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# THE GREEK MAGICAL PAPYRI IN TRANSLATION

INCLUDING THE DEMOTIC SPELLS

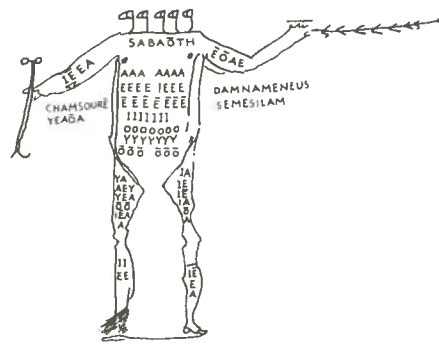
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165 Muses, / be gracious to me, your suppliant, and be benevolent and merciful; appear to me with pure countenance.”

170



This figure is to be / inscribed on a piece of clothing belonging to one who has died violently, and is to be cast into a pure lamp.

175 SENSENGEN BARPHARANGĒS / ŌĒIA IŌAE

After you have learned all you want, you will release him, doing honor to him in a worthy manner. Sprinkle dove's blood round about, make a burnt offering of myrrh, and say, "Depart, lord, CHORMOU CHORMOU OZOAMOROIRŌCH KIMNOIE EPOZOI EPOIMAZOU / SARBOENDOBALACHCHA IZOMNEI PROSPOI EPIOR; go off, lord, to your seats, to your palace, leaving me strength and the right of audience with you."

180

\*Tr.: John Dillon and E. N. O'Neil (hymnic sections, ll. 81–87; 88–101).

### PGM III. 1–164

\*[Take a] cat, and [make] it into an *Esiēs* [by submerging] its body in water. While you are drowning it, speak [the formula] to [its] back.

*The formula* during the drowning [is as follows]:

5 "Come hither to me, you who are in control of the form of Helios, you the cat- / faced god,<sup>1</sup> and behold your form being mistreated by [your] opponents,<sup>2</sup> [them,] NN, so that you may revenge yourself upon them, and accomplish [the] NN deed, because I am calling upon you, O sacred spirit. Take on / strength and vigor against your enemies, them, NN, because I am conjuring you by your names, BARBATHIAŌ BAINCHŌŌCH NIABŌAITHABRAB<sup>3</sup> SESENGENBARPHARARGĒS . . . PHREIMI; raise yourself up for me, O cat-faced god, and perform the NN deed" (add the usual).

15

/ Take the cat, and make [three] lamellae, one for its anus,<sup>4</sup> one for . . . , and one for its throat; and write the formula [concerning the] deed on a clean<sup>5</sup> sheet of

1. The goddess addressed here is Sekhmet-Bastet, well known from Egyptian magical texts. See Borghouts, *Ancient Egyptian Magical Texts*, nos. 5, 13–15, 18, 20, 124; Bergman, *Ich bin Isis* 264–67; E. Otto, "Bastet," *LdA* 1 (1975): 628–30.

2. For this type of accusation, see *PGM* III. 113–14; IV. 2475 and n.

3. The letters BARBATHIAŌBAINCHŌŌCHNIABŌAITHABRAB form a palindrome. BAINCHŌŌCH ("soul of Khukh," the god of darkness) is often read separately, but is adapted to this form for numerical reasons: the formula adds up to 3663.

4. That is, "one [to be placed] in its anus." Preisendanz in the second case restores ἐν τῷ στόματι, but this is in conflict with the other restoration in l. 67 below: [. . . διὰ τῶν καμ[αρώ]ν], "through the earholes."

5. "Clean" is meant regularly in *PGM* in a descriptive sense, i.e., previously unused or "free" from imperfections, etc. See LSJ, s.v. "καθαρός," 3a. For detailed description regarding papyrus, see Pliny, *NH* 13. 68–89, and R. Wünsch, "Charta," *PRE* 3 (1899): 2185–92.

papyrus, with cinnabar [ink], and [then the names of] the chariots and charioteers, and the chariot boards / and the racehorses.<sup>6</sup> 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.<sup>7</sup> / 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, . . . [SĒMEA], chthonic / . . . lord<sup>8</sup> (?), grant [safety?], . . . O chthonic one, in [the] horse race, IAKTŌRĒ;<sup>9</sup> hold . . . restrain . . . , PHŌKENSEPSEUARE [K-TATHOUMISONKTAI],<sup>10</sup> for me, the spirit . . . the daimon of [the] place . . . / and may the [NN deed] come about for me immediately, immediately; quickly, quickly, because I conjure you, at this place and at this time, by the implacable god . . . THACHŌCHA EIN CHOUCHEŌCH, and by the great chthonic god, / ARIŌR EUŌR, 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 NEBOUTOSOUALĒTH, Entrapper,<sup>11</sup> Mistress of corpses,<sup>12</sup> Hermes, Hekate, [Hermes?], Hermekate,<sup>13</sup> LETH AMOUMAMOUTERMYŌR;<sup>14</sup> 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;<sup>15</sup> 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), "CHYCHBACHYCH BACHACHYCH BACH-AXICHYCH BAZABACHYCH BAIACHACHYCH BAZĒTŌPHŌTH / BAINCHŌŌCH ANI-BŌŌ CHŌCHE . . . PHIŌCHEN GĒBRŌCHTHŌ MYSAGAŌTH CHEŌŌ . . . Ō<sup>16</sup> SABAŌTH EULAMOSI ĒĒLAXIMA . . . [ . . . THACHŌCH]AXIN CHOUCHEŌCH."

*On the [1st and 3rd leaves of metal] which you are to use for the conjuration, there should be this:* "LAEŌ" /

6. *μονάτωρ* is a late word for *μονάμπυξ*, "horse with a single frontlet," i.e., a racehorse. Presumably one drew crude representations of them, along with their names, on a sheet of papyrus. Cf. such figures on the so-called Sethian curse tablets in R. Wünsch, *Sethianische Verfluchungstafeln aus Rom* (Leipzig: Teubner, 1899), esp. 51.

7. Cf. *PGM* IV. 2390 for a similar injunction to perform a rite with good cheer. See also Plutarch, *De tranquillitate animi* 20, p. 477E, and R. Bultmann, *TDNT* 2 (1976): 772–75 s.v. "εὐφραίνω."

8. The papyrus reads . . . ονε. Eitrem suggests *τύραννε*.

9. It is not clear whether *iaktore* is a magical word or something sensible. Preisendanz suggests *ακτωρε* as a Greek equivalent of Latin *actores*, "drivers," but in that case the syntax is unclear.

10. Emended and restored with plausibility from *PGM* III. 78–79, 513–14, 545–46; IV. 339–40; LXVII. 13.

11. Although attested in LSJ, s.v. "ἀρκυία," as an epithet of the goddess Hekate with uncertain meaning (with reference to Audollent, *Defixionum Tabellae* 38. 14 [third cent. A.D.]), "the netter" is a standard Egyptian underworld daimon. See D. Bidoli, *Die Sprüche der Fangnetze* (Glückstadt: Augustin, 1976); J. Zandee, *Death as an Enemy* (Leiden: Brill, 1960) 226–34. [R.K.R.]

12. The term *νεκρία* is also attested in this sense only in *PGM* IV. 2781, but necessarily having some such meaning.

13. The name Hermekate is a combination of Hermes and Hekate. See Wünsch, *Defixionum Tabellae*, nos. 104–7. Here in the papyrus the name could also be read Hermekatēlēth, that is, with the typical ending *-ēth*; thus Eitrem in the apparatus to III. 37.

14. AMOY at the beginning is Coptic for "come!" [R.K.R.]

15. *πνευματώτης* is a form not otherwise attested; cf. *PGM* XIII. 525: *ἐμπνευματώδη*.

16. A plausible restoration is *IAŌ* in that *IAŌ* and *SABAŌTH* form a common pairing in the *PGM*.

about the illness of a man, whether he will live or die, even on what day and at what  
 190 hour of night. / And he will also give [you both] wild herbs and the power to cure,  
 and you will be [worshiped] 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<sup>37</sup> alone when he asks you for the magic powers  
 imparted [by] us. Farewell.

195 The address to the sun / requires nothing except the formula “IAEÖBAPHRENE-  
 MOUN” and the formula “IARBATHA.”  
 \*Tr.: E. N. O’Neil.

### PGM I. 195–222

\*This, then, is the prayer of deliverance for the first-begotten and first-born  
 god: “I call upon you, lord. Hear me, holy god who rest among the holy ones, at  
 200 whose side the Glorious Ones<sup>38</sup> stand continually. I call upon you, / [fore]father,  
 and I beseech you, eternal one, eternal ruler of the sun’s rays, eternal ruler of the  
 celestial orb, standing in the seven-part region, CHAÖ CHAÖ CHA OUPH CHTHE-  
 THÖNIMEETHËCHRINIA MEROUMI ALDA ZAÖ BLATHAMMACHÖTH PHRIXA ÈKE  
 . . . PHYËIDRYMËÖ PHERPHRITHÖ IACHTHÖ PSYCHEÖ PHIRITHMEÖ ROSERÖTH /  
 205 THAMASTRA PHATIRI TAÖCH IALTHEMEACHE; you who hold fast to the root,  
 [who] possess the powerful name which has been consecrated by all angels. Hear  
 me, you who have established the mighty Decans and archangels, and beside whom  
 stand untold myriads of angels. You have been exalted to heaven, and the lord / has  
 210 borne witness to your wisdom and has praised your power highly and has said that  
 you have strength in the same way as he, as much strength as he [himself] has.

“I call upon you, lord of the universe, in an hour of need; hear me, for my soul is  
 [distressed], and I am perplexed<sup>39</sup> and in want of [everything. Wherefore, come]  
 215 to me, you who are lord over all / angels; shield me against all excess of magical  
 power of aerial daimon [and] fate.<sup>40</sup> Aye, lord, because I call upon your secret name  
 which reaches from the firmament to the earth, ATHËZOPHÖIM ZADËAGËÖBËPHIA-  
 220 THEAA AMBRAMI ABRAAM THALCHILTHOE ELKÖTHÖÖËË ACHTHÖNÖN / SA ISAK  
 CHÖËIOURTHASIO IÖSIA ICHËMEÖÖÖÖ AÖAEI, rescue me in an hour of need.”

Say this to Helios or whenever you are forced to do so.<sup>41</sup>

\*Tr.: E. N. O’Neil. Since the character of this invocation shows no tangible connection with  
 the preceding or foregoing spells, it is best understood as a separate charm. Although the  
 purpose of this prayer (which at certain points is reminiscent of the language of the Psalms)  
 is not exactly stated, ll. 215–16 and 221–22 suggest that deliverance from the onslaught of a  
 demonic attack is requested.

37. Preisendanz’s reading *ἰσχυρῶ υἱῶ* is doubtful because the term is nowhere else attested (see his  
 apparatus ad loc.). The word may reflect an Egyptian or Semitic idiom (“son of your own loins”), an  
 idiom formed in Greek from the word *ἰσχυρῶν* (hips). The Egyptian term is more general, however, and  
 refers to “part of the body.” [J.B.] Cf. also Gn 35: 11; 1 Kgs 8: 19; Acts 2: 30; Heb 7: 5, 10. See further-  
 more PGM IV. 646, 2519, and Abt, *Apologie* 65–66.

38. *Daxai* is a name for angels. See also IV. 1051, 1202, and Bauer, s.v. “δόξα,” 4.

39. The translation of *ἄβου[λος]* follows Preisendanz (“ratlos”). For the general language of prayer,  
 cf. Ps 42: 6, 12; 43: 5; Jon 4: 9 LXX; Sir 37: 2; Mk 14: 34 par.

40. The concept of Heimarmene is found in PGM here and XIII. 613, 635; cf. 709. See D. Amand,  
*Fatalisme et liberté dans l’antiquité grecque. Recherches sur la survivance de l’argumentation morale anti-  
 fataliste de Carnéade chez les philosophes grecs et les théologiens chrétiens des quatre premiers siècles* (Amster-  
 dam: Hakkert, 1974); H. O. Schröder, “Fatum (Heimarmene),” *RAC* 7 (1969): 524–636, esp.  
 567–68.

41. The translation is tentative at this point.

### PGM I. 222–31

\*Indispensable invisibility spell: Take fat or an eye of a nightowl and a ball of  
 dung rolled<sup>42</sup> by a beetle and oil of an unripe olive<sup>43</sup> and grind them all together  
 until smooth, and smear your whole / body with it and say to Helios: “I adjure you 225  
 by your great name, BORKË PHOTOUR IÖ ZIZIA APARXEOUCH THYTHE LAILAM  
 AAAAAA IIIII OOOO IEÖ IEÖ IEÖ IEÖ IEÖ IEÖ NAUNAX AI AI AEÖ AEÖ ËAÖ,”  
 and moisten it and say in addition: “Make me invisible, lord Helios, AEÖ ÖAE IEË  
 230 ËAÖ, / in the presence of any man until sunset, IÖ IÖ Ö PHRIXRIZÖ EÖA.”  
 \*Tr.: E. N. O’Neil.

### PGM I. 232–47

\*Memory spell: Take hieratic papyrus and write the prescribed names with Her-  
 maic<sup>44</sup> myrrh ink. And once you have written them as they are prescribed, wash  
 them off<sup>45</sup> into spring water / from 7 springs and drink the water on an empty  
 stomach for seven days while the moon is in the east. But drink a sufficient amount. 235

*This is the writing on the strip of papyrus:* “KAMBRË CHAMBRE SIXIÖPHI HAR-  
 PON CHNOUPHI BRINTATËNÖPHRIBRISKYLMA ARAOUAZAR BAMESEN KRIPHI  
 NIPTOUMI CHMOUMAÖPH AKTIÖPHI ARTÖSE BIBIOU / BIBIOU SPHË SPHË NOUSI 240  
 NOUSI SIEGÖ SIEGÖ NOUCHA NOUCHA LINOUCHA LINOUCHA CHYCHBA CHYCH-  
 BA KAXIÖ CHYCHBA DËTOPHÖTH II AA OO YY ËË EE ÖÖ.” 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 worm-  
 wood, 7 wings of the Hermaic ibis,<sup>46</sup> spring water. When you have burned the in-  
 245 gredients, prepare them and write.

\*Tr.: E. N. O’Neil.

### PGM I. 247–62

\*Tested spell for invisibility: A great work. Take an eye of an ape or of a corpse  
 that has died a violent death and a plant of peony (he means the rose). Rub these  
 with oil of lily, and as you are rubbing / them from the right to the left,<sup>47</sup> say the  
 spell as follows: “I am ANUBIS, I am OSIR-PHRE,<sup>48</sup> I am OSOT SORONOUIER, I am  
 OSIRIS whom SETH destroyed.<sup>49</sup> Rise up, infernal daimon, IÖ ERBËTH IÖ PHOBËTH  
 IÖ PAKERBËTH IÖ APOMPS; whatever I, NN, order you to do, / be obedient to me.” 250  
 255

And if you wish to become invisible, rub just your face with the concoction, and  
 you will be invisible for as long as you wish. And if you wish to be visible again,  
 move from west to east and say this name, and you will be obvious and visible to  
 all / men. 260

42. The pellet (“that which is rolled”) of a scarab is sacred to the sun god Ra. See also PGM VII.  
 584. [R.K.R.]

43. The papyrus reads *φακνίνου*, which Preisendanz emends to *(ὄμ)φακνίνου*. For similar expres-  
 sions, see PGM IV. 228–29, 3008. For a different reading, see Schmidt, *GGA* 1931, 445.

44. This is the myrrh ink of Hermes.

45. In order to transfer the magical powers of the names, they were washed off and consumed. For  
 the widespread practice, see *Handbuch des deutschen Aberglaubens* 8 (1936/37): 1156–57.

46. The ibis was sacred to Hermes Thoth. [R.K.R.]

47. See on this point J. F. Borghouts, *Ancient Egyptian Magical Texts, Nisaba* 9 (Leiden: Brill, 1978)  
 27, 30, 41, 56. [R.K.R.]

48. This is Osiris-Re.

49. The papyrus has *tako* where one expects the standard Coptic *takof*, “destroyed (him).” [M.W.M.]  
 Cf. *DMP* col. I, 13, p. 23 (and n.) for Demotic parallels to part of this passage.

again, if I fail in this operation, MOUTHABAR NACH BARNACHŌCHA BRAEŌ MENDA  
295 LAUBRAASSE PHASPHA BENDEŌ; fulfil<sup>65</sup> for me / the perfect charm.”  
\*Tr.: E. N. O’Neil.

PGM IV. 296-466

\*Wondrous spell for binding a lover: Take wax [or clay] from a potter’s wheel  
and make two figures, a male and a female. Make the male in the form of Ares fully  
300 armed, holding a sword / in his left hand and threatening to plunge it into the right  
side of her neck. And make her<sup>66</sup> with her arms behind her back and down on her  
knees. And you are to fasten the magical material on her head or neck. Write on the  
305 figure of the woman being attracted as follows: On the head: / “ISEĒ IAŌ ITHI  
OUNE BRIDŌ LŌTHIŌN NEBOUTOSOUALĒTH”; on the right ear: “OUER MĒCHAN”;  
on the left ear: “LIBABA ŌIMATHOTHŌ”; on the face: “AMOUNABREŌ”; on the right  
310 eye: / “ŌRORMOTHIO AĒTH”; on the other: “CHOBŌUE”; on the right shoulder:  
“ADETA MEROU”; on the right arm: “ENE PSA ENESGAPH”; on the other: “MEL-  
315 CHIOU MELCHIEDIA”; on the hands: / “MELCHAMELCHOU AĒL”; on the breast:  
the name, on her mother’s side, of the woman being attracted; on the heart: “BAL-  
AMIN THŌOUTH”; and below the lower belly: “AŌBĒS AŌBAR”; on the pudenda:  
320 “BLICHIANEOI OUŌIA”; on the buttocks: “PISSADARA”; on / the sole of the right  
foot: “ELŌ”; on the sole of the other one: “ELŌIAIOE.”

And take thirteen copper needles and stick 1 in the brain while saying, “I am  
piercing your brain, NN”; and stick 2 in the ears and 2 in the eyes and 1 in the  
325 mouth and 2 / in the midriff and 1 in the hands and 2 in the pudenda and 2 in the  
soles, saying each time, “I am piercing such and such a member of her, NN, so that  
she may remember no one but me, NN, alone.”

And take a lead tablet<sup>67</sup> and write the same / spell and recite it. And tie the lead  
leaf to the figures with thread from the loom after making 365 knots while saying  
as you have learned, “ABRASAX, hold her fast!” You place it, as the sun is setting,  
beside the grave of one who has died untimely or violently, placing beside it also the  
seasonal flowers.

*The spell to be written / and recited is:* “I entrust this binding spell to you,  
335 chthonic gods, HYESEMIGADŌN and KORĒ PERSEPHONE ERESCHIGAL and ADONIS  
the BARBARITHA, infernal HERMES THŌOUTH PHŌKENTAZEPSEU AERCHTHA-  
THOUMI / SONKTAI KALBANACHAMBRĒ and to mighty ANUBIS PSIRINTH, who  
340 holds the keys to Hades, to infernal gods and daimons, to men and women who  
have died untimely deaths, to youths and maidens, from year to year, month to  
345 month, day to day, / hour to hour. I adjure all daimons in this place to stand as  
assistants beside this daimon. And arouse yourself for me,<sup>68</sup> whoever you are,  
whether male or female,<sup>69</sup> and go to every place and into every quarter and to every  
350 house, and attract / and bind her. Attract her, NN, whom NN bore and whose

65. The sudden shift to the plural *τελέσατε* is strange. Preisendanz suggests that *δαίμονες* is the subject, but no daimons appear in the spell. Can the subject be the *vores magicae* themselves? [E.N.O.]

66. A figurine similar to the one described here, together with a lead tablet containing an inscription nearly identical to that of ll. 335-406, has been found in Egypt. See S. Kambitsis, “Une nouvelle tablette magique d’Égypte, Musée du Louvre, Inv. E 27145, 3<sup>e</sup>/4<sup>e</sup> siècle,” *BIFAO* 76 (1976): 213-23 and plates.

67. For a parallel to this passage, see Wortmann, “Neue magische Texte,” 56-58 (no. 1, ll. 6-16).

68. See on this point Wortmann, “Neue magische Texte,” 70-71.

69. Egyptian lists of demons and demon-induced diseases carefully distinguish between male and female. For a characteristic example, see S. Sauneron, *Le Papyrus magique illustré de Brooklyn* (Brooklyn: The Brooklyn Museum, 1970) 6-11. [R.K.R.]



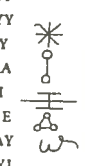
magical material you possess. Let her be in love with me, NN whom she, NN bore.  
Let her not be had in a promiscuous way,<sup>70</sup> let her not be had in her ass, nor let her  
do anything with another man for pleasure, just with me alone, NN, so that she,  
NN, be unable either to drink or eat, that she not / be contented, not be strong,  
355 not have peace of mind, that she, NN, not find sleep without me, NN, because I  
adjure you by the name that causes fear and trembling, the name at whose sound  
the earth opens, the name at whose terrifying sound the daimons are terrified, / the  
360 name at whose sound rivers and rocks burst assunder. I adjure you, god of the dead,  
whether male or female, by BARBARITHA CHENMBRA BAROUCHAMBRA and by the  
ABRAT ABRASAX SESENGEN BARPHARANGGĒS and by the glorious AŌIA / MARI and  
365 by the MARMAREŌTH MARMARAUŌTH MARMARAŌTH MARECHTHANA AMARZA  
MARIBEŌTH; do not fail, god of the dead, to heed my commands and names, but  
just arouse yourself from the repose which holds you, / whoever you are, whether  
370 male or female, and go to every place, into every quarter, into every house, and  
attract her, NN, to me and with a spell keep her from eating and drinking, and do  
not allow her, NN, to accept for pleasure the attempt of another man, / not even  
375 that of her own husband, just that of mine, NN. Instead, drag her, NN, by the hair,  
by her heart, by her soul, to me, NN, at every hour of life, day and night, until she  
comes to me, NN, and may she, NN, remain / inseparable from me. Do this, bind  
380 her for all the time of my life and help force her, NN to be serviceable to me,  
NN, and let her not frolic away from me for even one hour of life. If you accom-  
plish this for me, I will quickly allow you your repose. / For I am BARBAR ADŌNAI  
385 who hides the stars, who controls the brightly shining heaven, the lord of the  
world, ATHTHOUIN IATHOUIN SELBIOUŌTH AŌTH SARBATHIOUTH IATHTHIERATH  
ADŌNAI IA ROURA BIA BI BIOTHĒ ATHŌTH / SABAŌTH ĒA NIAPHA AMARACHTHI  
390 SATAMA ZAUATHTHEIĒ SERPHO IALADA IALĒ SBĒSI IATHTHA MARADTHA ACHILTH-  
THEE CHOŌŌ OĒ ĒACHŌ KANSAOSA ALKMOURI THYR THAŌOS SIECHĒ. I am  
THOTH OSŌMAI; / attract her, bind her, NN, filled with love, desire and yearning  
395 for NN (add the usual), because I adjure you, god of the dead, by the fearful, great  
IAEŌ BAPH RENEMOUN OTHI LARIKRIPIHIA EYEAIPHIRKIRALITHON YOMEN ER  
PHABŌEAI, / so that you attract her, NN, to me and join head to head and fasten lip  
400 to lip and join belly to belly and draw thigh close to thigh and fit black together  
with black, and let her, NN, carry out her own sex acts / with me, NN, for all eter-  
405 nity.

Then write on the other side of the tablet the heart and the characters as they are  
below:

IAEŌBAPHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHON YOMEN ER PHABŌEAI

IAEŌBAPHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHON YOMEN ER PHABŌEAI

“IAEŌBAPHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHONYOMENERPHABŌEAI  
AEŌBAPHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHONYOMENERPHABŌEA  
AŌ EŌBAPHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHONYOMENERPHABŌE III  
FA ŌBAPHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHONYOMENERPHABŌ OEŌ  
IŌ BAPHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHONYOMENERPHAB OIEE  
YO BAPHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHONYOMENERPHAB OEVI  
IO APHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHONYOMENERPHA OEYY  
OE PHRENEMOUNOTHILARIKRIPIHIAEYEAIPHIRKIRALITHONYOMENERPH IAYY  
IŌAE YAA  
EOĒI OIII  
YAOU YAE  
IAŌI EŌAY  
AĒAE OOI



70. See on this point Wortmann, “Neue magische Text,” 72.

- 2305 And one morsel of flesh, a piece / of coral,  
Blood of a turtledove, hoof of a camel,  
Hair of a virgin cow, the seed of Pan,  
Fire from a sunbeam, colt's foot, spindel tree,  
Boy love, bow drill, a gray-eyed woman's body  
2310 With legs outspread, a black sphinx's / pierced vagina:  
All of these are the symbol of my power.  
The bond of all necessity will be  
 Sundered, and Helios will hide your light  
 At noon, and Tethys will o'erflow the world,<sup>290</sup>  
2315 Which you inhabit. Aion's / quaking; heaven  
 Will be disturbed; Kronos, in terror at  
 Your pole<sup>291</sup> o'erpowered by force, has fled to Hades  
 As overseer of the dead below.  
 The Moirai throw away your endless thread,  
 Unless you check my magic's winged shaft,<sup>292</sup> /  
2320 Swiftest to reach the mark. For to escape  
 The fate of my words is impossible:  
 Happen it must.<sup>293</sup> Don't force yourself<sup>294</sup> to hear  
 The symbols forward and then in reverse  
 Again. You'll, willy-nilly, do what's needed.  
 Ere useless light becomes your fate, do what /  
2325 I say, O Maid, ruler of Tartaros.  
 I've bound your pole with Kronos' chains, and with  
 Awesome compulsion I hold fast your thumb.  
 Tomorrow does not come unless my will  
2330 Is done. / To Hermes, leader of the gods,  
 You promised<sup>295</sup> to contribute to this rite.  
 Aye, in my power I hold you. Hear, you who  
 Watch and are watched. I look at you, you look  
 At me. Then, too, I'll speak the sign to you:  
2335 Bronze sandal of her / who rules Tartaros,  
 Her fillet, Key, wand, iron wheel, black dog,  
 Her thrice-locked door, her burning hearth, her shadow,  
 Depth, fire, the governess of Tartaros,  
 Fearing the Furies, those prodigious daimons,<sup>296</sup> /  
2340 You've come? You're here? Be wroth, O maid, at him,  
 NN, foe of heav'n's gods, of Helios-  
 Osiris<sup>297</sup> and of Isis, his bedmate.

290. Reading κλυζήσει for κουφισει. Helios' light is the moon's because the moon shines with it (see above). He will hide it in the south, because that is where the sun goes to hide in the winter. Tethys is the goddess of the primordial waters. [M.S.]

291. Reading πολον for σου νοου with H. van Herwerden, "De carminibus e papyris aegyptiacis crutis et eruendis," *Μνημοσυνη*, n.s. 16 (1888): 342. [M.S.]

292. Understanding μαγειης της εμης as equivalent to the dative (emendation may not be necessary), and reading αναγκασ(θ)ης. [M.S.]

293. Reading ην δει γενεσθαι for ο δει γενεσθαι. [M.S.]

294. Reading σα(υ)την with Preisendanz, ad. loc. [M.S.]

295. Reading εννευσα for εννευσας. [M.S.]

296. Reading nominatives for accusatives. [M.S.]

297. Although the link between Helios and Osiris is possible through the connection with Sarapis

As I instruct you, hurl him to this ill  
Because, Kore, I know your good and great /  
Majestic names, by which heav'n is illumined,  
2345 And earth drinks dew and is pregnant; from these  
The universe increases and declines;

EUPHORBA PHORBA PHORBOREOU PHORBA PHORBOR PHORBOR PHORBOR BOR-  
BORPHA ERPHOR / PHORBAIÖ PHORBOR PHORBOR BOROPH PHORPHOR BOR 2350  
PHORBOR AÖ IÖE PHORBORPHOR EUPHOR BOPHOR EUOIEÖ PHÖTH IÖPHÖTH  
IÖPHÖTH PHÖTHIÖPH AÖÖÖTHÖ ÖAI IÖ EÖÖIÖ HAHABA EE EË IOYY ÖÖÖ OYYY  
AEËIOUÖ / YYY mistress, Harken-techtha,<sup>298</sup> who sits beside Lord Osiris, Michael, 2355  
Archangel of angels, the god who lights the way, perform for me."

*Protective charm of the procedure . . .*

\*Tr.: E. N. O'Neil. The translation is based on the edition in Preisendanz, but several emendations by Morton Smith have been accepted (see the notes); see his article "The Hymn to the Moon, PGM IV 2242–2355," *Proceedings of the XVI International Congress of Papyrology*, ed. L. Koenen et al. (Chico, Cal.: Scholars Press, 1981) 643–54.

**PGM IV. 2359–72**

\***Business spell:** Take orange beeswax and / the juice of the aeria plant and of 2360  
ground ivy and mix them and fashion a figure of Hermes<sup>299</sup> having a hollow bot-  
tom, 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: / "CHAIÖCHEN 2365  
OUTIBILMEMNOUÖTH ATRAUTCH. Give income and business to this place, because  
Psentebeth<sup>300</sup> lives here." Put the papyrus inside the figure and fill in the hole with  
the same beeswax. Then deposit it in a wall, at an inconspicuous place, / and crown 2370  
him on the outside, and sacrifice to him a cock, and make a drink offering of Egyp-  
tian wine, and light for him a lamp that is not colored red.

\*Tr.: R. F. Hock.

**PGM IV. 2373–2440**

\***Charm for acquiring business and for calling in customers**<sup>301</sup> to a workshop or 2375  
house or wherever you put it. / By having it, you will become rich, you will be suc-  
cessful. For Hermes made this for the wandering Isis.<sup>302</sup> The charm is marvelous  
and is called "*the little beggar*."

Take beeswax that has not been heated, which is known as bee glue, and fashion /  
a man having his right hand in the position of begging and having in his left a bag 2380  
and a staff. Let there be around the staff a coiled snake, and let him be dressed in a  
girdle and standing on a sphere that has / a coiled snake, like Isis. Stand it up and 2385

the older link between Osiris and Re may be of influence here. See A. Piankoff, *The Litany of Re* (New York: Bollingen, 1964) 19–21. [R.K.R.]

298. Harkentechtha is a male god (see Glossary s.v.); thus he is not to be addressed by "mistress," a title belonging to the moon goddess of the preceding hymn. See also PGM IV. 2004 and n.

299. Here Hermes is portrayed as the god of merchants and of commerce. See PGM V. 390–99.

300. This name means "the son of the female falcon." Cf. Jacoby in Preisendanz, apparatus ad loc., who fails to recognize the female definite article, a fact that precludes the identification with Horus, the falcon god. [R.K.R.]

301. LSJ renders κατακλητικόν (spell) "for invoking," but Eitrem, in Preisendanz's apparatus, is probably right in translating "charm for calling in customers." See on this point Maltomini, *Studi Classici e Orientali* 29 (1979): 102; see also PGM CXXIV. 7.

302. The wandering of Isis refers to her as the widow of Osiris searching for his body. See Plutarch, *De Is. et Os.* 14, 356D–E; 39, 366F, and Griffiths, *Plutarch's De Iside et Osiride* 315, 452. For wax figures associated with the cult of Isis, see Diodorus Sic. I. 21. 5–6 and the commentary by A. Burton, *Diodorus Siculus Book I, EPRO* 29 (Leiden: Brill, 1972): 93–94.



## PGM VII. 969–72

- 970 \* **A good potion:** Take a piece of hieratic papyrus and / write on it: “IAŌ ō ES-TABISASĒ TOUREŌSAN ATHIACHIŌOUĒNOU ACHĒMACHOU. Let her, NN, whom NN bore, love me, NN, when she has drunk the drink.”<sup>152</sup>  
\*Tr.: E. N. O’Neil.

## PGM VII. 973–80

- 975 \* **A love spell of attraction through touch:** Take a scarab and boil it in a good unguent,<sup>153</sup> / and take the beetle and grind it together with the plant vetch, and place them in a glass cup and say the spell that follows twice: “THŌBARRABAU MICHAĒL MICHAĒL OSIRIS PHOR PHORBA ABRIĒL SESEGGENBARPHARAGGĒS IAŌ SABAŌTH ADŌNAIE LAILAM, compel / her, NN, whom NN bore, to follow me should I touch her.”  
\*Tr.: E. N. O’Neil.

## PGM VII. 981–93

- 985 \* **[Love spell of attraction:** Purify yourself from everything for . . . ] days and say [this] spell at sunrise: “Helios . . . but come here to me, [Mistress AKTIŌPHIS ERESCHIGAL] PERSEPHONĒ; / 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 NETHMOMAŌ [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,<sup>154</sup> immediately, immediately; [quickly, quickly].”  
\*Tr.: E. N. O’Neil.

## PGM VII. 993–1009

- 995 \* Look [to the] east [and say: “You are the one who thunders,] the one who rains and / hurls lightning [at the] right time and dries [in the same way]; come to me, reveal” (add the usual or [write] whatever [you want], and anoint your hand).  
*Preparation of the ink:* 3 dried figs, 3 stones of the Nicolaus date, 3 fragments of wormwood, and 3 lumps of myrrh; [mix together, / then] after pulverizing them, [write] the following formula. Isis uttered [it and] wrote [it] when, after taking up Osiris, she fit together his separated members. Asklepios<sup>155</sup> [saw] Osiris and admitted that he [could] not [put together] someone who was dead [even] with the help of Hebe<sup>156</sup> or of [anyone else].  
1005 [This is / *the formula*: “Come to me, SESEGGENBARPHARAGGĒS SABAŌTH,] for [I conjure] you, [daimon] of the dead, [by] bitter [Necessity]; open [your ears and] hear [the] holy [words].” Also say [frequently] the [stele given] below.  
\*Tr.: W. C. Grese. This fragmentary spell has not preserved its title and so its exact purpose cannot be known.

152. On the pleonasm *πιούσα τὸν πότον*, cf. PGM VII. 867. [E.N.O.]

153. *μύρον* is translated by Preisendanz as “Myrrhenöl.” Both translations, however, may be too specific for this unspecified aromatic concoction. [E.N.O.]

154. For this phrase, cf. PGM IV. 295, 2939; XX. 5.

155. Asklepios seems to have taken over the role of Anubis (thus Eitrem, in Preisendanz, *apparatus ad loc.*).

156. The appearance of Hebe, daughter of Hera and Zeus, is surprising in this context. According to Euripides, *Heraklid.* 847; Ovid, *Met.* 9. 400, she made Iolaos young again, a deed of proverbial fame

## PGM VII. 1009–16

- \* **Divination by a dream:** Say / to the . . . double . . . and rub your [head]; and [after descending], go to sleep without answering anyone. 1010  
“I call upon [you], Sabaoth, Michael, Raphael and you, [powerful archangel] Gabriel, do not [simply] pass by me [as you bring visions], but let one of you enter / and reveal [to me] concerning the NN matter, AIAI ACHĒNĒ IAŌ.” Write these things [on leaves . . . ] of laurel and place them by your head. 1015  
\*Tr.: W. C. Grese.

## PGM VII. 1017–26

- \* “[Hail, Helios!] Hail, Helios! Hail, [Gabriel! Hail, Raphael! Hail.] Michael! Hail, whole [universe! Give me] the [authority] and power of SABAŌTH, the / [strength of IAŌ], and the success of ABLANATHANALBA, and [the might of] AKRAMMACHAMAREI. Grant that I [gain] the victory, as I have summoned you” (then write the 59-[letter] IAEŌ formula). “Grant [victory] because I know the names of the Good Daimon, HARPON [CHNOUPHI] BRITATĒNŌPHRI BRISAROUAZAR BASEN / KRIPHI NIPTOUMI CHMOUMAŌPHI (add the usual) and accomplish this for me.” Speak to [no one]. 1020  
\*Tr.: R. F. Hock. Although untitled, this spell is a “favor and victory” charm. Cf. PGM XCII for a similar request for the power and strength of various magical and mythological personalities. 1025

## PGM VIII. 1–63

\* **Binding love spell of Astrapsoukos:**<sup>1</sup>

- Spell:* “Come to me, lord Hermes, as fetuses do to the wombs<sup>2</sup> of women. Come to me, lord Hermes, who collect the sustenance of gods and men; [come] to me, NN, lord Hermes, and give me favor,<sup>3</sup> sustenance, / victory, prosperity, elegance, beauty of face, strength of all men and women. Your names in heaven: LAMPHTHEN OUŌTHI OUASTHEN OUŌTHI OAMENŌTH ENTHOMOUCH. These are the [names] in the 4 quarters of heaven. I also know what your forms are: <sup>4</sup> in the east you have the form / of an ibis, in the west you have the form of a dog-faced baboon, in the north you have the form of a serpent, and in the south you have the form of a wolf. Your plant is the grape which is the olive.<sup>5</sup> I also know your wood: ebony. I know you, Hermes, who you are and where you come from and what your city is: Her-mopolis. Come to me, lord Hermes, many-named one, who know / the things hidden beneath heaven and earth. Come [to me], NN, lord Hermes; serve well, benefactor of the world. Hear me and make me agreeable to all the forms throughout the inhabited world. Open up for me the hands of everyone who [dispenses gifts]<sup>6</sup> and compel them to give me what they have in their / hands. I also know your foreign names: ‘PHARNATHAR BARACHĒL CHTHA.’ These are your foreign names. 10  
15  
20

“Whereas Isis, the greatest of all the gods, invoked you in every crisis, in every

1. According to Diogenes Laertius, *Proem.* 2. Astrampsychos was the name of one or several Persian magicians. See E. Reiss, “Astrampsychos,” *PRE* 2 (1896): 1796–97.

2. For parallels to this concept, see PGM III. 603 and n.

3. Here and throughout this section, *χάρις* is translated “favor,” but the term comes close to meaning “grace.” [E.N.O.]

4. The four animals represent the following deities: the ibis is Thoth, the dog-faced baboon is Anubis, the serpent is Uto, the wolf is another form of Anubis. Their respective positions are partially clear as well: Uto is often the north, Anubis the west (or the south), but why Thoth stands in the east remains a puzzle. [J.B.]

5. The underscored words are Coptic written with Greek letters.

6. Accepting the emendation of Preisendanz.

she wants. I will not let god or goddess give oracles until I, NN, know through and  
 290 through what is in the minds of all men, Egyptians, / Syrians, Greeks, Ethiopians,  
 295 of every race and people, those who question me and come into my sight, whether  
 they speak or are silent, so that I can tell them / whatever has happened and is hap-  
 300 pening and is going to happen to them, and [until] I know their skills and their lives  
 and their practices and their works and their names / and those of their dead, and  
 of everybody, and I can read a sealed letter<sup>37</sup> and tell them everything truthfully.”  
 \*Tr.: Morton Smith. How to carve, consecrate, and use a scarab; with the spell to be said  
 when using it. Though the scarab is engraved with Isis and the spell is addressed to Helios,  
 the ring is said to be “of Hermes” because the spell first identifies the magician with Hermes-  
 Thoth. As Thoth he invokes Osiris (the Nile) from the underworld waters, to reveal to him  
 all facts relevant to all men, and he threatens that, unless he receives this knowledge, he will  
 destroy the remains of Osiris’ body, reveal his mysteries, and generally upset the divine order.

PGM V. 304-69

305 \*Taking hieratic papyrus or a / lead lamella and iron ring, put the ring on the pa-  
 310 pyrus and with a pen draw the outlines of the ring, inside and outside, then tint the  
 outlined area with myrrhed ink, then write on this outlined area / of the ring—  
 writing on the papyrus—the name,<sup>38</sup> and write the characters outside [the area],  
 315 then, [in the circle] inside it, what you want not to happen, and “Let so-and-so’s  
 thoughts be bound so that he may not do NN thing.” Then / putting the ring on  
 its outline, which you made, and turning up the [areas of the papyrus] outside the  
 320 outline, wrap up the ring until it is completely covered. Piercing [the package]  
 through the characters / with the pen and tying it, say, “I bind NN with regard to  
 NN [thing]. Let him not speak, not be contrary, not oppose; let him not be able to  
 325 look me in the face nor speak against me; let him be subjected / to me, so long as  
 this ring is buried. I bind his mind and his brains,<sup>39</sup> his desire, his actions, so that he  
 330 may be slow [in his dealings] with all men.” / And if it be a woman: “In order that  
 she, NN, may not marry him, NN” (add the usual). Then, taking it [the package]  
 away to the grave of someone untimely dead, dig [a hole] four fingers deep and put  
 335 it in and say, “Spirit of the dead, who[ever] / you are, I give over NN to you, so that  
 he may not do NN thing.” Then, when you have filled up the hole, go away. Better  
 do it when the moon is waning.



*The things to be written inside the circle* [bounded by the inner side of the ring’s  
 340 outline] are these: “AROA / MATHRA ERESCHIGALCH EDANTA LABOU NĒ AKĒ IAŌ  
 DARYKNŌ MANIĒL, let NN thing not be done so long as this ring is buried.” Bind  
 345 [the package] with ties, [using] cords you have made, / and thus deposit it. The  
 [wrapped] ring may also be thrown into an unused well, or [into the grave] of  
 [anyone dead] untimely. After the characters, write also the following, under the  
 350 [outline of the] ring, as a rectangle: “ARCHOOL LAILAM / SEMESILAMPH AMMO-  
 PHORIŌN IŌAĒ PHTHOUTH EŌ PHRĒ, the greatest daimon, IAŌ SABAŌTH AR-  
 BATHIAŌ LAILAM OSORNŌPHRI EM PHRĒ PHRĒ PHTHA CHRŌIŌ IAŌ BABOURĒ  
 355 THIMAM EN PHRĒ RE/NOUSI SABAŌTH BARBARTHIAŌ THACHRA OŪCHEETH

“ἀνοιξις”; Griffiths, *Plutarch’s De Iside et Osiride* 522, 523, 536 for the ritual of the “Opening of the mouth.”

37. For the magical ability to read sealed letters, see the tale of Khamwas in Lichtheim, *Ancient Egyptian Literature* III, 142-51. [R.K.R.]

38. Given below, ll. 339-41.

39. In Greek, “the midriff,” representing the classical term for the supposed location of the thinking element of the body. [M.S.]

ESORNŌPHRI” and the entire 59 [letter formula] above,<sup>40</sup> which you also put inside [the circle bounded by the ring’s outline].<sup>41</sup>



[The same schedule can be written on a lead lamella; then, putting the / ring in  
 [the middle] and folding up [the lead] around it, cover [it] with plaster. After the  
 360 rectangle underneath [write] also the IAEŌ formula<sup>42</sup> and the following: “BAKAXI-  
 CHYCH MENEBAICHYCH ABRASAX AŌ, prevent the NN thing,” [or], as the names  
 are found in the authentic [text]: / “ARPHOOL LAILAM SEMESILAM IAEŌ (formula)  
 365 BAKAXICHYCH ABRASAX AŌ ARCHŌMILAK MENESILAM IAEŌ OYŌ BAKAXICHYCH  
 ABRASAX ŌII, prevent the NN thing.”

\*Tr.: Morton Smith. This untitled text gives directions for a familiar type of magical rite called *defixio*—essentially sending a letter to underworld powers to ask or compel them to do something to a specified victim. Many *defixiones* are, like this one, intended to prevent things from happening. The gods invoked here are a curious lot—solar and subterranean, Hebrew, Egyptian, and Mesopotamian, suggesting that the text has grown, like many, by ignorant additions.

PGM V. 370-446

\*Take 28 leaves from a pithy laurel tree<sup>43</sup> and some virgin earth and seed of worm-  
 370 wood, wheat meal and the herb calf’s-snout<sup>44</sup> (but I have heard<sup>45</sup> from a certain

40. This refers to the top of the papyrus page, where the scribe has written on the margin, with a few errors, the formula IAEŌBAPHRENEMOUNOTHILARIKRIPHIAEU and the same letters (without the final U) in reverse order. Together they form a fifty-nine-letter palindrome which often occurs in magical texts, mainly in spells to the solar deities. [M.S.]

41. (On the drawing): the reading of the third line in the circle from TH on, including the letters NIN (?) written above, is uncertain. If PHTHANNI is read, Phtha contains the name of the Egyptian god revered as creator. [M.S.]

42. See ll. 366-69 and the picture, l. 357. The palindrome is also printed in Preisendanz, apparatus to l. 357.

43. Cf. on this point PGM I. 264.

44. On this plant see PGM V. 198 and III. 468.

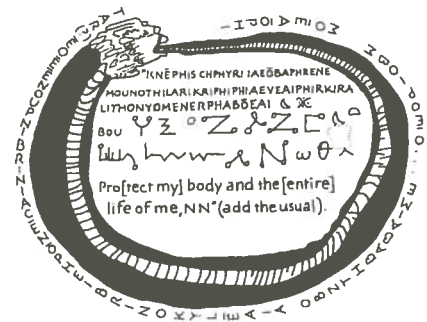
45. Undoubtedly, these are the words of a redactor, but expressions in the first person (here and 383) are rare. More often such variants are introduced by *oi de* . . . (cf. l. 390). [E.N.O.]

560 *The formula to be spoken:* "Come to me, spirit that flies in the air, / called with  
secret codes and unutterable names, at this lamp divination which I perform, and  
enter into the boy's soul, that he may receive the immortal form in mighty and in-  
corruptible light, because while chanting, I call, 'IAÖ ELÖAI MARMACHADA MENE-  
565 PHÖ<sup>100</sup> MERMAI / IĒÖR AIEÖ ĒREPHIE PHEREPHIÖ CHANDOUCH AMÖN EREPNEU  
ZÖNÖR AKLEUA MENĒTHÖNI KADALAPEU IÖ PLAITINE RE AÖTH IĒI ÖĒI MEDCHĒ-  
NÖR ALACHAL PERECHAĒL SERENÖPH DOUNAX ANAXIBOA EREBE BÖ BEBÖBIA  
570 ANĒSIODEU IAÖA ENIÖEAL / EMERÖ MASALANDA."

"Hither to me, O lord, riding upon immaculate light without deceit and without  
anger; appear to me and to your medium, the boy, MARMARIAU ANAPSICHALAÖ  
PEOE NIPSEOUA AIETY HARENÖTHĒS<sup>101</sup> ANERÖPHĒS ITHYAMAREM ÖSIĒR ANAP-  
SICHYÖN PSYELĒMICALĒS, appear" (say it 3 times).

575 / If he says, "I see your lord in the light," say: "O holy YMERI EIGESOU ENTÖ  
TĒRIOUA MENĒ SOMIÖÖ ALAMAÖR CHÖCHENEMĒTÖR," and thus he will answer.  
Ask: "ARSERETÖTHI OUĒMANTOUR."  
\*Tr.: J. P. Hershbell.

PGM VII. 579-90

580 \*A **phylactery**, a bodyguard against daimons, against phantasms, / against every  
sickness and suffering, to be written on a leaf of gold or silver or tin or on hieratic  
papyrus. When worn it works mightily for it is the name of power of the great god  
and [his] seal, and it is as follows: "KMĒPHIS CHPHYRIS<sup>102</sup> IAEÖ IAÖ AEĒ IAÖ ÖÖ  
585 AIÖN IAEÖBAPHRENE / MOUNOTHILARIKRIPIHIAE Y EAIPHIRKIRALITHANYOME-  
NERPHABÖEAI."<sup>103</sup> These are the names; the figure is like this: let the Snake be  
biting its tail, the names being written inside [the circle made by] the snake, and  
the characters thus, as follows: 

590 The whole figure<sup>104</sup> is [drawn] thus, as given below, with [the spell], "Protect  
my body, [and] the / entire soul of me, NN." And when you have consecrated [it],  
wear [it].

\*Tr.: Morton Smith.

Plutarch's *De Iside et Osiride* 440; Bonnet, *RÄRG* 51, s.v. "Apophis." Cf. the strange ἀφφώ in LXX 2 Kg<sup>s</sup> 2: 14; 10: 10 and the explanations given by patristic commentators, for which see PGL, s.v. "ἀφφώ."

100. Menepho is the name of the city of Memphis. Cf. PGM III. 104.

101. Harennothes is Egyptian for *Hr-nd-it-f* (Harendotes), meaning "Horus the defender of his father." See Bonnet, *RÄRG* 269, s.v. "Harendotes"; Griffiths, *Plutarch's De Iside et Osiride* 345; D. Meeks, "Harendotes," *LdA* 2 (1977): 964-66. [R.K.R.]

102. Chphyris is the Egyptian scarab, Khepri.

103. IAEÖ begins an often-cited palindrome, but it is not set out as such in Preisendanz. The copyist got one letter wrong: ALITHA should be ALITHO.

104. Preisendanz gives the opening words surrounding the serpent as TARĒON ĒOU PHI, but the photograph (plate I, no. 4) shows clearly the reading given in the transcription here.



PGM VII. 591-92

\*"Come to me, ear of heaven; come to me, ear [of the air;] come to me, ear of the earth," and so forth, as indicated.

\*Tr.: W. C. Grese. This portion of an invocation seems to be mislocated in the papyrus manuscript.

PGM VII. 593-619

\***Fetching charm for an unmanageable [woman]:**<sup>105</sup> Take a [lamp], not painted red, with seven wicks, and make a wick of [the hawser of] a wrecked / ship. On the [1st] wick write with myrrh, "IAÖ"; on the 2nd, "ADÖNAI"; on the 3rd, "SABAÖTH"; on the 4th, "PAGOURĒ"; on the 5th, "MARMOROUTH"; on the 6th, "IAEÖ"; on the 7th, "MICHAĒL."

Put olive oil in the lamp and place it in a window / facing south. Also put worm-wood seeds on the lamp (around the edge of the lamp), and recite this *formula*: "I call upon you, the masters, great gods, who shine in the present hour, on this day, for the sake of her, the ungodly NN. For she has said: /

'IAÖ does not have ribs.'

[She, NN, has said,] 'ADÖNAI was cast out because of his violent anger.'

[She, NN, has said,] 'SABAÖTH emitted three cries.'<sup>106</sup>

She, NN, has said, 'PAGOURĒ is by nature a hermaphrodite.'

She, NN, has said, 'MARMOROUTH was castrated.'

She, NN, has said, 'IAEÖ was not entrusted with the ark.'

She, NN, has said, 'MICHAĒL is by nature a hermaphrodite.'

610 / "I am not the one who says such things, master, but she, the godless NN. Therefore fetch her for me, her inflamed with passion, submissive. Let her not find sleep until she comes to me" (repeat 7 times).

615 If the first lamp flickers, know that she has been seized by the daimon. And if the 2nd, she has left (the house); and if the 3rd, she is on the / way; and if the 4th, she has arrived; and if the 5th, she is at the door; the 6th, at the doorlatch; the 7th, she has come into the house.

It can fetch people even from across the sea. For that, place the lamp in some water in the open air. Place a papyrus boat under the lamp, and [recite the] formula 6 times.

\*Tr.: D. E. Aune.

PGM VII. 619-27

\***From the Diadem of Moses:**<sup>107</sup> / 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.

625 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 THOUDALESAI KRAMMASI CHAMMAR / MOULABÖTH LAUABAR CHOUPHAR PHOR PHÖRBAÖ SACHI HARBACH MACHIMASÖ IAÖ SABAÖTH ADÖNAI."

For what you wish, say: "Get her, NN, for me, NN" (add the usual, whatever you wish).

\*Tr.: E. N. O'Neil.

105. See for parallels to this spell PGM IV. 2475 and n.

106. For this cry, cf. the parallel in Ignatius, *Eph.* 19. 1.

107. This spell seems to be a selection from a larger collection entitled "The Diadem of Moses." [E.N.O.]



Lay smooth the brine for seafarers.<sup>7</sup>  
 Then ev'ry fair wind<sup>2</sup> is raised;  
 They shut out the blasts, and so, lord,<sup>3</sup> grant  
 10 The impassable to be passable.”

\*Tr.: E. N. O'Neil. This rather charming and unpretentious poem is surely not a part of the regular PGM material. It is rather a poem—or a fragment of a poem—which is perhaps an ancient treatment of the theme that appears in Goethe's two poems, *Meeresstille* and *Glückliche Fahrt*. Because of the literary aspect, J. U. Powell included these lines among the *Lyrica Adespota* in his *Collectanea Alexandrina* (Oxford: Clarendon Press, 1925) 195, no. 33. Despite the obvious poetic quality, no one has satisfactorily explained the meter (cf. Powell, p. 196). Grenfell thought that the verses are accentual, while Schmidt believed that they are a blend of trochaic and Cretic. For the references, see Preisendanz, ad loc. Whatever the case, the present translation uses a blend of iambic and anapaestic feet in an attempt to give in English some of the general effect of the Greek. These verses have been emended and stand as the reconstructed Hymn 29; see Preisendanz, vol. II, pp. 265–66.

### PGM XXXII. 1–19

\*“I adjure you, Evangelos, by Anubis and Hermes and all the rest down below;  
 5 attract and bind / Sarapias whom Helen bore, to this Herais, whom Thermoutharin bore,<sup>1</sup> now, now; quickly, quickly. By her soul and heart / attract Sarapias herself, whom [Helen] bore from her own womb,<sup>2</sup> ΜΑΕΙ ΟΤΕ ΕΛΒΟΣΑΤΟΚ ΑΛΑΟΥΒΕΤΩ  
 15 ΟΕΙΟ . . . ΑΕΝ. 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].”

\*Tr.: E. N. O'Neil. This spell, without a title, is clearly a love spell in which one woman seeks to attract another woman. Thus it belongs to the small group of lesbian spells. In form, these lines contain one spell repeated, with slight variations, three times: 1–9, 10–14, 14–19.

### PGM XXXIIa. 1–25

\*“As<sup>1</sup> Typhon is the adversary of Helios, so inflame the heart and soul of that<sup>2</sup>  
 5 Amoncios whom / Helen bore, even from her own womb, ΑΔΩΝΑΙ ΑΒΡΑΣΑΧ ΠΙ-  
 ΝΟΥΤΙ<sup>3</sup> and ΣΑΒΑΘΟΣ; burn the soul and heart of that Amoncios whom Helen /  
 10 bore, for [love of] this Serapiakos whom Threpte bore, now, now; quickly, quickly.”  
 “In this same hour and on this same day, from this [moment] on, mingle /  
 15 together<sup>4</sup> the souls of both and cause that Amoncios whom Helen bore to be this  
 20 Serapiakos whom / Threpte bore, through every hour, every day and every night.  
 25 Wherefore, ΑΔΩΝΑΙ, loftiest of gods, whose name is the true / one, carry out the  
 matter, ΑΔΩΝΑΙ.”

\*Tr.: E. N. O'Neil. This section contains two spells—or one spell repeated with variations.

2. For ὄλος of the papyrus perhaps οὖρος should be read: “fair wind” is what the author seems to mean.

3. Can ἀναξ be Helios as represented by the famous Colossus Rhodius? Powell dates this poem to the period ca. A.D. 250–80, and the huge statue of Helios was complete ca. A.D. 168 and destroyed ca. A.D. 224. Yet the memory of this “wonder” continued for centuries. In any case, Helios was an important god on the island of Rhodes, and a reference to him seems appropriate.

1. Herais has a Greek name, while her mother, Thermoutarin, has an Egyptian name. [R.K.R.] The spelling of the names follows Preisendanz; cf. the apparatus ad loc.

2. On this formula, see D. Jordan, *Philologus* 120 (1976): 131–32.

1. The opening statement is troublesome and has attracted some attention. See A. S. Hunt, “An Incantation in the Ashmolean Museum,” *JEA* 15 (1929): 155–57; A. D. Nock, *JEA* 16 (1931): 124; K. Preisendanz, *Philologische Wochenschrift* 50 (1930): 748–49.

2. As the pronouns indicate, this spell is concerned with homosexual attraction.

3. This is Egyptian and means “O/The god.” See Preisendanz, apparatus ad loc.

4. συγκαταμείγνυμι is a concept from friendship literature: true friends are two souls in one body, *amicus est alter ego*. The term is also erotic just as the simple μείγνυμι is regularly. [E.N.O.]



### PGM XXXIII. 1–25

\*“ΑΒΛΑΝΑΘΑΝΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑΧΑΡΑΜΑΡΑΧ

ΒΛΑΝΑΘΑΝΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑΧΑΡΑΜΑΡΑ

ΛΑΝΑΘΑΝΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑΧΑΡΑΜΑΡ

ΑΝΑΘΑΝΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑΧΑΡΑΜΑ

ΝΑΘΑΝΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑΧΑΡΑΜ

ΑΘΑΝΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑΧΑΡΑ

ΘΑΝΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑΧΑΡ

ΑΝΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑΧΑ

ΝΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑΧ

ΑΒΛΑΝΑΜΑΧΑΡΑΜΑΡΑ

ΒΛΑΝΑΜΑΧΑΡΑΜΑΡ

ΛΑΝΑΜΑΧΑΡΑΜΑ

ΑΝΑΜΑΧΑΡΑΜ

ΝΑΜΑΧΑΡΑ

ΑΜΑΧΑΡ

ΜΑΧΑ

ΑΧ

Α

“O Tireless one, ΚΟΚ ΚΟΥΚ ΚΟΥΛ, save / Tais whom [Taraus] bore from every shivering fit,<sup>1</sup> whether tertian<sup>2</sup> or quartan<sup>3</sup> or quotidian fever, or an every-other-day fever,<sup>4</sup> or [one] by night, or [even] a mild fever,<sup>5</sup> because I am the ancestral, tireless god, ΚΟΚ ΚΟΥΚ<sup>6</sup> ΚΟΥΛ, / immediately, immediately; quickly, quickly.”

\*Tr.: John Scarborough.

### PGM XXXIV. 1–24

\*“. . . [the sun] will stand still; and should I order the moon, it will come down; and should I wish to delay the day, the night will remain for me; and should / we<sup>1</sup>  
 5 in turn ask for day, the light will not depart; and should I wish to sail the sea, I do  
 not need<sup>2</sup> a ship; and should I wish to go through the air, / I will be lifted up. It is  
 10 only<sup>3</sup> an erotic drug that I do not find, not one that can cause, not one that can stop  
 love. For the earth, in fear of the / god, does not produce one. But if anyone has it  
 15 and gives it, I beg, I beseech him: ‘Give! I wish to drink, I wish to anoint myself.’”<sup>4</sup>

“You<sup>5</sup> say that a handsome phantom keeps appearing to your daughter, / and  
 20 this seems unreasonable<sup>6</sup> to you? Yet how many others have fallen in love with ‘un-

1. Cf. PGM XVIIIb. 5.

2. τριταῖος (πυρετός), as in the Hippocratic *Aphorisms* 3. 21 and *Nature of Man* 1. 5, is literally “every-third-day-fever.”

3. In contrast to PGM XVIIIb. 6, the papyrus has the normal τεταρταῖος.

4. Pollux, *On.* 1. 65 cod. B suggests the reading παρημέρινος; it does not occur in the medical writers. [J.S.]

5. λεπτοπυρετοῦ is a textual emendation; however, the word is unattested in LSJ, s.v. Cf. LSJ, *Suppl.* s.v. “λεπτοπυρέτιον.”

6. ΚΟΥΚ is Egyptian *kky*, “darkness”; cf. PGM XIII. 788–89.

1. The sudden appearance of the person plural is strange.

2. This use of the present tense occurs in the midst of a series of future tenses. [E.N.O.]

3. Although μόνον οὐ regularly means “almost,” that sense does not seem to fit here. [E.N.O.]

4. The text here is uncertain. For the translation, the text of Preisendanz has been used.

5. For the following lines see, especially, the study of Dodds mentioned below.

6. The papyrus reads παράδοξον here and παρ’ ἀλόγων (παραλόγων) in l. 22, and so both Dodds and Preisendanz print their versions; but in a conversation it is reasonable to expect the second person to repeat the word which the first speaker has used. The translation understands παραδόξων in l. 22. [E.N.O.]

115 "IAEŌ  
IAE  
IA  
I

BAPHRENDEMOUN  
120 BAPHRENDEMOU  
BAPHRENDEMO  
BAPHRENDEM  
BAPHRENDE  
BAPHREND  
125 BAPHREN  
BAPHRE  
BAPHR  
BAPH  
BA  
130 B



/ Attract to me, NN whom  
NN bore, her, NN whom NN  
bore, aflame, on fire,  
/ flying through the air,  
loving me, NN whom NN bore, immediately,  
immediately; quickly, quickly, accomplish it."

\*Tr.: E. N. O'Neil.

PGM XXXVI. 134-60

\*Marvelous love spell of attraction, than which none is greater: Take myrrh /  
135 and male frankincense, put them in a drinking cup and add an *archē*<sup>11</sup> of vinegar,  
and at the third hour of the night put it into the socket of your door and say the  
spell 7 times.

*The spell to be spoken is this:* "Arise, daimons in the dark; leap up onto the bricks  
140 and beat your breasts after you have smeared your faces with mud. For because  
of / her, NN whom NN bore, unlawful eggs are being sacrificed: fire, fire, un-  
lawfulness, unlawfulness.<sup>12</sup> For Isis raised up a loud cry, and the world was thrown  
into confusion. She tosses and turns on her holy bed, and its bonds and those of the  
145 daimon world are smashed to pieces<sup>13</sup> because of the enmity and impiety of her,  
NN, whom NN bore. But you,<sup>14</sup> Isis / and Osiris and [daimons] of the chthonic  
world, ABLAMGOUNCHŌTHŌ ABRASAX, and daimons who are beneath the earth,  
arise, you who are from the depth, and cause her, NN, whom NN bore, to be sleep-  
150 less, to fly through the air, hungry, thirsty, not finding sleep,<sup>15</sup> to love me, NN  
whom NN bore, passionately with passion in her guts, until she comes / and glues  
her female pudenda to my male one. But if she wishes to fall asleep, spread under  
her knotted leather scourges and thorns upon her temples, so that she may nod

11. ἀρχή occurs only here as a unit of measure. See A. Erman, ZÄS 33 (1895): 46.

12. For an Egyptian parallel to this exclamation see the *historiola* in H. O. Lange, *Der magische Papyrus Harris, Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser* 14/2 (Copenhagen: Høst, 1927) 75, 81: "Woe! Woe! Fire! Fire!" [R.K.R.]

13. Cf. Preisendanz's translation (accepting Hopfner's reconstruction in *Archiv Orientalni* 3 [1931]: 122): "hin wandte sie sich zum heiligen Lager, gesprengt werden seine Bande und zugleich die der Dämonenwelt . . ." (she turned to the holy bed [i.e., of Osiris], smashed to pieces are his bonds and those of the daimons' world . . .).

14. Despite the appeal to several deities, the Greek has σὺ, "you," sing. here.

15. The idea of sleeplessness is repeated. Cf. l. 112 above where there is no such repetition. [E.N.O.]



agreement to a courtesan's love, because I adjure you who have been stationed over  
the fire, MASKELLI MASKELLŌ PHNOUKENTABAŌTH / OREOBAGRA RĒXICH- 155  
THŌN HIPPICHTHŌN PYRIPĒGANAX."

"You, NN, have been bound by the fibers of the sacred palm tree, so that you may  
love NN forever. And may no barking dog release you, no braying ass, no Gallus, no  
priest who removed magic spells, no clash of cymbals, no whining of flute; indeed,  
no protective charm from heaven that works for anything; / rather, let her be pos- 160  
sessed by the spirit."  
\*Tr.: E. N. O'Neil.

PGM XXXVI. 161-77

\*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: "ERMALLŌTH ARCHIMALLŌTH stop the mouths / that speak against me, 165  
because I glorify your sacred and honored names which are in heaven."

*To augment the words:* Take papyrus and write thus: "I am / CHPHYRIS.<sup>16</sup> I must  
170 be successful. MICHAĒL RAPHAĒL ROUBĒL NARIĒL KATTIĒL ROUMBOUTHĪĒL  
AZARIĒL IOĒL IOUĒL EZRIĒL SOURĪĒL NARIĒL METMOURĪĒL AZAĒL AZIĒL SAOU-  
MIĒL / ROUBOUTHĪĒL RABIĒĒL RABIĒĒL RABCHLOU ENAEZRAĒL, angels, protect  
175 me from every bad situation that comes upon me."  
\*Tr.: R. F. Hock.

PGM XXXVI. 178-87

\*A charm to break spells: Take lead and draw on it a unique figure<sup>17</sup> holding a  
180 torch in its right / hand, in its left—and at the left—a knife, and on its head three  
falcons, and under its legs a scarab, and under the scarab<sup>18</sup> an ouroboros serpent.

*The things to be written around / the figure are these:*

⊗ κ ε ρ υ ζ η θ ο ω ρ ρ ♂  
N Y W I T A W Γ Γ ♂  
E F ^ 7 a



\*Tr.: Morton Smith.

16. CHPHYRIS is the god Khepri, the scarab. See PGM IV. 943 and n.; VII. 584 and n., and the Glossary, s.v. "Scarab."

17. The figure drawn below on the papyrus does not correspond to the description.

18. On the scarab see n. 16 above.



**PGM VII. 628–42**

630 \*Taking a field lizard,<sup>108</sup> let it down into oil of lilies until it be deified. Then en-  
grave / the [image of] the Asklepios [worshiped] in Memphis<sup>109</sup> on a ring of iron  
from a leg fetter and put [the ring] into [the] oil of lilies [in which the lizard was  
drowned]. And when you use [the ring] take [it and] show [it] to the pole star,<sup>110</sup>  
635 saying this spell 7 times: “MENŌPHRI<sup>111</sup> who sit on the cherubim, send me / the  
true Asklepios, not some deceitful daimon instead of the god.” Then take the in-  
cense burner in where you are going to sleep and burn 3 grains of frankincense and  
wave the ring in the smoke of the incense, saying 7 times the [spell], “CHAU-  
640 APS / ŌAEIAPS ŌAIS LYSIPHΘA,<sup>112</sup> lord Asklepios, appear.” And wear the ring on  
the index finger of your right hand.  
\*Tr.: Morton Smith.

**PGM VII. 643–51**

\*Cup spell, quite remarkable: Say the spell that is spoken to the cup 7 times: “You  
645 are wine; you are not wine<sup>113</sup> but the head of Athena. / You are wine; you are not  
wine, but the guts of Osiris, the guts of IAŌ PAKERBĒTH SEMESILAM ŌŌŌ Ē PA-  
TACHNA IAAA.” (For *the spell of compulsion*: “ABLANATHANALBA AKRAMMACHA-  
MAREI EEE, who has been stationed over necessity, IAKOUB IA IAŌ SABAŌTH  
ADŌNAI ABRASAX”).  
650 “At whatever hour / you descend into the guts of her, NN, let her love me, NN,  
[for] all the time of her life.”  
\*Tr.: E. N. O’Neil.

**PGM VII. 652–60**

\*Spell to induce insomnia by means of a bat: Take blood of a black ox or of a  
goat or of Typhon<sup>114</sup>—but preferably of a goat—and write on its right wing:  
655 “BŌRPHŌR PHORBA PHORPHARBA / PHŌRBŌRPHORBA PHORBA PHORBA PHORBA  
BAPHAIE PHŌRBAPHŌR BARBA” (put one word under another one, like bricks,<sup>115</sup>  
and [add the usual, whatever] you want). And on the left wing write this in the  
same pattern: “PHŌRPHŌR PHORBA BORPHOR PHORBA BORPHOR PHORBA PHOR-  
660 PHOR PHORBABŌR / BORBORBA PHŌRPHŌR PHORBA” (likewise, add the usual as  
you want).  
\*Tr.: R. F. Hock.

108. See A. D. Nock, “The Lizard in Magic and Religion,” in his *Essays* I, 271–76. On deification by drowning, see *PGM* I. 5; III. 1, with notes; LXI. 39–71.

109. Asklepios in Memphis is the Egyptian god Imhotep. See D. Wildung, *Imhotep und Amenhotep* (München: Deutscher Kunstverlag, 1977). [R.K.R.]

110. The constellation of the pole star (Bear) is connected here with the “true” Asklepios of Memphis, that is Asklepios/Imhotep in contrast to the Greek Asklepios. This expression is indeed non-Greek. See Hopfner, *OZ* II, secs. 14 and 181.

111. That is, Memphis, or perhaps Memphite. [R.K.R.]

112. -SI PHTHA is Egyptian and means “son of Prah,” a standard epithet of Imhotep. [R.K.R.]

113. For the formula “you are x, you are not x, but . . .” cf., e.g., *PGM* LXI. 7–9. See also Smith, *Jesus the Magician* 111, 197 n.

114. The “blood of Typhon” is the blood of an ass. See *PGM* IV. 2100 and n.

115. For this magical formation of words, see *PGM* V. 349, 361 and Preisendanz, vol. I, plate III, no. 6.

**PGM VII. 661–63**

\*Love spell: In conversation<sup>116</sup> while kissing passionately, say: “ANOK THARENEPI-  
BATHA CHEOUCHCHA ANOA ANOK CHARIEMOCHTH LAILAM.”  
\*Tr.: E. N. O’Neil.

**PGM VII. 664–85**

\*Spell for obtaining dream revelations: Take a linen strip, and on it you write  
with myrrh ink the matter, / and wrap an olive branch and place it beside your  
head, beneath the left side of your head, and go to sleep, pure, on a rush mat on the  
ground, saying the spell 7 times to the lamp:

“Hermes,<sup>117</sup> lord of the world, who’re in the heart,  
O circle of Selene, spherical

And square, / the founder of the words of speech,  
Pleader of Justice’s cause, garbed in a mantle,  
With golden sandals, turning airy course

Beneath earth’s depths, who hold the spirit’s reins,  
The sun’s and who with lamps of gods immortal  
Give joy to those beneath earth’s depths, to mortals  
Who’ve finished life. / The Moirai’s<sup>118</sup> fatal thread

And Dream divine you’re said to be, who send  
Forth oracles by day and night; you cure  
Pains of all mortals with your healing cares.

Hither, O blessed one, O mighty son  
Of the goddess who brings full mental powers,  
By your own form and gracious mind. And to  
An uncorrupted youth / reveal a sign

And send him your true skill of prophecy,

OIOSENMIGADŌN ORTHŌ BAUBŌ NIOÈRE KODÈRETH DOSÈRE SYRE SUROE SAN-  
KISTÈ DŌDEKAKISTÈ AKROUROBORE<sup>119</sup> KODÈRE RINŌTON KOUMETANA ROU-  
BITHA NOUMILA PERPHEROU AROUŌRÈR / AROUÈR<sup>120</sup> (say it seven times and add  
the usual, whatever you wish).

\*Tr.: E. N. O’Neil.

**PGM VII. 686–702**

\*Bear charm: “Bear, Bear, you who rule the heaven, the stars, and the whole  
world; you who make the axis turn and control the whole cosmic system by force  
and compulsion;<sup>121</sup> / I appeal to you, imploring and supplicating that you may do  
the NN thing, because I call upon you with your holy names at which your deity  
rejoices, names which you are not able to ignore: BRIMŌ, earth-breaker, chief hunt-

116. Cf. on this title *PGM* VII. 405 and n.

117. These dactylic hexameters are also one version of the reconstructed Hymns 15–16, ll. 1–12; see Preisendanz, vol. II, p. 249. This version is, however, quite different from that in *PGM* V. 400–421 and XVIIb. 1–23. [E.N.O.]

118. At *PGM* V. 410, Preisendanz prints the word as a common noun, here as the proper noun. [E.N.O.]

119. On this *vox magica*, see the Glossary, s.v. “YESSIMMIGADO/AKROUROBORE formula.”

120. AROUÈR is Egyptian for *Hr-wr*, “Horus the great.” [R.K.R.]

121. For this concept of the divine mover of the universe, see Bousset, *Religionsgeschichtliche Studien* 208–11.

urn, horoscope in Scorpio; Jupiter, (sun) in Aquarius; Mars in Aries; Venus, (moon), Mercury in Capricorn.

60 (Year) 2 of the same (ruler): / Mexeir, 17th to 18th, 11th hour of the night:
65 Saturn in Scorpio, Jupiter, (sun), [Mercury] in Aquarius; Mars in Aries; / Venus horoscope, Mercury in Capricorn; moon in Gemini.

70 [Didymos.] Saturn in Libra; Jupiter, (moon), in Capricorn; Venus in Aries; / (sun) in Taurus; Mercury, Mars in Gemini; horoscope in Leo.

75 Dionysia. (Year?) I (of) Philip; 8th of Epeiph; 2nd hour of the day; Saturn, Mars [in Virgo]; Jupiter, Venus in Taurus; / Mercury [in Gemini, horoscope?], (sun?) in Cancer, [moon in Libra].

\*Tr.: Roy Kotansky. This horoscope appears on the verso, col. i of the Warren Magical Papyrus (PGM LXII) but is not included in Preisendanz's edition.

PGM LXII. 76-106

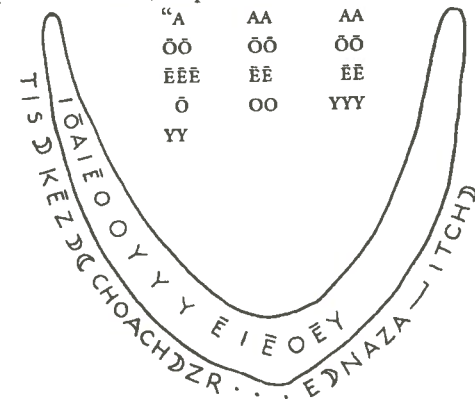
\*"AR . . .

PHNOON PHEIOOUO ERMĒ THĒAR . . . IBARAREOUBEO . . . EA ALAÖ

ARIOUATHÖRMENERTIOUMAI SI
RIOUATHÖRMENERTIOUMIAISI

80

(in this manner, shaped like a heart).



"BARDĒTEIS
GARIS
85 BYX . . .
TAPH . . . Y
MAN . . .
[APH]ROÖL
. . . O . . . REN
90 BARNARAX
BR . . . NÖREI
BRAIÖCHIÖ
ANI . . .
SISIÖ . . .
KLYGAK . . .
95 SIBYL . . ."

"AEĒIOYÖ
EĒIOYÖ
ĒIOYÖ
IOYÖ
OYÖ
YÖ
ö."

"ARMARE
TARERSOU
ATHRYÖ
SIBIBITH
TIÖÖX
ABRAUATH
DARYGKÖ
KASBE
ATHRAMO
ORKIE . . . R.
ORÖPOS . . .
THNAAPÖ . . .
ER . . . ÖR . . ."

100

"Let the genitals and the womb of her, NN, be open, and let her become bloody by night and day." And [these things must be written] in sheep's blood, and recite before nightfall, the offerings / (?) . . . first she harmed . . . , and bury it near sumac, or near . . . on a slip of papyrus.

\*Tr.: John Scarborough.

PGM LXIII. 1-7

\* . . . pour two quarts of salt and honey wine, thus making a drink. / And say the 5



seven letters of magicians.<sup>1</sup>

The seven letters are: [A E Ē I O Y Ö].

\*Tr.: E. N. O'Neil. This papyrus is severely damaged, and little remains. Of necessity, the translation is tentative in several places.

PGM LXIII. 7-12

\*[For a sleeping woman] to confess the name of the man she loves: Place a bird's / [tongue] under her lip or on her heart and put your question, and she calls 10 the name three times.

\*Tr.: E. N. O'Neil.

PGM LXIII. 13-20

\*[Put in a new basket] a peppercorn and depart, leaving / the basket behind. Many 15 a flask . . . SARA . . . TĒ TE . . . a [useful tablet] . . . R . . . R . . . SM . . . ELA . . . YO . . . ĒS. ISN / . . . ĒN MEL . . . ERĒSA. 20

\*Tr.: E. N. O'Neil. The text is too mutilated to yield any sense in this short spell.

PGM LXIII. 21-24

\*Find a [spotted lizard],<sup>2</sup> pick it up with a new<sup>3</sup> piece of papyrus, [write] the characters on it, and then place it under the table: λ λ ⊕ \*

\*Tr.: E. N. O'Neil. A recipe of uncertain purpose.

PGM LXIII. 24-25

\*A contraceptive: Pick up a bean<sup>4</sup> / that has a small bug in it, and attach it as an 25 amulet.

\*Tr.: John Scarborough.

PGM LXIII. 26-28

\*A contraceptive: Take a pierced bean and attach it as an amulet after tying it up in a piece of mule hide.

\*Tr.: John Scarborough.

PGM LXIV. 1-12



\*Tr.: R. F. Hock.

\*"Strike ill, attract, send [a dream]. I call upon you by your / sacred names, PSINA PSINA KRA-DIDA PSIÖMOIPS. . . [Make her] writhe at my / feet<sup>1</sup> for a short time [?]."<sup>2</sup> 10

1. μάγων is Hopfner's logical emendation for the ματων of the papyrus. The seven vowels occur often enough to make them the logical "seven letters of the magicians." [E.N.O.]

2. On the role of the lizard in magic see PGM VII. 628 and n.

3. Preisendanz restores the mutilated word here as καινοῦ (cf. also PGM XXIIa. 14), but καθαροῦ is also possible because of the parallels (see PGM VII. 193, 703; XXXVI. 72, 102).

4. Cf. PGM IV. 769, 941.

1. Reading προκυλινδομαι. See Preisendanz, apparatus ad loc.

2. Reading ἀ[καριαίψ]. See Preisendanz, apparatus ad loc.

