The name is: “MARMARIAOTH MARMARIPHEGGÉ, make me, NN, visible to all men on this day, immediately, immediately; quickly, quickly!” This works very well.

PGM I. 262–347

*Apollonian 50 invocation: Take a seven-leaved sprig of laurel and hold it in your right hand / as you summon the heavenly gods and chthonic daimons. Write on the sprig of laurel the seven 51 characters for deliverance.

The characters are these: ζι οα ν ρ κ λ, the first character onto the first leaf, then the second / again in the same way onto the second leaf until there is a matching up of the 7 characters and 7 leaves. But be careful not to lose a leaf [and] do harm to yourself. For this is the body’s greatest protective charm, by which all are made subject, and seas and rocks tremble, and daimons [avoid] the characters’ magical powers which / you are about to have. For it is the greatest protective charm for the rite so that you fear nothing.

Now this is the rite: Take a lamp which has not been colored red and fit it with a piece of linen cloth and rose oil or oil of spikenard, and dress yourself in a prophetic garment and hold an ebony staff in your left hand and / the protective charm in your right (i.e., the sprig of laurel). But keep in readiness a wolf’s head so that you can set the lamp upon the head of the wolf, and construct an altar of unburnt clay near the head and the lamp so that you may sacrifice on it to the god. And immediately the divine spirit enters,

/ The burnt offering is a wolf’s eye, storax gum, cassia, balsam gum and whatever is valued among the spices, and pour a libation of wine and honey and milk and rainwater, [and make] 7 flat cakes and 7 round cakes. These you are going to make completely [near] the lamp, robed and refraining from all / unclean things and from all eating of fish 52 and from all sexual intercourse, so that you may bring the god into the greatest desire toward you. 53

Now these are the names, [which] you are going to write on the linen cloth and which you will put as a wick into the lamp which has not been colored red: “ABER-

AMENTHOULERTHEXANAMESHRENNYOTHNEMARAI BAT 54 / AEMINNAEBA RO-

THERRTHOBAREANIMEA.” 55 When you have completed all the instructions set out above, call the god with this chant: 56

50. This lamp divination is named after the god Apollo. Despite its syncretistic character, there are an unusual number of parallels with the cult of Apollo. See S. Eiterm, “Apollon in der Magie,” in Orakel


51. Eight characters are shown.

52. See PGM I. 104 and note.

53. For sexual union with Apollo attributed to the Pythia, see Plutarch, De Pyth. or. 405 C–D; Origenes, C. Cel. 7.3; John Chrysostom, PG 61, p. 242 (hence Schol. Aristoph. Plat. 39; Suda, Lexicon, p. 3120). See G. Wolff, Paraphr. De philosophia ex oraculis haeredita (Berlin: Springer, 1856) 160; W. Burkert, Homo Neon, RV 32 (Berlin: De Gruyter, 1972) 143. [W.B.]


55. The magical word should be read as a palindrome. Cf. also IV. 196–97; XIV. 24; I.IX. 7.

56. These lines contain dactylic hexameters (several of which are metrically faulty) through l. 311. In 312–14 the meter breaks down completely, yet because the tone and the apparent intent is hymnic, the translation continues in a verse pattern that is sometimes faulty. Ll. 297–311 (although the identification says 297–314) also form vv. 1–15 of the reconstructed Hymn 23, while vv. 16–18 are taken from PGM I. 342–45. See Pretzschand, vol. II. p. 262. [E. N.O.]
"O lord Apollo, come with Paian."
Give answer to my questions, lord. O master
Leave Mount Parnassos and the Delphic Pytho
Whene'er my priestly lips voice secret words, / 300
First angel of [the god], great Zeus. IAO
And you, MICHAEL, who rule heaven's realm,
I call, and you, archangel GABRIEL.
Down from Olympos, ABRASAX, delighting
In dawns, come gracious who view sunset from
The dawn, / ADONAI. Father of the world,
All nature quakes in fear of you, PAKERBETH.
I adjure God's head, 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, AION of all;
/ I adjure self-growing Nature, mighty ADONAIOS;
I adjure setting and rising ELOAIOS:
I adjure these holy and divine names that
They send me the divine spirit and that it
Fulfills what I have in my heart and soul.
/ Hear blessed one, I call you who rule heav'n."
And earth and Chaos and Hades where dwell
[Daemons of men who once gazed on the light].
Send me this daemon 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,
ACHAIHOTHOTHÓTAIEIA
AIEIAIOTHOTHÓPHIACHA."

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 "Ἀριασ . . . ἀν Ἑλείαν 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 dacritic 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 identifi-
cation 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 THÔTHÔ, written twice; it
means "Thoth the great." [R.K.R.]
sacrifice with the aforementioned burnt offering. And after the enquiry, if you 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, 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:”

“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;
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

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,

LÆTONION AND TABARAOTH AEÓ EÓ, 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 together 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 frankincense in the wick of the lamp: “BOASOCH 5 OEAÆ IOIÆ IOIÆ NICHAROPEŁÆ / STOM OTHÔ . . . Y IE Ô IEI LAEL IMROUCH ÔNOR ÔEYE YÔE ÔAO SABAÔTH THEÔTE PAÔMIACH SIEOU IAÔ IE IEÔ . . . IOY IEÔY IÔ IEI ÔO IEAI IEÔA A Ô Ô I O Y Ô.”

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, II. 341–47 are Egyptian in character and refer to the sun god’s self-generation and daily travel in his ship. See Hormung, 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 (KRARAKANARBA RAKARANARA AKARANRA) 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 I. 32 the papyrus gives BOASOCH 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 hoopoe\(^7\) (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.

This is the preparation: In the evening, just before retiring, purify your bed with ass's milk, and then, holding in your hands twigs\(^8\) 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 twelve right-whorled\(^9\) 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 censer\(^10\) 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 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 "BOLSOGH," etc.\(^13\)

The names to be written on the sprigs, on each leaf: “YESSEMMIGADON ORTHÔ BAUBÔ NOËRE SOIRE SOIRE SANKANTHARA ERISCHIGAL SANKISTE DÔDEKAKISTE AKROUROBORE KODÈRE” / (write 12 names).

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.

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: \(^14\) 

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

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6. σύνθημα as a variant of σύνθημα may also have the meaning of "token" or "sign."
8. κώος 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. δεξίος is either "right-turning" or simply "perfect in shape." Cf. PGM III. 694: XIII. 10.
10. πυματροπέ is properly an incense burner, but here perhaps simply a word for "altar."
11. In the margin is the ankh sign (⅍), a symbol of life.
12. The papyrus reads en πυρηνα. . . . Preissendanz suggests πυρην ΐ[η], "with a simple, or plain, pen" (taking πυρην as the equivalent of the Latin penus).
14. The sign is called shemu, an Egyptian symbol of protection. [J.B.]