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The name is: "MARMARIAŌTH MARMARIPHEGGĒ, make me, NN, visible to all men on this day, immediately, immediately; quickly, quickly!" This works very well. \*Tr.: E. N. O'Neil. Cf. PGM I. 222-31.

## PGM I. 262-347

\*Apollonian 50 invocation: Take a seven-leafed sprig of laurel and hold it in your right hand / as you summon the heavenly gods and chthonic daimons. Write on the 265 sprig of laurel the seven 51 characters for deliverance.

The characters are these: \*UAIDUX , the first character onto the first leaf, then the second / again in the same way onto the second leaf until there is a 270 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 275 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 280 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" AMENTHŌOULERTHEXANAXETHRENLYOŌTHNEMARAIBAI 54 / AEMINNAEBARŌ THERRETHŌBABEANIMEA."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. Eitrem, "Apollon in der Magie," in Orakel und Mysterien am Ausgang der Antike, Albae Vigiliae 5 (Zürich: Rhein-Verlag, 1947):47-52.
  - 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; Original Control of Contro genes, C. Cels. 7.3; John Chrysostom, PG 61, p. 242 (hence Schol. Aristoph. Plut. 39; Suda, Lexicon, p. 3120). See G. Wolff, Porphyrii De philosophia ex oraculis haurienda (Berlin: Springer, 1856) 160; W. Burkert, Homo Necans, RVV 32 (Berlin: De Gruyter, 1972) 143. [W.B.]
- 54. The magical words begin with the name ABERAMENTHŌ, on which see J. Mahé, "Aberamentho," in Studies in Gnosticism and Hellenistic Religions, Festschrift for G. Quispel, EPRO 91 (Leiden: Brill, 1981), 412, 18, 77 1981): 412–18. The formula should be read as a palindrome (see Glossary). Cf. also PGM III. 67–68, 117-18; XXXVIII. 20-21.
  - 55. The magical word should be read as a palindrome. Cf. also IV. 196-97; XIV. 24; LIX. 7.
- 56. These lines contain dactylic hexameters (several of which are metrically faulty) through 1. 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 cours 207, 214), Le Commission cours 207, 214), Le Commission cours 207, 2140, Le Commission courses 207, 2140, Le Commission course tion 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 Preisendanz, vol. II. p. 262. [E.N.O.]

11	
"O lord Apollo, come with Paian. <sup>57</sup>	
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	300
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, / ADŌNAI. Father of the world,	305
All nature quakes in fear of you, PAKERBĒTH.	000
I adjure God's head,58 which is Olympos;	
I adjure God's sign as subject in vision.	
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;	210
I adjure self-growing Nature, mighty ADŌNAIOS;	310
I adjure setting and rising ELŌAIOS:	
I adjure these holy and divine names that	
They send me the divine spirit and that it	
What I have in my heart and soll	
Hear blessed one, I call you who rule heav'n 59 And earth and Chaos and Hades where dwell	315
The state of the s	
[Daimons of men who once gazed on the light].	
The this daimon at my sacred chants	
110Ves by night to orders 'neath your force	
Whose own tent this comes and let him tell me	
Wild frith all that my mind designs	320
ocho him gentle gracious pondering	
UNUPLE opposed to me And may you not	
"IELV AT My cacred chante Kut guard	
Whole body come to light intact	
You vollreelt arranged these things among	
and I or them to learn / I call your name	325
number equal to the very Moirai	
HOTHOTHOAIFIAFIA	
114 CAILIA Arm - 2	
And when he comes, ask him about what you wish, about the art of prophecy, about divination with aris years about the sending of dragms, about obtaining	
about divination with epic verses, about the sending of dreams, about obtaining about divinations in dreams, about / interpretations of dreams, about causing disease,	
revelations in dreams, about / interpretations of dreams, about causing disease, about everything that is a part of magical knowledge.	330
about everything that is a part of magical knowledge.  Cover a throne and couch with a cloth of liner, but remain standing while you	
57. The words "Αναξ σύν Παιήονι form an iambic pentameter which may preserve a line from cf. PGM II. The line belongs to Hymn 8 in Preisendanz, vol. II, p. 244. For a similar expression,	
onger hymn. The line belongs to Hymn 2 in Presignators and H. p. 244. For a similar expression	
344 11 7 0	
59 Tr. 1 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. fication of the versions and sections of Hymn 4, see <i>PGM</i> IV. 436-61, 1957-89; VIII. 74-80. (The identification of the versions and sections of Hymn 4, see <i>PGM</i> IV. 436-61, 1957-89; VIII. 74-80.	
For other versions and sections of Hymn 4, see <i>PGM</i> IV. 436–61, 1957–89; VIII. 74–80. (The identification of lines in Project descriptions of Hymn 4, see <i>PGM</i> IV. 436–61, 1957–89; VIII. 74–80.	

For other versions and sections of Hymn 4, see *PGM* IV. 436–61, 1957–89; VIII. 74–80. (The identification of Line of Line 1) 1 = 220.1 18 is present. 1. 19 is missing.) [E.N.O.] fication 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 ThoTho, written twice; it

means "Thoth the great." [R.K.R.]

345

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sacrifice with the aforementioned burnt offering. And after the enquiry, if you wish / to release the god himself, shift the aforementioned ebony staff, which 335 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 340 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; / 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 5 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,

LAĒTONION and TABARAŌTH AEŌ EŌ, 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 frankincense in the wick of the lamp: "BOASOCH O O EAE IAOIE OIAE NICHARO" PLĒX / STHOM ŌTHŌ . . . Y IE IŌ ĒI IAĒL IRMOUCH ŌNOR ŌEYE IYŌ EAŌ SABAŌTH THÊOTË PAŌMIACH SIEOU IAŌ IE IEŌ . . . IOY IEOY IŌ IĒI ĒŌ IĒAI IEŌA A E Ē  $^{1}$   $^{0}$ Y Ö."

61. The following dactylic hexameters also form vv. 16-18 of the reconstructed Hymn 23 in Prei sendanz, 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 Amdual, 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 al tered 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

5. In 1. 32 the papyrus gives BOLSOCH in lieu of BOASOCH as the beginning of the incantation. One or the other is probably wrong.

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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 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 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 6 ing 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

"BOLSOCH," etc.13 The names to be written on the sprigs, on each leaf: "YESSEMMIGADON ORTHO BAUBŌ NOĒRE SOIRĒ SOIRĒ SANKANTHARA ERISCHIGAL SANKISTĒ DŌDEKAKISTĒ AKROUROBORE KODĒRE" / (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 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. Constant 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  $\mu$ 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 ger than larger than can be envisioned here. "Twig" may be better, but it may sound too small. The reader must think of a think of a small branch.

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

11. In the margin is the ankly sign (\P), a symbol of life.

12. The papyrus reads  $\varepsilon \nu \pi \iota \nu \nu \eta \lambda \iota$ . . . Preisendanz suggests  $\pi \iota \nu \nu \eta \lambda \iota [\tau \hat{\eta}]$ , "with a simple, or plain, " (taking) Pen" (taking πίννη as the equivalent of the Latin penna).

HAS AT SHIPL

13. Cf. above, l. 14.

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