book of spells, charms, prayers, rituals etc. from the Greek magical papyri and Demotic spells. I have selected items that seem interesting and useful. Unfortunately, many of the papyri are very fragmentary and incomplete, and others make use of complicated magickal symbols and figures that are hard to represent so I have had to omit some otherwise worthwhile spells

and charms. For these I suggest consulting Betz (below), which contains nearly 600 spells, charms, prayers, invocations, etc.

The information in [brackets] following each selection indicates the collection (PGM = Papyri Graecae Magicae, PDM = P. Demoticae M.), the papyrus number and the lines where the spell can be found. The source for these translations is Hans Dieter Betz (ed.), *The Greek Magical Papyri in Translation Including the Demotic Spells*, Chicago: The University of Chicago Press, 1986.

The spells, prayers, etc. are organized by category:

I. Protection

II. Divination and Visions

III. Self-Improvement

IV. Health and Healing

V. Craft

VI. Miscellaneous

Pronunciation of Magical Names

In general, most of the "voces magicae" (magical names) are written in Old Coptic, which used Greek letters, so you will do best if you think Greek. Thus, Y sounds between English "u" and "y", something like German umlauted "u". Pronounce CH as in German "ach" or Scotch "loch". The symbol E' represents eta, so pronounce like a long "a"; O' represents omega, so pronounce like a long "o". The symbols PH (phi) and TH (theta) probably should be aspirated "p" and "t", but may have been pronounced like English "f" and "th" by the time the papyri were written. The symbol "NN" in a spell means "fill in the blank," generally with the name of the one

on whose behalf the spell is cast (thus, "NN" or "the NN man"), or with the question or problem to which the spell is addressed (thus, "the NN matter").

I. PROTECTION

i. Charm to Break Enchantment

Taking a Three-Cornered Sherd from a Fork in the Road -- pick it up with your Left Hand -- inscribe it with Myrrhed Ink and hide it. [Write:] "ASSTRAELOS CHRAELOS, dissolve every Enchantment against me, NN, for I conjure You by the Great and Terrible Names which the Winds fear and the Rocks split when they hear it."

[There are seven Symbols to be written on the Sherd; they look like this: (1) a Greek capital upsilon (like a Y with sagging arms), with small circles at all three ends; (2) an X with small circles on the ends; (3) a squared-off U with small circles at the ends of the arms; (4) a line inclined to the right, with a small right-angle bend to the right at the end, small circles at both ends; (5) a line inclined to the right, small circles on ends, but slightly to the left; (6) arc or rounded L from upper left to lower right, circles on ends; (7) An A with circles on its feet. The whole sign looks something like this: Y X U / `) L A] [PGM XXXVI.256-64]

ii. Charm to Restrain Anger and Charm for Success

(No Charm is Greater, and it is to be performed by means of Words Alone.) Hold your Thumbs and repeat the Spell 7 times: "ERMALLO'TH ARCHIMALLO'TH stop the Mouths that speak against me, because I glorify Your Sacred and Honored Names which are in Heaven."

To Augment the Words: Take Papyrus and write thus: "I am
 CHPHYRIS [i.e., the god Khepri, the scarab]. I must be successful!
 MICHAEL RAPHAE'L ROUBE'L NARIE'L KATTIE'L
 ROUMBOUTHIE'L AZARIE'L IOE'L IOUE'L EZRIE'L SOURIE'L
 NARIE'L METMOURIE'L AZAE'L AZIE'L SAOUMIE'L
 ROUBOUTHIE'L RABIE'E'L RABIE'E'L RABCHLOU
 ENAEZRAE'L, Angels, protect me from every Bad Situation that
 comes upon me!" [PGM XXXVI.161-77]

iii. Spell To Catch a Thief

[Although this spell is coercive, I have included it because it is
 fundamentally defensive.] Take a Plant Chelkbei and Bugloss,
 strain them, burn what you strain out, mix well with Juice, and
 write "CHOO" with it on a Wall. Take Gallows Wood and carve a
 Hammer. With the Hammer strike the Eye [see below] while
 saying the Formula: "I conjure You by the Holy Names! Hand over
 the Thief who made off with it! CHALCHAK CHALKOUM CHIAM
 CHARCHROUM ZBAR BE'RI ZBARKOM CHRE' KARIO'B
 PHARIBOU, and by the Shudderful Names: A EE E'E'E' IIII
 OOOOO YYYYYY O'O'O'O'O'O'O'!"

[This is the figure to strike:]

A		
O'	[draw the	E E
Y Y	Uzat-Eye,	E'E'E'
I I I I	the Eye of	I I I I
E'E'E'E'E'	Horus, here]	E'E'E'E'E'
E E E E E E		E E E E E E
A A A A A A		A A A A A A

IAO' O'IA IO'A AE'O' E'O'A O'AE'

"Hand over the Thief who Stole it! As long as I strike the Eye with this Hammer, let the Eye of the Thief be struck, and let it Swell Up until it betrays him!" While saying this, Strike with the Hammer.
[PGM V.70-95]

II. DIVINATION AND VISIONS

iv. Inquiry of Bowl Divination and Necromancy Nephtes to Psammetichos, Immortal King of Egypt. Greetings. Since the Great God has appointed you Immortal King and Nature has made you an Expert Magician [Sophistes], I too, with a desire to show you the Industry in me, have sent you this Magical Procedure which, with Complete Ease, produces a Holy Power....

Whenever you want to Inquire about Matters, take a Bronze Vessel, either a Bowl or a Saucer, whatever Kind you wish. Pour Water: Rain Water if you are calling upon the Heavenly Gods, Sea Water if Gods of the Earth, River Water if Osiris or Sarapis, Spring Water if the Dead. Holding the Vessel on your Knees, pour out Green Olive Oil, bend over the Vessel and speak the Prescribed Spell. And address whatever God you want and ask about whatever you wish, and He will reply to you and tell you about Anything. And if He has spoken dismiss Him with the Spell of Dismissal, and you who have used this Spell will be Amazed.

The Spell spoken over the Vessel is: "AMOUN AUANTAU
LAIMOUTAU RIPTOU MANTAU I IMANTOU LANTOU
LAPTOUMI ANCHO'MACH ARAPTOUMI, hither to me, O NN

God! Appear to me this very Hour and do not Frighten my Eyes!
Hither to me, O NN God, be Attentive to me because he [probably
should be "I"] Wishes and Commands this ACHCHO'R ACHCHO'R
ACHACHACH PTOUMI CHACHCHO' CHARACHO'CH
CHAPTOUME' CHO'RACHARACHO'CH APTOUMI
ME'CHO'CHAPTOU CHARACHPTOU CHACHCHO' CHARACHO'
PTENACHO'CHEU" (a Hundred [Greek] Letters).

But you are not unaware, Mighty King and Leader of Magicians,
that this is the Chief Name of Typhon, at whom the Ground, the
Depth of the Sea, Hades, Heaven, the Sun, the Moon, the Visible
Chorus of Stars, the whole Universe all Tremble, the Name that
consists of 100 Letters. Finally, when you have called, whomever
you called will appear, God or Dead Man, and He will give an
Answer about anything you ask. And when you have learned to
your Satisfaction, dismiss the God merely with the Powerful Name
of the Hundred Letters as you say, "Depart, Master, for the Great
God, NN, wishes and commands this of You!" Speak the Name,
and He will depart. Let this Spell, Mighty King, be transmitted to
You Alone, Guarded by you, Unshared!

There is also the Protective Charm itself which you wear while
Performing, even while Standing: onto a Silver Leaf inscribe this
Name of 100 Letters with a Bronze Stylus, and wear it strung on a
Thong from the Hide of an Ass. [The ass is the animal associated
with Seth/Typhon.] [PGM IV.154-160, 222-260]

v. Vessel Divination

To inquire opposite the Moon: You should do it as a Vessel Inquiry
alone or with a Youth. If you are the one who is going to Inquire,

you should equip your Eye with Green Eye-Paint and Black Eye-Paint. You should stand on a High Place on the Top of your House. You should speak to the Moon when it fills the Sound-Eye on the 15th Day, you being Pure for Three Days. [The Sound-Eye is Uzait Horu, the wdz.t-eye or Sacred Eye of Horus; the Moon fills the Sound-Eye when it is full.] You should recite this Spell opposite the Moon seven or nine times until He [the Moon (masculine in Egyptian)] appears to you and speaks to you: "Hail, SAKS Amoun SAKS ABRASAKS, for You are the Moon, the Great One of the Stars, He who formed them! Listen to these things which I said! Walk in accordance with the Words of my Mouth! Reveal Yourself to me, THAN THANA THANATHA, this is my Correct Name!" Nine times of saying it until She [the Moon] reveals Herself to you. [PDM xiv.695-700]

vi. Method of 29 Letters for Receiving an Omen

"Great is the Lady Isis!" Copy of a Holy Book found in the Archives of Hermes: The Method is that concerning The 29 Letters [of the Coptic alphabet], through which Letters Hermes and Isis, who was seeking Osiris, Her Brother and Husband, found Him. Call upon Helios and all the Gods in the Deep concerning Those Things for which you want to receive an Omen. Take 29 Leaves of a Male Date Palm and write on each of the Leaves the Names of the Gods. Pray and then pick them up Two By Two. Read the Last Remaining Leaf and you will find your Omen, how things are, and you will be answered clearly. [PGM XXIVa.1-25]

vii. Charm of Solomon's Collapse

[That is, Solomon's Charm to produce a trance.]

(Works on Boys and on Adults): I swear to you by the Holy Gods and the Heavenly Gods not to share the Procedure of Solomon with anyone and certainly not to use it for Something Questionable unless a Matter of Necessity forces you, lest perchance Wrath be preserved for you.

Formula to be Spoken: "OURIO'R AME'N IM TAR CHO'B
KLAMPHO'B PHRE' PHRO'R PTAR OUSIRI SAIO'B TE'LO'
KABE' MANATATHO'R ASIO'RIKO'R BE'EINO'R AMOUN O'M
ME'NICHTHA MACHTHA CHTHARA AMACHTHA AOU
ALAKAMBO'T BE'SINO'R APHE'SIO'R PHRE'PH AME'I OUR
LAMASIR CHE'RIO'B PITRE'M PHE'O'PH NIRIN
ALLANNATHATH CHE'RIO'CH O'NE' BOUSIRI NINOUNO
AMANAL GAGO'SARIE'R ME'NIAM TLE'R OOO AA ETNE'
OUSIRI OUSIRI OUSIRI OUSIRI ME'NE'MB MNE'M BRABE'L
TNE'KAIO'B. Hear me, that is, my Holy Voice, because I call upon
Your Holy Names, and reveal to me concerning the Thing which I
want, through the NN Man or Little Boy, for otherwise I will not
defend Your Holy and Undeified Names! Come to me, You who
became Hesies and were carried away by a River; inspire the NN
Man or Boy concerning that which I ask You: BARBE'TH MNO'R
ARARIAK TARE'RIM O'AR TE'RO'K SANIO'R ME'NIK PHAUEK
DAPHORIOUMIN LARIO'R E'TNIAMIM KNO'S CHALAKTHIR
KRO'PHE'R PHE'SIMO'T PRE'BIB KNALA E'RIBE'TIM GNO'RI!
Come to me through the NN Man or Little Boy and tell me
accurately since I speak Your Names which Thrice-Greatest
Hermes [i.e., Hermes Trismegistos] wrote in Heliopolis with
Hieroglyphic Letters: ARBAKO'RIPH ME'NIAM O'RAO'B
ABNIO'B ME'RIM BAIAX CHENO'R PE'NIM O'RA O'RE'SIOU

OUSIRI PNIAMOUSIRI PHRE'OUSIRI HO'RIOUSIRI
NAEIO'ROUSIRI ME'NIMOUSIRI MNE'KOUSIRI
PHLE'KOUSIRI PE'LE'LOUSIRI O'NIO' RABKOUSIRI
ANIO'BOUSIRI AME'AOUSIRI ANO'ROUSIRI
AME'N'PHE'OUSIRI AME'NIOUSIRI XO'NIO'R E'OUROUSIRI!
Enter into him and reveal to me concerning the NN Matter!"

After you have Purified the Designated Man by keeping him from Intercourse for 3 Days, you yourself also being Pure, enter together with him. After you have taken him up to an Open Place, seat him on Unbaked Bricks, dress him and give him an Anubian Head of Wheat and a Falcon-Weed Plant so that he will be protected. Gird yourself with a Palm Fiber of a Male Date Palm, extend your Hands up to Heaven, toward the Rays of the Sun, and say the Formula 7 times. Next make an offering of Male Frankincense after pouring out Wine, Beer, Honey or Milk of a Black Cow onto Grape-Vine Wood. Then say the Formula 7 times just into the Ear of the NN Man or Little Boy, and right away he will fall down. But you sit down on the Bricks and make your Inquiry, and he will describe Everything with Truth. You should crown him with a Garland of Indigenous Worm-Wood, both him and you, for the God delights in the Plant.

Dismissal of the Lord: Into the Ear of NN: "ANANAK
ARBEOUE'RI AEE'IOYO'!"

If He tarries, sacrifice on Grape-Vine Charcoal a Sesame Seed and Black Cumin while saying: "ANANAK O'RBEOUSIRI AEE'IOYO', go away, Lord, to Your Own Thrones and protect him, NN, from all Evil!" You learned thoroughly; keep it Secret.

The Awakening is as follows: Stand away from the Boy or Man, having your Palms spread on your Buttocks, your Feet together on the Ground, recite the following often until he is moved either toward the Right or toward the Left: "AMOUN E'EI ABRIATH KICHO'P O'TEM PITH." Then as a Dog [i.e., presumably, bark like a dog]. [PGM IV.850-929]

viii. Spell for Revelation

Keep yourself Pure for 7 days before the Moon becomes Full by abstaining from Meat and Uncooked Food, by leaving behind during the prescribed days exactly Half of your Food in a Turquoise Vessel [probably faience, i.e., blue-green glazed pottery, rather than actual turquoise], over which you are also to Eat, and by abstaining from Wine. When the Moon is Full, go by yourself to the Eastern Section of your City, Village, or House and throw out on the Ground the Left-Over Morsels. Then return Very Quickly to your Quarters and shut yourself in before He can get there, because He will shut you out if He gets there before you. But before you throw out the Morsels, fix in the Ground at a Slight Angle a Verdant Reed that is about Two Cubits long, tie some Hairs from a Stallion about the Mid-Section of a Horned Dung Beetle, and suspend the Beetle from the Reed by them. Then light a Lamp that has not been used before and place it under the Beetle in a new Earthen-Ware Dish, so that the Heat from the Lamp barely reaches the Beetle. Stay Calm after you have thrown out the Morsels, gone to your Quarters, and shut yourself in; for the One you have summoned will stand there and, by threatening you with Weapons, will try to force you to release the Beetle. But remain Calm, and do not release it until He gives you a Response; then release it right

away. And every day during the Period of Purification when you are about to Eat and to go to Bed, speak the following Spell 7 times (you are to say them again when you return to your Quarters after throwing out the Food). Keep it Secret: "You with the Wooden Neck, you with the Clay Face, come in to me, for I am Sabertoush, the Great God who is in Heaven!"

The Phylactery [charm worn for protection] for the foregoing: With Blood from the Hand or Foot of a Pregnant Woman, write the Name given below on a Clean Piece of Papyrus; then tie it about your Left Arm by a Linen Cords and wear it. Here is what is to be written: "SHTE'IT CHIEN TENHA, I bind and loose."

The dismissal: When you release the Beetle, say: "Harko, Harko is my Name; Harko is my True Name!" Guard these Instructions well!

The Rite: an Onion.

[Probably means: Use the Procedure involving an Onion.] [PGM IV.52-85]

ix. A "God's Arrival" of Osiris

[I.e., an Invocation of Osiris for a Revelation] "O Isis, O Nephthys, O Noble Soul of Osiris Wennefer, come to me! I am Your Beloved Son, Horus. O Gods who are in Heaven, O Gods who are in the Earth, O Gods who are in the Primeval Waters, O Gods who are in the South, O Gods who are in the North, O Gods who are in the West, O Gods who are in the East, come to me tonight! Teach me about Such and Such a Thing about which I am asking. Quickly! Quickly! Hurry! Hurry!"

Formula: On a Phoenix written with Myrrh Water and Juniper Water. Put a Pellet of Gum on your Right Hand; recite these Writings to it in the Evening while your Hand is stretched out to the Moon, while you are going to Sleep; and leave your Hand before you. Very Good. 4 times. [PDM Suppl.130-38]

III. SELF-IMPROVEMENT

x. Prayer to Helios: A Charm to Restrain Anger and for Victory and for Securing Favor

(None is Greater): Say to the Sun (Helios) 7 times, and anoint your Hand with Oil and wipe it on your Head and Face.

Now the Prayer is: "Rejoice with me, You who are set over the East Wind and the World, for whom all the Gods serve as Body-Guards at Your Good Hour and on Your Good Day, You who are the Good Daimon of the World, the Crown of the Inhabited World, You who arise from the Abyss, You who Each Day rise a Young Man and set an Old Man, HARPENKNOUPHI BRINTANTE'NO'PHRI BRISSKYLMAS AROURZORBOROBA MESINTRIPHI NIPTOUMI CHMOUMMAO'PHI. I beg You, Lord, do not allow me to be Over-Thrown, to be Plotted Against, to receive Dangerous Drugs, to go into Exile, to fall upon Hard Times. Rather, I ask to obtain and receive from You Life, Health, Reputation, Wealth, Influence, Strength, Success, Charm, Favor with all Men and all Women, Victory over all Men and all Women. Yes, Lord, ABLANATHANALBA AKRAMMACHAMARI PEPHNA PHO'ZA PHNEBENNOUNI NAACHTHIP... OUNORBA, accomplish this Matter which I want, by means of Your Power." [PGM XXXVI.211-30]

xi. Prayer

"I call upon You who have All Forms and Many Names, Double-Horned Goddess, Mene, whose Form no one knows except Him who made the entire World, IAO', the One who shaped You into Twenty-Eight Shapes of the World so that they might complete every Figure and distribute Breath to every Animal and Plant, that it might Flourish, You who grow from Obscurity into Light and leave Light for Darkness" (beginning to leave by Waning).

"And the First Companion of Your Name is Silence, the Second a Popping Sound, the Third Groaning, the Fourth Hissing, the Fifth a Cry of Joy, the Sixth Moaning, the Seventh Barking, the Eighth Bellowing, the Ninth Neighing, the Tenth a Musical Sound, the Eleventh a Sounding Wind, the Twelfth a Wind-Creating Sound, the Thirteenth a Coercive Sound, the Fourteenth a Coercive Emanation from Perfection.

"Ox, Vulture, Bull, Beetle, Falcon, Crab, Dog, Wolf, Serpent, Horse, She-Goat, Asp, Goat, He-Goat, Baboon, Cat, Lion, Leopard, Field-Mouse, Deer, Multi-Form, Virgin, Torch, Lightning, Garland, a Herald's Wand, Child, Key.

"I have said Your Signs and Symbols of Your Name so that You might hear me, because I pray to You, Mistress of the Whole World. Hear me, You, the Stable One, the Mighty One! APHEIBOE'O' MINTE'R OCHAO' PIZEPHYDO'R CHANTHAR CHADE'ROZO MOCHTHION EOTNEU PHE'RZON AINDE'S LACHABOO' PITTO' RIPHTHAMER ZMOMOCHO'LEIE TIE'DRANTEIA OISOZOCHABE'DO'PHRA"

(add the usual). [PGM VII.756-94]

IV. HEALTH AND HEALING

xii. Phylactery for Fever, Phantoms, Daimons, etc.

"I, Abrasax, shall deliver. Abrasax am I! ABRASAX
ABRASICHO'OU, help little Sophia-Priskilla. Get hold of and do
away with what comes to little Sophia-Priskilla, whether it is a
Shivering Fit -- get hold of it! Whether a Phantom -- get hold of it!
Whether a Daimon -- get hold of it! I, Abrasax, shall deliver.
Abrasax am I! ABRASAX ABRASICHO'OU. Get hold of, get hold of
and do away with... what comes to little Sophia-Priskilla on This
Very Day, whether it is a Shivering Fit -- do away with it! Whether
a Daimon -- do away with it!" [PGM LXXXIX.1-27]

xiii. Spell for Dog Bite

To be said to the Bite of the Dog: "My Mouth being full of Blood of
a Black Dog, I spitting out the Redness of a Dog, I come forth from
Alkhah [Egyptian `rq-hh (Alxai), a sacred place at Abydos, the
cemetery where the mummy of Osiris was buried]. O this Dog who
is among the Ten Dogs which belong to Anubis, the Son of His
Body, extract your Venom, remove your Saliva from me also! If you
do not extract your Venom and remove your Saliva, I shall take you
up to the Fore-Court of the Temple of Osiris, my Watch-Tower. I
will do for you according to the Voice of Isis, the Magician, the
Lady of Magic, who Bewitches everything, who is Never Bewitched
in her Name of Isis, the Magician."

You pound Garlic with Gum, put it on the Wound of the Dog Bite,
and speak to it Daily until it is Well. [PDM xiv.554-62]

V. CRAFT

xiv. This is the Consecration for All Purposes: Spell to Helios

"I invoke You, the Greatest God, Eternal Lord, World Ruler, who are over the World and under the World, Mighty Ruler of the Sea, rising at Dawn, shining from the East for the Whole World, setting in the West. Come to me, Thou who risest from the Four Winds, benevolent and lucky Agathos Daimon, for whom Heaven has become the Processional Way. I call upon Your Holy and Great and Hidden Names which You rejoice to hear. The Earth flourished when You shone forth, and the Plants became fruitful when you laughed; the Animals begat their Young when You permitted. Give Glory and Honor and Favor and Fortune and Power to this, NN, Stone which I consecrate today (or to the Phylactery [charm] being consecrated) for [or in relation to] NN. I invoke You, the greatest in Heaven, E'I LANCHYCH AKARE'N BAL MISTHRE'N MARTA MATHATH LAILAM MOUSOUTH SIETHO' BATHABATHI IATMO'N ALEI IABATH ABAO'TH SABAO'TH ADO'NAI, the Great God, ORSENOFHRE' ORGEATE'S TOTHORNATE'SA KRITHI BIO'THI IADMO' IATMO'MI METHIE'I LONCHOO' AKARE' BAL MINTHRE' BANE BAI(N)CHCHYCHCH OUPHRI NOTHEOUSI THRAI ARSIOUTH ERO'NERETHER, the Shining Helios, giving Light throughout the Whole World. You are the Great Serpent, Leader of all the Gods, who control the Beginning of Egypt and the End of the Whole Inhabited World, who mate in the Ocean, PSOI PHNOUTH NINTHE'R. You are He who becomes Visible each Day and Sets in the Northwest of Heaven, and Rises in the Southeast.

In the 1st Hour You have the Form of a Cat; Your Name is PHARAKOUNE'TH. Give Glory and Favor to this Phylactery.

In the 2nd Hour You have the Form of a Dog; Your Name is SOUPHI. Give Strength and Honor to this Phylactery, or to this Stone, and to NN.

In the 3rd Hour You have the Form of a Serpent; Your Name is AMEKRANEBECHEO THO'YTH. Give Honor to the God NN.

In the 4th Hour You have the Form of a Scarab; Your Name is SENTHENIPS. Mightily strengthen this Phylactery in this Night, for the Work for which it is consecrated.

In the 5th Hour You have the Form of a Donkey; Your Name is ENPHANCHOUPH. Give Strength and Courage and Power to the God, NN.

In the 6th Hour You have the Form of a Lion; Your Name is BAI SOLBAI, the Ruler of Time. Give Success to this Phylactery and Glorious Victory.

In the 7th Hour You have the Form of a Goat; Your Name is OUMESTHO'TH. Give Sexual Charm to this Ring (or to this Phylactery, or to this Engraving).

In the 8th Hour You have the Form of a Bull; Your Name is DIATIPHE', who becomes visible everywhere. Let all Things done by the use of this Stone be accomplished.

In the 9th Hour You have the Form of a Falcon; Your Name is PHE'OUS PHO'OUTH, the Lotus Emerged From the Abyss. Give Success and Good Luck to this Phylactery.

In the 10th Hour You have the Form of a Baboon; Your Name is BESBYKI. [Prayer for gift omitted?]

In the 11th Hour You have the Form of an Ibis; Your Name is MOURO'PH. Protect this great Phylactery for Lucky Use by NN, from this Present Day for All Time.

In the 12th Hour You have the Form of a Crocodile; Your Name is AERTHOE'. [Prayer for gift omitted?]

You who have set at Evening as an Old Man, who are over the World and under the World, Mighty Ruler of the Sea, hear my Voice in this Present Day, in this Night, in these Holy Hours, and let all done by this Stone, or for this Phylactery, be brought to fulfillment, and especially NN matter for which I consecrate It. Please, Lord KME'PH LOUTHEOUTH ORPHOICHE ORTILIBECHOUCH IERCHE ROUM IPERITAO' YAI! I conjure Earth and Heaven and Light and Darkness and the Great God who created All, SAROUSIN, You, Agathon Daimonion the Helper, to accomplish for me everything done by the Use of this Ring or Stone!"

When you complete the Consecration, say, "The one Zeus is Serapis!" [PGM IV.1596-1715]

xv. How to Say the Magical Sounds

the "A" [alpha] with an Open Mouth, undulating like a Wave;
the "O" [omicron] succinctly, as a Breathed Threat;
the "IAO" [iota alpha omega] to Earth, to Air, and to Heaven;
the "E" [eta] like a Baboon; ...
the "E" [epsilon] with Enjoyment, aspirating it;
the "Y" [upsilon] like a Shepherd, drawing out the Pronunciation.

[This description, taken from a longer spell, does not specify the pronunciation of "I" (iota) or "O" (omega).] [PGM V.24-30]

VI. MISCELLANEOUS

xvi. Bear-Charms which Accomplishes Everything

[The Bear is the constellation Ursa Major, which represents the soul of Typhon.]

Formula: "I call upon You the Greatest Power in Heaven,
appointed by the Lord God to turn with a Strong Hand the Holy
Pole, NIKAROPLE'X. Listen to me, Helios, Phre [i.e. Helios-Pre]!
Hear the Holy Prayer, You who hold together the Universe and
bring to Life the whole World, THO'ZOPITHE' EUCHANDAMA
O'CHRIENTHE'R OMNYO'DE'S CHE'MIOCHYNGE'S IEO'Y"
(perform a sacrifice) "THERMOUTHER PSIPHIRIX PHROSALI
KANTHIMEO' ZANZEMIA O'PER PEROMENE'S RO'THIEU
E'NINDEU KORKOUNTHO EUMEN MENI KE'DEUA KE'PSE'OI"
(add the usual).

Petition to the Sun at Sunset. Formula: "THE'NO'R, O Helios,
SANTHE'NO'R, I beseech You, Lord, may the Place and Lord of the
Bear devote Themselves to me"

(while petitioning, sacrifice Armara [for recipe, see "Offering", below]. Do it at Sunset).

Charm of Compulsion for the 3rd Day: "ANTEBEROYRTO'R
EREMNETHE'CHO'R CHNYCHIROANTO'R MENELEOCHEU
E'ESSIPO DO'TE'R EUARE'TO' GOU PI PHYLAKE'
O'MALAMINGOR MANTATONCHA do the NN Thing."

The First Formula in a Different Way: "THO'ZOPITHE', Bear,
Greatest Goddess, Ruling Heaven, Reigning over the Pole of the
Stars, Highest, Beautiful-Shining Goddess, Incorruptible Element,
Composite of the All, All-Illuminating, Bond of the Universe
AEE'IOYO' (square [probably means arranged in lines forming a
square:

A E E' I O Y O'
E E' I O Y O'A
E' I O Y O' A E
I O Y O' A E E'
O Y O' A E E' I
Y O' A E E' I O
O' A E E' I O Y

]), You who stand on the Pole, you whom the Lord God appointed
to turn the Holy Pole with Strong Hand: THO'ZOPITHE'
(formula)."

Offering for the Procedure: 4 Drams of Frankincense, 4 Drams of
Myrrh, 2 Ounces each of Cassia Leaf and of White Pepper, 1 Dram
of Bdellion, 1 Dram of Asphodel Seed, 2 Drams each of Amomon,
of Saffron, or Terebinth Storax, 1 Dram of Wormwood,... of Vetch

Plant, Priestly Egyptian Incense, the Complete Brain of a Black Ram. Combine these with White Mendesian Wine [i.e. from city of Mendes in Nile Delta] and Honey, and make Pellets of Bread.

Phylactery for the Procedure: Wear a Wolf Knuckle-Bone, mix Juice of Vetch and of Pond-Weed in a Censer, write in the Middle of the Censer this Name:

"THERMOUTHEREPSIPHIRIPHI PISALI" (24 [Greek] letters), and in this Way make an Offering. [PGM IV.1275-1322]

xvii. Powerful Spell of the Bear which Accomplishes Anything

Take the Fat of a Black Ass, the Fat of a Dappled She-Goat, the Fat of a Black Bull, and Ethiopian Cumin, mix all together and make an Offering to the Bear, having as a Phylactery Hairs from the same Animals which you have plaited into a Cord and are wearing as a Diadem around your Head. Anoint your Lips with the Fats, smear your whole Body with Storax Oil, and make your Petition while holding a Single-Shooted Egyptian Onion. Speak concerning whatever you wish. Gird yourself with a Palm Fiber of a Male Date Palm, kneel down, and speak the following Formula:

"I call upon You, Holy, Very-Powerful, Very-Glorious, Very-Strong, Holy, Autochthons, Assistants of the Great God, the powerful Chief Daimons, You who are Inhabitants of Chaos, of Erebus, of The Abyss, of The Depth, of Earth, Dwelling in the Recesses of Heaven, Lurking in the Nooks and Crannies of Houses, Shrouded in Dark Clouds, Watchers of Things Not To Be Seen, Guardians of Secrets, Leaders of Those in the Underworld, Administrators of the Infinite, Wielding Power over Earth, Earth-Shakers, Foundation-Layers,

Servants in the Chasm, Shudderful Fighters, Fearful Ministers,
Turning The Spindle, Freezing Snow and Rain, Air-Transversers,
Causing Summer Heat, Wind-Bringers, Lords of Fate, Inhabitants
of Dark Erebus, Bringers of Compulsion, Sending Flames of Fire,
Bringing Snow and Dew, Wind-Releasers, Disturbers of the Deep,
Treaders on the Calm Sea, Mighty in Courage, Grievers of the
Heart, Powerful Potentates, Cliff-Walkers, Adverse Daimons, Iron-
Hearted, Wild-Tempered, Unruly, Guarding Tartaros, Misleading
Fate, All-Seeing, All-Hearing, All-Subjecting, Heaven-Walkers,
Spirit-Givers, Living Simply, Heaven-Shakers, Gladdening the
Heart, Those Who Join Together Death, Revealers of Angels,
Punishers of Mortals, Sunless Revealers, Rulers of Daimons, Air-
Transversers, Almighty, Holy, Unconquerable AO'TH ABAO'TH
BASYM ISAK SABAO'TH IAO' IAKO'P MANARA SKORTOURI
MORTROUM EPHRAULA THREERSA; do the NN matter!"

Then write on a Piece of Papyrus the Hundred-Lettered Name of
Typhon, curved as a Star, and bind It in the middle of the Core
with the Letters showing.

This is the Name [Greek letters]: ACHCHO'R ACHCHO'R
ACHACHACHPTOUMI CHACHCHO' CHARACHO'CH
CHAPTOUME' CHO'RA CHO'CH APTOUMIME' CHO'CHAPTOU
CHARACHPTOU CHACHCHO' CHARA CHO'CH
PTENACHO'CHEOU. [PGM IV.1331-89]

xviii. To Keep Bugs Out of the House

Mix Goat Bile with Water and sprinkle it. [PGM VII.149-50]

xix. To Keep Fleas Out of the House

Wet Rose-Bay with Salt Water, grind it and spread it. [PGM
VII.150-4]

*** FINIS ***

Ecloga Ex Papyris Magicis: Liber III

a Johanne Opsopoeo

Liber III

* * *

Book III

Introduction

Contents

This is the book of love spells, charms, prayers, rituals etc. from the Greek magical papyri and Demotic spells. They are not suitable for public consumption.

The information in [brackets] following each selection indicates the collection (PGM = Papyri Graecae Magicae, PDM = P. Demoticae M.), the papyrus number and the lines where the spell can be found.

Pronunciation of Magical Names

In general, most of the "voces magicae" (magical names) are written in Old Coptic, which used Greek letters, so you will do best if you think Greek. Thus, Y sounds between English "u" and "y", something like German umlauted "u". Pronounce CH as in German "ach" or Scotch "loch". The symbol E' represents eta, so pronounce like a long "a"; O' represents omega, so pronounce like a long "o". The symbols PH (phi) and TH (theta) probably should be aspirated

"p" and "t", but may have been pronounced like English "f" and "th" by the time the papyri were written.

The symbol "NN" in a spell means "fill in the blank," generally with the name of the one on whose behalf the spell is cast (thus, "NN" or "the NN man"), or with the question or problem to which the spell is addressed (thus, "the NN matter").

SPELLS

i. Love Spell

Aphrodite's Name, which becomes known to No One quickly, is NEPHERIE'RI [i.e. Nfr-iry.t, "the beautiful eye", an epithet for Aphrodite/Hathor] -- this is the Name. If you wish to win a Woman who is beautiful, be Pure for 3 days, make an offering of Frankincense, and call this Name over it. You approach the Woman and say it seven times in your Soul as you gaze at her, and in this way it will succeed. But do this for 7 days. [PGM IV.1265-74]

ij. Love Spell Which Acts in the Same Hour

Take a Seashell and write the Holy Names with the Blood of a Black Ass.

Spell: "I adjure you, Shell, by Bitter Necessity, (MASKELLI formula) [i.e., MASKELLI MASKELLO' PHNOUKENTABAO' OREOBAGRA RHE'XICHTHO'N HIPPOCHTHO'N PYRIPE'GANYX] and by those who have been placed in charge of the Punishments, LAKI LAKIO' LAKIMOU MOUKILA KILAMOU IO'R MOUO'R MOUDRA MAXTHA MOUSATHA: attract her, NN, whom NN bore" (add the usual, whatever). "Do not be stubborn,

but attract her, OUCH OUCH CHAUNA MOUHLIMALCHA
MANTO'R MOURKANA MOULITHA MALTHALI MOUI E'IE'I
YYY AE' AIE' YOO' AE'I AE'I AE'I AO'A AO'A AO'A IAO' O'AI O'AI
AIO' O'AI IO'A IAO' O'AI, attract her, NN" (add the usual).

As the Moon waxes in Aries or in Taurus [add the usual, whatever
you wish]. [This line may belong to another spell.] [PGM VII.300a-
310]

ij. Love Spell

For Love say while kissing passionately: "I am THAZI N
EPIBATHA CHEOUCH CHA I am I am CHARIEMOUTH
LAILAM" (add the usual). [PGM VII.405-6]

iv. To Appear in Someone's Dreams

If you wish to appear to Someone at Night in Dreams, say to the
Lamp that is in daily use, say frequently: "CHEIAMO'PSEI
ERPEBO'TH, let her, NN, whom NN bore, see me in her Dreams,
immediately, immediately; quickly, quickly!" (and add the usual,
whatever you wish). [PGM VII.407-10]

v. Excellent Love Charm

Inscribe by scratching on a Tin Lamella. Write and lay it down,
walking over it. And what is written is this: "I adjure you by the
Glorious Name of Bacchios" [i.e., Bacchus] (add the usual,
whatever you wish). [PGM VII.459-61]

vi. Excellent Love Charm

Inscribe by scratching on a Tin Lamella the Characters and the Names, and after making it Magically Potent with some Magical Material, roll it up and throw it in the Sea.

The Characters are these: "[omitted]ICHANARMENTHO' CHASAR, cause her, NN, to love me" (add the usual). Write with a Copper Nail from a Shipwrecked Vessel. [PGM VII.462-66]

vij. From "The Diadem of Moses"

Take the Plant Snapdragon and hold it under your Tongue while lying asleep. And rise early and before you speak to Anyone recite the Names, and you will be Invisible to Everyone.

But when you say them over Drinking Cups and give them to a Woman, she will love you, since this Spell has Power over Everything:

"ARESKILLIOUS THOU DALESAI KRAMMASI CHAMMAR
MOULABO'TH LAUABAR CHOUPHAR PHOR PHO'RBAO'
SACHI HARBACH MACHIMASO' IAO' SABAO'TH ADO'NAI."

For what you wish, say: "Get her, NN, for me, NN" (add the usual, whatever you wish). [PGM VII.619-27]

viiij. Cup Spell, Quite Remarkable

Say the Spell that is spoken to the Cup 7 times: "You are Wine; You are not Wine but the Head of Athena. You are Wine; You are not Wine, but the Guts of Osiris, the Guts of IAO' PAKERBE'TH SEMESILAM O'O'O' E' PATACHNA IAAA." (For the spell of compulsion: "ABLANATHANALBA AKRAMMACHAMAREI EEE,

who has been stationed over Necessity, IAKOUB IA IAO'
SABAO'TH ADO'NAI ABRASAX.").

"At whatever Hour You descend into the Guts of her, NN, let her
love me, NN, for all the Time of her Life." [PGM VII.643-51]

ix. Love Spell

In Conversation, while kissing passionately, say: "ANOK
THARENEPIBATHA CHEOUCHCHA ANOA ANOK
CHARIEMOCHTH LAILAM." [PGM VII.661-63]

x. A Good Potion

Take a piece of Hieratic Papyrus and write on it: "IAO' O'
ESTABISASE' TOUREO'SAN ATHIACHIO'OUE'NOU
ACHE'MACHOU. Let her, NN, whom NN bore, love me, NN when
she has drunk this Drink. [PGM VII.969-72]

xi. Love Spell of Attraction

Purify yourself from Everything for ... Days and say this Spell at
Sunrise: "Helios ... but come here to me, Mistress AKTIO'PHIS
ERESCHIGAL PERSEPHONE'; attract to me and bind her, NN,
whom NN bore, to the Man who is pining away with Passion for
her; at this very moment, inflame her that she fulfill the Nightly
Desires of NN, whom NN bore. Aye Lord NETHMOMAO' Helios,
enter into the Soul of her, NN, whom NN bore, and burn her Heart,
her Guts, her Liver, her Spirit, her Bones. Perform successfully for
me this Charm, immediately, immediately; quickly, quickly!" [PGM
VII.981-93]

xij. Love Spell

"ARMIOYT SITHANI YTHANI ARIAMYSI SOBRTAT BIRBAT MISIRITHAT AMSIETHARMITHAT, bring NN, whom NN bore, out of her Abodes in which she is, to any House, any Place in which NN, whom NN bore, is while she love him and craves him, she making the Gift of his Heart at every moment!"

You should write this in Myrrh Ink on a Scrap of Clean Byssus and put it in a Clean New Lamp, which is filled with Genuine Oil, in your House from Evening until Dawn. If you find the Hair of the Woman, put it in the Wick! It is good! [PDM xiv.1063-69]

xijj. Love Spell of Attraction

"I adjure You, Evangelos, by Anubis and Hermes and all the Rest Down Below; attract and bind Sarapias whom Helen bore, to this Herais, whom Thermoutharin bore, now, now; quickly, quickly! By her Soul and Heart attract Sarapias herself, whom Helen bore from her own Womb, MAEI OTE ELBO'SATOK ALAOUBE'TO' O'EIO ... AE'N. Attract and bind the Soul and Heart of Sarapias, whom Helen bore, to this Herais, whom Thermoutharin bore from her Womb now, now; quickly, quickly!" [PGM XXXII.1-19]

*** FINIS ***

The "Mithras" Liturgy

Preface

This work provides the reader with a brief introduction, Greek text, and English translation of the fascinating though difficult document known as the Mithras Liturgy.

Introduction

The so-called Mithras Liturgy is included in this series of texts and translations for several reasons. The Liturgy is frequently mentioned in secondary literature, and has been partially translated into English upon several occasions, but it has not previously been available in its entirety in English translation. Furthermore, the Mithras Liturgy deserves the attention of students of early Christian literature and the history of religions, particularly Graeco-Roman religion: the Liturgy reflects an important religious tendency of its day, a syncretistic piety utilizing astrology and magic and emphasizing the ecstatic ascent of the individual soul. Of additional interest is the relationship of the Mithras Liturgy to the previously known Hermetic literature and the recently discovered tractates from Nag Hammadi (cf., for example, page 3, note b , below).

The Mithras Liturgy is part of the great magical codex of Paris (Papyrus 574 of the Bibliotheque Nationale). Presumably compiled in the early fourth century C.E., this codex contains a variety of tractates, hymns, recipes, and prescriptions, which were apparently collected for use in the working library of an Egyptian

magician. Lines 475- 834 of this codex constitute the Mithras Liturgy; these boundaries for the Liturgy are suggested by the continuity of thought within the Liturgy, by the punctuation utilized by the scribe, and by the apparent transition to a different section (lines 835-849: astrological calculations). Interestingly, lines 467-474 parallel lines 821-823 and 830-834: thus the Mithras Liturgy is placed between two closely related versions of spells utilizing lines from Homer.

The Mithras Liturgy received its name and fame from A. Dieterich. In 1903 Dieterich published his valuable book, *Eine MithrasLiturgie*, in which he proposed that the text in question contains an official liturgy of the Mithras cult, a Mithraic ritual for the ascent and immortalization of the soul. Although the Mithras Liturgy had been later adopted and somewhat adapted by Egyptian magicians, Dieterich concluded, the text still preserves the highest sacrament in which the Mithraic initiate could participate.

However, since the publication of Dieterich's book, F. Cumont, R. Reitzenstein, and others have expressed skepticism concerning the Mithraic origin of the Liturgy. Thus, such scholars have suggested that more significant parallels to the Liturgy can be found in the hermetic writings, or in individualistic and private mysteries, or in Graeco-Egyptian syncretism, magic, and solar piety. Yet the evidence amassed by Dieterich cannot be easily dismissed, for he highlights important echoes of Mithraism in the Mithras Liturgy: particularly striking are the mention of "the great god Helios Mithras" (line 482), the invocation of the elements (lines 487-537), the description of the fire-breathing god Aion (lines 587- 616), and the portraits of Helios (lines 635-637) and the highest God (lines

693-704). Furthermore, the accounts of Celsus (in Origen, *Contra Celsum*, 6. 21-22) and Porphyry (*De antro nympharum*, 5-6 etc.) on Mithraism verify the fact that such a liturgy for the soul's ascent as the Mithras Liturgy could be quite compatible with at least some expressions of Mithraism.

Consequently, it is advisable to conclude that the Mithras Liturgy may indeed represent some variety of Mithraism--though not, to be sure, Mithraism as it is usually presented. If there is Mithraism in this papyrus, it is a Mithraism on the fringe, a Mithraism preoccupied with individualism, syncretism, and magic. The Mithras Liturgy may thus illustrate a direction taken by those carrying on the Mithras tradition in Egypt.

The text of the Mithras Liturgy is composed of two main parts: a liturgical mystery of ascent (lines 475-750), and a set of instructions (lines 750-834) for the use of the mystery. After the brief introduction (lines 475- 485), the mystery of ascent presents the seven liturgical stages for the soul's ecstatic journey: the soul thus encounters the four elements (lines 485-537), in their generative and regenerative aspects; the lower powers of the air (lines 537-585), including the winds, bolts of thunder and lightning, and meteors; Aion and the Aionic powers (lines 585-628) , as planetary guardians of the heavenly doors; Helios (lines 628-657), young and fiery; the seven Fates (lines 657-672) and, next, the seven Pole-Lords (lines 673-692), both groups from the region of the fixed stars, and both depicted in Egyptian fashion; and finally the highest God (lines 692-724), portrayed like Mithras himself. After the conclusion (lines 724-750) to the mystery of ascent, the instructions for the use of the mystery present a scarab ceremony

of the sun (lines 750-798) provide instructions for the obtaining of the kentritis herb and the fashioning of amulets (lines 798-830) and append two additional spells (lines 831-834) The predominant place of magic within the Mithras Liturgy deserves special mention. The entire text of the Liturgy is permeated with magic, including breathing techniques (cf. lines 537-538: drawing in breath from the rays) , special recipes (cf. lines 750-755: preparing the cake for the scarab), magical rituals (cf. lines 767-769: burying the scarab) amulets (cf. lines 659-660: kissing the amulets), and magical formulae. The magical formulae themselves are diverse in character: some seem onomatopoeic (cf. line 488, PPP: making a popping sound, possibly like thunder), symbolic (cf. line 487, AEEIOYO: using the seven vowels in a series), or perhaps glossolalic (cf. line 492, EY EIA EE); some seem derived from or imitative of Greek (cf. line 562, PROPROPHEGGE: Primal Brightener?) Egyptian (cf. line 672, ARARRACHES: Horus of the two horizons; and line 717, PHRE: Re, the Sun) , or Semitic words (cf. line 591, SEMESILAM: Eternal sun; and line 593, IAO: Yahweh).

Actual Text

(475) Be gracious to me, o Providence and Psyche, as I write these mysteries handed down for gain but for instruction; and for an only child I request immortality, O initiates of this our power (furthermore, it is necessary for you, O daughter, to take (480) the juices of herbs and spices, which will to you at the end of my holy treatise), which the great god Helios Mithras ordered to be revealed to me by his archangel, so that I alone may ascend into heaven as an inquirer (485) and behold the universe.

This is the invocation of the ceremony:¹

"First -origin of my origin, AEEIOYO, first beginning of my beginning,² PPP SSS PHR[] spirit³ of spirit, the first of the spirit (490) in me, MMM, fire given by god to my mixture of the mixtures in me, the first of the fire in me, EY EIA EE, water of water, the first of the water in me, OOO AAA EEE, earthy substance, the first of the earthy substance in me, (495) YE YOE, my complete body (I, _____ whose mother is _____⁴), which was formed by a noble arm and an incorruptible right hand in a world without light and yet radiant, without soul and yet alive with soul, YEI AYI EYOIE: now if it be your will, METERTA (500) PHOTH (METHARTHA PHERIE, in another place)⁵ YEREZATH, give me over to immortal birth and, following that, to my underlying nature, so that,⁶ after the present need which is pressing me exceedingly, I may gaze upon the immortal (505) beginning with the immortal spirit, ANCHREPHRENESOYPHIRIGCH, with the immortal water, ERONOYI PARAKOYNETH, with the most steadfast air, EIOAE PSENABOTH; that I may be born again in thought, KRAOCHRAX R OIM ENARCHOMAI,⁷ (510) and the sacred spirit may breathe in me, NECHTHEN APOTOY NECHTHIN ARPI ETH; so that I may wonder at the sacred fire, KYPHE; that I may gaze upon the unfathomable, awesome water of the dawn, NYO THESO ECHO OYCHIECHOA, and the vivifying (515), and encircling aether may hear me, ARNOMETHPH; for today I am about to behold, with immortal eyes -- I, born mortal from mortal womb, but transformed by tremendous power and an incorruptible right hand (520)! -- and with immortal spirit, the immortal Aion and and

master of the fiery diadems--

I, sanctified through holy consecrations!-- while there subsists within me, holy, for a short time, my human soul-might, which I will again (525) receive after the present bitter and relentless necessity which is pressing down upon me--

I, _____ whose mother is _____ according to the immutable decree of god, EYE YIA EEI AO EIAY IYA IEO! Since it is impossible for me, born (530) mortal, to rise with the golden brightnesses of the immortal brilliance, OEY AEO EYA EOE YAE 5IAE, stand, O perishable nature of mortals, and at once me safe and sound after the inexorable and pressing (535) need. For I am the son PSYCHO[N] DEMOY PROCHO PROA, I am MACHARPH[.]N MOY PROPSYCHON PROE!"

Draw in breath from the rays, drawing up three times as much as you can, and you will see yourself being lifted up and (540) ascending to the height, so that you seem to be in mid-air. You will hear nothing either of man or of any other living thing, nor in that hour will you see anything of mortal affairs on earth, but rather you will see all immortal things. For in that day (545) and hour you will see the divine order of the skies: the presiding gods⁸ rising into heaven, and others setting. Now the course of the visible gods will appear through the disk of god, my father; and in similar fashion the so-called "pipe" (550), the origin of the ministering wind. For you will see it hanging from the sun's disk like a pipe. You will see the outflow of this object toward the regions westward, boundless as an east wind, if it be assigned to the regions of the East--and the other (viz. the west wind), similarly, toward its own (555) regions.⁹

And you will see the gods staring intently at you and rushing at you. So at once put your right finger on your mouth and say:

"Silence! Silence! Silence! Symbol of the living, incorruptible god! (560) Guard me, Silence, NECHTHEIR THANMELOY!" Then make a long hissing sound, next make a popping sound, and say: "PROPROPHEGGE MORIOS PROPHYR PROPHEGGE NEMETHIRE ARPSENTEN PTTETMI MEOY ENARTH PHYRKECHO PSYRIDARIO (565) TYRE PHILBA." Then you will see the gods looking graciously upon you and no longer rushing at you, but rather going about in their own order of affairs. So when you see that the world above is clear (570) and circling, and that none of the gods or angels is threatening you, expect to hear a great crash of thunder, so as to shock you. Then say again: "Silence! Silence! (the prayer) I am a star, wandering about with you, and shining forth out of (575) the deep, OXY¹⁰ O XERTHEYTH." Immediately after you have said these things the sun's disk will be expanded. And after you have said the second prayer, where there is "Silence! Silence!" and the accompanying words, make a hissing sound twice and a popping sound twice, and immediately you will see (580) many five- pronged stars coming forth from the disk and filling all the air. Then say again: "Silence! Silence!"

And when the disk is open, you will see the fireless circle, and the fiery doors shut tight (585). At once close your eyes and recite the following prayer. The third prayer:

"Give ear to me, hearken to me, _____ whose mother is _____, O Lord, you who have bound together with your breath the fiery bars of the fourfold (590) root, O Fire-Walker,

PENTITEROYNI, Light-Maker (others: Encloser), SEMESILAM, Fire-Breather, PSYRINPHEY, Fire-Feeler, IAO, Light-Breather, OAI,¹¹ Fire-Delighter, ELOYRE, Beautiful Light, AZAI, Aion, ACHBA, (595) Light-Master, PEPPER PREPEMPIPI, Fire-Body, PHNOYENIOCH, Light-Giver, Fire-Sower, AREI EIKITA, Fire-Driver, GALLABALBA, Light-Forcer, AIO, Fire-Whirler, PYRICHIBOOSEIA, Light-Mover, SANCHEROB, Thunder-Shaker (600), IE OE IOEIO, Glory-Light, BEEGENETEE Light-Increaser, SOYSINEPHIEN, Fire-Light-Maintainer, SOYSINEPHI ARENBARAZEI MARMARENTEY, Star-Tamer: open for me, PROPROPHEGGE EMETHEIRE MORIOMOTYREPHILBA, because, (605) on account of the pressing and bitter and inexorable necessity, I invoke the immortal names, living and honored, which never pass into mortal nature and are not declared in articulate speech by human tongue or mortal speech (610) or mortal sound: EEO OEEIO IOO OE EEO EEO OE EO IOO OEEE OEE OOE IE EO OO OE IEO OE OOE IEO OE IEEO EE IO OE IOE OEO EOE OEO OIE OIE EO OI III EOE OYE EOOEE EO EIA AEA EEA (615) EEEE EEE EEE IEO EEO OEEEOE EEO EYO OE EIO EO OE OE EE OOO YIOE."

Say all these things with fire and spirit, until completing the first utterance; then, similarly, begin the second, until you complete the (620) seven immortal gods of the world. When you have said these things, you will hear thundering and shaking in the surrounding realm; and you will likewise feel yourself being agitated. Then say again: "Silence!" (the prayer) Then open your eyes and you will see the doors (625) open and the world of the gods which is within the doors, so that from the pleasure and joy of the sight your spirit

runs ahead and ascends. So stand still and at once draw breath from the divine into yourself, while you look intently. Then when (630) your soul is restored, say: "Come, Lord, ARCHANDARA PHOTAZA PYRIPHOTA ZABYTHIX ETIMENMERO PHORATHEN ERIE PROTHRI PHORATHI."

When you have said this, the rays will turn toward you; look at the center of them. For when (635) you have done this, you will see a youthful god, beautiful in appearance, with fiery hair, and in a white tunic and a scarlet cloak, and wearing a fiery crown. At once greet him with the fire-greeting:

"Hail, O Lord, Great Power, Great Might, (640) King, Greatest of gods, Helios, the Lord of heaven and earth, God of gods: mighty is your breath; mighty is your strength, O Lord. If it be your will, announce me to the supreme god, the one who has begotten and made you: that a man --

I, _____ whose mother is _____ (645) who was born from the mortal womb of _____ and from the fluid of semen, and who, since he has been born again from you today, has become immortal out of so many myriads in this hour according to the wish of god the exceedingly good-- resolves to worship (650) you, and prays with all his human power (that you may take along with you the horoscope of the day and hour today, which has the name THRAPSIARI MORIROK, that he may appear and give revelation during the good hours, EORO RORE ORRI ORIOR ROR ROI (655) OR REORORI EOR EOR EOR EORE!)."

After you have said these things, he will come to the celestial pole, and you will see him walking as if on a road. Look intently and

make a long bellowing sound, like a horn, releasing all your breath and straining your sides; and kiss (660) the amulets and say, first toward the right: "Protect me, PROSYMERI!" After saying this, you will see the doors thrown open, and seven virgins coming from deep within, dressed in linen garments, and with the faces of asps. They are called the Fates (665) of heaven, and wield golden wands. When you see them, greet them in this manner:

"Hail, O seven Fates of heaven, O noble and good virgins, O sacred ones and companions of MINIMIRROPHOR, O most holy guardians of the four pillars!¹²

(670) Hail to you, the first, CHREPSENTHAES!

Hail to you, the second, MENESCHEES!

Hail to you, the third, MECHRAN!

Hail to you, the fourth, ARARMACHES!

Hail to you, the fifth, ECHOMMIE!

Hail to you, the sixth, TICHNONDAES!

Hail to you, the seventh, EROY ROMBRIES!

There also come forth another seven gods, who have the faces of black bulls, in linen (675) loin-cloths, and in possession of seven golden diadems. They are the so-called Pole-Lords of heaven, whom you must greet in the same manner, each of them with his own name: "Hail, O guardians of the pivot, O sacred and brave youths, who turn (680) at one command the revolving axis of the vault of heaven, who send out thunder and lightning and jolts of earthquakes and thunderbolts against the nations of impious people, but to me, who am pious and god-fearing, you send health and soundness of body (685), and acuteness of hearing and seeing,

and calmness in the present good hours of this day, O my Lords
and powerfully ruling Gods!

Hail to you, the first, AIERONTHI!

Hail to you, the second, MERCHEIMEROS!

Hail to you, the third, ACHRICHIOYR!

(690) Hail to you, the fourth, MESARGILTO!

Hail to you, the fifth, CHICHROALITHO!

Hail to you, the sixth, ERMICHTHATHOPS!

Hail to you, the seventh, EORASICHE!"

Now when they take their place, here and there, in order, look in
the air and you will see lightning-bolts going down, and lights
flashing (695), and the earth shaking, and a god descending, a god
immensely great, having a bright appearance youthful, golden-
haired, with a white tunic and a golden crown and trousers,¹³ and
holding in his right hand a golden (700) shoulder of a young bull:
this is the Bear¹⁴ which moves and turns heaven around, moving
upward and downward in accordance with the hour. Then you will
see lightning-bolts leaping from his eyes and stars from his body.
And at once (705) produce a long bellowing sound, straining your
belly, that you may excite the five senses: bellow long until the
conclusion, and again kiss the amulets, and say: "MOKRIMO
PHERIMOPHERERI, life of me, _____" stay!

Dwell in (710) my soul! Do not abandon me, for one entreats you,
ENTHO PHENEN THROPIOTH."

And gaze upon the god while bellowing long; and greet him in this
manner:

"Hail, O Lord, O Master of the water!

Hail, O Founder of the earth!

Hail, O Ruler of the wind!

O Bright Lightener (715) , PROPROPHEGGE EMETHIRI

ARTENTEPI THETH MIMEO YENARO PHYRCHECHO PSERI

DARIO PHRE PHRELBA!

Give revelation O Lord, concerning the matter of _____.

O Lord, while being born again, I am passing away; while growing and having grown, (720) I am dying; while being born from a life-generating birth, I am passing on, released to death-- as you have founded, as you have decreed, and have established the mystery.¹⁵ I am PHEROYRA MIOYRI."

After you have said these things, he will immediately respond with a revelation (725). Now you will grow weak in soul and will not be in yourself, when he answers you. He speaks the oracle to you in verse, and after speaking he will depart. But you remain silent, since you will be able to comprehend all these matters by yourself; for at a later time (730) you will remember infallibly the things spoken by the great god, even if the oracle contained myriads of verses. If you also wish to use a fellow-initiate, so that he alone may hear with you the things spoken, let him remain pure together With you for (735) days, and abstain from meat and the bath. And even if you are alone, and you undertake the things communicated by the god, you speak as though prophesying in ecstasy. And if you also wish to show him, then judge whether he is completely worthy as a man (740): treat him just as if in his place you were being judged in the matter of immortalization, and whisper to him the first prayer, of which the beginning is "First origin of my origin,

AEEIOYO." And say the successive things as an initiate, over his (745) head, in a soft voice, so that he may not hear, as you are anointing his face with the mystery. This immortalization takes place three times a year. And if anyone, O child, after the teaching, wishes to disobey, then for him it will no longer (750) be in effect. Instruction for the ritual:

Take a sun-scarab which has twelve rays,¹⁶ and make it fall into a deep, turquoise cup, at the time when the moon is invisible;¹⁷ put in together with it the seed of the lotometra, (755) and honey; and, after grinding it, prepare a cake. And at once you will see it (viz. the scarab) moving forward and eating; and when it has consumed it, it immediately dies. Pick it up and throw it into a glass vessel of excellent rose oil, as much as you wish; and (760) spreading sacred sand in a pure manner, set the vessel on it, and say the formula over the vessel for seven days, while the sun is in mid-heaven:

"I have consecrated you, that your essence may be useful to me, to _____ alone, IE IA E EE OY EIA, that you may prove useful to me (765) alone. For I am PHOR PHORA PHOS PHOTIZAAS (others: PHOR PHOR OPHOTHEI XAAS)."

On the seventh day pick up the scarab, and bury it with Myrrh and wine from Mendes and fine linen; and put it away in a flourishing bean-field. (770) Then, after you have entertained and feasted together, put away, in a pure manner, the ointment for the immortalization. If you want to show this to someone else, take the juice of the herb called "kentritis," and smear it, along with rose oil, over the eyes of the one you wish; (775) and he will see so clearly

that he will amaze you. I have not found a greater spell than this in the world. Ask the god for what you want, and he will give to you.¹⁸

Now presentation¹⁹ before the great god is like this: obtaining the above-mentioned herb (780) kentritis, at the conjunction (viz. of the sun and the moon)²⁰ occurring in the Lion, take the juice and, after mixing it with honey and myrrh, write on a leaf of the persea tree the eight-letter formula, as is mentioned below. And keeping yourself pure for three days before, set out early in the morning toward the East, (785) lick off the leaf while you show it to the Sun, and then he (viz. the sun god) will listen to you attentively. Begin to consecrate this at the divine new moon,²¹ in the Lion. Now this is the formula:

"I EE oo IAI."

Lick this up, so that you may be protected; and rolling up the leaf (790), throw it into the rose oil. Many times have I used the spell, and have wondered greatly. But the god said to me: "Use the ointment no longer, but, after casting it into the river, consult while wearing the great mystery (795) of the scarab revitalized through the twenty-five living birds,²² and consult once a month, at full moon, instead of three times a year." The kentritis plant grows from the month of Payni, in the regions of the (800) black earth, and is similar to the erect verbena. This is how to recognize it: an ibis wing is dipped at its black tip and smeared with the juice, and the feathers fall off when touched. After the Lord (805) pointed this out, it was found in Menelaitis in Phalagry, at the river banks, near the Besas plant.

it is of a single stem, and reddish down to the root; and the leaves are rather crinkled and have fruit (810) like the tip of wild asparagus. It is similar to the so-called talapes, like the wild beet. Now the amulets require this procedure: copy the right one onto the skin (815) of a black sheep, with myrrh-ink, and after tying it with sinews of the same animal, put it on; and copy the left one onto the skin of a white sheep, and use the same procedure. The left one is very full of "PROSTHYMERI" (820), and has this text: "So speaking, he drove through the trench the single-hoofed horses." (Il. X. 564) "And men gasping among grievous slaughters." (Il. X. 521) "And they washed off their profuse sweat in the sea." (Il. X. 572) "You will dare to lift up your mighty spear against Zeus." (Il. VIII.424) (825) Zeus went up the mountain with a golden bullock and a silver dagger. Upon all he bestowed a share, only to Amara did he not give, but he said: "Let go of what you have, and then you will receive, PSINOTHER NOPSITHER THERNOSI" (and so on, as you like). (830) "So Ares suffered, when Otos and mighty Epialtes²³ ... him. (Il. V. 385) spell for restraining anger: "You will dare to lift up your mighty spear against Zeus." (Il. VIII.424) For friends: "Let ... seize ... , lest we become a source of joy for our enemies." (Il. X. 193)

Notes

1. Or "spell"; note also, below, the translation of logos [lambda omicron gamma omicron sigma -- RE] with "prayer."
2. Cf. On the Eighth and Ninth (Nag Hammadi Codex VI, tractate 6), page 60, line 20. With regard to the Mithras Liturgy in general,

cf. this tractate as well as another Hermetic tractate, *Corpus Hermeticum XIII*.

3. "Spirit," "breath," "wind": *pneuma* [pi nu eta upsilon mu alpha -- RE] as one of the four elements.

4. Here the initiate was supposed to introduce his own name and that of his mother. This formula appears several times in the *Liturgy*.

5. one of the several variant readings suggested by a scribe.

6. Preisendanz takes the *ina*-clauses [iota nu alpha -- RE] as independent clauses.

7. Apparently used here as part of the magical utterance, *enarchomai* [eta nu alpha rho chi omicron mu alpha iota -- RE] is Greek for "I begin."

8. Moving, revolving heavenly bodies, which may influence human affairs and preside over the days.

9. or, with slightly different punctuation: "For you will see it hanging like a pipe from the sun's disk, toward the regions westward, boundless as an east wind, if it be assigned to the regions of the East; but if the . other (viz. the west wind) be assigned, similarly to its own (555) regions, you will see the reverse of the sight."

10. Perhaps *OXY* [omicron xi upsilon -- RE], "brightly."

11. A permutation of the divine name *IAO*. cf. also *AIO* (below, line 598).

12. The reference to the four pillars supporting heaven seems Egyptian. On the seven Fates of heaven, cf. [line of text missing in copy -- RE]
13. Eastern [particularly, Persian -- RE] attire.
14. The constellation called the Great Bear was known in Egypt as the Bull, or the Bull's Foreleg. Cf. also, with Dieterich, the place of the bull in Mithraism.
15. According to Dieterich, here ends the Mithras Liturgy per se.
16. The scarab, the Egyptian god Kheper, represented the rising sun.
17. Literally "at the seizure of the moon." This interesting phrase probably designates the new moon.
18. For examples of Jewish and Christian parallels to this familiar statement, cf. Matthew 7:7, and H. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* (Muenchen: Beck, 1926), vol. 1, 45off.
19. Presentation or introduction to the great god for the sake of attaining friendship and communion with the god.
20. That is, at the new moon.
21. The new moon according to the heavens, made by god, in distinction from the new moon according to the calendar, made by man.
22. This allusion to the birds is somewhat obscure.

23. [Sic; but this giant's name is usually given as Ephialtes. He and his brother Otos imprisoned Ares in a bronze jar. -- RE]

A Mithraic Ritual

G.R.S. Mead

Preamble

The last little volume gave the reader a brief outline of what is known of the cult of Mithra and the spread of the Mithriac Mysteries in the Western world. We have now to deal with a Mithriac Ritual of the most instructive and intensely interesting character, which introduces us to the innermost rite of the carefully guarded secrets of the Mithriaca.

This Ritual is all the more precious in that our knowledge of the Liturgies of the ancient Pagan cults of the West is of the scantiest nature. A few fragments only remain, mostly in the form of hymns; whereas the Ritual before us is complete, and the only complete one so far discovered. Dieterich calls it a {9} Liturgy; but a Liturgy is a service in which several take part, whereas it is plain that our Ritual was a secret and solemn inner rite for one person only.

The credit of unearthing it from the obscurity in which it was buried, and of conclusively demonstrating its parent-age, is due to Dieterich; for though Cumont in his great work quotes several passages from the unrevised text, he does so only to reject it as a genuine Mithriac document.

It is dug out of the chaos of the great Paris Magic Papyrus 574 (*Supplement grec de la Bibliotheque nationale*), the date of which is fixed with every probability as the earliest years of the fourth century A.D.. The original text of the Ritual has, however, been

plainly worked over by a school of Egyptian magicians, who inserted most of the now unintelligible words and names (*ashma ovomata, nomina barbara, nomina arcana*), and vowel-combinations and permutations (*voces {10} mysticæ*), of their theurgic language, which were known in Egypt as "words of power."

The subject is naturally one of the most obscure that is known to scholarship, and so far no one has thrown any real light on it. That, however, there was once in Egypt and Chaldeæ a science of this "nature language," or "tongue of the gods," which subsequently passed into the superstition of a purely mechanical tradition, is highly probable; and one means towards a recovery of the understanding of its nature is a study of the still living tradition of *mantra-vidya*, or the science of *mantrah*, or mystic utterances and invocations, in India of to-day.

When these evidently later insertions are removed, there still remains a certain number of *nomina arcana* and *mystica voces* which cannot be removed without doing violence to the text. It, therefore, follows that these stand as part of the Ritual. Did they, however, form part {11} of the *original* Ritual? The original Ritual must have contained, one would have imagined, Persian names. But the distinguished scholar Bartholomae, whom Dieterich has called in to his assistance, declares that nothing Persian can be made out of them without violent changes of the letters. But why, it might be asked, should not the original Persian Ritual have contained *nomina arcane* taken over from Chaldeæ? However this may be, our Greek Ritual evidently contained certain names and words "of power," before it reached the hands of the Egyptian

magical school who inserted the majority of the mantric formulæ in our present text.

The latter are, of course, entirely eliminated from the translation, while the former are marked by obeli.

On the whole the most likely supposition is that we have before us (when the latter insertions are removed) a Ritual translated or paraphrased into Greek, and adapted for use in Egypt, {12} and that, too, for picked members of the most esoteric circles. For our Ritual is not for the initiation of a neophyte of the lower grades, but for a candidate who is to self-initiate himself in the solitary mystery of apotheosis, whereby he became a true " Father " of the inmost rites, one possessing face to face knowledge and gnosis.

Dieterich thinks that this Greek ritual was first made in Egypt about 100-150 A.D., and was used in the Mysteries until 200 A.D. It was then that it got into the hands of the magical school, and was included, together with many other pieces, some of them similarly treated, in a collection which was copied on the papyrus which we now possess, about 300 A.D.

It is exceedingly probable, therefore, that we have in this Ritual of initiation certain theurgic practices of Egyptian tradition combined with the traditional Mithraic invocations done into Greek.

As to the chanting of the vowels, it is {13} of interest to learn from Demetrius, *On Interpretation*, c. 71 (p.20 Raderm.), that: "In Egypt the priests hymn the Gods by means of the seven vowels, chanting them in order; instead of the pipe and lute the musical chanting of these letters is heard. So that if you were to take away

this accompaniment you would simply remove the whole melody and music of the utterance (*logos*)."

The statement of Nicomachus of Gerasa the "musician " and mystic (second century A.D.), is still clearer; for he not only tells us about the vowels and consonants, but also of certain other " unarticulated " sounds which were used by the theurgists, and which are directed to be used in the rubrics of our Ritual. In speaking of the vowels or "sounding letters " - each of the seven spheres being said to give forth a different vowel or nature-tone - Nicomachus (c. 6) informs us that these root-sounds in nature are combined with certain material elements, as they are in spoken speech with the {14} consonants; but " just as the soul with the body, and music with the lyre- strings, the one produces living creatures and the other musical modes and tunes, so do those root-sounds give birth to certain energetic and initiatory powers of divine operations. It is because of this that whenever theurgists are awe- struck in any such operation, they make invocation symbolically by means of "hissings" and "poppings" and un-articulated and discordant sounds.

The exact translation of the Greek terms, *surigmoj* and *poppusmoj* is somewhat of a difficulty. The first denotes a shrill piping sound or hissing, the Latin *stridor*. It is used of such different sounds as the rattling of ropes, the trumpeting of elephants and a singing in the ears. The second is used of a clicking or clucking with the lips and tongue, and of the whistling, cheeping, chirruping, warbling or trilling of birds. It is used of the smack of a loud kiss and also of the cry "hush." Both Aristophanes and Pliny {15} tell us that it was

used as a protection against, or rather a reverent greeting of, lightning; and the latter adds that this was a universal custom.

The English "pop" perhaps represents the idea of the Greek most nearly. In the Ritual, however, I have rendered it by "puff" as it is connected with breath. It is evident that we have here to do with certain nature-sounds, which have disappeared from articulate speech, except in some primitive languages such as the "clicking" of the Zulus. It pertains to the art of *onomatopiia* or *onomatopoesis*, or the forming of words expressive of natural sounds. The ' root-idea seems to be that in mystic operations designed to bring man in touch with the hidden powers of nature, the language of nature must be employed.

As we have said, the Ritual before us is not of the nature of a church or temple service; on the contrary, it contains directions for a solitary sacrament, in which the whole effort of the celebrant {16} is to stir into activity, and bring into conscious operation, his own hidden nature or the root-substance of his being. It is a *yoga*-rite (*unio mystica*), or act for union, in which the physical breath, the etheric currents, and the psychic auræ, or life-breaths, or *prana's* work together with the inbreathing of the Great Breath, or Holy Spirit, or Atmic Energy.

It should therefore prove of very great interest to many who have of late heard much concerning yoga, both in its higher contemplative modes, and also in its modes of deep and psychic breathing (*hatha-yoga*); for it may be news to many that in the ancient West, especially in Egypt, there was a high art of this selfsame *yoga* which has been developed so elaborately in India.

We will now give a translation of the Ritual and then proceed to comment on it. The prayers and utterances are printed in italics, and the rubrics or instructions in Roman type. {17}

The Ritual

I.

[THE FATHER'S PRAYER.]

O Providence, O Fortune, bestow on me Thy Grace - imparting these the Mysteries a Father only may hand on, and that, too, to a Son alone - his Immortality - [a Son] initiate, worthy of this our Craft, with which Sun Mithras, the Great God, commanded me to be endowed by His Archangel; so that I, Eagle [as I am, by mine own self] alone, may soar to Heaven, and contemplate all things.

II.

THE INVOCATORY UTTERANCE (LOGOS).

1. *O Primal Origin of my origination; Thou Primal Substance of my substance; First Breath of breath, the breath that is in me; First Fire, God-given for the Blending of the blendings in me, [First Fire] of fire in me; First Water of [my] water. the water in me; Primal Earth-essence of the earthy essence in me; Thou Perfect Body of me - N. N. son of N. N., son of N.N. (fem.) - fashioned by Honoured Arm and Incorruptible Right Hand, in World that's lightless, yet radiant with Light, [in World] that's soulless, yet filled full of Soul!*

2. *If, verity, it may seem good to you, translate me, now held by my lower nature, unto the Generation that is free from Death; in order that, beyond the insistent Need that presses on me, I may have Vision of the Deathless Source, by virtue of the Deathless Spirit, by virtue of the Deathless Water, by virtue of the [Deathless] Solid, and [by virtue of] the [Deathless] Air; in order that 1 may become re-born in Mind; in order that 1 may become initiate, and that the Holy Breath may breathe in me; in order that 1 may admire the Holy Fire; that 1 may see the Deep of the [New] Dawn, the Water that doth cause [the Soul] to thrill; and that the, Life-bestowing Æther which surrounds [all things] may give me, Hearing.*

3. *For 1 am to behold to-day with Deathless Eyes - I, mortal, born of mortal womb, but [now] made better by the Might of Mighty Power, yea, by the Incorruptible Right Hand - [I am to see to-day] by virtue of the Deathless Spirit the Deathless Æon, the master of the Diadeins of Fire - I with pure purities [now] Purified, the human soul-power of me subsisting for a little while in purity; which [power] I shall again receive transmitted unto me beyond the insistent Bitterness that presses on me, Necessity whose debts can never go unpaid - I, N. N., son of N. N. (fem.) - according to the Ordinance of God that naught can ever change.*

4. *For that it is beyond my reach that, born beneath the sway of Death, I should [unaided] soar into the Height, together with the golden sparklings of the Brilliancy that knows no Death.*

5. Stay still, O nature doomed to Perish, [nature] of men subject to Death! And straightway let me pass beyond the Need implacable that presses on me; for that I am His Son; I breathe; I am!

III.

[THE FIRST INSTRUCTION.]

1. Take from the [Sun-]rays breath, inhaling thrice [as deeply] as thou canst; and thou shalt see thyself being raised aloft, and soaring towards the Height, so that thou seem'st to be in midst of Air.
2. Thou shalt hear naught, nor man nor beast; nor shalt thou see aught of the sights upon the earth, in that same hour; but all things thou shalt see will be immortal.
3. For thou shalt see, in that same day and hour, the Disposition of the Gods – the Ruling Gods ascending heavenwards, the other ones descending. And through his Disk - the God's, my Father's - there shall be seen the Way-of-going of the Gods accessible to sight.
4. And in like fashion also [shall be seen] the Pipe, as it is called, whence comes the Wind in service [for the day]. For thou shalt see as though it were a Pipe depending from His Disk; and toward the regions Westward, as though it were an infinite East Wind. But if the other Wind, toward the regions of the East' should be in service, in the like fashion shalt thou see, toward the regions of that [side,] the converse of the sight.

5. And thou shalt see the Gods gazing intently on thee and bearing down upon thee. Then straightway lay thy dexter finger on thy lips and say:

IV.

[THE FIRST UTTERANCE.]

Silence! Silence! Silence!

The Symbol of the Living God beyond Decay.

Protect me, Silence! †!

Next "hiss" forth long: *Sss! Sss!*

Then "puff" saying: *†!*

And thereon shalt thou see the Gods gazing benignly on thee, and no longer bearing down upon thee, but proceeding on the proper order of their doings.

V.

[THE SECOND INSTRUCTION.]

When, then, thou see'st the Upper Cosmos clean and clear, with no one of the Gods (or Angels) bearing down on thee, expect to hear a mighty thunder-clap so as to startle thee.

Then say again:

THE [SECOND] UTTERANCE (LOGOS).

1. *O Silence! Silence!*

I am a Star, whose Course is as your Course, shining anew from out the depth 20.opt'>†.

Upon thy saying this, straightway His disk will start expanding.

2. And after thou hast said the second utterance - to wit, twice *Silence* and the rest - "hiss" twice, and "puff" twice; and straightway shalt thou see a mighty host of stars, five-pointed, emerging from His Disk, and filling all the Air.

3. Then say again:

O Silence! Silence!

And when His Disk is opened [fully] out, thou shalt behold an infinite Encircling and Doors of Fire fast closed.

Straightway set going then the utterance that follows, closing thy eyes:

THE THIRD UTTERANCE (LOGOS).

1. *Hear me, give ear to me - N. N., son of N. N. (fem.) - O Lord, who with Thy Breath hast closed the Fiery Bars of Heaven; Twin-bodied; Ruler of the Fire; Creator of the Light; O Holder of the Keys; Inbreather of the Fire; Fire-hearted One, whose Breath gives Light; Thou who dost joy in Fire; Beauteous of Light; O Lord of Light, whose Body is of Fire; Light-giver [and] Fire-sower; Fire-loosener, whose Life is in the Light; Fire-whirler, who sett'st the Light in motion; Thou Thunder-rouser; O Thou Light-glory, Light-increaser; Controller of the Light Empyrean; O Thou Star-tamer!*

2. *Oh! Open unto me! For on account of this, the bitter and implacable Necessity that presses on me, I do invoke Thy Deathless Names, innate with Life, most worshipful, that have not yet descended unto mortal nature, nor have been made articulate by human tongue, or cry or tone of man:*

*ëëö · oëëö · iöö · oë · ëëö · ëëö · oëëö · iöö · oëëë · öëë · ööë · ië · ëö · o
ö · oë · ieö · oë · ööë · ieööë · ieeö · eë · iö · oë · ioë · öëö · eoë · oeö · öi
ë · öiëëö · oi · iii · ëöë · öüë · ëö · oëë · eöëia · aëaeëa · ëëëë · eeë · eeë
· ieö · ëëö · oëëeoë · ëëö · euö · oë · eiö · ëö · öë · öë · öë · ee · ooouiöë!*

3. Utter all these with Fire and Spirit once unto the end; and then begin again a second time, until thou hast completed [all] the Seven Immortal Gods of Cosmos.

When thou hast uttered them, thunders and crashings shalt thou hear in the Surround, and feel thyself a-shake with every crash. Then once more utter *Silence!* [and] the utterance [following it].

4. Thereon open thy eyes ; and thou shalt see the Doors thrown open, and the Cosmos of the Gods that is within the Doors; so that for joy and rapture of the sight thy Spirit runs to meet it, and soars up.

Therefore, hold thyself steady, and, gazing steadily into thyself, draw breath from the Divine.

When, then, thy Soul shall be restored, say:

VIII.

[THE FOURTH UTTERANCE.]

1. *Draw nigh, O Lord!*

Upon this utterance His Rays shall be turned on thee, and thou shalt be in midst of them.

2. When, then, thou hast done this, thou shalt behold a God, in flower of age, of fairest beauty, [and] with Locks of Flame, in a white Tunic and a scarlet Mantle, wearing a Crown of Fire.

Straightway salute Him with the Salutation of the Fire:

IX.

[THE FIFTH UTTERANCE.]

1. *Hail Lord! O Thou of mighty Power; O King of mighty Sway; Greatest of Gods; O Sun; Thou Lord of Heaven and Earth; O God of Gods! Strong is Thy Breath; strong is Thy Might!*

O Lord, if it seem good to Thee, make Thou announcement of me unto God Mosthigh, who hath begotten and created Thee !

2. *For that a man - N.N., son of N.N. (fem.), born of the mortal womb of N.N. (fem.), and of spermatic ichor, yea, of this [ichor], which at Thy Hands to-day hath undergone the transmutation of re-birth -, one, from so many tens of thousands, transformed to immortality in this same hour, by God's good-pleasure, of God transcendent Good-, [a man, I say,] presumes to worship Thee, and supplicates with whatsoever power a mortal hath.*

3. Upon this utterance He shall come to the Pole, and thou shalt see Him moving round as on a path.

Then gaze intently, and send forth a prolonged "bellowing," like to a horn-note, expelling the whole breath, with pressure on the ribs, and kiss the amulets, and say first to that upon the right:

X.

[THE SIXTH UTTERANCE.]

Protect me! †!

When thou hast uttered this. thou shalt behold the Doors thrown open, and, issuing from the Depth, Seven Virgins, in byssus-robos, with serpent-faces. and golden sceptres in their hands. These are they who are the so-called Heaven's Fortunes (*Tychai*).

When thou dost see these things, make salutation thus:

XI.

[THE SEVENTH UTTERANCE.]

1. *Hail Heaven's Seven Fortunes, Virgins august and good, ye sacred ones who live and eat with †! Ye holiest Protectors of the Four Supports!*

Hail thou, the First, †!

Hail thou, the Second, †!

Hail thou, the Third, †!

Hail thou, the Fourth, †!

Hail thou, the Fifth, †!

Hail thou, the Sixth, †!

Hail thou, the Seventh, †!

2. There come forth others, too - Seven Gods, with faces of black bulls, in linen loincloths, with seven golden fillets on their heads. These are the so-called Heaven's Pole-lords.

And in like fashion unto each of them thou must make salutation with his special name.

XII.

[THE EIGHTH UTTERANCE.]

1. *Hail Guardians of the Pivot, ye, sacred sturdy Youths, who all, at once, revolve the spinning Axis of Heaven's Circle, ye who let loose the thunder and the lightning, and earthquake-shocks and thunder-bolts upon the hosts of impious folk, but [who bestow] on me, who pious am and worshipper of God, good-health, and soundness of my frame in every Part, and Proper stretch of hearing and of sight, and calm, in the now Present good-hours of this day, O mighty Ruling Lords and Gods of me!*

Hail thou, the First, †!

Hail thou, the Second, †!

Hail thou, the Third, †!

Hail thou, the Fourth, †!

Hail thou, the Fifth, †!

Hail thou, the Sixth, †!

Hail thou, the Seventh, †!

2. Now when they [all] are present in their order, here and there, gaze in the Air intently, and thou shalt see lightnings down-flashing, and lights a-quiver, and the earth a-shake; and [then] a God descending, [a God] transcending vast, of radiant Presence, with golden Locks, in flower of age, [clad] in a Robe of brightness, with Crown of gold [upon His Head], and Garments [on His Legs], holding in His Right Hand the golden Shoulder of the Calf.

This latter is the Bear that moves the Heaven[-dome], and changes its direction, now up now down, according to the hour.

Then shalt thou see lightnings leap from His Eyes and from His Body stars.

3. Straightway send forth a "bellowing" prolonged, with belly-pressure, to start thy senses going all together-prolonged unto the very end, kissing again the amulets and saying:

XIII.

[THE NINTH UTTERANCE.]

†, [O Lord] of me - N. N. - abide, with Me, within my Soul! Oh! leave me not! For † bids thee [remain].

And gaze intently on the God, with "bellowing" prolonged, and thus salute Him:

[THE TENTH UTTERANCE.]

*Hail Lord, Thou Master of the Water! Hail, Founder of the Earth!
Hail, Prince of Breath!*

*O Lord, being born again, I Pass away in being made Great, and,
having been made Great, I die.*

*Being born from out the state of birth-and-death that giveth birth
to [mortal] lives, I now, set free, Pass to the state transcending
birth, as Thou hast stablished it, according as Thou hast ordained
and made, the Mystery.*

The Demotic Magical Papyrus of London and Leiden

COL. I.

(1) [A vessel-divination which a physician ?] of the nome of Pemze [gave to me]. Formula: (2) '[O god N.]the border of whose girdle (?) rests in Peremoun (?), whose face is like a spark (3) of(?) an obscene(?) cat, whose toes(?) are a rearing uraeus (4)..... quick[-ly ?]; put light and spaciousness in my vessel (5) Open to me the earth, open to me the Underworld, open to me the abyss, (6) great of bronze of Alkhah, ye gods that are in heaven, that are exalted, come ye (7) [put ?] light and spaciousness in my vessel, my (8) [this] boy, whose face is bent over this vessel (oil) ; cause to succeed (9) for this vessel-divination is the vessel-divination of Isis, when she sought (10)..... come in to me, O my compeller (?), for everything (11)'. and cause the eyes of this child to be opened to them all, (12)..... for I am the Pharaoh Lion-ram; Ram-lion-lotus is my name (13). to thee here to-day, for I am Sit-ta-ko, Setem is my name, Setem (14) [is my true name, &c.] Hrenoute, Lapptotha, Laxantha, Sa-(ij)(risa, &c.) Bolbouel (*bis*), Louteri, (Klo-)Kasantra, Iaho (16) [is my name, &c., Balkam the] dread (?) one of heaven, Ablanathanalba, the gryphon (17) [of the shrine of God, &c.]. [You] say it, drawling (?) with. your voice: 'O beautiful oxherd, my compeller, (18). ask thee about here to-day: and do thou cause the eyes of this boy to be opened (19)..... and do thou. protect this boy whose face is bent down [over this (20) vessel] of god, lord of

earth, the survivor (?) of the earth, lord of earth . . . (21) I
 am Hor-Amon that sitteth at this vessel-divination here to-day
 (22)..... . . this vessel-divination here to-day; Marikhari, thou . . .
 (23) and that they tell me my inquiry. Say to them (*bis*) "O
 holy gods of the abyss (24) [I am] of earth by name, under
 the soles [of] whose [feet ?] the gods of Egypt are placed (25)
 thar, for I am. Ta-pishtehei of earth by name (26)..... preserve
 thee, O Pharaoh, Pashamei that resteth at the mouth (?)
 (27) these shoulders of real gold. Truth is in (?) my mouth,
 honey (28) [is in my lips ?] Ma . . . tha for I am Stel, Iaho.
 Earth-opener." '

COL. II.

(1) You say to the boy 'Open your eyes'; when he opens his eyes and
 sees the light, you make him cry out, (3) saying 'Grow (*bis*), O light,
 come forth (*bis*), O light, rise(*bis*), O light, ascend (*bis*), O light,
 thou who art without,(3) come in.' If he opens his eyes and does
 not see the light, you make him close his eyes, (4) you call to him
 again;

formula: 'O darkness, remove thyself from before him (sic) ! O light,
 bring the light, in to me ! (5) Pshoi that is in the abyss, bring in the
 light to me! O Osiris, who is in the Nesheme-boat, bring in the light
 to me! (6) these four winds that are without, bring in the light to
 me! O thou in whose hand is the moment (?) that belongeth to
 these hours (7) bring in the light to me! Anubis, the good oxherd,
 bring in the light to me! for thou (8) shalt give protection (?) to me
 here to-day. For I am Horus son of Isis, the good son of Osiris;
 thou shalt bring the gods of the place (9) of judgement, and thou

shalt cause them to do my business, and they shall make my affair proceed; Netbeou, thou shalt cause them to do it. (10) For [I am ?] Touramnei, Amnei, A-a, Mes not see the light, you ma~e him close his eyes, (4) you call to him again;

formula: 'O darkness, remove thyself from before him (sic)! O light, bring the light, in to me! (5) Pshoi that is in the abyss, "bring in the light to me! O Osiris, who is in the Nesheme-boat, bring in the light tome? (6) these four winds that are without, bring in die light to me! O thou in whose hand is the moment (?) that belongeth to these hours (7) bring in the light: to me I Anubis, the good oxherd, bring in the light to me! for thou (8) shalt give protection (?) to me here to-day. For I am Horus son of Isis, the good son of Osiris; thou shalt bring the gods of the place (9) of judgement, and thou shalt cause them to do my business, and they shall make my affair proceed; Netbeou, thou shalt cause them to do it. (10) For [I am ?] Touramnei, Amnei, A-a, Mes (*bis*), Ornouorf (*bis*), Ornouorf (*bis*), Pahorof, (11). . . . Pahrof, Io, a little(?) king, Touhor; let this child prosper, whose face is bent down to this (12) oil [and thou shalt] escort (?) Souchos to me until he come forth. Setem is my name, Setem is my correct name. For I am (13) L[ot], M[oulo]t, Toulot.Tat, Peintat is my correct name. O great god whose name is great, (14) appear to this child without alarming or deceiving, truthfully.'

You utter these (15) charms seven times, you make him open his eyes.

If the light is good and he says 'Anubis is coming in,' you call before him (Anubis).

(16) Formula: ' O Riz Muriz, O To-ur-to, O this beautiful male born of Herieou, the daughter of the Neme, (17) Come to me, for thou art this lotus-flower that came forth from in the lotus of Pnastor, and that illuminates the whole earth; (18) hail! Anubis, come to me, the High, the Mighty, the Chief over the mysteries of those in the Underworld, the Pharaoh of those in Amenti, the Chief Physician, (19) the fair [son ?] of Osiris, he whose face is strong among the gods, thou manifestest thyself in the Underworld before the hand of Osiris. Thou servest (20) the souls of Abydos, for they all live by thee, these souls (namely) those of the sacred Underworld. Come to the earth, show thyself to me (21) here to-day. Thou art Thoth, thou art he that came forth from the heart of the great Agathodaemon, the father of the fathers of all the gods; come to the mouths (22) of my vessel to-day and do thou tell me answer in truth to everything that I shall inquire about, without falsehood therein; for I am Isis (23) the Wise, the words of whose mouth of mine (sic) come to pass.'

Formula: seven times. You say to the boy ' Speak to Anubis, saying (24) "Go forth, bring in the gods." '

When he goes after them and brings them in, you ask the boy, saying ' Have the gods (25) come in?' If he says 'They have come' and you (sic) see them, you cry before them.

Formula: ' Raise thyself for me (*bis*), Pshoi; raise thyself, Mera(26), the Great of Five, Didiou, Tenziou, do justice to me. Thoth, let creation (?) fill the earth with light, O (thou who art an) ibis in (27) his noble countenance, thou noble one that enters the heart, let truth be brought forth, thou great god whose name is great.'

Say seven times.

(28) You say to the boy 'Speak to Anubis, saying "Bring in a table for the gods and let them sit." '

When they (29) are seated you say 'Bring in a (jar of) wine, broach it for the gods; bring in some bread, let them eat, let them drink,

COL. III.

(1) 'let them eat, let them drink, let them pass a festal day.'

When they have finished, you speak to Anubis (sic) saying 'Dost thou make inquiry for me ?' If he says 'At once,' you say to him 'The god who will make my inquiry (2) to-day, let him stand up.'

If he says 'He has stood up,' you say to him (i.e. the child) 'Say to Anubis "Carry off the things from the midst" '; you cry (3) before him (i.e. the god) instantly saying 'O Agathodaemon of to-day, lord of to-day, O thou whose (possession) these moments are!'

You cause him (the boy) to say (4) to Anubis 'The god who will inquire for me today, let him tell me his name.'

When he stands up and tells his name, you ask him (5) concerning everything that you wish.

Its spirit-gathering.

You take seven new bricks, before they have been moved so as to turn them (6) to the other face; you take them, you being pure, without touching them against anything on earth, and you place them in their manner in which they were (7) placed, again; and you place three tiles under the oil; and the other four tiles, you arrange

them about the child without (8) touching any part of him against the ground; or seven palm-sticks, you treat them in this fashion also. And you take seven clean loaves (9) and arrange them around the oil, with seven lumps of salt, and you take a new dish and fill it with (10) clean Oasis oil and add to the dish gradually without producing cloudiness (?) so that it becomes clear (11) exceedingly; and you take a boy, pure, before he has gone with a woman, you speak down into his head (12) while he stands, previously, (to learn) whether he will be profitable in going to the vessel.

If he is profitable, you make him lie on(?) his belly; (13) you clothe (?) him with a clean linen tunic (?), (you call down into his head), there being a girdle on the upper part (14) of the tunic; you utter this invocation that is above, down into his head, he gazing downwards (looking) into the oil, for seven times, his eyes being (15) closed.

When you have finished, you make him open his eyes, you ask him about what you desire; you do it until the time of the seventh hour of the day.

(16) The invocation that you utter down into his head previously to test him in his ears as to whether he will be profitable in going to (17) the vessel.

Formula: 'Noble ibis, falcon, hawk, noble and mighty, let me be purified in the manner of the noble ibis, falcon, (18) hawk, noble and mighty.'

You utter this down into his head for seven times; when you utter this, then (19) his ears speak. If his two ears speak, he is very good; if it be his right ear, (30) he is good; if it be his left ear, he is bad.

Prescription for enchanting the vessel quickly so that the gods enter and tell (21) you answer truthfully.

You put the shell of a crocodile's egg, or that which is inside it, on the flame; it will be enchanted instantly.

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

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

If you wish to make them come in quickly again, you put stalks (?) of anise (?) on the brazier together with the (24) egg-shell as above, then the charn works at once.

If you wish to bring in a living man, you put sulphate of copper on the brazier, then he comes in.

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

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

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

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

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

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

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

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

COL. IV.

(1) A scout-spreader (?), which the great god Imuthes makes. Its spirit-gathering. You bring a table of olive-wood (2) having four

feet, upon (?) which no man on earth has ever sat, and put it, it being clean, beside (?) you. When you wish (3) to make an inquiry-of-god(?) with it truthfully without falsehood, behold (this is) the manner of it.

You put the table in a clean room (?) (4) in the midst of the place, it being near your head; you cover it with a tunic (?) from its head to its feet, and you put four bricks (5) under the table before it, one above another (?), there being a censer of clay before it (the table); and you put charcoal (6) of olive-wood on it (the censer) and put wild-goose fat pounded with myrrh and *qs-ankh*. and make them into balls (7) and put one on the brazier, and lay the remainder at your side (?), and pronounce this spell in Greek (?) speech to it - Formula - and you spend, the night without speaking (8) to any one on earth, and you lie down and you see the god in the likeness of a priest wearing fine linen and wearing (a) nose at his feet. (9) 'I invoke thee who art seated in the invisible darkness and who art in the midst (10) of the great gods sinking and receiving the sun's (11) rays and sending forth the luminous goddess Neboutosoualeth, (12) the great god Barzan Boubarzan Narzazouzan Barzabouzath, (13) the sun; send up to me this night thy archangel (14) Zebourthaunen; answer with truth, truthfully, without falsehood, without (15) ambiguity concerning this matter, for I conjure thee by him (16) who is seated in the flaming vesture on the silver (?) head of the (17) Agathodaemon, the almighty four-faced daemon, the highest (18) darkling and soul- bringing (?) Phox; do not disregard me, but send up (19) speedily in this night an injunction (?) of the god,' Say this three times.

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

(23) [A method] of lucky-shadows (?), that is tested: a hawk's egg with myrrh, pound (?), put on your eyes of it, then it makes lucky-shadows (?).

(24) Another again: head and blood of a hoopoe; cook (?) them and make them into a dry medicament and paint your eyes with it; then you see them, again.

COL. V.

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

(3) A question-form, tested. You go to a dark clean recess with its face open to the south and you purify it with (4) natron-water, and you take a new white lamp in which no red earth or gum-water has been put and place a clean wick (5) in it and fill it with real oil after writing this name and these figures on the wick with ink of myrrh beforehand; (6) and you lay it on a new brick before you, its underside being spread with sand; and you pronounce these spells

over the lamp again another seven times. You display frankincense in front of (7) the lamp and you look at the lamp; then you see the god about the lamp and you lie down on a rush mat without speaking (8) to any one on earth. Then he makes answer to you by dream. Behold its invocation.

Formula: (In margin: Behold the spells which you write on the wick; Bakhukhsikhukh, and figures) (9) 'Ho! I Murai, Muribi, Babel, Baoth, Bamui, the great Agathodaemon, (10) Muratho, the . . . form of soul that resteth above in the heaven of heavens, (11) Tatot (*bis*), Bouel (*bis*), Momhtahi (?) (*bis*), Lahi (*bis*), Bolboel, I (*bis*), Aa, Tat (*bis*), Bouel (*bis*), Yohel (*bis*), the first servant (12) of the great god, he who giveth light exceedingly, the companion of the flame, he in whose mouth is the fire that is not quenched, the great god who is seated (13) in the fire, he who is in the midst of the fire which is in the lake of heaven, in whose hand is the greatness and the power of god; reveal thyself to me (14) here to-day in the fashion, of thy revelation to Moses which thou didst make upon the mountain, before whom thou thyself didst create darkness and light, (15) - insertion - I pray thee that thou reveal thyself to me here to-night and speak with me and give me answer in truth without falsehood; for I will glorify thee (16) in Abydos, I will glorify thee in heaven before Phre, I will glorify thee before the Moon, I will glorify thee (17) before him who is upon the throne, who is not destroyed, he (=thou) of the great glory, Peten (*bis*), Pater, Enphe (*bis*), (18) O god who is above heaven, in whose hand is the beautiful staff, who created deity, deity not having created him. Come down (in) to me (19) into the midst of this flame that is here before thee, thou of Boel (*bis*), and let me see the business that

I ask about (20) to-night truly without falsehood. Let it be seen (?), let it be heard (?), O great god Sisihoout, otherwise said Armioouth, come (21) in before me and give me answer to that which I shall ask about, truly without falsehood. O great god that is on the mountain (22) of Atuki (of Gabaon), Khabaho, Takrtat, come in to me, let my eyes be opened to-night for any given thing (23) that I shall ask about, truly without falsehood . . . the voice (?) of the Leasphot, Neblot . . . lilas.'

Seven times: and you lie down (24) without speaking.

The ointment which you put on your eyes when you are about to inquire of the lamp in any lamp-divination:

you take some flowers (25) of the Greek bean; you find them in the place of the garland-seller, otherwise said of the lupin-seller; you take them fresh and put them (26) in a *lok*-vessel of glass and stop its mouth very well for twenty days in a secret dark place. After twenty days, if you (27) take it out and open it, you find a pair (?) of testicles in it with a phallus. You leave it for forty days and when you take it out (28) and open it, you find that it has become bloody; then you put it on a glass thing and put the glass thing into a pottery thing (29) in a place hidden at all times. When you desire to make inquiry of the lamp with it at any time if you fill your eyes with this (30) blood aforesaid, and if you go in to pronounce a spell over the lamp you see a figure of a god standing behind (?) the lamp, and he speaks (31) with you concerning the question which you wish; or you lie down and he comes to you. If he does not come to you, you rise and pronounce his compulsion. (32) You must lie down on green reeds, being pure from a woman, your head being

turned to the south and your face being turned to the north and the face of the lamp being turned northwards likewise.

(33) insert above - 'I pray thee to reveal thyself to me here to-night and speak with me and give me answer truly concerning the given matter which I ask thee about.'

COL. VI.

(1) An inquiry of the lamp.

You go to a clean dark cell without light and you dig a new hole in an east wall (2) and you take a white lamp in which no minium or gum water has been put, its wick being clean, and you fill it with clean genuine Oasis oil, (3) and you recite the spells of praising Ra at dawn in his rising and you bring the lamp when lighted opposite the sun and recite to it the spells as below four times, (4) and you take it into the cell, you being pure, and the boy also, and you pronounce the spells to the boy, he not looking at the lamp, his eyes being (5) closed, seven times. You put pure frankincense on the brazier. You put your finger on the boy's head, his eyes being closed. (6) When you have finished you make him open his eyes towards the lamp; then he sees the shadow of the god about the lamp, and he inquires for you (7) concerning that which you desire.

You must do it at midday in a place without light, if it be that you are inquiring for a spirit damned, a wick of sail-cloth (?) (8) is what you put in the lamp and you fill it with clean butter.

If it is some other business, a clean wick with pure genuine oil (9) is that which you put in the lamp; if you will do it to bring a woman to a man, ointment of roses is that which you put in the lamp. You

must lay the lamp (10) on a new brick and the boy also must sit on another brick with his eyes closed. You cry down into his head four times. (11) The spells which you recite (to the lamp) to the wick previously before you recite to the boy: formula: 'Art thou the unique great wick of the linen of Thoth ?(12) Art thou the byssus robe of Osiris, the divine Drowned, woven by the hand of Isis, spun by the hand of Nephthys? (13) Art thou the original band that was made for Osiris Khentamente? Art thou the great bandage with which Anubis put forth his hand to the body of Osiris the mighty god? (14) I have brought thee to-day - ho! thou wick - to cause the boy to look into thee, that thou mayest make reply to every matter concerning which I ask here to-day. (15) Is it that you will (?) not do it? O wick, I have put thee in the hand of the black cow, I have lighted thee in the hand (16) of the female cow. Blood of the Drowned one is that which I put to thee for oil; the hand of Anubis is that which is laid on thee. The spells (17) of the great Sorcerer are those which I recite to thee. Do thou bring me the god in whose hand is the command to-day and let him give me answer as to everything about which(18) I inquire here to-day truly without falsehood. Ho! Nut, mother of water, ho! Apet, mother of fire, (19) come unto me, Nut, mother of water, come Apet, mother of fire, come unto me Yaho.' You say it drawling(?) with your voice exceedingly. You say again: ' Esex, Poe, Ef-khe-ton,' otherwise said, ' Khet-on,' seven times. If it is a direct (?) inquiry, these alone are the things that you recite (21) to the lamp, and you lie down without speaking. But if obduracy take place, you rise, you recite (22) his summons, which is his compulsion.

Formula; 'I am the Ram's face, Youth is my name: I was born under the venerable perseia (23) in Abydos, I am the soul of the great chief who is in Abydos; I am the guardian of the great corpse that is in U-pek; (24) I am he whose eyes are as the eyes of Akhom when he watcheth Osiris by night; I am Teptuf upon the desert of Abydos;(25) I am he that watcheth the great corpse which is in Busiris; I am he who watcheth for Light-scarab-noble (?).'

(In margin) The spells that you write on the lamp, Bakhukhsikhukh (and figures) (26) ' whose name is hidden in my heart; Bibiou (Soul of souls) is his name.'

Formula, seven times. If it is a direct (?) inquiry, (27) these things alone are what you recite.

If it is an inquiry by the boy that you are about, you recite these aforesaid to the lamp (28) before calling down into the head of the boy, you turn round (?), you recite this other invocation to the lamp also.

Formula.: 'O Osiris, O lamp (29) that giveth vision of the things (of days) above, that giveth vision of the things below and vice versa, O lamp (*bis*), Amen is moored in thee; O lamp (*bis*) I (30) invoke thee, thou goest up to the shore of the great sea, the sea of Syria, the sea of Osiris. Do I speak (31) to thee ? Dost thou come that I may send thee ? Ho, lamp, witness (?) to thyself, since thou hast found Osiris upon his boat of papyrus and then, (32) Isis being at his head, Nephthys at his feet, and the male and female gods about him. Speak, Isis, let it be told (33) to Osiris concerning the things which I ask about, to cause the god to come in whose hand is the

command, and give me answer to everything about which I shall inquire (34) here to-day.

When Isis said "Let a god be summoned to me that I may send him, he being discreet (?) as to the business on which he will go and he accomplish it," (35) they went and they brought to her; thou art the lamp that was brought to her. The fury of Sekhmet thy mother and of Heke thy father is (36) cast at thee, thou shalt not be lighted for Osiris and Isis, thou shalt not be lighted for Anubis until thou hast given me an answer to everything which I ask (37) about here to-day truly without telling me falsehood. If thou wilt not do it, I will not give thee oil.

COL. VII.

(1) 'I will not give thee oil, I will not give thee fat. O lamp; verily I will give thee the body of the female cow and put blood (2) of the male bull into (?) thee and put thy band to the testicles (?) of the enemy of Horus. Open to me, O ye of the underworld, the box of myrrh that is in my hand; (3) receive me before you, O ye souls of Aker belonging to Bi-wekem, the box of frankincense that hath four corners. O dog, which is (4) called Anubis by name, who resteth on the box of myrrh, whose feet are set on the box of frankincense, let there come to me (5) the ointment for the son of the lamp that he (?) may give me answer as to everything about which I ask here to-day, truly without falsehood therein. (6) Io, Tabao, Soukhamamon, Akhakhonbou, Sanauani, Ethie, Komto, (7) Kethos, Basaethori, Thmila, Akhkhon, give me answer as to everything about which I ask here to-day.' Seven times. (8) The spells of the boy: Boel, Boel (*bis*), Ii (*bis*), Aa (*bis*), Tattat (*bis*), he

that giveth light exceedingly, the companion of the flame, (9) he in whose mouth is the fire that is not quenched, the great god that sitteth in the fire, he that is in the midst of the fire, he that is in the lake of heaven, (10) in whose hand is the greatness and might of God, reveal thyself to this boy who hath my vessel to-day, and let him give me answer truly (11) without falsehood. I will glorify thee in Abydos, I will glorify thee in heaven before Phre. I will glorify thee (12) before the moon, I will glorify thee on earth, I will glorify thee before him who is upon the throne, who is not destroyed, he of the great glory, (13) Peteri, Peteri, Pater, Enphe, Enphe, the god who is above heaven, in whose hand is the beautiful staff, (14) who created deity, deity not having created him, come into the midst of this fire that is here before thee, he of Boel, Aniel (15) realise me to see the business about which I am inquiring here to-day, let it be seen, let it be heard (16) and do thou give strength to the eyes of the boy who has my vessel, to cause him to see it, and to his tears to cause him to hear it, O great god Siainont, (17) before me and cause my eyes to be opened to everything forwhich I pray here to-day, (18) Akhremto, come in into the midst of this flame, O great god that is upon the hill of (Atugi) Gabaon, Khabaho, Takrtat.' You recite this (19) until the light appear.

When the light appears, you turn round (?), you recite this spell-copy a second time again. Behold the spell-copy also (?) of the summons (20) that you recite: 'Ho! speak to me (*bis*) Thes, Tenor, the father of eternity without end, the god who is over the whole earth, Salkmo, (21) Balkmo, Brak, Nephro, Bampre, Brias, Sarinter, Melikhriphs, (22) Largnanes, Herephes, Mephrobrias, Pherka, Phexe, Diouphia, (23) Marmareke, Laore-Krephie, may I see the

answer to the inquiry on account of which I am here, may answer be made to me (24) to everything about which I ask here to-day, truly without falsehood. Ho! Adael, Aphthe, Khokhomole, (25) Hesemigadon. Orthobaubo, Noere, Sere, Sere, San-kathara, (26) Ereskhigal, Saggiste, Dodekakiste, Akrourobore, Kodere.' (27) You make him open his eyes and look at the lamp, and ask him as to that which you wish. If obstinacy appear, he not having seen the god, you turn round(?), (28) you pronounce his compulsion.

Formula: 'Semea-kanteu, Kenteu, Konteu, Kerideu, Darenko, Lekaux, (29) come to me, Kanab, Ari-katei, Bari-katci, disk, moon of the gods, disk, hear my voice, let answer be given me (30) as to everything about which I ask here to-day. O perfume of Zalabaho, Nasira, Hake, arise (?) O Lion-ram, (31) let me see the light to-day, and the gods; and let them give me answer as to everything about which I ask here to-day truly. Na, Na, Na, Na, is thy name, (32) Na, Na, is thy true name.'

You utter a whisper (?) with your voice loudly; you recite saying, 'Come to me Iaho, Iaeu, (33) Iaho, Auho, Iaho, Hai, Ko, Hoou, Ko, Nashbot, Arpi-Hap(?), Abla, Balbok, (34) Honbek (Hawk-face), Ni, Abit, Thatlat, Maribal.'

COL. VIII.

(1) If [the god(?)] delay so as not to come in, you cry: (2) 'Maribal, Kmla, Kikh, Father of the fathers of the gods, go round (?), one Eye weeps, the other laughs, Ioh (bis, bis), Ha, Ha, He, (3) St, St, St, St, Ihe, laho, seek (?); let there come to me the god in whose hand is the command to-day, and let him give me reply to everything (4) about which I ask here to-day.' You say, 'Pef-nuti(?)' with your

mouth each time, and you cry, 'I cast fury at thee of him who
cutteth thee, of him who devoureth thee. (5) Let the darkness
separate from the light before me. Ho! god, Hu-bos, Ri.khetem, Si
(bis), Aho (?), Ah, Mai (?) ("I do not"?), (6) Kha, Ait, Ri-shfe, Bibiu,
Iaho, Ariaaha (bis), Arainas ("do for her"), Euesetho ("they will turn
the face"), Bekes, Gs, Gs, Gs, Gs, (7) Ianian, Eren, Eibs, Ks, Ks, Ks,
Ks, let the god come to me in whose hand is the command and give
me answer as to everything about which I (8) inquire here to-day.
Come in. Piatouu, Khitore; ho! Shop, Shope, Shop, Abraham, the
apple (?) of the Eye of the *uzat*, (9) Kmr, Kmr, Kmr, Kmr, Kmro, so
as to create, Kom, Kom-wer-wot, Sheknush (?) is thy real name, let
answer be told to me (10) as to everything about which I ask here
to-day. Come to me Bakaxikhekh, tell me answer to everything
which I ask about here to-day truly (11) without telling me
falsehood.' Formula. Seven times. (12) 'A direct (?) inquiry by (?)
the voice of Pasash(?) the priest of Kes; he (the informant) tells it,
saying it is tested, nine times : (13) 'I am Ramshau, Shau, Ramshau
son of Tapshau, of his mother Tapshau, if it be that (14) any given
thing shall happen, do not come to me with thy face of Pekhe; thou
shalt come to me in thy form of a priest,(15) in thy figure of a
servant of the temple. (But) if it shall not come to pass, thou (shalt)
come to me in thy form of a Kalashire, (16) for I am Ramshau,
Shau, Ramshau, the son of Tapshau, of his mother Tapshau.' [Say
it] opposite (17) the Shoulder constellation on the third day of the
month, there being a clove of three-lobed white garlic and there
being three needles (18) of iron piercing it, and recite this to it
seven times; and put it at thy head Then he attends to you and
speaks with you.

COL. IX.

(1) The vessel-inquiry of Chons.

'[Homage ?] to thee, Chons-in-Thebes-Nefer-hotep, the noble child that came forth from the lotus, Horus, lord of time (?), one he is . . .

(2) Ho! silver, lord of silver, Shentei, lord of Shentei, lord of the disk. the great god, the vigorous bull, the Son of the Ethiopian, come to me, noble child, the great god that is in (3) the disk, who pleaseth men (?), Pomo, who is called the mighty bull (*bis*), the great god that is in the *uzat*, that came forth from the four [boundaries?] (4) of eternity, the punisher of the flesh (?), whose name is not known, nor his nature, nor his likeness (?). I know thy name, I know thy nature, I [know] (5) thy likeness. Great is thy name, Heir is thy excellent is thy name. Hidden is thy name. Mighty one of the gods is thy name, "He whose name is hidden from all the gods" is thy name, Om, (6) Mighty Am is thy name, "All the gods" is thy name, Lotus-lion-ram, is thy name, "Loou comes, lord of the lands " (*bis*) is thy name, Amakhr of heaven is thy name, "Lotus-flower of stars (?) (7) cometh," Ei-io Ne-ei-o is thy name. Thy form is a scarab with the face of a ram; its tail a hawk's, it wearing (?) two panther-skins(?). Thy [serpent is a serpent ?] (8) of eternity, thine orbit (?) a lunar month, thy tree a vine-tree and persea(?), thy herb the herb of Amen, thy fowl of heaven a heron, thy fish of [the deep(?)] (9) a black lebes. They are established on earth. Yb is thy name in thy body in (?) the sea, thy figure of stone in which thou camest forth is a . . . ; (10) heaven is thy shrine, the Earth thy fore-court; it was my will (?) to seize thee here to-day, for I am one shining, enduring: my . . . (11) faileth (?) if I have not done it through (?) the delay, I not having discovered thy name, O great

god whose name is great, the lord of the threshing-floor (?) of heaven. (But) I have done it, [enduring ?] hunger (12) for bread, and thirst for water; and do thou rescue(?) me and make me prosper and give me praise, love, and reverence before every man. For I am(?) the [mighty] bull, (13) the great god that is in the *uzat*, that came forth from the four regions (?) of space (?). I am Hune (youth), the great name that is in heaven, whom they call . . . (14) Amphoou (*bis*), "True" (*bis*), "He is praised to(?) Abydos." "Ra," "Horus the boy" is my name, "Chief of the gods" is my correct name, preserve me, make me to prosper, make my vessel to become [successful?]. (15) Open to me Arkhah before every god and every man that hath come forth from the stone of Ptah. For I am the serpent that came forth from Nun, I am a(16) proud (?) Ethiopian, a rearing serpent of real gold, there being honey in my (?) lips; that which I shall say cometh. to pass at once. Ho! . . . (17) mighty one, for I am Anubis, the baby creature (?); I am Isis and I will bind him, I am Osiris and I will bind him, I am Anubis [and I will bind] him. Thou wilt save me from every . . . (18) and every place of confusion(?). Lasmatnout, Lesmatot, protect me, heal me, give me love, praise and reverence in my vessel (19), my bandage (?) here to-day. Come to me, Isis, mistress of magic, the great sorceress of all the gods. Horus is before me, Isis behind me, Nephthys as my diadem, (20) a snake of the son(s) of Atum is that which . . . a uraeus-diadem at my head; for he that shall strike (?) me (?) shall strike (?) King Mont here to-day . . . (21) Mihos, mighty one shall send out a lion of the sons of Mihos under compulsion to fetch them to me (*bis*) the souls of god, the souls (22) of man, the souls of the Underworld, the souls of the horizon, the spirits, the dead, so that they tell me the truth to-day concerning

that after which I am inquiring: for I am (23) Horus son of Isis who goeth on board at Arkhah to put wrappings on the amulets, to put linen on the Drowned one, (24) the fair Drowned one of the drowned (?). They shall rise, they shall flourish at the mouths of my vessel, my bandage (?), my word-seeking (?).

(25) Arouse them for me (*bis*), the spirits, the dead; rouse their souls and forms at (?) the mouths of my vessel; rouse them for me (26) with the dead; rouse [them] for me (*bis*); rouse their souls and their forms. The fury of Pessiwont ("Her (whose) son is Wont"), the daughter of Ar . . . (27) rouse them for me (*bis*) the Unti from their places of punishment, let them talk with their mouths, let them speak with their lips, let them say that which I have said, [about that which] (28) I am asking them here to-day; let them speak before (?) me, let truth happen to me; do not substitute a face for a face, a name for a true (*bis*) name [without](20) falsehood in it. [Ho?] scarab of true lapislazuli that sitteth at the pool of Pharaoh Osiris Unnefer? (30) fill thy mouth with the water of [the pool ?], pour it on my head together with him who is at my hand; make me prosper, make him prosper, and. conversely, until my words [happen ?], let (31) that which I say come to pass; for if that which I have said do not come to pass, I will cause fire to go round about this Seoue until that which I have said do come to pass; for [they came] (32) to the earth, they listened to me , , . they said to me, "Who art thou?" (*bis*), I am Atum in. the sun-boat of Phre; I am Ariotatu, the Shto of. . . (33) I looked out before. . . to observe Osiris the Ethiopian, he came into my head, there being two sons of Anubis in front of him, [two] sons of Ophois behind him, (34) two sons of Rere mooring him. They said to me "Who art thou?"

(bis), I am one of those two hawks that watch over Isis and Osiris,
the diadem, the . . . (35) with its glory (?) . . ., bring them to me
(bis), the souls of god, the souls of man, the souls of the
Underworld, the souls of the horizon,

COL. X.

(1) the spirits, the dead; let them tell me the truth to-day in that
about which I shall ask: for I am Artemi . . . se(?) - mau, rising in the
East.

(2) Come in to me, Anubis with thy fair face, I have come to pray to
thee. Woe(?) *(bis)*. fire *(bis)*, [South, North,] West, East, (3) every
breeze of Amenti, let them come into being, proved *(bis)*,
established, correct, enchanted, like the fury [of the great one] of
reverence; for I am (4) Iae, lao, laea, lao, Sabaoth, Atone ; for I cast
fury at thee, Thial, Klatai, (5) Arkhe, Ioa, Phalekmi, Iao, Makhahai,
Iee, Kho..n, Khokhrekhc, Aaioth, (6) Sarbiakou, Ikra, Phibiek,
Momou, Mounaikh, Sritho, Sothon, Naon, Kharmai, (7) the fury of
all these gods, whose names I have uttered here to-day, rouse them
for me *(bis)*, the drowned (?), the dead; let your (plur.) soul and
your (plur.) form live for me (8) at the mouths of my lamp, my
bandage (?), my word-seeking (?). Let him make me answer to
every word [about] which I am asking here to-day in truth *(bis)*
without (9) falsehood therein. Hasten*(bis)*, quickly *(bis)*.'

Its spirit-gathering:

You go to a dark chamber with its [face] open to the South or East
(10) in a clean place: you sprinkle it with clean sand brought from
the great river; you take a clean bronze cup or (11) a new vessel of
pottery and put a lok-measure of water that has settled (?) or of

pure water into the [cup] and a *lok*-measure of real oil (12) pure, or oil alone without putting water into it, and put a stone of *qs-ankh* in the vessel containing oil, and put a 'heart- (13) of-the-good-house' (plant ?) in the bottom of the vessel, and put three bricks round about the vessel, of new bricks, (14) and place seven clean loaves on the bricks that are round the vessel and bring a pure child that has been tested (15) in his ears before, that is, is profitable in proceeding with the vessel. You make him sit on a new [brick] and you also sit (16) on another brick, you being at (?) his face, otherwise said, his back, and you put your hand before [his] eyes, [his eyes being] closed and call down (17) into the middle of his head seven times. When you have finished, you take your hand from before his eyes, you [make him bend over] the vessel; you put your hand. (18) to his ears, you take hold of them with your hand also, you ask the child saying, 'Do you [? see...]?' If he says, 'I see a (19) darkness,' you say to him ' Speak, saying, "I see thy beautiful face, and do thou [hear my salutation ?], O great god Anubis!" '

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

[A] vessel-[inquiry] alone in order to see (23) the bark of Phre. Formula, : ' Open to me heaven, O mother of die gods! Let [me see the ba]rk of Phre descending and ascending (24) in it; for I am Geb,

heir of the gods; prayer is what I make before Phre my father [on account of] the things which have proceeded from me. (25) O Heknet, great one, lady of the shrine, the Rishtret (?), Open to me, mistress of the spirits, [open] to me, primal heaven, let (26) me worship the Angels! [for] I am Geb, heir of the gods. Hail! ye seven Kinga, hoi! ye [seven Monts}, bull that engendereth, lord of strength (27) that lighteth the earth, soul of the abyss; ho! lion as lion of(?) the abyss, bull of the night, hail! thou that rulest the people of the East, (28) Noun, great one, lofty one, hail! soul of a ram, soul of the people of the West, hail! [soul of souls, bull] of the night, bull (?) of bulls, (29) son of Nut, open to me, I am the Opener of earth, that came forth from Geb, hail! [I am I, I.] I, E, E, E, [He, He, He,] (30) Ho, Ho, Ho; I am Anepo, Miri-po-re, Maat(?) lb, Thi[bio. Ar]oui, Ououu, [Iaho.']

(31) Formula: blood of a *smun*-goose. blood of a hoopoe, blood of a n[ightjar], *ankh-amu* plant, [senepe plant], (32) 'Great-of-Amen' plant, qes-ankh stone, genuine lapis-lazuli, myrrh, 'footprint-of-lsis' plant, pound, make into a ball, [you paint] your [eyes] with it; put(?) a goat's-[tear] (33) in (?) a' pleasure-wood ' of ani or ebony wood, [you bind it (?)] around (?) you [with a] (34) strip of male-palm fibre in [an] elevated place opposite the sun after putting [the ointment as above on] your eyes . . . (35) according to what is prescribed for it.

COL. XI

(1) A spell of giving favour:

'Come to me, O..... thy beautiful name. O Thoth, hasten (*bis*); come to me. (2) Let me see thy beautiful face here today..... [I

stand (?)] being in the form of an ape; and do thou greet (?) me (3) with praise and adoration (?) with thy tongue of. . . [Come unto me] that thou mayest hearken to my voice to-day, and mayest save me from all things evil (4) and all slander (?). Ho! thou whose form is of his great and mysterious form, from whose begetting came forth a. god, (5) who resteth deep (?) in Thebes; I am of the great Lady, under whom cometh forth the Nile, (6) I am the face of reverence great..... soul (?) in his protection; I am the noble child (7) who is in the House of Re: I am the noble dwarf who is in the cavern the ibis as a true protection, who resteth in On; (8) I am the master of the great foe, lord of the obstructor(?) of semen, mighty my name (?) I am a ram, son of a ram, Sarpot Mui-Sro (and vice versa) (9) is my name, Light-scarab- noble (?) is my true name (*bis*); grant me praise and love [and reverence from N. son of] N. to-day, and let him give me all good things, (10) and let him give me nourishment and fat things, and let him do for me everything which I [wish for; and let him not] injure me so as to do me harm, nor let him say to me a thing (11) which (I) hate, to-day, to-night, this month, this year, [this] hour (?). . .

[But as for my enemies ?] the sun shall impede their hearts and blind (12) their eyes, and cause the darkness to be in their faces; for I am Birai. .. rai, depart ye(?), Rai; I am the son of Sochmet,(13) I am Bikt, bull of Lat, I am Gat. son of Gat, whose the Underworld, who rests deep(?) in the Great Residence in On, (14) I am son of Heknet, lady of the protecting bandage (?), who binds with thongs (?) [I am the] phallus (?) which the great and mighty Powers guard, (15) which rests in Bubastis; I am the divine shrew-mouse which [resteth with] in Skhym ; lord of Ay, sole(?)

lord. . . (16) is my name Light-scarab-noble (?) is my true name
(*bis*).

Ho! all ye these gods, [whose names I have spoken] here to-day,
come to me, that ye may hearken to that which I have said to-day
(17) and rescue [me] from all weakness(?), every disgrace,
everything, every evil (?)to-day;grant mepraise, love [andreverence
before] such an one, the King and his host, (18) the desert and its
animals; let him do everything which I shall say to him together
with [every man who shall see] me or to whom I shall speak or who
shall speak (19) to me, among every man, every woman, every child,
every old man, every person [or animal or thing (?) in the]whole
land, [which] shall see me in these moments to-day, (20)and let
them cause my praise to be in their hearts of everything which I
shall [do] daily, together with those who shall come to me, to (?)
overthrow every enemy (?), (21) hasten (*bis*) quickly (*bis*), before I
say them or repeat them.'

Over an ape of wax. An oxyrhynchus(?) fish - you put it (22) in
prime lily otherwise *tesheps*-oil or moringa(?) oil which [has
been . . . and you put liquid ?] styrax to it, with prime frankincense
together with seeds of (23) 'great-of-love' plant in a metal (?) vase;
you bring a wreath of flowers of.. . . . and you anoint it with this
oil as above, and recite (24) these spells over it seven times before
the sun in the morning, before speaking to any man on earth; you
extract it, you anoint your face with it, (25) you place the wreath, in
your hand, and proceed to any place [and be] amongst any people;
then it brings you (26) great praise among them exceedingly.This
scribe's feat is that of King [Darius]s (?) ; there is no better than it.

COL. XII.

(1) [A method for making] a woman love a man.

Opobalsamum, one *stater* (?); malabathrum, one *stater* (?).

(2) *kusht*, one *stater* (?), scented . . ., one *stater* (?); *nerue*, one *stater* (?); genuine oil, two *lok*; you pound these [medicaments]. (3)

You put them into a clean [vessel], you add the oil on the top of them one day before the lunar period (?); when the lunar period (?)

(4) comes, you take a black *Kesh* . . . -fish measuring nine fingers - another says seven - in length, its eyes being variegated (?) of the colour of(?) the . . .(5) [which you (?)] find in a water (?) . . . you put it into this oil above-mentioned for two days; you recite this formula to it (the oil) at dawn . . . (6) before going [out of your] house, and before speaking to any man on earth.

When two days have passed [you] (7) rise early in the morning [and go] to a garden; you take a vine-shoot before it has ripened grapes, (8) you take it with your left hand, you put it into your right hand - when it has grown seven digits (in length)- you carry it [into your] (9) house, and you take the [fish] out of the oil, you tie it by its tail with a strip (?) of flax, you hang it up to . . .(10) of(?) the vine-wood. [You place] the thing containing oil under it until it (the fish) pours out by drops that which is in it downwards, (11) the vessel which is under [it] being on a new brick for another three days; when the three days have passed, you [take it] (12) down, you embalm [it] with myrrh, natron, and fine linen; you put it in a hidden place or in [your chamber] (13) You pass two more days; you recite to the oil again for seven days; you keep it; when you

[wish] (14) to make it do its work, you anoint your phallus and your face; you lie with the woman for whom you do it.

(15) The spells which you recite to the oil.

'I am Shu, Klabano, I am Re, I am Komre, I am son of Re, I am (16) Sisht (?), son of Shu; a reed (?) of the water of On, this gryphon which is in Abydos. Thou (fem.) art Tepe-were (first, great) great of sorcery, (17) the living uraeus, thou art the sun-boat, the lake of Ua-peke; grant to me praise, love, and lordship before (18) every womb, every woman. Love(?) is my true name'.

[Another (?)] invocation of it again; 'I am Shu, Klakinok, I am Iarn, (19) I am Gamren, I am Se Paer(?) ipaf Iupen, Dynhs, Gamrou, water of On, I am (20) Shu, Shabu, Sha. . . . , Shabaho, Lahy-lahs, Lahei, the great god who is in the East (31) Labrathaa, I am that gryphon which is in Abydos.'

[Another] form of them (?) again (?) to give favour to a man before a woman and vice versa, before. ...' Thou art Thoueris, the great of sorcery, [cat(?)] of Ethiopia, daughter of Re, lady of the uraeus; thou art Sochmet, the great, lady of Ast, (23) who hast seized every impious person [eyeball (?)] of the sun in the *uzat*, born of the moon at the midmonth at night, thou art Kam (?) (24) mighty, abyss, thou art Kam (?) great one (fem.) who art in the House of the obelisk in On; thou art the golden mirror, [thou art?] (25) the *sektet*-boat, the sun-boat of Re Lanza, the youth, the son of the Greek woman, the Amazon (?) in the (36) of dum-palm fruit (?), these , of Bywekem; the favour and love which the sun, thy father, hath given to thee, send [them] (27) to me down into this oil,

before the heart, and eyes of (?) every woman before whom I come in.'

[Invocation] to a *Kesh* . . -fish (28) of nine digits and black; [you put it] in an ointment of roses; you drown it therein; you take it [out], (29) you hang it up by [its] head[. . . days (?)]; when you have finished you put it on a glass vessel; you [add] a little water of sisymbrium (30) with a little amulet (?) -of-Isis. . . and pounded; you recite this to it seven times for seven days opposite the rising of the sun. You anoint your head with [it](31) in the hour when you lie with [any (?)]woman. [You] embalm the fish with myrrh and natron; you bury it in your chamber or in a hidden place.

COL. XIII.

(1) The mode of separating a man from a woman and a woman from her husband,(2) 'Woe! (*bis*), flame! (*bis*); Geb assumed his form of a bull, coivit [cum filia ?] matris suae Tefnet, again (3) because (?) the heart of his father cursed (?) his face; the fury of him whose soul is as flame, while his body is as a pillar (?), so that(?) he..... ..(4) fill the earth with flame and the mountains shoot with tongues (?) : - the fury of every god and every goddess Ankh-uer, Lalat(?), (5)Bareshak, Belkesh, he cast upon (?) N. the son of N. [and (?)] N. the daughter of N., (6) send the fire towards his heart and the flame in his place of sleeping, the . . . of fire of hatred never [ceasing to enter] (7) into his heart at any time, until he cast N. daughter of N. out of his abode, she having (?) (8) hatred to his heart, she having quarrel to his face; grant for him the nagging (?) and squabbling (?), the fighting and quarrelling between them (9) at all times, until they are separated from each

other, without agreeing again for ever.' Gum, . . . , (10) myrrh; you add wine to them; you make them into a figure of Geb, there being a *was*-sceptre in his hand.

(11)[The uses (?)] of the shrew-mouse (?) to which it is put (goes).

You take a shrew-mouse (?), you drown it in some water; you make the man drink (12) of it; then he is blinded in his two eyes.

Grind its body (?) with any piece of food, you make the man eat it, then he makes a (13). . . and he swells up and he dies.

If you do it to bring a woman, you take a shrew-mouse (?), you place it on a Syrian (14) pot, you put it on the backbone (?) of a donkey, you put its tail in a Syrian pot or in a glass again; you let it loose (?) alive within (15) the door of a bath of the woman, you gild (?) it (sic) and embalm its tail, you add pounded myrrh to it, you put it in a gold ring (?), (16) you put it on your finger after reciting these charms to it, and walk with it to any place, and any woman whom you shall take hold of, she [giveth herself(?)] unto you.(17) You do it when the moon is full.

If you do it to make a woman mad after a man, you take its body, dried, you pound [it, you] take (18) a little of it with a little blood of your second finger, (that) of the heart (?), of your left hand; you mix it with it, you put it(19) in a cup of wine; you give it to the woman and she drinks it; then she has a passion for you.

You put its gall into a (measure of) wine (20) and the man drinks it; then he dies at once; or (you) put it into any piece [of food].

You put its heart (?) into a seal-ring(?) (21) of gold; you put it on your hand, and go anywhere; then it brings you [favour, love, and] reverence.

You drown a hawk in (22) a (measure of) wine; you make the man drink it, then he dies.

You put the gall of an Alexandrian [weasel] into any food, (23) then he dies.

You put a two-tailed lizard into the oil and [cook] it, and anoint the man with it; then [he dies(?)].

(24) You wish to produce a skin-disease on a man and that it shall not be healed, a *hantous*-lizard[and (?)] a *hafleele*-lizard, you cook them with [oil (?)],(25) you wash the man with them.

If you wish to make it troublesome (?), you put then it is troublesome (?).

You put beer(?)(26) to the eye of a man, then he is blinded.

(27) The charms which you recite to the ring at the time of taking hold of the woman 'Yaho, Abrasax, (28) may N. daughter of N. love me, may she burn for me by the way (?).' You Then she conveys herself (?) after you; you write it (29) again on the strip with which you wrap up the [shrew-mouse (?)].

COL. XIV.

(1) That which another man said to me; 'Open my eyes,' unto four times. (2) [A vessel-divination :] ' Open my eyes; open thy eyes,'

(and) vice versa, unto three times. ' Open, Tat; Open, Nap,' three times; (3) ' open [unto me?]' three [times ?], 'for I am Artamo, born of Hame-o (?), the great basilisk of the East, rising in glory together with thy father (4)at dawn; hail (*bis*), Heh, open to me Hah,' you say it with a drawling(?)voice 'Artamo, open to me Hah; if thou dost (5) not open to me Hah, I will make thee open to me Hah. O Ibis (*bis*), sprinkle(?), that I may (?) see the great god. Anubis, the power, (6) that is about (?) my head. the great protector (?) of the *uzat*, the power, Anubis, the good ox-herd, at every opening(?) (of the eye ?) which I have (?) made, (7) reveal thyself to me; for I am Nasthom, Naszot, Nashoteb, Borilammai (*bis*), (8) Mastinx, Anubis, Megiste, Arian, thou who art great, Arian, Pi-anuzy (?), Arian, (9)he who is without. Hail, Phrix, lx, Anaxibrox, Ambrox, Eborx, Xon, (10) Nbrokhria, the great child, Anubis; for I am that soldier. O ye of the Atef- crown, ye of Pephnun, Masphoneke; (11) hail! let all that I have said come to pass here to-day; say, hail! thou art Tham, Thamthom, Thamathom, (12) Tharnathomtham, Thamathouthi, Amon (*bis*), thy correct name, whom they call Thom, (13) Anakthom; thou art lth; Thouthi is thy name, Sithom, Anithom Op-sao(?), Shatensro (14) black; open to me the mouths of my vessel here to-day; come to me to the mouths of my vessel, my bandage (?), let (15) my cup make the reflection (?) of heaven; may the hounds of the *kulot* give me that which is just in the abyss; may they tell me (16) that about which I inquire here to-day truly (*bis*), there being no falsehood in them , Makhopneuma.'

(17) Formula : you take a bowl of bronze, you engrave a figure of Anubis in it; you fill it with water left to settle (?) and (18)

guarded(?) lest(?) the sun should reach it; you finish its (sur-)face (of the water) with fine oil. You place it on [three ?] new bricks, their lower sides being sprinkled (19) with sand; you put four other bricks under the child; you make the child lie down upon (?) his stomach; (20) you cause him (?) to place his chin on the brick of the vessel; you make him look into the oil, he having a cloth spread over his head, (21) there being a lighted lamp on his right, and a censer with fire on his left; you put a leaf of (22) Anubis-plant on the lamp, you put this incense on (the fire); you recite these spells, which are above, to the vessel seven times.

The incense which you put (23) on (the fire): frankincense (?), wax (?), styrax, turpentine (?), date- stone (?); grind them with wine; you make them into a (24) ball and put them on (the fire).

When you have finished, you make the child open his eyes, you ask him, saying, 'Is the god coming in?' If he says (25) 'The god has come in,' you recite before him:

formula; 'Thy bull(?) Mao, ho! Anubis, this soldier(?), this Kam, (26) this Kem . . . Pisreithi (*bis*), Sreithi (*bis*), Abrithi is thy name, by thy correct name.'

(27) You ask him concerning that which you [desire]; when you have finished your inquiry which you are asking about, you call to him seven times; you dismiss the god to his home.

His dismissal formula: (38) ' Farewell (*bis*) Anubis, the good ox-herd, Anubis (*bis*), the son of a (?) jackal (and ?) a dog . . . another volume saith: the child of . . . (29) Isis (?) (and 7) a dog, Nabrishoth, the Cherub (?) of Amenti, king of those of.....' Say seven times.

You take (30) the lamp from (?) the child, you take the vessel containing water, you take the cloth off him. You do it also (31) by vessel-inquiry alone, excellent (*bis*), tried (?), tested nine times. The Anubis-plant. It grows in very numerous places;(32) its leaf is like the leaf of Syrian [plant (?)]; it turns (?) white; its flower is like the flower of conyza.(33) . . . you . . . eye . . . before you . . . the vessel.

COL. XV.

(1) A potion. You take a little shaving of the head of a man who has died a violent death, (2) together with seven grains of barley that has been buried in a grave of a dead (?) man; you pound them with ten *oipe*, (3) otherwise nine,(of) apple-seeds (?); you add blood of a worm (?) of a black dog to them,with a little (4) blood of your second finger, (that) of the heart (?), of your left hand, and with your semen (?), and you (5) pound them together and put them into a cup of wine and add three *uteh* to it of (6)the first-fruits of the vintage, before you have tasted it and before they have poured out from it; and you pronounce this invocation to it seven times (7) and you make the woman drink it; and you tie the skin of the parasite aforesaid with a band of byssus (8) and tie it to your left arm.

Its invocation formula: 'I am he of Abydos in truth, (9)by formation (?) (and ?) birth in her (?) name of Isis the bringer (?) of fire, she of the mercy-seat of the Agathodaemon. (10)I am this figure of the sun, Sitamesro is my name. I am this figure of a Captain of the host, very valiant, this (11)Sword (?), this Overthrower(?), the Great Flame is my name. I am this figure of

Horus, this Fortress(?), this Sword(?), this (12)Overthrower (?) is my name. I am this figure of One Drowned, that testifieth by writing, that resteth on die other side(?) here under (13)the great offering-table (?) of Abydos; as to which, the blood of Osiris bore witness to her (?) name of Isis when it (the blood) was poured into (14) this cup, this wine. Give it, blood of Osiris (that?) he(?) gave to Isis to make her feel love in her heart for him (15) night and day at any time, there not being time of deficiency. Give it, the blood of N. born of N. to give it (16) to N. born of N. in this cup, this bowl of wine to-day, to cause her to feel a love for him in her heart, (17)the love that Isis felt for Osiris, when she was seeking after him everywhere, let N. the daughter of N. feel it, (18) she seeking after N. the son of N. everywhere; the longing that Isis felt for Horus of Edfu,(19) let N. born of N. feel it, she loving him, mad after him, inflamed by him, seeking him (20)everywhere, there being a flame of fire in her heart in her moment of not seeing him.'

(21) Another method of doing it again. The paring (?) of your nail's point (?) from an apple-fruit(?), and blood (22) of your finger aforesaid again; you pound the apple and put blood on it, and put it in the cup of wine (23) and invoke it seven times, and make the woman drink it at the moment named.

(24) [A spell] of going to meet a sovereign (?) when he fights with you and will not parley (?) with you. (25) 'Do not pursue me, thou! I am Papipetou Metoubanes. I am carrying (26) the mummy of Osiris and I am proceeding to take it to Abydos, (27) to take [it] to Tastai (?) and to deposit it in Alkhai; if N. deal blows at me, (28) I will cast it at him. 'Its invocation in Egyptian also is this as below;

(29) 'Do not pursue me, N., I am Papipetu Metubanes. I am carrying the mummy of Osiris, (30) I am proceeding to take it to Abydos, to cause it to rest in Alkhah. If N. fight with me to-day, (31) I will cast it away.' Say seven times.

COL. XVI.

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

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

(18) Another method of it again. You rise in the morning from your bed early in the day on which you will do it, or any day, (19) in order that every thing which you will do shall prosper in your hand, you being pure from every abomination. You pronounce this invocation before Phre three times or seven times. (20) 'Io, Tabao, Sokhom-moa, Okh-okh-khan-bouzanau, An-(21) iesi, Ekomphto, Ketho, Sethouri, Thmila, Alouapokhri, let everything(22) that I shall apply (?)my hand to here to-day, let it happen.'

Its method. You take a new lamp in which no minium has been put and you (put) (23)a clean wick in it, and you fill it with pure genuine oil and lay it in a place cleansed with natron water and concealed, (24)and you lay it on a new brick, and you take a boy and seat him upon another new brick, his face being (25) turned to the lamp, and you close his eyes and recite these things that are (written) above down into the boy's head seven times. You make him (26)open his eyes. You say to him, ' Do you see the light ? ' When he says to you 'I see the light in the flame of the lamp,' you cry at that moment saying(27)'Heoue' nine times. You ask him concerning everything that you wish after reciting the invocation that you made previously before Phre in the morning.(28) You do it in a place with (its) entrance open to the East, and put the face of the lamp turned (blank). You put the face of the boy (29) turned (blank) facing the lamp, you being on his left hand. You cry down into his head, you strike his head with your second finger, (that) of the, of your (30) right hand.

COL. XVII.

(1) Another method of it again, very good, for the lamp. You (say?): 'Boel,' (*thrice*), I, I, I, A, A, A, Tat, Tat, Tat, the first attendant of the great god, he who gives light exceedingly, (2) the companion of the flame, in whose mouth is the flame which is not quenched, the great god that dieth not, the great god he that sitteth in the flame, who is in the midst of the flame, (3) who is in the lake of heaven, in whose hand is the greatness and might of the god, come within in the midst of this flame and reveal thyself to this boy here to-day; cause him to inquire for me concerning everything about which I shall (4) ask him here to-day: for I will glorify thee in heaven before Phre, I will glorify thee before the Moon, I will glorify thee on Earth, (5) I will glorify thee before him who is on the throne, who perisheth not, he of the great glory, in whose hand is the greatness and might of the god, he of the great glory, (6) Petery (*bis*). Pater, Emphe (*bis*), O great great god, who is above heaven, in whose hand is the beautiful staff, who created, deity, deity not having (7) created him, come in to me with Boel, Aniel; do thou give strength to the eyes of this boy who has my vessel (8) to-day, to (?) cause him to see thee, cause his ears to hear thee when thou speakest; and do thou inquire for him concerning everything and every word as to which I shall ask him here to-day, (9) O great god Sisaouth, Akhrempto, come into the midst of this flame he who sitteth on the mountain (10) of Gabaon, Takrtat, he of eternity, he who dieth not, who liveth forever, bring Boel in, Boel (*bis*), (i i) Arbethbainouthi, great one, O great god (*bis*) (bring) fetch Boel in, Tat (*bis*) (bring) fetch Boel in.'

You (12) say these things seven times down into the head of the boy, you make him open his eyes, you ask him saying, ' Has the light

appeared ?' (13) If it be that the light has not come forth, you make the boy himself speak with his mouth to the lamp.

Formula: ' Grow, O light, come forth (14) O light, rise O light, lift thyself up O light, come forth O light of the god, reveal thyself to me, O servant of the god, in whose hand is the command of today;(15)who will ask for me.'

Then he reveals himself to the boy in the moment named. You recite these things down into the head of the boy, he looking (16) towards the lamp. Do not let him look towards another place except the lamp only; if he does not look towards it, then he is afraid.(17) You do all these things, you cease from your inquiry, you return, you make him close his eyes, you speak down into his head this other (18) invocation which is below, that is, if the gods go away and the boy ceases to see them: 'Arkhe-khem-phai, Zeon,(19) Hele, Satrapemet, watch this boy, do not let him be frightened, terrified, or scared, and make (20) him return to his original path. Open Tei (the Underworld), open Tai (Here).'

I say it that this vessel-inquiry of the lamp is better (31) than the beginning. This is the method again, its form: you take a new lamp in which no minium has been put and you put a wick of (22) clean linen in it, you fill it with genuine clean oil; you place it on a new brick, you make the boy sit on another brick (23) opposite the lamp; you make him shut his eyes, you recite down into his head according to the other method also.

Another invocation which (24) you recite towards Phre in the morning three times or seven times. Formula : 'Iotabao, Sokh-

ommoa, Okh- (25)-okh-Khan, Bouzanau, Aniesi, Ekomphtho, Ketho, Sethori, (26) Thmilaalouapokhri may everything succeed that I shall do to-day,' and they will(?) succeed.

If it be that you do not apply (?) purity to it, it does not succeed; its chief matter is purity.

Another (27) invocation like the one above again.

Formula: 'Boel,' (*thrice*), 'I, I, I, A, I, I, I, A, Tat (*thrice*), he who giveth the light exceedingly, the companion of the flame, he of the flame which does not (28) perish, the god who liveth, who dieth not, he who sitteth in the flame, who is in the midst of the flame who is in the lake of heaven, in whose hand is the greatness and might (29) of the god, reveal thyself to this boy, Heou (*bis*), Heo, that he may inquire for me, and do thou make him see and let him look and let him listen to everything which I (30) ask him, for I will glorify thee in heaven, I will glorify thee on earth, I will glorify thee before him who is on the throne, who does not perish, (31) he of greatness. Peteri (*bis*), Emphe (*bis*), O great god who is above heaven, in whose hand is the beautiful staff, who created deity, (32) deity not having created him, come into the midst of this flame with Boel, Aniel, and give strength to the eyes of Heu (*bis*).

COL. XVIII.

(1) Of Heu (*bis*), the son of Heo (*bis*) for he shall see thee with his eyes, and thou shalt make his ears to hear, (2) and shalt speak with him of everything; he shall ask thee about it, and thou shalt tell me answer truly; for thou art the great god (3) Sabaoth; come down with Boel, Tat (*bis*); bring Boel in, come into the midst of this

flame (4) and inquire for me concerning that which is good; Takrtat, he of eternity, bring Boel in,' three times,'Arbeth, (5)Bainouthio, O great god, bring Boel in,' three times. You say these things down into the head of the boy, (6) you make him open his eyes, you ask him as to everything according to the method which is outside, again.

(7) [Another ?] vessel-inquiry which a physician in the Oxyrhynchus nome gave me; you also make it with a vessel-inquiry alone by yourself: (8) 'Sabanern, Nn, Biribat, Ho! (bis) O god Sisiaho who (art) on the mountain of Kabaho, (9) in whose hand is the creation of the Shoy, favour (?) this boy, may he enchant the light, for I am (10)Fair-face' - another roll says, 'I am the face of Nun - in the morning, Halahoat midday, I am (11)Glad-of-face in the evening, I am Phre, the glorious boy whom they call Gartaby name; I am he that came forth (12) on the arm of Triphis in the East; I am great, Great is my name, Great is my real name, I am Ou, Ou (13) is my name, Aou is my real name; I am Lot Mulot, I have prevailed (?) (*bis*), he whose (14) strength is in the flame, he of that golden wreath which is on his head, They-yt (*bis*), To (*bis*), (15) Hatra (*bis*), the Dog-face (*bis*). Hail! Anubis, Pharaoh of the underworld, let the darkness depart, (16) bring the light in unto me to my vessel-inquiry, for I am Horus, son of Osiris, born of Isis, (17) the noble boy whom Isis loves, who inquires for his father Osiris Onnophris. Hail! Anubis, (18) Pharaoh of the underworld, let the darkness depart, bring the light in unto me to my vessel- inquiry, (19) my knot(?) here to-day; may I flourish, may he flourish whose face is bent down to this vessel here to-day (20) until the gods come in, and may they tell me answer truly to my question about

which I am inquiring (21) here to-day, truly without falsehood forth with (?). Hail! Anubis, (22) O creature (?), Child, go forth at once, bring to me the gods of this city and (23) the god who gives answer (?) to-day, and let him tell me my question about which I am asking to-day.

Nine times.

(24) You open your eyes or (those of) the boy and you see the light. You invoke the light, saying, 'Hail,(25) O light, come forth (*bis*) O light, rise (*bis*) O light, increase (*bis*) O light, O that which is without, come in.' You say it nine times, (26) until the light increases and Anubis comes in.

When Anubis comes in and takes his stand, (27) then you say to Anubis, 'Arise, go forth, bring in to me the gods of this city (or ?) village,' (28) then he goes out at the moment named and brings the gods in. When you know (29) that the gods have come in, you say to Anubis, ' Bring in a table for the gods (30) and let them sit down.'When they are seated, you say to Anubis, ' Bring a wine-jar in and some cakes; let them eat, let them drink.' (31) While he is making them eat and making them drink, you say to Anubis, ' Will they inquire for me to-day ? ' If he says 'Yes' again, you say to him, (32) 'The god who will ask for me, let him put forth his hand to me and let him tell me his name.' When he tells you his name, you ask him as to that which you desire. When you have ceased asking him as to that which you desire, you send them away.

COL. XIX.

(1)[Spell] spoken to the bite of the dog. (?)'I have come forth from Arkhah, my mouth being full of blood of a black dog. (3) I spit it out, the . . . of a dog. O this dog, who is among the ten dogs (4) which belong to Anubis, the son of his body, extract thy venom, remove thy saliva (?) from me (?) again,(5) If thou dost not extract thy venom and remove thy saliva (?), I will take thee (6) up to the court of the temple of Osiris, my watch-tower (?). I will do for thee the parapage(?) of birds (?) (7) like the voice of Isis, the sorceress (?), the mistress of sorcery (?), who bewitches (?) everything and is not bewitched (?) (8) in her name of Isis the sorceress (?).' And you pound garlic with *kmou* (?) (9) and you put it on the wound of the bite of the dog; and you address it daily until it is well.

(10) [Spell] spoken for extracting the venom from, the heart of a man who has been made to drink a potion or (?) (11).. ' Hail to him! (*bis*) Yablou, the golden cup of Osiris. (12) Isis (and) Osiris (and) the great Agathodaemon have drunk from thee; the three gods have drunk, I have drunk (13) after them myself; for, dost thou make me drunk? dost thou make me suffer shipwreck? dost thou make me perish ? (14) dost thou cause me confusion? dost thou cause me to be vexed of heart? dost thou cause my mouth (15) to speak blasphemy? May I be healed of all poison pus (and) venom which have been ed to my heart; (16) when I drink thee, may I cause them to be cast up in the name of Sarbitha, the daughter (17) of the Agathodaemon; for I am Sabra, Briatha, Brisara, Her (18) is my name. I am Horus Sharon (?) when he comes from receiving acclamation (?), Yaho, (19) the child is my name as my real name.' (Pronounced) to a cup of wine (20) and you put (sic) fresh rue and

put it to it; and you make invocation to it seven times, and make (21) the man drink it in the morning before he has eaten.

[Spell] spoken to the man, when a bone has stuck (22) in his throat. 'Thou art Shlate, Late, Balate, (23) the white crocodile, which is under (?) the . . . of the sea of fire, whose belly (24) is full of bones of every drowned man. Ho! thou wilt spit forth this bone for me to-day, which acts(?) [as] (35) a bone, whichwhich as (?) a bandage, which does everything without (26) a thing deficient; for I am(?) a lion's fore-part, I am a ram's head (?), I am a leopard's tooth; (27) Gryphon is my real name, for Osiris he who is in my hand, the man named (28) is he who gives (?) my. . . . ' Seven times. You make invocation to a little oil. You (29) put the face of the man upwards and put it (the oil) down into his mouth, and place your finger and (30) your nail [to the ?] two muscles (?) of his throat; you make him swallow the oil and make him (31) start up suddenly, and you eject the oil which is in his throat immediately; (32) then the bone comes up with the oil.

Spell spoken to the bite of the dog. (33) The exorcism (?) of Amen (and ?) Thriphis; say: ' I am this Hakoris (?) strong, Shlamala, Malet, secret (?) (34) mighty Shetei, Greshei, Greshei, neb Rent Tahne Bahne (?) this [dog ?] (35) this black [one], the dog which hath bewitched (?), this dog, he of these four hitch-pups (?), the jackal (?) being (?) a son of Ophois.(36) O son of Anubis, hold on (?) by thy tooth, let fall thy humours (?); thou art as the face (37) of Set against Osiris, thou art as the face of Apop against the Sun; Horus the son of Osiris, born of Isis(is he ?) at whom thou didst fill thy mouth (i.e. bite), (38) N. son of N. (is he) (?) at whom thou hast filled thy mouth; hearken. to this speech. Horus who didst heal

burning pain (?), who didst go to the abyss, (39) who didst found the Earth, listen, O Yaho, Sabaho, Abiaho by name.'

You cleanse (?) the wound, you pound (40) salt with . . .; apply it to him.

Another: you pound rue with honey, apply it; you say it also to a cup of water and make him drink it (?).

COL. XX.

(1) [Spell] spoken to the sting :(2) 'I am the Kings son, eldest and first, Anubis. My mother Sekhmet-Isis (?), she came (?) after me (3) forth to the land of Syria, to the hill of the land of Heh, to the nome of those cannibals, saying, (4) "Haste (*bis*), quick (*bis*) my child, King's son, eldest and first, Anubis," saying, "Arise and come (5) to Egypt, for thy father Osiris is King of Egypt, he is ruler over (6) the whole land; all the gods of Egypt are assembled to receive the crown from his hand." (7) The moment of saying those things she brought me a blow (?), fell my tail (?) upon me. (8) It (?) gathered together (?), it (?) coming to me with a sting (?): I sat down and (9) wept. Isis, my mother, sat before me, saying to me, "Do not (10) weep (*bis*), my child, King's son, eldest and first, Anubis; lick with thy tongue on thy heart, repeatedly (?) (11) far as the edges of the wound (?); lick the edges of the wound (?) as far as the edges of thy (12) tail (?). What thou wilt lick up, thou swallowest it; do not spit it out on the ground; for thy (13) tongue is the tongue of the Agathodaemon, thy tongue (?) is that of Atum." ' (14) And you lick it with your tongue, while it is bleeding, immediately; thereafter, you recite to a little (15) oil and you recite to it seven times, you put it on the sting daily; you (16) soak a strip of linen, you put it on it.

(17) [The spell] which you say to the oil to put it on the sting daily:
(18) 'Isis sat reciting to the oil Abartat and lamenting (?) to the true
oil, (19) saying, "Thou being praised, I will praise thee, O oil, I will
praise (20) thee, thou being praised by the Agathodaemon; thou
being applauded (?) by me myself, I will praise thee (21) for ever, O
herb oil - otherwise true oil - O sweat of the Agathodaemon, amulet
(?) of Geb. It is Isis who (22) makes invocation to the oil. O true oil,
O drop of rain, O water-drawing of the planet Jupiter (23) which
cometh down from the sun-boat at dawn, thou wilt make the
healing effect (?) of the dew of dawn which heaven hath cast (24)
on to the earth upon every tree, thou wilt heal the limb which is
paralysed (?), thou wilt make a remedy (25) for him that liveth; for
I will employ thee for the sting of the King's son, eldest and first,
Anubis, my child, (26) that thou mayest fill it; wilt thou not make it
well? For I will employ thee for (the ?) sting of N. the son of N., (27)
that thou mayest fill it; wilt thou not make it well?" '

Seven times.

Spell spoken to fetch a bone out of a throat. (28) 'I am he whose
head reaches the sky and his feet reach the abyss, who hath raised
up (?) this crocodile . . . in Pizeme (?) (29) of Thebes; for I am Sa,
Sime, Tamaho, is my correct name, Anouk (*bis*), saying, hawk's-
egg (30) is that which is in my mouth, ibis-egg Is that which is in
my belly; saying, hope of god, bone of man, bone of bird, bone of
fish, (31) bone of animal, bone of everything, there being nothing
besides; paying, that which is in thy belly let it come to thy heart;
that which is in thy heart, (32) let it come to thy mouth; that which
is in thy mouth, let it come to my hand here to-day; for I am he

who is in the seven heavens, who standeth (33) in the seven sanctuaries, for I am the son of the god who liveth.'

(Say it) to a cup of water seven times: thou causest the woman (sic) to drink it.

COL. XXI.

(1) The vessel-inquiry of Osiris.

(2) 'Hail to him! Osiris, King of the Underworld, lord of burial, whose head is in This, and his feet in Thebes, he who giveth answer (?) in Abydos, (3) whose ...is (in?) Pashalom, he who is under the nubs tree in Meroe, who is on the mountain of Poranos, who is on my house to eternity, (4) the house of Netbeoufor ever, he whose countenance is as the resemblance (?) of the face of a hawk of linen, mighty one whose tail is the tail of a serpent, (5) whose back is the back of a crocodile (?), whose hand is a man's, who is girded (?) with this girdle of bandage, in whose hand is this wand of command, (6) hail to him Iaho, Sabaho, Atonai, Mistemu, Iaiuu; hail to him, Michael, Sabael, (7) hail to him, Anubis in the nome of the dog-faces, he to whom this earth belongs, who carries a wound (?) on one foot, (8) hide the darkness in the midst, bring in the light for me, come in to me, tell me the answer to that about which I am inquiring here to-day.'

Nine times, (9) until the god come and the light appear.

You must do it in the manner of the remainder as above again; the boy's face being to the East and your own face to the West; you call down into his head.

(10) [The method] of the scarab of the cup of wine, to make a woman love a man.

You take a fish-faced(?) scarab, this scarab bring small and having no horn, it wearing three plates (11) on the front of its head; you find its face thin (?) outwards - or again that which bears two horns -. You take it at the rising of the sun; you bind (?) yourself with a cloth on the upper part of your back, (12) and bind (?) yourself on (?) your face with a strip of palm-fibre, the scarab being on the front (?) of your hand; and you address it before the sun when it is about to rise, seven times.

When you have finished, you drown it (13) in some milk of a black cow; you approach (?) its head with a hoop (?) of olive wood; you leave it till evening in the milk. When evening comes, you (14) take it out, you spread its under part with sand, and put a circular strip of cloth under it upon the sand, unto four days; you do frankincense-burning before it. When the four days have passed, and it is dry, (15) you take it before you (lit. your feet), there being a cloth spread under it. You divide it down its middle with a bronze knife; you take (?) its right half, and your nails of your right hand and foot; (16) you cook them on a new potsherd with vine wood, you pound them with nine apple-pips together with your urine or your sweat free from oil (17) of the bath; you make it into a ball and put it in the wine, and speak over it seven times, and you make the woman drink it; and you take its other half, the left one, together with your nails of your left hand (18) and foot also, and bind them in a strip of fine linen, with myrrh and saffron, and bind them to your left arm, and lie with the woman with them bound upon you.

(19) If you wish to do it again without its being drowned, then you do it again on the third of the lunar month. You do it in this manner that is above for it again. You pronounce its invocation to it before the Sun in the morning, you cook (it), (20) you divide it, you do it according to that which is above again in everything.

[The invocation] which you pronounce to it before the Sun in the morning:

'Thou art this scarab of real lapis-lazuli; I have taken thee out of the door of my temple; thou carriest (?) (21)... .of bronze to thy nose (?), that can eat (?) the herbage that is trampled (?), the field-plants (?) that are injured for the great images of the men of Egypt. I dispatch thee to N. born of N. (22) to strike her from her heart to her belly (*bis*), to her entrails (*bis*), to her womb; for she it is who hath wept(?) before the Sun in the morning, she saying to the Sun, "Come not forth," to the Moon, "Rise not," to the water, "Come not to the men of Egypt," to the fields, "Grow not green," and to the great trees of the men of Egypt, "Flourish not." (24) I dispatch thee to N. born of N. to injure her from her heart unto her belly (*bis*), unto her entrails (*bis*), unto her womb, and she shall put herself on the road (?) after N. born of N. at every time (?).'

(25) [The spell] that you pronounce to it, while it is in the milk.

'Woe(?), great (*bis*), woe(?), my(?) great, woe (?) his (?) Nun, woe (?) his (?) love. O scarab (*bis*), thou art the eye of Phre, the heart (?) (26) of Osiris, the open-hand (?) of Shu, thou approachest in this condition in which Osiris thy father went, on account of N. born of N. until fire is put to her heart and the flame (27) to her flesh, until she shall follow (?) N. born of N., unto every place in which he is.'

[The spell] which you utter to it when you cook it:

'O my beautiful child, the youth of oil-eating (?), (28) thou who didst cast semen and who dost cast semen among all the gods, whom he that is little (and ?) he that is great found among the two great enneads in the East of Egypt, (29) who cometh forth as a black scarab on a stem of papyrus-reed; I know thy name, I know thy "the work of two stars" is thy name, (30) I cast forth fury upon thee to-day: Nephalam, Balla, Balkha(?), Iophphe; for every burning, every heat, every fire that thou makest (31) to-day, thou shalt make them in the heart, the lungs, the liver (?), the spleen, the womb, the great viscera, the little viscera, the ribs, the flesh, the bones, in every limb, (32) in the skin of N. born of N. until she follow (?) N. born of N. to every place in which he is.'

[The spell] that you pronounce to it in the wine:

'O scarab (*bis*), thou art the scarab (33) of real lapis-lazuli. thou art the eye of Phre, thou art the eye of Atum, the open-hand (?) of Shu, the heart (?) of Osiris, thou art that black bull, the first, that came forth from Nun, (34) the beauty of Isis being with thee; thou art Raks, Raparaks, the blood of this wild boar(?) which they brought from the land of Syria unto Egyptto the wine, (35) I send thee; wilt thou go on my errand? Wilt thou do it? Thou sayest, "Send me to the thirsty, that his thirst may be quenched, and to the canal that it may be dried up, and to the sand of the snyt that it may be scattered without (36) wind, and to the papyrus of Buto that the blade may be applied to it, while Horus is saved for (?) Isis,

catastrophes grow great for the Egyptians, so that not a man or woman is left in their midst."

I (37) send thee; do like unto these; I send thee down to the heart of N. born of N. and do thou make fire in her body, flame in her entrails, put the madness to her heart, (38) the fever (?) to her flesh; let her make the pursuit of the "Shoulder"-constellation after the "Hippopotamus"-constellation ;let her make (39) the movements of the sunshine after the shadow, she following after N. born of N. to every place in which he is, she loving him, she being mad for him, she not knowing the place of the earth in which(40) she is. Take away her sleep by night;give her lamentation and anxiety by day; let her not eat, let her not drink,let her not sleep, let her not eat under (41) the shade of her house until she follow (?) him to every place in. which he is, her heart forgetting,her eye flying, her glance turned (?), she not knowing the place (42) of the earth in which she is, until she see him, hereye after his eye, her heart after his heart, her hand after his hand, shegiving to him every Let fly (?) the tip of her feet (43) after his heels in the street at all times without fail at any time. Quick (*bis*), hasten (*bis*).'

COL. XXII.

(1) Behold! (spell?) of the name of the Great-of-Five which they pronounce to every spirit. There is none that is (2) stronger than it in the books. If you pronounce these charms to any vessel, (3) then the gods depart not before you have questioned them concerning every word and they have told you (4) the answer about heaven, earth, and the underworld, a distant inquiry (?), water, (5) (and) the fields. A charm which is in the power (?) of a man to pronounce.

COL. XXIII.

(1) A spell to inflict (?) Catalepsy (?)

Formula. (2) You take an ass's head, and you place it between your feet opposite the sun in the morning when it is about to rise, (3) opposite it again in the evening when it goes to the setting, and you anoint your right foot with set-stone (4) of Syria, and your left foot with clay, the soles (?) of your foot also and place your right hand (5) in front and your left hand behind, the head being between them. You anoint your hand, of your two hands, with ass's blood, (6) and the two *fnz* of your mouth, and utter these charms towards the sun in the morning and evening of four days, then (7) he sleeps. If you wish to make him die, you do it for seven days, you do its magic, you bind a thread of palm-fibre (8) to your hand, a mat (?) of wild palm-fibre to your phallus and your head; very excellent.

This is the invocation which you utter before the sun:

(9) 'I invoke thee who art in the void air, terrible, invisible, (10) almighty, god of gods dealing destruction and making desolate, O thou that hatest (11) a household well established. When thou wast cast out of Egypt and out of (12) the country thou wast entitled, "He that destroyeth all and is unconquered." (13) Invoke thee, Typhon Set, I perform thy ceremonies of divination, (14) for I invoke thee by thy powerful name in (words ?) which thou canst not (15) refuse to hear; Io erbeth, lopakerbeth, Iobolkhoseh, Iopatathnax, (16) Iosoro, Ioneboutsoualeth, Aktiophi, Ereskhigal, Neboposoaleth, (17) Aberamenthou, Lerthexanax, Ethreluoth, Nemareba, Aemina, (18) entirely (?) come to me and approach and strike down Him or Her with frost and (19) fire; he has wronged

me, and has poured out the blood of Typhon(?) beside (?) him (20) or her: therefore I do these things.'

Common form.

(21) To divine, opposite the moon. You do it by vessel-inquiry alone or (with) a child. If it is you who will inquire, you fill your eye (22) with green eye-paint (and) stibium, you stand on a high place, on the top of your house, you address the moon when it fills (23) the *uzat* on the 15th day, you being pure for three days; you pronounce this invocation to the moon seven or nine times until he appear to you (34) and speak to you ; ' Ho! Sax, Arnun, Sax, Abrasax; for thou art the moon, (25) the chief of the stars, he that did form them, listen to the things that I have(?) said, follow the (words) of my mouth, reveal thyself to me, Than, (26) Thana, Thanatha, otherwise Thei, this is my correct name.

'Nine (times) of saying it until she (sic) reveal herself to thee.

(37) Another form of it again, to be pronounced to the moon.

You paint your eye with this paint, you (going ?) up before the moon when it fills the *uzat*, then you see the figure of the god in the *uzat* (28) speaking unto you. 'I am Hah, Qo, Amro, Ma-amt, Mete is my name, for I am . . . bai, So, Akanakoup, (29) Meikh, Akh, Akh, Hy, Meikh is my true (*bis*) . . . eternity, I am Khelbai, Setet, Khen (?) -em-nefer is my name, Sro, Oshenbet, is my correct name.'

(30) Say it nine times. You stand opposite the moon, your eye being filled with this ointment; - green eye-paint (and) stibium, grind with Syrian honey and put the gall of a chick (31) full grown to it,

and put it on a thing of glass, and lay it (by) for yourself in a hidden place till the time when you are ready for it; then you do it again as above.

COL. XXIV.

(1a) For catalepsy (?) - another:

(2a) flour of wild dates (3a) which has been beaten up(?) with milk, (4a) ... (5a) you make them up together into a ball, (and) put in the wine. (1) A medicament, when you wish to drug(?) a man - tested: - (2) scammony root, 1 drachm, (3) opium, 1 drachm; pound with milk, (4) you make it into a ball and put it into some food (?), (5) which is cooked (?), and let him eat it; then he is upset.

(6) Another, when you wish to make a man sleep for two days: - (7) mandragora root, 1 ounce, (8) liquorice (?), 1 ounce, (9) hyoscyamus, 1 ounce, (10) ivy, 1 ounce; (11) you pound them like (sic) a *lok*-measure of wine.

If you wish to do it cleverly (?) (12) you take four portions to each one of them with an *uteh* of wine, (13) you moisten them from morning to evening; you clarify them, (14) you make them drink it; very good.

Another, the fourth (?) : - pips (?) [of] (15) apple, 1 stater (?), 1 kite, pound with flour. (16) You make it into a cake (?); you make the man eat it, whom you wish.

(17) A medicament for making a man sleep; very good:

- (18) pips (?) of apple, 1 stater (?), 1 drachma, mandragora root, 4 drachmas, (19) ivy, 4 drachmas; pound together; you put fifteen (20) *uteh* of wine to it; you put it into a glass *glyt*; (21) you keep it.

If you wish to give it, you put a little into a cup of wine, (22) you give it to the man.

Ivy: it grows in gardens, (23) its leaf is like the leaf of *shekam*, being divided into three lobes (24) like a vineleaf; It (the leaf) is one palm in measurement; its blossom (25) is like silver - another says gold.

Another: gall of an Alexandrian weasel, (26) you add it to any food.

Another: a two-tailed lizard.

(27) A medicament for catalepsy (?) : gall of cerastes, pips(?) of western apples, herb of *klo*, (28) pound them together; make into a pill, put (it) into the food(?).

(29) Another: you put camel's blood with the blood of a dead man (30) into the wine; you make the man drink it; then he dies.

(31) Another: you put a night-jar's blood into his eye; then he is blinded.

(32) Another: you put a bat's blood; this is the manner of it again.

(33) Another: you drown a hawk in a jar of wine; you make the man drink it; (34.) then it does its work.

A shrew-mouse (?) in the same way; it does (35) its work also. Its gall also, you add it to the wine, (36) then it does its work very much.

You put the gall (37) of an Alexandrian weasel into any food; then it does its work.

You put a (38) two-tailed lizard into the oil and you cook it with it; you anoint (39) the man with it; then it does its work.

COL. XXV.

(1) The words of the lamp for inquiry of the boy.

(2) Formula: 'Te, Te, Ik, Tatak, Thethe, (3) Sati, Santaski, Kromakat, (4) Pataxurai, Kaleu-pankat, A-a-tieui, (5) Makat-sitakat, Hati, Hat-ro, E-o-e, (6) Hau(?). E; may they say to me an answer to everything concerning which I ask here to-day, (7) for I am Harpocrates in Mendes, for I am Isis the Wise; (8) the speech of my mouth comes to pass.'

Say seven times.

You take a new lamp(?), (9) you put a clean linen wick into it brought from a temple, (10) and you set it on a new brick, brought from the mould(?) and clean, on which (11) no man has mounted(?); you set it upright, you place the lamp(?) (12) on it; you put genuine oil in it, or Oasis oil, (13) and you set two new bricks under you; you place the boy between (14) your feet; you recite the charms aforesaid down into the head of the boy, (15) your hand being over his eyes; you offer myrrh upon a willow leaf (16) before the lamp. You do it in a darkplace, the door of it (17)

opening to the East or the South, and no cellar being underneath it, (18) You do not allow the light to come into the place aforesaid; you purify the said place beforehand. (19) You push the boy's back to the opening of the niche.

When you have finished, you recite a charm, (20) bringing your hand over his eyes, A boy who has not yet gone with a woman, (21) is he] whom you make come before you (?); you question him, saying. 'What do you see?'(22) then he tells you about everything that you ask him. (23)

A method to put the heart of a woman after a man; done in one moment (?), and it comes to pass instantly.

You take (24) a swallow (?) alive, together with a hoopoe, (both) alive. Ointment made for them: (25) blood, of a male ass, blood of the tick (?) of a black cow; you anoint (26) their heads with lotus ointment; you utter a cry before the sun in his moment of rising; (27) you cut off the heads of the two; you take the heart out of the right ribs (28) of both of them; you anoint it with the ass's blood and the blood of the tick (?) of a black cow, (29) as aforesaid; you put them into an ass's skin you lay them in the sun until they (30) are dry for four days; when the four days have passed, you pound them, you put them into a (31) box; you lay it in your house.

When you wish to make a woman love a man, you take (32) the shaving (?) of a pleasure-wood (?); you recite these correct names before them; (33) you put it into a cup of wine or beer; you give it to the woman and she drinks it.

(34) 'I am Bira, Akhel, La-akh, Sasm-fialo(?), (35) Ples-plun, Ioane, Sabaathal, Sasupu, (36) Nithi, put the heart of N. born of N. after N. born of N. in (37) these hours to-day.'

Seven times. You do it on the fourteenth of the lunar month. Very excellent.

COL. XXVI

(1) Another invocation again of this cup of wine:

(2) 'Birakethat, (3) Samara, (4) Pilpioun, (5) Iahout,(6) Sabaouth, (7, 8) Saipounithas.'

(9)Another invocation belonging to it again, in another book:

(10) 'I am Biraka-that, (11) Lathat, (12) Sasmira,(13) Plipron, (14) Takon,(15) Sabakhot, (16) Sasoupounitha,(17) send the heart of N. after (18) Sasoupounithas.'

COL. XXVII.

(1) Another vessel-divination, (to be done) alone, for seeing the bark of Phre.

The invocation which you recite : 'Open to me O (?) heaven, mother of the gods! (2) Let me see the bark of Phre going up and going down in it; for I am Geb, heir of the gods; prayer is what I make before Phre my father (3) on account of a thing that hath proceeded from me. O Heknet, great one, lady of the shrine, the Rishtret open to me, mistress of spirits, (4) open to me primal heaven; let me worship the angels! for I am Geb, heir of the gods.

Hail! ye seven kings; ho! ye seven (5) Monts, bull that engendereth, lord of strength, that enlighteneth the earth, soul of the abyss(?). Ho! lion as lion of(?) the abyss (?), bull of the night; (6) hail! thou that rulest the people of the East, Noun, great one, lofty one; hail! soul of a ram, soul of the people of the West; hail! soul of souls, (7) bull of the night, bull (?) of (two ?) bulls, son of Nut. Open to me, I am the Piercer of earth, he that came forth from Geb; hail! I am (8) I, I, I, E, E, E, He, He, He, Ho, Ho, Ho; I am Anepo, Miri-po-re, Maat(?) lb, Thibai (9) great, Aroui. Ououu, Iaho. The spirit-gathering; blood of a *smune*-goose, blood of a hoopoe, blood of a night jar, (10) *ankh-amu* plant, *senepe* plant, Great-of-Amen-plant, *qes-ankh* stone, genuine lapis-lazuli, myrrh, 'foot-print (?)'-of-lsis' plant, pound and make into a ball, and paint (11) your eyes with it upon (?) a goat's tear, with a 'pleasure-wood' of *ani* or ebony; you tie yourself at your side (12) with a strip (?) of male-palm fibre.

(13) The way of making the vessel-inquiry of the lamp. You take a clean bright lamp without putting minium (or) gum-water into it, its wick being of fine linen; you fill it with genuine oil (14) or oil of dew; you tie it with four threads of linen which have not been cooked (?); you hang it on an East wall (on) (15) a peg of bay-wood; you make the boy stand before it, he being pure and not having gone with a woman; you cover his eyes with your hand; (16) you light the lamp and you recite down into his head, unto seven times; you make him open his eyes; you ask him, saying, 'What are the things which you have seen?' (17) If he says, 'I have seen. the gods about the lamp,' then they tell him answer concerning that which they will be asked, if you wish to do it by yourself alone, (18) you fill your eyes with the ointment aforesaid; you stand up opposite

the lamp when alight; you recite to it seven times with your eyes shut; when you have finished, you open (19) your eyes; then you see the gods behind(?) you; you speak with them concerning that which you desire: you ought to do it in a dark place.

The invocation which you recite, (20) formula: ' I am Manebal, Ghethethoni, Khabakhel, let me worship thee, the child of Arpithnapira, (21) Pileasa, Gnuriph-arisa, Teni-irissa, Psi, Psi, Irissa, (22) Gimituru-phu-sa, Okmatsisa, Oreobazagra, Pertaomekh, (23) Peragomekh, Sakmeph, come into me, and inquire for me about the inquiry which I am inquiring about, truthfully without (24) falsehood.'

Its spirit-gathering: the ointment which you put on your eyes, when you are about to make any divination by the lamp. (25) You take some flowers of the Greek bean; you find them in the place of the lupin-seller; you take them fresh, (26) and put them into a *lok* of glass; you close its mouth very carefully for twenty days in a hidden dark place; after (27) twenty days you take it forth, you open it; then you find a pair (?) of testicles and a phallus inside it; you leave it for forty days; and you take it (28) forth; you open it; then you find that it has become bloody; you must put it into something of glass, and you put the glass thing into a pottery (thing) (29) in a place hidden at all times. When you wish to make a divination (?) by the lamp with it, you fill your eyes with this blood aforesaid, you proceed to lie down, (30) or you stand opposite the lamp; you recite this invocation aforesaid; then you see the god behind(?) you, while you are standing up or lying down.

Excellent (*bis*) and tried(?).

(31) You write this name on the strip of the wick of the lamp in myrrh ink, 'Bakhukhsikhukh,' or, as says another book, 'Kimeithoro Phosse'; (32) this method which is written above is the method, of the divination of Manebai.

If you wish to do it (33) by inquiry of the lamp, this also is the form, it is also profitable for(?) the divination of Muribai. If you do it (34) by vessel-inquiry of the lamp, you fill the lamp aforesaid on a new brick; you make the boy stand upright (35) before the lamp, he having his face covered; you recite to his head, standing over him, this Greek invocation; when you have finished, you uncover (36) his face, then he answers you truthfully.

COL. XXVIII.

(1) Another mode of vessel-inquiry, alone.

Formula: 'I am the lord of Spirits, Oridimbai, Sonadir, Episghes, Emmime, (2) Tho-gom-phrur, Phirim-phuni is thy name; Mimi, Bihiu (*bis*), Gthethoni, I am Ubaste, Ptho, (3) Balkham born of Binui, Sphe, Phas, I am Baptho, Gam-mi-satra is thy name, Mimeo, (4) Ianume.'

Its spirit-gathering : you go to a clean place, you take a vessel of bronze, you wash it with water of natron, you put a *lok*-measure (5) of oil to it; you place it on the ground; you light a bronze lamp; you put it on the ground by the bronze vessel; (6) you cover yourself with a clean linen robe, you and the vessel; you recite into the vessel, your eyes being shut, for seven times; you open your eyes; (7) you ask it concerning that which you wish; if you wish to make

the gods of the vessel speak with you with their mouths to your mouth, you cry: 'Iaho, (8) Iph, Eoe, Kintathour, Nephar, Aphoe.'

\Then they make answer to you concerning everything concerning which you will ask of it again. If they do not tell you answer, you recite (9) this other name: 'Goethix, Mantounoboe, Kokhir-rhodor, Dondroma, Lephoker, (10) Kephaersore.'

If you recite these, then they inquire for you truthfully.

(11)Another vessel-inquiry; you put vegetable oil into it; you must proceed as above.

\Formula: 'Speak unto me (*bis*), Hamset, god of the gods of darkness, (12) every demon, every shade that is in the West and the East, he that hath died hath done it(?), rise up to me (*bis*), O thou living soul, O thou breathing soul, may (13) my vessel go forth, my knot(?) here to-day, for the sake of the veasel of Isis the Great, who inquireth for her husband, who seeketh for her brother; Menash (*bis*),(14)Menaof (*bis*).' Say,'Menash (*bis*), Menanf (*bis*), Phoni (*bis*),' a multitude of times; and you say to the boy, 'Say, (15) "Depart, O darkness; come to me O light," and open your eyes at once.'

Then the gods come in and tell thee answer to everything.

COL. XXIX.

(1) Behold a form of inquiry of the sun, of which they say it is well tested.

Its spirit-gathering: you take a young boy who is pure, you make the spirit-formula (?) (2) which is written for it; you take him before the sun; you make him stand on a new brick at the moment at which (3) the sun shall rise, and it comes up entirely with the entire(?) disk; you put a new mat(?) of linen behind (?) him; you (4) make him shut his eyes; you stand upright over him; you recite down into his head; you strike down on (5) his head with your Ra-finger of your right hand, after filling his eye with the paint which you made before: (6) ' Nasira, Oapkis, Shfe (*bis*), Bibiou (*bis*) is thy true name (*bis*), Lotus, open to me heaven(7) in its breadth and height, bring to me the light which is pure; let the god come to me, who has the command, and let him say to me (8) answer to everything which I am asking here to-day, in truth without falsehood therein (?), Arkhnoutsi, Etale, Tal, (9) Nasira, Yarmekh, Nasera, Ampho, Kho, Amamarkar, Tel, Yaeo, (10) Nasira, Hakia, Lotus, Khzisiph, Aho, Atone, I .I. E. O, Balbel, (11) let the pure light come to me; let the boy be (?) enchanted; let answer be given me; let the god who has the command come to me and tell (12) me answer to everything about which I shall ask, in truth without falsehood therein.'

Thereafter you recite his compulsion another (13) seven times, his eyes being shut.

Formula: 'Si. si. pi. thiripi S . A. E. O. Nkhab (14) Hrabaot, Phakthiop, Anasan, Kraana, Kratris, Ima- (15) ptaraphne, Araphnu, come to the boy; let the god who has the command come to him, let him tell me answer to everything (16) which I shall ask here to-day.'

If the light is slow to come within, you say, 'Ke, Ke, Salsoatha, Ippel, (17) Sirba,' seven times; you put frankincense (?) on the brazier, you utter this great name after all those, you utter it (18) from beginning to end, and vice versa, four times, Auebothiabathabaithobeua ; (19) you say: 'Let the boy see the light, let the god who has the command come in; let him tell me answer to everything about which I shall ask (20) here to-day, in truth without falsehood therein.'

Behold, another form of it again. You take the boy to an upper lofty (21) place, you make him stand in a place where there is a large window before him, its opening looking to the East where the sun shines (22) in rising into it; you paint the boy's eye with the paint which is prescribed for it, you recite to him times or seventimes; you stand over him; you make him (23) gaze before the sun when it fills the *uzat*, he standing upright on a new brick, there being a new linen robe behind him (?), and his eyes being closed; (24) you recite down into his head; you strike on his head with your finger described above; you offer frankincense (?) before him; when you have finished you make him open his eyes, (25) then he sees the gods behind him (?) speaking with him.

[The ointment] which you put in the boy's eyes when he goes to any vessel-inquiry of the sun (26). You take two . . . of the river both alive, you bum one of them with vine-wood before the sun, you put the blood of the other to (?) it, (27) you pound it with it with myrrh, you make them into a pill, they measuring one finger (in length); you put into his eyes; you take a kohl-pot (?) of and a kohl-stick (?) of (28) *lel* (?). You pound this drug with a little *set-stone*(?) of Ethiopia and with Egyptian vine-water; you fill your

eyes with it, you (29) fill your eyes with this drug, you look towards the sun when it fills the *uzat*, your eyes being open towards it; then he appears to you, he gives you answer (?) (30) to everything. Its chief point is purity; it is profitable for the boy, and it is profitable to you yourself as a person (acting) alone.

VERSO COL. I.

(1) Eyebrow of Ra: ophrus eliou.(3) Eyebrow of the moon. ophrus selenes.(3) These are some herbs.

(4) Heliogonon. (5) Selenegonon. (6) These are some herbs.

(7) Spurge, (8) which is that small herb that is in the gardens (9) and which exudes milk.(10) If you put its milk on a man's skin, (11) it causes a blister.

VERSO COL. II.

(1) Chamaemelon. 'Clean-straw' is its name.

(2) Leucanthemon.'Prick-horse' (?) is its name.

\(3) Crinanthemon. 'None is better than I'is its name.

(4) Chrysanthemon, 'Fine-face' is its name, otherwise said 'the gold flower' (5) of the wreath-seller; its leaf is strong, itsstemiscold (?), (6) its flower is golden; its leaf is like crinanthemon.

(7) Magnesia, (8) manesia.(9) A stone of. . . black like (10) stibium; when you grind it, it is black.

(11) Magnes. Magnesia viva; it is brought (i.e. imported ?).

(12) Maknes. When you scrape it, it is black.

(13) Maknes of man. It is brought (14) from India (?); when you scrape it (15) it exudes blood.

(16) To drug(?) your enemy; (17) an *apshe*-beetle(?); you burn it with styrax(?), (18) you pound it together with one drachma of apple (19) and a and you.... (20) and you put a..... .

VERSO COL. III.

(1) Medicament [for a catalepsy (?). Gall of ceras]tes, (2) pips (?) of western apples, herb of *klo*. (3) Grind them together, make into a ball, put it into wine(?), and drink (?).

(4) Lees of wine. (5) It is a white stone like (6) galbanum. There is another sort which is made(7) into lime (?). The way to know it (8) that it is genuine is this. You grind a little (9) with water; you rub it on the skin (10) of a man for a short time; then it (11) removes the skin. (12) Its name in Greek (?) aphroselenon, (13) 'foam of the moon,' It is a white stone.

(14) A medicament for making a woman love a man: fruit(?) of acacia; (15) grind with honey, anoint his phallus with it, (16) you (sic) lie with the woman.

(17)' Foam of the moon'; this is a white stone like (18)glass,(when?) it is rubbed into fragments like orpiment.

VERSO COL. IV.

(1) Medicament for an ear that is watery. (2) Salt, heat with good wine; (3) you apply to it after cleansing (?) it first. (4) You scrape salt, heat with wine; (5) you apply to it for four days.

(6) Salamandra, (7) a small lizard (8) which is of the colour of chrysolite. (9). It has no feet.

(10) 'Ram's horn,' *kephalike* is its name, (11) a herb which is like a wild fennel bush; (12) its leaf and its stem are incised like (13) the 'love-man' plant: you pound it when it is dry, you gather(?) it, (14) you make it into a dry powder; you apply it to any wound; then it is cured.

Styrax, (16) it grows like sloe (?) (17) as to its leaf; its seed is twisted (18) like the 'ram's horn' plant, it bearing (19) a small spine at its end.

VERSO COL. V.

(1) A medicament to stop blood juice of 'Great Nile(?)' plant (2) together with beer; you make the woman drink it in the morning (3) before she has eaten; then it stops.

(4) The way to know it of a woman whether she is enceinte: you make the woman (5) pass her water on this herb as above again (6) in the evening; when the morning comes and if you find the plant (7) scorched (?), she will not conceive; if you find it (8) flourishing, she will conceive.

(9) A medicament to stop blood : leaf of *sheisha*, (10) leaf of 'fly-bronze,' fresh; pound, put (it) (11) on you, you lie with the woman.

Another: myrrh, (12) garlic, gall of a gazelle; pound with (13) old scented wine; put (it) on you, you lie with her.

(14) Asphodelos, (15) otherwise called 'wild onion.' (16) *Khelkebe*, (17) otherwise called 'wild garlic.'

VERSO COL. VI.

(1) A remedy to cure water in a woman. The first remedy; salt and oil; pound; apply to the vulva (?) daily (?) two days.

(2) After the two days, the second remedy: white lead, you pound it with a little pigment from an oil-dealer (3) very carefully; you put true oil of fine quality to it, together with an egg and pound them; you take a strip (4) of linen cloth which is fine-spun(?); you dip it in this medicament. She must bathe in the bath, she must(5) wash in good wine; you put the medicated strip on her; you draw(?) it in (and) (6) out of her vulva for a short time, like the phallus of a man, until the medicament (7) spreads (?), you remove it, you leave her till evening; when evening comes, you dip a bandage (?) in genuine honey, (8) you put it on her until morning, for three, otherwise said four, days.

VERSO COL VII.

(1) Another to follow it: juice of a cucumber which has been rubbed down, one ladleful (?), water of the ears of a *kle*-animal, one ladleful (?) like the ladle (2) of a (wine-)cup; you add a *uteh*-measure of good wine to them; and she drinks it at midday, before she has (3) eaten anything whatever, after bathing in the bath, which she has done before; when evening comes, you put the rag (?) (4) with honey on her as above for sevendays.

Another to follow : you take a new dish; you put (5) ten *uteh*-measures of old sweet wine on it; you put a half *kite* of fresh rue on it from (6) dawn till midday; let her bathe in the bath, and come out and drink it. When it is evening (7) you put honey on her as above again for seven days.

VERSO COL. VIII.

(1)Gout

(2) You make the man sit down; you place clay under the feet of the man ; (3) you put to it(?), his feet resting on it; you ask (4) the man, saying, ' Has it hearkened ? ' for three days. Thereafter you take an ant (?), (5) you cook it in oil of henna; you anoint his feet (6) with it. When you have finished, you take Alexandrian figs and dried grapes (7) and potentilla; you pound them with wine; you anoint him besides (?) (8) these; and you blow on him. with your mouth.

VERSO COL. IX.

(1) Another:

(2) 1 *kite* of Euphorbia, (3) 1/2 *kite* of pepper, (4) 1 *stater* (?) of pyrethrum (?), (5) 1 *stater* (?) of adarces, (6) native sulphur, 1 *stater* (?), (7) any wine 6 *staters* (?); (8) genuine oil you pound them, (9) you make them into a poultice; apply to the part (10) which is painful of the man.

VERSO COL. X.

(1) Another talisman for the foot of the gouty man:

(2) you write these names on a strip (3) of silver or tin; you put it (4) on a deer-skin, you bind it to the foot (5) of the man named, *derma elaphion*, with the two feet. (6) '*thembarathem* (7) *ourembrenoutipe* (8) *aiokhthou* (9) *semmarathemmou* (10) *naioou*. Let N.son of N. recover (11) from every pain which is in his feet and two legs.'

(12) You do it when the moon is in the constellation of Leo.

VERSO COL. XI.

(1) Remedy for a foot (?):

(2) garlic, frankincense, (3) old . . . (4) genuine oil ; pound (together); anoint him (5) with it. When it is dry, you wash it (6) with cold water; then he recovers.

(7) Remedy for a foot which is much sprained(?); very excellent.

(8) You wash his foot with juice of cucumber; (9) you rub it well on his foot.

(10) Another:

sycomore figs(?) of . . .; fruit(?) of acacia, (11) persea fruit(?); pound (together); apply (it) to him. (12) ' I am the great Shaay (otherwise said, the great Sheray ?), who makes magic for the great Triphis, the lady of Koou (?)(3) Lol Milol, the water of thy brother (?) is that which is in my mouth, the fat of Hathor, worthy of love, is (4) that which is in my heart; my heart yearns, my heart loves. The(?) longing such as a she-cat (5) feels for a male cat, a longing such as a she-wolf feels for a he-wolf, a longing such as a bitch feels

for(6) a dog, the longing which the god, the son of Sopd(?), felt for Moses going to the hill of Ninaretos (7) to offer water unto his god, his lord, his Yaho, Sabaho, his Glemura-muse, Plerube . . , S Mi (8) Ahrasax, Senklai - let N. daughter of N. feel it for N. son of N.; (9) let her feel a yearning, a love, a madness great she seeking for him (going) to every place. The fury (10) of Yaho, Sabaho, Horyo . . Pantokrator, Antorgator, (11) Arbanthala., Thalo, Thalax: for I cast fury upon you

VERSO COL. XIII.

(1) 'of the great gods of Egypt: fill your hands with flames and fire; employ it, cast it on the heart of N. daughter of N. (2) Waste her away, thou (?) demon; take her sleep, thou (?) man of Amenti; may the house(3) of her father and her mother (and) the places where she is; call out "There is flame of fire (4) to her," while she speaks, saying, "Have mercy (?)," she standing outside and murmuring "Have mercy (?).'

For I am an agent (?) of Geb, (5) Horus Ron Phre is my name, tear her name out of Egypt for forty days, thirty-three months, 175 days, the complement of six months, (6) Gyre, Thee, Pysytu, Ekoimi, Atam.'

Seven times.

Dung of crocodile, a little placenta (?) of a she-ass, (7) together with sisymbrium, seven *oipi* of antelope's dung, the gall of a male goat, and first-fruits of oil: (8) you heat them with stalks of flax. You recite to it seven times for seven days; you anoint your phallus (9) with it, you lie with the woman; you anoint the breast (?) of the

woman also.

(10) To cause a woman to love her husband: pods of acacia, pound with honey, anoint your phallus with it (11) and lie with the woman.

To make a woman *amare coitum suum*.

Foam of a stallion's mouth. Anoint your phallus with it and lie with the woman.

VERSO COL. XIV.

(1) To make (2) alum, 1 drachm, (3) pepper, 1 drachm, (4) *mhnknwt*, dried, 4 drachms, (5) satyrium, 4 drachms. (6) Pound together into a dry medicament; do your business with it (7) like that which you know with any woman.

VERSO COL. XV.

(1) The names of the gods whom you want(?) when you are about (?) to bring in a criminal [by vase-questioning ?] (2) Maskelli, Maskello, Phnoukentabao, (3) Hreksyktho, Perykthon, Perypeganex, (4) Areobasagra, otherwise Obasagra. (5) This name you utter it before a ship that is about (?) to founder on account of the names (6) of Dioscoros, which are within, and it is safe. You recite them to the bowl (?) of Adonai, which is written(7) outside. It will do a mighty work (?) bringing in a criminal.

VERSO COL. XVI.

(A row of figures, viz. 3 scarabs, 3 hawks, and 3 goats.) (1) 'Armioout (otherwise Armiouth), Sithani, Outhani, (2) Aryamnoi,

Sobrtat, Birbat, Misirythat,(3) Amsietharmithat: bring N. daughter of N. out of her abodes (4) in which she is, to any house and any place which N. son of N. is in ; she loving him and craving for him, (5) she making the gift of his desire(?) at every moment.'

You write this in myrrh ink on a strip (6) of clean fine linen, and you put it in a clean new lamp, which is filled with genuine oil, (7) in your house from evening till morning. If you find a hair of the woman to put in the wick, it is excellent.

VERSO COL. XVII.

(1) A spell to bring [a woman] to a man (and ?)to send dreams, otherwise said, to dream dreams, also.

\(2) (A line of symbols or secret signs.) (3) You write this on a rush-leaf and you place (it) under your head; you go to sleep;then (4) it makes dreams and it sends dreams. If you will do it to send dreams, you put it (the leaf) on the mouth of a mummy. (5) It brings a woman also; you write this name on the rush-leaf with the blood of a or a hoopoe (?); (6) and you put the hair of the woman in the leaf, and put it on the mouth of the mummy; and you write on the earth with this name, saying: ' Bring (7) N. daughter of N. to the house in the sleeping-place in which is N. son of N.' (8) Now it is also an *agogimon*.

VERSO COL. XVIII.

(4) 'Reveal thyself to me, god N., (5) and speak to me concerning that which I shall ask thee, (6) truthfully, without telling me (7) falsehood.'

Saffron, 2 (measures), (8) stibium of Koptos, 2 (measures), (9) pound together with blood of a lizard, (10) make into a ball, and rub it with milk (11) of one who has born a male child. Put (it) in his right eye; you make invocation (?) to him (?) (13) before any lamp or the 'Shoulder' constellation in the evening.

VERSO COL. XIX.

(1) A spell for bringing a woman out of her house.

You take a(2) of a wild she-cat; you dry it; you take a heel-tendon (?) [of a (?)... which has been (?)] (3) drowned; you fashion a ring the body (? bezel) of which is variegated (?) with gold [in the form of two (?)] (4) lions, their mouths being open, the face of each being turned to the other; you put some its face (?). (5) If you wish to bring a woman to you at any time, you place the ring on the upper part of a lamp, (6) which is lighted, you say, 'Bring N. daughter of N. to this place (7) in which I am, quickly in these moments of to-day.'

Then she comes at once.

VERSO COL. XX.

(1) To heal ophthalmia(?) in a man.

'[Ho?]Amon, this lofty male, this male of Ethiopia, who came down (2) from Meroe to Egypt, he finds my son Horns betaking himself as fast as his feet move (?), and he injured (?) him (3) in his head with three spells in Ethiopian language, and he finds N. son of N. and carries him as fast as his feet move(?), (4) and injures his head

with three spells in Ethiopian language: Gentini, Tentina, (5) Kwkwby, [Ak]khe, Akha.'

(6) (Say it) to a little oil; add salt and nasturtium seed to it, you anoint the man who has ophthalmia (?) with it.

(7) You also write this on a new papyrus; you make it into a written amulet on his body: - 'Thou art this eye of heaven' in the writings (followed by an eye with rays, as drawn in the papyrus). (1-3)

(Fragments) (4) of Ethiopia (?), ankh-amu flowers, (5) pound, make (?) of the river, (6) paint your eye with it.

VERSO COL. XXII.

(1). tested.(2) Behold [the ointment which you] put on your eye when you (3) approach the vessel of inquiry alone:

green eye-paint, (4) stibium, *qes-ankh* (?), amulet of , flowers of black *sher-o* (?) (5) which are beans (?), blood of hoopoe, (6) pound, [make] into a ball, and paint your eye with it, together with juice (7) of Egyptian (?) grapes, and *set-stone*(?) of Ethiopia; then (8) you see the shadow of every god and every goddess.

(9) Its

'I invoke you (plur.), ye great gods who shine with the sun, Themouks (10) Amp . . . Piam, Enpaia, Eiboth, Eiae, Sabaoth, (11) open(?) to me (*bis*), ye great gods who shine with the sun, let my eyes be opened to the (12) light, and let me see the god who inquires to-day, hasten (*bis*) for the protection (13) Ablanathanalba, the mighty god, Marara, Atone, Abeiath, (14) N Senen(?), [Psh]oi, Zatraperkemei, Osiris,(15) Lilam is his name.

Open to me (*bis*), ye great gods, let my eyes be opened to the light, (16) and let me see the god who inquires to-day. Open to me (*bis*). I cast the fury on you (plur.) of the great (*bis*) god, (17) whose might is great (?), who lives for ever, give power to the name(?) (18) the name of the god (?) open to me (*bis*), (19) ye great [gods] who shine with the sun, let [my eyes] be opened [to the light, and let] me (20) [see the god] who answers to-day, hasten (*bis*) . . . times . . . '

VERSO COL. XXIII.

(Lines 1-9 fragments.) (10) dungdried and burnt, 2 (measures), (11) pound (with oil of) henna and honey, (12) anoint [your phallus] therewith, and lie with her.

VERSO COL. XXIV.

(1)(2), ...on it, and you (3) of fine linen on it (? him), these three names being written on it, (4)with myrrh; you light it and place it (5)..... your head; you recite them to it again nine times. (6)..... the lamp; you do it at the time of the third hour(?) of evening (7) [and you] lie down (?).

Formula : 'Iobasaoumptho (8) [Khrome(?) Lou]khar let my eyes be opened (9) in truth concerning any given matter which I am praying for here (10) [to-day, in] truth without telling thee (sic) falsehood.'

(11) 'Iobasaoumpthokhromeloukhar, (12) let my eyes be opened in truth concerning any given thing which I am praying (13) for here to-day.'

(1)..... (2) hawk's dung, salt, *asi* plant, (3) *bel*, pound together, anoint (4) your phallus with it and lie with (5) the woman. If it is dry, you (6) pound a little of it with wine, and you (7) anoint your phallus with it (8) and you lie with the woman.

Excellent (*bis*).

VERSO COL. XXVI.

(1) If you wish [to make] the gods of the vessel(?) speak with you, (2) when the gods come in, you say this name to them nine times: (3) 'Iaho, Iphe, Eoe, Kintathour, Nephar, (4) Aphoe.'

Then he makes command to you as to that which you shall ask him about. If delay (5) occur, so that answer is not given you, you recite this other name to them nine times until (6) they inquire for you truthfully: 'Gogethix, Mantou, (7) Noboe, Khokhir, Hrodor, Dondroma, (8) Lephoker, Kephaersore.'

Seven times.

(9) Iaho , Eiphe, On, Kindathour, Nephar, Aphoe.

VERSO COL. XXVII.

(1) According to that which is above within, saying, 'I am this Sit-ta-ko, Setem is my name, (2) Setem is my correct name. I am Gantha, Ginteu, Giriteu, (3) Hrinoute, Arinoute, Labtatha, Laptutha, (4) Laksantha, Sarisa, Markharahuteu, (5) Arsinga-khla; another volume (says) Arsinga-label, Bolboel. (6) Boel (*bis*), Loteri, Klogasantra, Iaho, (7) is my name, Iaho is my correct name, Balkham, the mighty (?) one of heaven, (8) Ablanathanalba, gryphon of the shrine of the god which stands to-day (?).'

VERSO COL. XXVIII.

(1) You shall cause a star(?) to go . . . place(?) under the earth (?) (2) when the moon is in the constellation of Scorpio.

VERSO COL. XXIX.

(1) [Spell to] make mad any man or any woman.

(2) You take the hair of the man whom you wish, together with the hair (3) of a dead (murdered ?) man; and you tie them to each other, (4) and tie them to the body of a hawk, and you release (?) it (5) alive. If you wish to do it for some days, (6) you put the hawk in a place and you feed it in your house.

VERSO COL. XXX.

(1) If you dung of a *smoune*-goose, (2) then her body falls.

(3) Another: you anoint your phallus with dung of (4) a *kel*, and you lie with (the) woman, then she feels thy love (i.e. for thee).

(5) You pound dung of..... with honey, (6) and you anoint your phallus with it as above again.

(7) Another: dung of hyaena(?) with ointment of (8) roses as above again.

(9) Another: you fumigate a woman with ichneumon's dung (10) when the menstruation is on her; then she is cured. (11) Ass's dung also - this method (of treatment).

VERSO COL. XXXI.

(1) 'Sisihoout (2) otherwise Armioth, (3) the god who liveth, the lamp which is (4) lighted, come within (5) before me, and give me answer (6) concerning that which I ask about here (7) to-day.'

VERSO COL XXXII.

(1) To make rave for a man. (2) You take a live shrew-mouse (?), (3) and take out its gall and put it in one place, (4) and take its heart and put it in another place. You (5) take its whole body, you pound it very much; (6) when it is dry, you take a little of the pounded stuff with a (7) little blood of your second finger, (that) of the heart, (8) of your left hand, and put it in a cup of wine (9) and you make the woman drink it, then she has a passion for you.

(10) You put its gall into a cup of wine, then she dies (11) instantly; or put it in meat or some food.

(12) You put its heart in a ring of gold and put it (13) on your hand; then it gives you great praise, love, and respect.

VERSO COL. XXXIII.

(1) Horus he was going up a hill at midday in the verdure season, mounted on a white horse on a black horse, (2) the papyrus rolls [of...] being on(?) him, those of the Great of Five in his bosom. He found all the gods seated at the place of judgement (3) eating [of the produce ?] of the Nile (?), my (?) Chief. Said they, 'Horus, come, art thou eating? Horus, come, wilt thou eat?'

He said, 'Take yourselves from me; (4) there is no [desire ?] in me for eating. I am ill in my head ; I am ill in my body; a fever hath taken hold of me, a South wind hath seized me. (5) Doth Isis [cease]

to make magic? Doth Nephthys cease to give health? Are the sixteen Netbeou, is the one Power (6) of God, are [? the 3]65 gods seated to eat the produce of the fields of the Nile(?), my(?) Chief, until they remove the fever (7) from the head of the son of Isis (and) from the head of N. born of N., the fevers by night, the fevers by day, the headache, this burning, (8) this heat of the fevers of of his feet, remove from the head of N. born of N.'

(Say it) over genuine oil (9) seven times, and anoint his hand, his body, his feet, and pronounce the words to him.

Source:

F.Ll. Griffith 1904 The Demotic Magical Papyrus of London and Leiden, H.Grevel & Co., London

CURSE TABLETS

D.T. 237

I invoke you, spirit of one untimely dead, whoever you are, by the mighty

names SALBATHBAL AUTHGEROTABAL BASUTHATEO ALEO SAMMABETHOR.

Bind the horses whose names and

images/likeness on this implement I entrust to you; of

the Red [team]: Silvanus, Servator, Lues, Zephyrus, Blandus,

Imbraius, Dives, Mariscus, Rapidus, Oriens, Arbustus; of the

Blues: Imminens, Dignus, Linon, Paezon, Chrysaspis, Argutus,

Diresor, Frugiferus, Euphrates, Sanctus, Aethiops,

Praeclarus. Bind their running, their power, their

soul, their onrush, their speed. Take away their victory,

entangle their feet, hinder them, hobble them, so that

tomorrow morning in the hippodrome they are not able to run

or walk about, or win, or go out of the starting gates,

or advance either on the racecourse or track,

but may they fall with their drivers, Euprepes, son of

Telesphoros, and Gentius and Felix and

Dionusios "the biter" and Lamuros. For AMUEKARPTIR

ERCHONSOI RAZAABUA DRUENEPHISI NOINISTHERGA

BEPHURORBETH command you. Bind the horses whose

names and images I have entrusted to you on this

implement; of the Reds: Silvanus,

Servator, Lues, Zephyrus, Blandus, Imbraius,

Dives, Mariscus, Rapidus, Oriens, Arbustus;
and of the Blues: Imminens, Dignus,
Linon, Paezon, Chrysaspis, Argutus,
Derisor, Frugiferus, Euphrates, Sanctus,
Aethiops, Praeclarus. Bind their running,
their power, their soul, their onrush,
their speed. Take away their victory,
entangle their feet, hinder them,
hobble them, so that tomorrow
morning in the hippodrome they
are not able to run or walk
about, or win, or go out
of the starting gates, or
advance either on the racecourse,
or circle around the turning point;
but may they fall with their
drivers, Euprepes, son of
Telesphoros, and Gentius and
Felix, and Dionysius "the
biter" and Lamuros. Bind
their hands, take away
their victory, their exit,
their sight, so that they
are unable to see their
rival charioteers, but
rather snatch them up
from their chariots
and twist them to
the ground so that

they alone fall,
dragged along
all over the
hippodrome,
especially
at the turning
points, with
damage to
their body,
with the
horses
whom
they
drive.
Now,
quickly.

D.T. 241

SEMESILAM DAMATAMENEUS IESNNALLELAM LAIKAM
ERMOUBELE IAKOUB IA IOERBETH IOPAKERBETH
EOMALTHABETH ALLASAN. A curse. I invoke you by the great
names so that you will bind every limb and every sinew of
Victoricus -- the charioteer of the Blue team, to whom the earth,
mother of every living thing, gave birth -- and of his horses which
he is about to race; under Secundinus (are) Iuvenis and Advocatus
and Bubalus; under Victoricus are Pompeianus and Baianus and
Victor and Eximius and also Dominator who belongs to Messala;
also (bind) any others who may be yoked with them. Bind their legs,
their onrush, their bounding, and their running; blind their eyes so
that they cannot see and twist their soul and heart so that they
cannot breathe. Just as this rooster has been bound by its feet,
hands, and head, so bind the legs and hands and head and heart of
Victoricus the charioteer of the Blue team, for tomorrow; and also
(bind) the horses which he is about to race; under Secundinus,
Iuvenis, and Atvocatus and Bubalus and Lauriatus; under
Victoricus, Pompeianos, and Baianus and Victor and Eximius and
Dominator who belongs to Messala and any others who are yoked
with them. Also I invoke you by the god above the heaven, who is
seated upon the Cherubim, who divided the earth and separated
the sea, IAO, ABRIAO, ARBATHIAO, ADONAI, SABAO, so that
you may bind Victoricus the charioteer of the Blue team and the
horses which he is about to race; under Secundinus, Iuvenis, and
Advocatus, and under Victoricus Pompeianus, and Baianus and
Victor and Eximius and Dominator who belongs to Messala; so

that they may not reach to victory tomorrow in the circus. Now,
now, quickly, quickly.

D.T. 242

I invoke you, whoever you are, spirit of the dead, IONA, the god who established earth and heaven. I bind you by oath, NEICHAROPLEX, the god who holds the power of the places down beneath. I bind you by oath, ..., the god ... of the spirits. I bind you by oath, great AROUROBAARZAGRAN, the god of Necessity. I bind you by oath, BLABLEISPHTHEIBAL, the firstborn god of Earth "on which to lie(?)" I bind you, LAILAM, the god of winds and spirits. I bind you, ... RAPOKMEPH (?) the god who presides over all penalties of every living creature. I bind you, lord ACHRAMACHAMAREI, the god of the heavenly firmaments. I bind you, SALBALACHAOBRE, the god of the underworld who lords over every living creature. I bind you, ARCHPHESON(?) of the underworld, the god who leads departed souls, holy Hermes, the heavenly AONKREIPH, the terrestrial.... I bind you by oath, IAO, the god appointed over the giving of soul to everyone, GEGEGEN. I bind you, SEMESEILAM, the god who illuminates and darkens the world. I bind you, THOBARRABAU, the god of rebirth. I bind you, ..., the god who... the whole wine-troughs.... I bind you, AOABAOTH, the god of this day in which I bind you. I bind you, ISOS, the god who has the power of this hour in which I bind you. I bind you, IAO IBOEA, the god who lords over the heavenly firmaments. I bind you, ITHUAO, the god of heaven. I bind you, NEGEMPSENOPUENIPE, the god who gives thinking to each person as a favor. I bind you, CHOOICHAREAMON, the god who fashioned every kind of human being. I bind you, ECHETAROPSIEU, the god who granted vision to all men as a favor. I bind you, THESTHENOTHRIL . CHEAUNXIN, who

granted as a favor to men movement by the joints of the body. I bind you, PHNOUPHOBON, the Father-of-Father god. I bind you, NETHMOMAO, the god who has given you (the corpse) the gift of sleep and freed you from the chains of life. I bind you, NACHAR, the god who is the master of all tales. I bind you, STHOMBLOEN, the god who is lord over slumber. I bind you, OE IAO EEEAPH, the god of the air, the sea, the subterranean world, and the heavens, the god who has produced the beginning of the seas, the only-begotten one who appeared out of himself, the one who holds the power of fire, of water, of the earth and of the air. I further bind you, AKTI...PHI ERESCHICHAL NEBOUTOSOUANT, throughout the earth (by?) names of triple-form Hekate, the tremor-bearing, scourge-bearing, torch-carrying, golden-slipped-blood-sucking-netherworldly and horseriding (?) one. I utter to you the true name that shakes Tartarus, earth, the deeps and heaven, PHORBABORPHORBABORPHOROR BA SUNETEIRO MOLTIEAIO Protector NAPUPHERAIO Necessity MASKELLI MASKELLO PHNOUKENTABAOTH OREOBARZARGRA ESTHANCHOUCHENCHOUCHEOCH, in order that you serve me in the circus on the eighth of November and bind every limb, every sinew, the shoulders, the wrists, and the ankles of the charioteers of the Red Team: Olympos, Olympianos, Scorteus, and Iuvenus. Torture their thoughts, their minds, and their senses so that they do not know what they are doing. Pluck out their eyes so that they cannot see, neither they nor their horses which they are about to drive: the Egyptian steed Kallidromos and any other horse teamed with them; Valentinus and Lampadius... Maurus who belongs to Lampadius; Chrysaspis, Juba and Indos, Palmatus and Superbus... Boubalus who belong to Censorapus; and Ereina. If he should ride

any other horse instead of them, or if some other horse is teamed with these, let them [not] outdistance [their foes] lest they ride to victory.

D.T. 271 (Hadrumetum, North Africa,
c. 3rd cent. C.E.)

I invoke you *daimonion* spirit who lies here, by the holy name AOTH ABAOTH, the god of Abraham and IAO, the god of Jacob, IAO AOTH ABAOTH, god of Israma, hear the honored, dreadful and great name, go away to Urbanus, to whom Urbana gave birth, and bring him to Domitiana, to whom Candida gave birth, [so that] loving, frantic, and sleepless with love and desire for her, he may beg her to return to his house and become his wife. I invoke you, the great god, eternal and more than eternal, almighty and exalted above the exalted ones. I invoke you, who created the heaven and the sea. I invoke you, who set aside the righteous. I invoke you, who divided the staff in the sea, to bring Urbanus, to whom Urbana gave birth, and united him with Domitiana, to whom Candida gave birth, loving, tormented, and sleepless with desire and love for her, so that he may take her into his house as his wife. I invoke you, who made the mule unable to bear offspring. I invoke you, who separated light from darkness. I invoke you, who crushes rocks. I invoke you, who breaks apart mountains. I invoke you, who hardened the earth on its foundations. I invoke you, by the holy name which is not spoken. ...I will mention it by a word with the same numerical equivalent and the *daimones* will be awakened, startled, terrified, to bring Urbanus, to whom Urbana gave birth, and unite him with Domitiana, to whom Candida gave birth, loving and begging for her. Now! Quickly! I invoke you, who made the heavenly lights and stars by the command of your voice, so that they should shine on all men. I invoke you, who shook the entire

world, who breaks the back of mountains and casts them up out of the water, who causes the whole earth to tremble and then renews all its inhabitants. I invoke you, who made signs in the heaven, on earth and on the sea, to bring Urbanus, to whom Urbana gave birth, and unite him as husband with Domitiana, to whom Candida gave birth, loving her, sleepless with desire for her, begging for her, and asking that she return to his house and become his wife. I invoke you, great, everlasting and almighty god, whom the heavens and the valleys fear throughout the whole earth, through whom the lion gives up its spoil and the mountains tremble with earth and sea, and [through whom] each becomes wise who possesses fear of the Lord who is eternal, immortal, vigilant, hater of evil, who knows all things that have happened, good and evil, in the sea and rivers, on earth and mountain, AOTH, ABAOTH, the god of Abraham and IAO of Jacob, IAO AOTH, ABAOTH, god of Israma, bring Urbanus, to whom Urbana gave birth, and unite him with Domitiana, to whom Candida gave birth, loving, frantic, tormented with love, passion, and desire for Domitiana, whom Candida bore; unite them in marriage and as spouses in love for all the time of their lives. Make him as her obedient slave, so that he will desire no other woman or maiden apart from Domitiana alone, to whom Candida gave birth, and will keep her as his spouse for all the time of their lives. Now, now! Quickly, quickly!

Papers on the Greek Magical Papyri

Self-Identification with Deity and Voces Magicae in Ancient Egyptian and Greek Magic

Occultists and esotericists, such as the Hermetic Order of the Golden Dawn, have theorized that ancient Egyptian magic is a primary source for western magic practice and ideas. Since we know that the Hermetica and Neo-platonic theurgy have had a profound influence on later European magical traditions, an inquiry into possible relationships between Egyptian and Greek magical ideas would be useful in exploring the veracity of the occultists' claim. This paper focuses on one set of ancient texts, the Greek Magical Papyri, which offer considerable potential for investigating this relationship.

The PGM (Papryi Graecae Magicae) is the name given to a cache of papryi of magical spells collected by Jean d'Anastaisi in early 1800's Egypt. Hans Deiter Betz, in his introduction to the newest English translation, speculates that these papryi may have been found in a tomb or temple library and the largest papryi may have been the collection of one man in Thebes. However, the exact provenance for the PGM is unknown. Betz states that through literary sources it is known that quite a number of magical books of spells were collected in ancient times, most of which were

destroyed. Thus, the PGM are a very important source for first-hand information about magical practices in the ancient Mediterranean.

The PGM spells run the gamut of magical practices from initiatory rites for immortality to love spells and healing rites. Most of the papyri are in Greek and Demotic with glosses in Old Coptic and are dated between the 2nd century BC and the 5th century AD. The spells call upon Greek, Egyptian, Jewish, Gnostic and Christian deities.

Two of the most intriguing aspects of these texts are the practice of self-identification with deity and the use of *voces magicae* in performing magical rituals. In many of the spells, the practitioner is told to use "I am" with a specific deity name to empower or work the spell. PGM I 247-62, a spell for invisibility, states "I am Anubis, I am Osir-phre, I am OSOT SORONOUIIER, I am Osiris whom Seth destroyed. ." The use of specific magical language in these texts, the *voces magicae*, is abundant. Most of these words are considered "untranslatable" by the scholars working with the papyri. Words of power in the incantations are composed of long strings of vowels, A EE EEE IIII OOOOO, YYYYYY, OOOOOOO, alone or with special names of deities or daimons which are often palindromes and significantly lengthy as in
IAEOBAPHRENEMOUNOTHILARIKRIPIHIAEYEAIPIRKIRALIT
HONUOMENERPHABOEAI. The exact pronunciation of these *voces magicae* was key to the success of the spells.

Since Egyptian funerary texts clearly identify the deceased with deity and the power of words and language is a predominant

feature of Egyptian magic, these notions found in the PGM appeared to provide a possible link between ancient Egyptian and Greek magic.

Throughout the funerary literature of ancient Egypt, from the Pyramid Texts to the Book of the Dead, there is abundant evidence that ancient Egyptians thought that human beings could become deities. Deities were seen as possessing *heku*, magic, an aspect of the original creative power that formed the cosmos. Thus, magic was perceived to be an intrinsic part of reality and the divine. The Coffin Texts provide a guide book for the deceased to help her or him retain what magic they already possess and to gain more. Naming is extremely important in this experience and it is the ability to name all the gods and objects encountered that proves one has acquired enough magic to sit with the gods. In these texts, the deceased is clearly identified with the god Osiris. By using *historaloe* the deceased will successfully navigate the journey to the afterlife as did Osiris. The use of *historaloe* in magical practice was common, particularly in healing rites. By knowing the names of all encountered in the afterlife and establishing a link with a deity that had already been successful in this realm, the deceased was well prepared for the journey.

In the Pyramid texts, the initial Utterances appear to be a script directing the different Egyptian deities to recite specific formulas on the deceased king's behalf. Utterance 1 begins "recitation by Nut, the greatly beneficent", utterance 2, "recitation by Geb" and so forth. Evidence that these utterances were spoken during funeral rites are the notes after the recitations which give directions saying, for example, "pour water"(ut 23) and "cold water and 2 pellets of

natron"(ut 32). The priests and priestesses are taking the role of the deities in preparing the deceased to join the gods in the afterlife as well as the deceased being identified with Osiris. Self-identification with deity is an "authentically Egyptian trait".

Language, and particularly naming, carries substantial magical power in Egyptian thought. The goddess Isis, once she learns Ra's true name, is then able to cure him of snake bite. One of the oldest cosmologies of the Egyptians from Memphis (approx. 2700 BC) describes the god Ptah creating by his mind (heart) and word (tongue) . Thus, words contain a primal substance and the act of speaking mirrors original creation. Speaking creates reality. Writing was given to humans by the god Thoth and the Egyptians called their language "words of the gods" and hieroglyphs "writing of the sacred words."

The Pyramid Texts, Coffin Text and the Book of the Dead all exhibit the Egyptian belief in the power of language to affect the world. Words, spoken or written were not just symbols, but realities in themselves. Hieroglyphs held particular resonance with magical power and most of the funerary texts were written in hieroglyphs. The Egyptians clearly believed that humans have energetic doubles in the world beyond the physical and it seems reasonable to suspect that the hieroglyphs were thought to have a similar existence since they were written on the *inside* of the pyramid tombs or coffins or on scrolls placed *inside* the coffins for the deceased to use. Further evidence of the reality of the images themselves comes from the practice of cutting particular hieroglyphs in half to diminish their potential effect.

Vowel chanting is also found in Egyptian religious practice as reported by Demetrius in his Roman treatise, *De Eloutione*:

"in Egypt the priests, when singing hymns in praise of the gods, employ the 7 vowels which they utter in due succession and the sound of these letters is so euphonious that men listen to it in place of the flute and lyre"

The distinction between religion and magic in scholarly discourse breaks down in the context of Egyptian religion and it is reasonable to suspect that vowel chanting could be used for more than hymns of praise by Egyptian priests.

Thus, self-identification with deity and use of a specific kind of magical language found in the PGM places Egyptian magical notions within a Greek magical context. The question then becomes, can evidence be found that Greek magic, prior to the PGM, included these practices and do they appear in later Greek magical material that we know to have influenced the European tradition.

Betz states in the Encyclopedia of Religion that "magic was an essential part of Greco-Roman culture and religion." In classical Greece, Egypt and Thessaly were considered prime sources of magical knowledge, but by 323 BC magical material in Greece had increased considerably. Betz further states that it was "Hellenistic syncretism that produced the abundance of material available today." Greek magical practitioners distinguished different types of magic; goeteia - lower magic, mageia - general magic and theourgia - higher magic. Theourgia, appears to be the most likely place to find self-identification with deity and the use of *voces magicae*.

Self-identification with deity in magical acts as part of ancient Greek magical practice prior to the PGM is not evident. The Greeks speculated that humans and gods "had the same mother", but a huge gap existed between them. From ancient times to the latest date of the PGM, Greek notions about the relationship between human existence and divine existence took a variety of forms but never followed the Egyptian pattern of the possibility of declarative divine identity. The ancient Greeks believed that communion with the gods was possible as in the Eleusian and Dionysian mysteries and Empedocles declared he had the knowledge to make himself immortal. But, the Greek idea of a divine spark within the human soul which can be activated, contemplated and re-united with the gods still assumes an other-ness of deity and validates the fundamental separateness of human existence from the divine.

For the Egyptians, the divine appears to be immanent in the world. The world of humans and gods were not seen as being decidedly different. Human activity continued after death and Gods, embodied as the Pharaoh, lived in human society. Magical practice was merely clarifying what already exists. For the Greeks, magic was a conduit for communication and communion with deity or a process whereby the soul could be purified through direct contact with the Divine. Egyptians had only to affirm a state of being through speech to create the sought reality. "Repeated commands or assertions that a desired state of affairs was already in being, are a common feature of Egyptian spells."

However, there are references to the *voces magicae* in ancient Greek material aside from the PGM. Early, are the *Ephesia grammata*, (ASKION, KATASKION, LIX, TETRAX,

DAMNAMENEUS, AISIA) mystic letters that were supposedly inscribed on the statue of Artemis at Ephesus used verbally and written to avert evil. A lead tablet inscribed with the Ephesia grammata dates to the 4th c BC and they were said to be used spoken as an apotropaic charm while walking in a circle around newlyweds.

Peter Kingsley, writing of Empedocles' magical worldview, states "there is nothing that is not vibrantly and knowingly alive. For him [Empedocles] - everything - even the words spoken by a man of understanding has an existence, intelligence and consciousness of it's own." This notion appears close to the Egyptian ideas that words are not symbols, but realities.

Orpheus healed human pathos with poems and the lyre, while Pythagoras could chant his disciples to sleep and heal body and soul through musical words. Fox argues that the PGM are carrying forward this "shamantic" tradition of magical musical charms. For the actual author(s) of the PGM, the notion of the magical potency of language could have been very strong indeed coming out of both the Egyptian and Greek magical traditions.

The use of *voces magicae* continues into later Coptic texts. For a spell invoking a "thundering power to perform every wish" the practitioner should say: "I invoke you. . .who is addressed with the great secret name HAMOUZETH BETH ATHANABASSETONI ."Vowel incantations are also found in these Coptic texts in figures typical of the PGM:

AEEIOUO

EEIOU

EIO

IO

I

Voces magicae are also referred to in the Chaldean Oracles which are contemporary with the PGM and they appear to be an intrinsic part of the theurgist's ritual. What is intriguing, for this study, about the Chaldean Oracles, is the relationship between the *voces magicae* and the process of immortalization of the soul, which is the goal of theurgy. These texts provide the closest approximation to self-identification with deity in a non-Egyptian context.

According to the Chaldeans, the soul, in its descent to the body gathers impure substances. Through theurgistic rites, the soul can re-ascend, encounter the Divine and be purified of these impure substances and attain immortality. The *voces magicae* invoke the assistant spirits that will help the soul to ascend without fear of being dragged down into Hades. However, even though immortalization is the goal, self-identification with deity is not declared and only the soul can attain such a state.

The idea that the Egyptian language specifically held magical power is seen in the writings of people of the time. In the Hermetica (CH xvi) there is a passage which states that Greeks will not understand the Hermetica when translated into their language as Greek does not contain the power of Egyptian. The Chaldean Oracles state "do not ever alter the foreign names (of the gods)". Lewy elaborates further, "It is impossible to translate the magical formula, because its power is not due to its external sense." Iamblichus, describing the difficulty of translating the Hermetica from Egyptian to Greek says ". . .for the very quality of the sounds

and the [intonation] of the Egyptian words contain in itself the force of things said." Invocation of deities by their secret names is also characteristic of Egyptian magic prior to the PGM according to Pinch, but unfortunately she does not give examples.

Scholars have identified other potential sources beside Egyptian for specific *voces magicae*. The glossary in the Betz edition of the PGM speculates on a few of the *voces magicae*. Jewish and Greek origins are offered as well as Egyptian for the eight names considered. Betz finds a intricate syncretism of Greek, Egyptian and Jewish elements in the texts. To tease out the various strands and definitively locate the origin of specific *voces magicae* is yet to be done and will be difficult. What we may be seeing in the *voces magicae* is a general and wide-spread ancient Mediterranean magical practice. It could be that ABRACADABRA is a cousin to the *voces magicae* in the PGM.

Further questions to be asked regarding the *voces magicae* are: what were the potential avenues of magical communication between Egypt and Greece in the 4th century BCE where the earliest evidence of specific magical words is found in the *Ephesia grammata*? Is there evidence of specific *voces magicae*, other than vowel chanting, in Egyptian magical practice prior to the PGM? If the specific form comes from Greek notions, why are the *voces magicae* in the PGM glossed into Old Coptic in many spells where the main body of the text is in Greek?

In conclusion, the claim that the roots of European magic can be traced to Egyptian magic appears highly suspect in regard to the notions discussed. Egyptian ideas and practices of self-

identification with deity do not seem to be compatible with Greek notions of the relationship between the human and divine worlds. Through the *voces magicae* there is evidence of a generalized magical tradition in the ancient Mediterranean from which the European tradition may draw, but not specifically from Egypt.

The Demons of Magic

I was first asked to talk about demons of magic and the notion was that I would show slides representing various demonic beings, demons we find on the magical gems. It occurred to me that you were probably familiar with them. You certainly would be if you looked at the works placed on the admirable bibliography that was circulated, especially Bonner's *Studies in Magical Amulets, Chiefly Graeco-Egyptian* is to be highly recommended. If you do look at those you will find that the imagination of the Greco-Near Easterners of the second century A.D. produced a fantastic population of beings who are quite unlike ancient near Eastern gods, on the one hand, and even less like the standard Greek or Roman gods, on the other. As far as iconography goes there was a flourishing or a remarkable growth of new and fantastic forms. This did not by any means take care of all the gods that were used in magic. I will come back to that point presently.

I decided not to deal with this question because I thought, as I have said, that if you were reading the recommended bibliography or if you were interested in the purely iconographic side of magical invention, you could easily do that for yourselves. A friend of mine who gave up church history for history of art told me, "I used to have to read the texts but now I just have to look at the pictures." For iconographic studies you could do that; one picture is worth a thousand words. Besides that, I was having trouble as I started preparing for that since the magical gems commonly show the gods that are invoked, how do you know when something that appears on a magical gem is a god, and when is it a daimon. Take the

rooster-headed angleped, for instance. He is a rooster from the neck up, and from the neck to the knees he is a Roman soldier in regular Roman soldier's armor. He grasps a good round Roman shield, and wields the whip. And from the knees down he is a pair of serpents. An odd creature. Very widely represented, very often with the name Abrasax, which led to a belief that he was a representation of Abrasax. But Iao also appears very often in connection with him. So it was thought too that he was a representation of Iao. You had your choice, and you could solve the problem by saying that this was a representation of Abrasax-Iao or Iao-Abrasax, product of syncretism. Then go on to the remarks of the heresiologists about Abrasax as the demon of the year whose number is 365, and the god of the highest heaven which has all the lower heavens below him, and so on. But is he a god or is he a demon?

So I decided that I was facing a new problem, or a problem that I had not seen adequately studied. And that is what exactly is the usage of the term daimon, and related terms? What usage does that family of terms have in magical texts in the Greco-Roman world? That is what I have been looking at for preparation of this paper. You know of course that the Septuagint has a very simple and brief answer to that, *apantes hoi theoi ton ethnon daimonia*, "all the gods of the gentiles are daimonia" (Septuagint Ps. 95.5). The Hebrew Psalm 96 calls them *elilim*. To Homer this statement would have been unobjectionable. Homer knows that gods are *daimones* and Nock argued this in *Classical Philology* 45 49, with references to many previous discussions. *Daimonia* is just the derived adjective from the *daimones* so that's no problem. But

what is wrong is that the Septuagint didn't intend to make a statement of fact, that statement is polemic. The reader is intended to understand that, contrary to Homer, daimones are not gods. Daimones are inferior beings. And the Septuagint, by saying that all the gods of the gentiles are daimonia, is degrading them to a class of beings subordinate or inferior to the one true God.

When the Septuagint does this it was not doing something that was radically new or peculiarly Jewish. The subordination of daimones to theoi has classical precedents. One thinks immediately of Plato's *Apology*, of course. But Plato is by no means the only one nor is he the first. So you are faced with this fact that in the classical tradition is double. On the one hand, there is a tradition from Homer on down equating daimon with theos. On the other hand, there is tradition dating back to the pre-Socratic philosophers subordinating daimon to theos. The question is, how did the magicians deal with this problem of second-class supernatural citizens? In the papyri, first of all you must remember that the bulk of papyri comes from the fourth and fifth centuries A.D., were written at that time, and certainly contain in some instances considerably older materials and in some instances contains materials invented by the writer. The safest thing to conclude is that you have materials from the fourth to the fifth century, in general. Sometimes one can see what looks like significant changes but it's hard to be sure. For instance, in the Great Magical Papyrus of Paris, daimon is used pretty consistently all the way through until the last couple of hundred lines. Then daimonia comes in and daimon disappears. It looks as if you had an appendix or at least as if the last sections of that papyrus were written by someone who

was subordinating these beings to daimon-like beings. Daimonion is a step down--it isn't actually a pejorative term or anything of this sort, but it is a step down from daimon. And if this step should occur, then all usage of daimonion in the Great Magical Papyrus of Paris, at least all those which the index chose to record, come after the line 3000 and run a few hundred lines. This is a small appendix and that the adjectival form is absent in the first 3000 lines is significant or seems significant.

So you can trace or see in some instances things that look like development but they are not very extensive and they don't enable me at least to see any consistent development in the body of papyrus material. What struck me first and hardest on reviewing that material is that daimones play a comparatively minor part in ancient magic. I expected them to be all over the place. In fact, when I started to write I said that they would be coextensive: magic, ancient Greco-Roman magic and daimones. But they are not. The great bulk of ancient magic, of magic recorded by the papyri, and I should say a good half of the magic recorded by deifixiones, and all of the magic that appears on the magical gems is done by gods as far as the writers go. They think and speak of the beings they are writing about, for the great majority of cases as theoi. Daimon and daimonion as far as I know never appear on the magical gems at all. There is one instance, in a gem in Braunschweig (number 186 of the Braunschweig gems in the big German collection *Antike Gemmen*) does have something that is restored or read as daimonion on it. But unfortunately that gem, because of stylistic grounds, is probably 16th to 17th century A.D. The chance that it is

ancient is quite small. And there are a lot of points against it besides that use of daimonion.

I haven't examined all of the ancient gems, of course. But this judgment is based on a concordance of them that was prepared by Mrs. Francis Schwartz who examined about twenty of the major and minor published collections and a half dozen standard works on ancient gems. So we can leave the gems out of the question. The people who made them may have thought that they were representing daimonia but they never happened to say so, and we can't go confidently beyond their silence. In the deifixiones you run into another question, but I'll come back to deifixiones in just a moment.

The papyri give you the fullest description of the daimones and their place in the world. They refer to them fairly often, as a class of beings who are intermediate, apparently, between gods and men. They are supernatural beings, in the sense that they haven't got human physical location and limitations, but they are subordinate to the gods. They are found in the air, on the earth, in the waters, and on the sea, and also in the underworld. An especially important class of them are the demons of the underworld, particularly the demons of the dead who become daimones after death--apparently all the dead do, and whenever you have a dead man you have a decidaimon who can be called up if you have some remains of the body, the proper spells, and so on. The decidaimon will be particularly effective if the dead man was killed violently, especially if was executed for a crime, but also if he died young, particularly if he died before marriage. Those who did not reach their time of flourishing, and those who died as infants, especially,

provide lots of demonic service for the magicians. All of these daimones for the most part are what you might call the help, the labor, of the magical world. They are called in to provide various services for the magician. For example, "Go to a such and such house and stand next to somebody and take the appearance of the god or demon that he or she particularly reveres and tell the target person as follows." Then you give the message you want conveyed. Or "take control of them," usually used in attempts to get women. "Make her jump out of bed and come to me right away and pound on the door." "Inflame her with passion. Make her burn." And so forth and so on. You can also change the gender, but women, on the whole, are easier. The magical world is predominantly straight, so charms of this sort are usually for men trying to get women. You can also send out demons to commit murder, or for all sorts of other purposes, such as to get information. I suppose that if magic were still going there would be spells like, "Go to my competitor's computer and read what he has on the following keys." So these, what I might call lower class help, the helper class of demons, frequently appear in lists, especially when you are talking about the Great Name. "I have the Great Name at which the gods prostrate themselves, the demons are terrified, the wild animals take flight, rivers flow backwards..." and so forth and so on. You can go right on down. You normally start with the gods, then the demons, then the men or wild animals, and then other physical phenomenon, such as the seas will calm, and so forth.

This makes up the great majority of references to daimones in the Magical Papyri. They vary, but I don't think its worthwhile giving the figures because they don't tell you much since the papyri are

such greatly different lengths. So the fact that you have four or five papyri in which there are no references to demons at all is not so impressive as it sounds when you look at those papyri and find that four of them are of one page only. All of the longer papyri contain some references to daimones and I imagine that they average on the whole two or three per hundred lines. This isn't enough to make them by any means a major concern. They are very apt to be used when you have a spell for a purpose. You may, in many cases, use demons to carry out the purpose, but you may not. I think the majority of cases, probably the bulk, well I'd say a small but substantial majority of cases demons don't function, the magic is done directly by the power of the name or by knowledge of secret names or in most cases by the action of the god you call on. And even when there are demons, in a great majority of cases they function merely as obedient to the name of the god which you have, or to the commands which are authorizations that the god has given to you. So the first thing to do is line up the god (go directly to the provost). Then after that is settled you go, with authorization from the deity, to the subordinate official, the daimon. And then the daimon will do as you tell him and he must do as he is told because you have the authorization of the great god So-and-so whose name you pronounce, and you may also display his seal and the like.

That makes up the bulk of the magic and demons are not really very important. Well, at this point I am being challenged by the communist thinkers about demonology, who'll say it is true that demons provided the working force of the ancient world but who is to say that the work force of ancient magic and who is to say that

the work force is unimportant. Now they were the people who did the work, and so on. I leave that argument without further discussion. This wasn't the way the ancient magicians saw it. They are strictly social snobs. Their notion is that the gods are important and the demons are simply there to do what you order them to do once the god has given you the authorization. It's a world in which the rights of the servant class are not considered. Those were the good old days.

Besides this, however, there is a very interesting class of exceptional passages which occur much more rarely but deserve, I think, much more attention. These are the ones that carry on the old tradition of identifying the gods as daimones, so that you get a list of names for example: lord god of gods, king daimon, followed by magical voces. Further on down in 460 in PGM 4, Helios Horus is addressed as "ruler of the world" or "lord of the world," "daimon of sleepless fire." Not only that but you have references to high gods who alike subordinate the gods and the daimons. Octiothus, for instance in 26.2, is "the only tyrant and swift fate of gods and daimones alike." And Selene is pretty much the same thing in 26.65. What really shows the seriousness of the problem you are getting into is (I'm still in the Great Paris Papyrus) in 29.74 are the directions for collecting herbs. An Egyptian when collecting herbs takes hold of the plant and calls on the daimon to whom the plant is sacred. This is obviously to the god to whom the plant is sacred, and they've just been called daimones, and this is shown by what follows. He tells the plant that it is the heart of Hermes, the eye of the sun, the light of the moon and so on. So Helios, Selene, Hermes are clearly the gods to whom the plant is sacred and they've just

been called daimones. Not only that, but he tells the plant that it is the soul of the daimon of Osiris, which (not who [masculine], but which), was carried everywhere (I think the text is correct, but I don't know. It certainly is an extremely puzzling passage.) There are more of them in the next papyrus, papyrus 5. "I invoke you who created earth and bones and all flesh and every spirit (whose clearly the high god) conducting all things according to law, eternal eye, daimon of daimones, god of gods, lord of the spirits, inerrant aeon, eaoueaouae. I call you because I can, I call you because I am . . ." and so forth, the magician goes on to declare his magical powers. And then the god, daimon of daimons, god of gods, lord of the spirits and inerrant aeon is expected, on the account of who the magician is, to show him proper respect and do as he is told. This spell, by the way, belongs to anti-social magic. It will break bonds, it will break fetters, it will make thieves invisible, send dreams, win favors with ladies and gentlemen and so forth and so on.

You get into PGM 7 and 8 and you find an interesting spell which occurs several times: "Spell for demanding a dream from Bes." "I call on you the headless god who has sight in his feet. You who lightning and thunder . . ." etcetera. Besides being headless, he is cosmic. "Arise, daimon. You are not a daimon but the blood of the two hawks on the coffin of Osiris . . ." etcetera. You go on to what the two hawks are up to and come back. "I conjure you daimon by your two names: Anouth-anouth. You are the headless god." and so forth, "Answer me." It's quite clear that the terms "daimon" and "god" are fluctuating back and forth here as practically equivalent terms. And that the creature we have in mind, a headless being with eyes on his feet is much like, or like what would ordinarily be

considered a good daimon, then what would ordinarily be considered a high god. But he is the high god and I think he is the high god because he is the earth which hasn't got a head, which has a great stretch of flat land. The shoulders with the neck cut off which wears around itself the seed as a great serpent out of which the gods and men and other things grow. As gods, plants and men and the like are shown growing from this headless being wearing the great serpent around his middle as a loincloth. I'm describing a lapis lazuli gem in the British museum that shows this very clearly; it is reasonably well inscribed so you can see these details. There are a number of other gems showing this headless demon and we also find him in statues. There are a couple of lead statues from Syracuse showing him with his eyes (in this case) not on the feet but in the tummy. You have a headless torso with a face on the navel and there is another to prove that this was not just a Syracusan peculiarity. You have another statue of the same sort from the neighborhood of Constantinople. So this earth god is Bes and he also agathos daimon. Bes and agathos daimon and the headless god are very closely intertwined. That was easier to do because as you all know agathos daimon is serpentine. Agathos daimon is a well recognized god, who has well recognized cults in Egypt also elsewhere in southern Italy and the like.

But you find other gods also being called daimon, and quite explicitly in Papyrus 7.961. "Come to me invisible pantocrator, creator of the gods... Come to me invincible daimon Seth...Come to me fire-bright spirit, the god not to be despised. Daimon and daimon, subdue enslave Miss So-and-So." The connection of agathos daimon in this sort of passage which is particularly marked

appears again in PGM 12.130f. "And I say also to you because I have . . ." (the magician is telling the deity he is speaking to him) ". . . and I say also to you daimon of great power go to the household of Miss So-and-So and you obey me agathos daimon whose power is greatest of the gods. Obey me, go!" There is another one of these in 13.762, an invocation of agathos daimon: "Whose hidden name the daimones are terrified, of whom the sun and the moon are the eyes shining in the eyes of men. He has his good affluences in the stars, daimones and fortunes and moira..." and so on. I think these suffice to show the problem that you have here, and I suspect it may be to a considerable extent a literary problem, in other words, that the early Homeric tradition of daimones as gods, given the importance of Homer in classical education is living on, side by side, with the developing and increasingly powerful classification of daimones as subordinate spirits. And since magic is a matter of ad hoc spells rather than a systematic thinking, it's not surprising that you get survivals and mixed forms of these various different lines and stages of earlier thought.

The application of daimon to greater gods is relevantly limited. Apollo is called a daimon. Agathos daimon of course is one. Selene, especially when she is being called on to do unpleasant things, and Octinofus, with whom she is identified, are daimones. The use is occasional. Seth is a shady deity despite being described as a brilliant god. Here's one more that has a surprise at the end and shows how this carries on. I don't know whether it is into Christianity or is taking up things from Christianity. Once again this is a loosing spell. "... who loose all bonds. Go and loose the iron

around so and so because the great and unspeakable and holy and just and fearful and powerful and authoritative and terrifying and unneglectable daimon, the great god Zora and Merabach commands you." And that is the type of thing you've come to expect. But then "When the bonds are broken, say I thank you lord that the Holy Spirit the only begotten living one released me. And again say the spell, "God who set the stars in their places, a string of magical voces, "daimon, deceitful one." And also the whole name of Helios with a long string of magical voces, which are the whole name of Helios. So apparently I take it that the mix up of the Holy Spirit the only begotten would date this prior to the Council of Constantinople, when the doctrine of the Holy Spirit was put pretty much in final form and separation from the only begotten was settled. The Spirit was not begotten but preceded. The Son was begotten and did not precede. How far these doctrinal, even though they did have imperial power behind them, decisions won acceptance in magical circles is what we would like to know. If you are mainly interested in breaking your bonds, having your fetters broken and being able to leave prison without anyone noticing you, you might not be too sensitive to theological decisions. But I do think that sufficiently indicates the mix-up of the situation that confronts us.

I guess I came across one thing that I'll like to call your attention to. A passage I found was a spell for an oracle in PGM 4.964 which is addressed to be said before a lamp. It is addressed to the living god, the invisible begetter of light, and it beseeches him by his strength "to arouse your daimon and come into this flame and fill it with the divine spirit and show me your power and let the house be open,

the house of the god, be open for me. The house which is in this light and become a light, breadth, depth, length, height, brilliance and let that which is inside shine forth, Lord Bouel (Bouel is good, old Egyptian god who plays a large role in the Demotic papyrus.)" You can see the auto-suggestion of the magician, "Let the flame be open, ... let me see the depth, the breadth and the depth ..." and so on. But you notice that if you start doing this with gestures you find yourself in four dimensions. It is possible that the magicians with their extraordinary powers anticipated Einstein. But I am inclined to believe that four dimensional thought is a modern phenomenon and what you have here is simple, old fashioned rhetoric. In spite of the fact that it does not make sense when you try and do it, and you find yourself getting tangled up. What is remarkable is that this appears also in Ephesians 3:18 with the same four dimensions, not three. "Therefore, I bend my knees to the father, from whom every paternity is named in heaven and on earth and whom every fatherland is named in the heavens and on earth in order that the prayer that he may give to you according to the wealth of His glory and power to be strengthened through His spirit in the inner man. To make Christ dwell with faith in your hearts, being rooted in love that is founded in order that you may have the strength to comprehend with all the saints what is the breadth and the length and the height and the depth." That I noticed before and I think I might have put it in *Jesus the Magician*, or somewhere in a previous publication. But what I noticed this time is that this whole passage in Ephesians is full of parallels to this whole passage in PGM 4.964f. In Ephesians it starts with a prayer to the Living God, the Begetter of light. a prayer to the Father, that "...He may give you according to the power of His glory to be strengthened." In the

magical text goes on to say, ". . . Give your strength and arouse your daimon to be strengthened by his spirit and show me your power." Ephesians has, "And let the house of the all ruling God be opened to cause Christ to dwell by means of faith in your hearts in order that you may understand with all the saints what is the length and depth ..." and so on. Ephesians says ". . . in order that you may be filled with all of the fullness of God." And the magical text says, "And may the lord Bouel who is within shine forth." It's clearly not a word for word derivation. These are two representatives of a single tradition which has the same essential thoughts in it but has been cast independently in two different sets of words. Nevertheless, they preserve the same body of topics in roughly the same order. Since this is done by arousing the god who is entreated to arouse his daimon in order to do this, I think that makes a fair ending for this talk about daimones.