

"O lord Apollo, come with Paian.⁵⁷

Give answer to my questions, lord. O master
Leave Mount Parnassos and the Delphic Pytho

Whene'er my priestly lips voice secret words, /

First angel of [the god], great Zeus. IAŌ

And you, MICHAËL, who rule heaven's realm,

I call, and you, archangel GABRIËL.

Down from Olympos, ABRASAX, delighting

In dawns, come gracious who view sunset from

The dawn, / ADŌNAI. Father of the world,

All nature quakes in fear of you, PAKERBĒTH.

I adjure God's head,⁵⁸ which is Olympos;

I adjure God's signet, which is vision;

I adjure the right hand you held o'er the world;

I adjure God's bowl containing wealth;

I adjure eternal god, AIŌN of all;

/ I adjure self-growing Nature, mighty ADŌNAIOS;

I adjure setting and rising ELŌAIOS:

I adjure these holy and divine names that

They send me the divine spirit and that it

Fulfill what I have in my heart and soul.

/ Hear blessed one, I call you who rule heav'n⁵⁹

And earth and Chaos and Hades where dwell

[Daimons of men who once gazed on the light].

Send me this daimon at my sacred chants,

Who moves by night to orders 'neath your force,

From whose own tent this comes, and let him tell me /

In total truth all that my mind designs,

And send him gentle, gracious, pondering

No thoughts opposed to me. And may you not

Be angry at my sacred chants. But guard

That my whole body come to light intact,

For you yourself arranged these things among

Mankind for them to learn. / I call your name,

In number equal to the very Moirai,

ACHAIPHŌTHŌTHŌAIËIAËIA

AIËIAËIAŌTHŌTHŌPHIACHA."⁶⁰

And when he comes, ask him about what you wish, about the art of prophecy,
about divination with epic verses, about the sending of dreams, about obtaining
revelations in dreams, about / interpretations of dreams, about causing disease,
about everything that is a part of magical knowledge.

Cover a throne and couch with a cloth of linen, but remain standing while you

57. The words "Ἀναξ . . . σὺν Παίονι" form an iambic pentameter which may preserve a line from a longer hymn. The line belongs to Hymn 8 in Preisendanz, vol. II, p. 244. For a similar expression, cf. PGM II. 7–8. [E.N.O.]

58. Or, "I adjure (you by) God's head," here and in the verses that follow.

59. The dactylic hexameters are part of the reconstructed Hymn 4: vv. 7–8, 12–17, 20, 18, 23–24. For other versions and sections of Hymn 4, see PGM IV. 436–61, 1957–89; VIII. 74–80. (The identification of lines in Preisendanz is not correct, vol. II, p. 239: l. 18 is present, l. 19 is missing.) [E.N.O.]

60. The word should be read as a palindrome. One can see the word THŌTHŌ, written twice; it means "Thoth the great." [R.K.R.]

sacrifice with the aforementioned burnt offering. And after the enquiry, if you
 335 wish / to release the god himself, shift the aforementioned ebony staff, which
 you are holding in your left hand, to your right hand; and shift the sprig of laurel,
 340 which you are holding in your right hand, to your left hand; and extinguish / the
 burning lamp; and use the same burnt offering while saying:⁶¹

"Be gracious unto me, O primal god,
 O elder-born, self-generating god.
 I adjure the fire which first shone in the void;
 I adjure your pow'r which is greatest o'er all; /
 345 I adjure him who destroys e'en in Hades,
 That you depart, returning to your ship,
 And harm me not, but be forever kind."

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

PGM II. 1-64

"... AKRAKANARBA KANARBA ANARBA NARBA ARBA RBA BA A" (speak the whole
 name thus, in wing formation).¹

"O Phoibos, helper through your oracles,
 Come joyous, Leto's son, who works afar,
 Averter, hither come, hither, come hither.
 Foretell, give prophecies amid night's hour,²

5 ALLALALA ALLALALA SANTALALA TALALA"³ (speak this name too, / leaving off one
 letter in succession, so as to make a wing formation):⁴

"If e'er with vict'ry-loving laurel branch
 Here from your holy peak you often voiced
 Words of good omen, so may you now speed
 Your way to me with truthful oracles,

10 LAËTONION and TABARAÖTH AEÖ EÖ, lord Apollo Paian, who control this night,
 who are master of it, who hold the hour of prayer too. Come, mighty daimons,
 help me today / by truly speaking with the son of Leto and Zeus."

Add also the following [spell], which is to be written on laurel leaves, and to-
 gether with the strip of papyrus on which the Headless One is drawn, it is to be
 placed beside your head, rolled up. It is to be spoken also to the lamp, after you
 come in from the prayer, before going to bed, while you are placing a lump of fran-
 kincense in the wick of the lamp: "BOASOCH⁵ OËAË IAÖIË ÖIAË ÖIAË NICHARO-
 15 PLËX / STHOM ÖTHÖ . . . Y IE IÖ ËI IAËL IRMOUCH ÖNOR ÖEYE IYÖ EAÖ SABAÖTH
 THËOTË PAÖMIACH SIEOU IAÖ IE IEÖ . . . IOY IEÖY IÖ IËI EÖ IËAI IEÖA A E Ë I Ö
 Y Ö."

61. The following dactylic hexameters also form vv. 16-18 of the reconstructed Hymn 23 in Preisendanz, vol. II, p. 262. [E.N.O.] In contrast to the preceding hymn, ll. 341-47 are Egyptian in character and refer to the sun god's self-generation and daily travel in his ship. See Hornung, *Das Amduat*, passim. See also PGM I. 34. [R.K.R.]

1. On the wing formation, see PGM I. 11 and n. Here the formula seems to be incomplete. Supply (KRAKANARBA RAKANARBA AKARNABA) and (A) at the end. Cf. l. 65 below.

2. These lines, except for 4-5, are dactylic hexameters which are not always metrically correct; they are the reconstructed Hymn 9, Preisendanz, vol. II, p. 244. The first three lines appear, in slightly altered form, at PGM IV. 24-27 (Hymn 10, 4-6). [E.N.O.]

3. Presumably SANTALALA, but there is considerable corruption in the text.

4. The lines of the following hymn may have originally been written in some iambic meter. Cf. PGM I. 296-97.

5. In l. 32 the papyrus gives BOLSOCH in lieu of BOASOCH as the beginning of the incantation. One or the other is probably wrong.

In order to remember what is said: Use the following compound.⁶ Take the plant wormwood, a sun opal, a "breathing stone," the heart of a hoopoe⁷ (also known as the "vulture cock"). Grind all these together, add a sufficiency of honey, and anoint your lips with the mixture, having first incensed / your mouth with a grain of frankincense gum. 20

This is the preparation: In the evening, just before retiring, purify your bed with ass's milk, and then, holding in your hands twigs⁸ of laurel (the preparation for which is given below), speak the invocation given below. Let your bed be on the ground, either upon clean rushes or upon a rush mat, and lie on your right side, on the ground and in the open air. While performing the invocation, give answer to nobody, and as you are uttering it, make an offering of a lump of frankincense / and 25 twelve right-whorled⁹ pinecones and 2 unblemished [gizzard stones of a] rooster, one to Helios and one to Selene, on the first day [of the month], on a censer¹⁰ of bronze or of earth. On your right inscribe this character,¹¹ and go to sleep in line with the upper stroke of it. While praying, wear a garland of laurel of the following description: Take 12 laurel twigs; make a garland of 7 sprigs, and bind the remaining five together and hold them in your right hand while you pray, / and lie down 30 to sleep holding this, in the above-mentioned position. Inscribe the character with myrrh ink, such as is shown to you [below], with a . . . feather [or pen],¹² and hold it, along with the laurel, while you are uttering in prayer the words which begin "BOLSOCH," etc.¹³

The names to be written on the sprigs, on each leaf: "YESSEMMIGADŌN ORTHŌ BAUBŌ NOËRE SOIRE SOIRĒ SANKANTHARA ERISCHIGAL SANKISTĒ DŌDEKAKISTĒ AKROUROBORE KODĒRE" / (write 12 names). 35

The ink is as follows: In a purified container burn myrrh and cinquefoil and wormwood; grind them to a paste, and use them. Take a sprig of laurel and Ethiopian cumin and nightshade, and grind them together; take in a clay pot water from a new well, dug either 5 months previously or within the last 5 years, or any one you come across on the first day after its being dug, and throw the mixture into the water. Leave it for just 3 nights, and, as you are uttering the invocation, put a little of it into your / right ear. 40

To achieve a good memory: Write on a leaf of cinquefoil the following character, written with myrrh ink, and keep it in your mouth while you sleep.

*The character is:*¹⁴ ℓ

Start saying the aforementioned invocation at the 7th hour of the moon, until the god hearkens to you, and you make contact with him.

And these are the compulsive [procedures]: All of them may be brought before the moon after the first or second day. / If he does not appear, sacrifice the brain of 45

6. σύνθεμα as a variant of σύνθημα may also have the meaning of "token" or "sign."

7. Cf. Horapollo, *Hier.* 1. 55, and the use of the hoopoe in a magical recipe in *PDM* xiv. 116. See Crum, *Coptic Dictionary* 102, s.v. [R.K.R.]

8. κλάδος is normally to be translated "branch," but that seems to convey the notion of something larger than can be envisioned here. "Twig" may be better, but it may sound too small. The reader must think of a small branch.

9. δεξιός is either "right-turning" or simply "perfect in shape." Cf. *PGM* III. 694; XIII. 10.

10. θυμιατήριον is properly an incense burner, but here perhaps simply a word for "altar."

11. In the margin is the *ankh* sign (ⲁ), a symbol of life.

12. The papyrus reads εν πιννηλι. . . Preisendanz suggests πίννη λι[τῆ], "with a simple, or plain, pen" (taking πίννη as the equivalent of the Latin *penna*).

13. Cf. above, I. 14.

14. The sign is called *shenou*, an Egyptian symbol of protection. [J.B.]