

THE GREEK
MAGICAL POPYRI
IN TRANSLATION

Contributors

- D.E.A. David E. Aune, Professor of Religion, Saint Xavier College, Chicago
J.B. Jan Bergman, Professor of the History of Religions, University of Uppsala
H.D.B. Hans Dieter Betz, Professor of New Testament, The Divinity School, University of Chicago
W.B. Walter Burkert, Professor of Classical Philology, University of Zürich
J.M.D. John M. Dillon, Professor of Classics, Trinity College, Dublin
W.C.G. William C. Grese, Professor of Religion, Olivet College, Olivet, Michigan
J.P.H. Jackson P. Hershbell, Professor of Classics, University of Minnesota
R.F.H. Ronald F. Hock, Professor of Religion, University of Southern California
J.H.J. Janet H. Johnson, Professor of Egyptology, The Oriental Institute, University of Chicago
R.D.K. Roy D. Kotansky, Research Specialist, The Divinity School, University of Chicago
H.M. Hubert Martin, Jr., Professor of Classics, University of Kentucky
M.W.M. Marvin W. Meyer, Professor of Religion, Chapman College, Orange, California
E.N.O. Edward N. O'Neil, Professor of Classics, University of Southern California
R.K.R. Robert K. Ritner, Lecturer in Egyptology, The Oriental Institute, University of Chicago
J.S. John Scarborough, Professor of History, University of Kentucky
M.S. Morton Smith, Professor of Ancient History, Columbia University

THE GREEK
MAGICAL PAPYRI
IN TRANSLATION

INCLUDING THE DEMOTIC SPELLS

Edited by
HANS DIETER BETZ

THE UNIVERSITY OF CHICAGO PRESS
Chicago & London

HANS DIETER BETZ
is professor of New Testament and
chairman of the Department of New Testament
and Early Christian Literature at
the University of Chicago.

THE UNIVERSITY OF CHICAGO PRESS, CHICAGO 60637
THE UNIVERSITY OF CHICAGO PRESS, LTD., LONDON
© 1986 by The University of Chicago
All rights reserved. Published 1986
Printed in the United States of America
95 94 93 92 91 90 89 88 87 86 5 4 3 2 1

This project has been supported by the National Endowment
for the Humanities, a federal agency which supports the
study of such fields as history, philosophy, literature,
and languages.

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA
Main entry under title:

The Greek magical papyri in translation, including the
Demotic spells.

Translation of Greek, Demotic, and Coptic texts
found in: Papyri graecae magicae, 2nd ed., with
translations of fifty additional texts.

Includes bibliographical references.

1. Magic, Greek. 2. Manuscripts, Greek (Papyri)

I. Betz, Hans Dieter. II. Papyri graecae magicae.
English. 1985.

BF1622.G8G74 1986 133.4'3'0938 85-1137
ISBN 0-226-04444-0

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

Shall we divulge the things not to be divulged?

Shall we pronounce the things not to be pronounced?

Julian, *Hymn to the Mother of the Gods*

Contents

Preface	ix
Table of Spells	xi
List of Papyri in Preisendanz	xxiii
List of New Papyri Not in Preisendanz	xxvii
Note on Editions	xxix
Explanation of References and Textual Signs	xxxi
Abbreviations of Periodicals, Series Titles, and General Reference Works	xxxv
Abbreviations of Major Titles Used in This Volume	xxxvii
Introduction to the Greek Magical Papyri <i>Hans Dieter Betz</i>	xli
Introduction to the Demotic Magical Papyri <i>Janet H. Johnson</i>	xlvi
Translations, with Notes	3
Glossary	331

Preface

This volume of translations of the Greek magical papyri has been a long time in the making. The project began in a planning colloquium at Claremont, California, May 31 to June 4, 1978. At this meeting, a team of scholars resolved to produce this translation volume as part of a research project on the Greek magical papyri, the project as a whole being designed as a contribution to the *Corpus Hellenisticum Novi Testamenti*.

The translations turned out to be more difficult and time-consuming than had been expected. Since it seemed desirable to expand the Preisendanz collection to include as many newly discovered and newly published magical papyri as possible, the number of papyri increased from 81 to 131. In this respect, the translation volume differs from the Preisendanz volumes. It differs also in that while Preisendanz reproduced only the Greek sections of bilingual Greek-Demotic papyri, this volume includes the full translations of all bilingual texts.

All translations are based on the Greek, Demotic, and Coptic texts. *PGM* I–LXXXI follow the Preisendanz edition, while *PGM* LXXXII–CXXX and *PDM* Supplement follow their critical editions, which are indicated in the notes. Translators were free to make changes in the texts when they thought it necessary; these changes are also indicated in the notes. Where earlier translations exist, they have been consulted, but all the translations included in this volume are new.

Unlike the Preisendanz edition, this new volume does not have an *apparatus criticus*. Instead, it has notes explaining difficulties in the text and the translation, and notes alerting readers to important information. It has been necessary to limit these notes to a degree which many readers may find drastic, but the team decided not to attempt what could only be a lengthy commentary on the papyri. Instead, they agreed that other research tools should be developed to encourage and assist further research on the papyri. The following research tools are presently being prepared:

1. An index of Greek words is being prepared by Professor Edward O'Neil.
2. A subject index based on the English translation is being worked out by Ms. Marjorie Menaul.
3. A collection of parallels between the magical papyri and early Christian literature is being prepared by the research team. This part of the project is most directly related to the task of the *Corpus Hellenisticum Novi Testamenti*, namely, the collection of parallels from ancient literature to the New Testament and the other Christian literature up to approximately A.D. 150.
4. A comprehensive bibliography, including editions and investigations of the magical papyri, is being assembled by Professor David Hellholm.

The present volume would not have come about without the generous support of institutions and individuals. The National Endowment for the Humanities has funded the entire venture from the beginning by substantial grants from 1978 to 1983. Without this financial assistance, the project would simply not exist; schol-

arly team projects of this magnitude cannot live on enthusiasm alone. Apart from the purely financial aspect, the officers of the NEH have helped more than they may realize by their quiet encouragement and confidence expressed over a number of years.

A great deal of assistance also came from the institutions where the project was initiated and where it is now based. These include the Institute for Antiquity and Christianity at Claremont, where the project was based during the years 1977 and 1978, and the Institute for the Advanced Study of Religion at the University of Chicago, where it has been from 1978 to the present. Thanks are especially due to the officers of these institutions, Professors James M. Robinson and James Brashler of the Institute for Antiquity and Christianity; and Professors Joseph M. Kitagawa, formerly dean, and Franklin I. Gamwell, currently dean, of the Divinity School of the University of Chicago, as well as to Martin E. Marty, program coordinator for the Institute for the Advanced Study of Religion of the University of Chicago.

The present project could not have succeeded without the unfailing loyalty and generosity of the members of the team, both contributors and consultants. Among these should be named Professors Jan Bergman, Walter Burkert, Franco Maltomini, and P. J. Sijpesteijn. The research specialists of the project, Professor William C. Grese (1977–80), and Mr. Roy Kotansky and Ms. Marjorie Menaul (1980–83), not only helped to carry the burdens of administration and editorship, but made substantial contributions to the project as well. To all of them sincere thanks are due.

H. D. Betz

Table of Spells

This list of spells presupposes the divisions in the texts and the identification of section titles made by the editor. In the Demotic spells, section titles are sometimes indicated by red lettering (but this is not done consistently). If no titles are given, this fact is stated (No title) and a short description of content is added.

<i>Reference</i>	<i>Translator</i>	<i>Short Title</i>
<i>PGM I</i>		(No title) Magical handbook
<i>PGM I. 1–42</i>	E.N.O.	[Rite] for acquiring an assistant daimon
<i>PGM I. 42–195</i>	E.N.O.	The spell of Pnouthis (for acquiring an assistant daimon)
<i>PGM I. 195–222</i>	E.N.O.	Prayer of deliverance
<i>PGM I. 222–31</i>	E.N.O.	Invisibility spell
<i>PGM I. 232–47</i>	E.N.O.	Memory spell
<i>PGM I. 247–62</i>	E.N.O.	Spell for invisibility
<i>PGM I. 262–347</i>	E.N.O.	Apollonian invocation
<i>PGM II</i>		(No title) Magical handbook
<i>PGM II. 1–64</i>	J.M.D. / E.N.O.	(No title) Spell for revelation
<i>PGM II. 65–183</i>	J.M.D. / E.N.O.	(No title) Alternative spell for revelation
<i>PGM III</i>		(No title) Magical handbook
<i>PGM III. 1–164</i>	J.M.D.	(No title) Cat ritual for many purposes
<i>PGM III. 165–86</i>	J.M.D.	(No title) Oracular request (?)
<i>PGM III. 187–262</i>	J.M.D. / E.N.O.	(No title) Spell for revelation
<i>PGM III. 263–75</i>	W.C.G.	Foreknowledge charm
<i>PGM III. 275–81</i>	E.N.O.	[Horoscope]
<i>PGM III. 282–409</i>	W.C.G. / M.W.M.	(No title) Spell for foreknowledge
<i>PGM III. 410–23</i>	W.C.G.	(No title) Memory spell
<i>PGM III. 424–66</i>	W.C.G.	A copy from a holy book (spell for foreknowledge and memory)
<i>PGM III. 467–78</i>	W.C.G.	Memory spell
<i>PGM III. 479–83</i>	W.C.G.	Foreknowledge charm
<i>PGM III. 483–88</i>	W.C.G.	Another (foreknowledge charm to detect a thief)
<i>PGM III. 488–94</i>	W.C.G.	Another (spell to detect a thief?)
<i>PGM III. 494–611</i>	W.C.G. / E.N.O.	[Spell to establish a relationship with] Helios
<i>PGM III. 612–32</i>	J.M.D.	(No title) Spell for gaining control of one's shadow
<i>PGM III. 633–731</i>	M.W.M.	(No title) Spell for a direct vision
<i>PGM IV</i>		(No title) Magical handbook
<i>PGM IV. 1–25</i>	M.W.M.	(No title) Spell for revelation
<i>PGM IV. 26–51</i>	H.M.	Initiation
<i>PGM IV. 52–85</i>	H.M. / M.W.M.	(No title) Spell for revelation
<i>PGM IV. 86–87</i>	M.W.M.	Phylactery against daimons

<i>PGM</i> IV. 88–93	W.C.G. / M.W.M.	Another, to Helios
<i>PGM</i> IV. 94–153	M.W.M.	(No title) Love spell of attraction
<i>PGM</i> IV. 154–285	J.P.H. / E.N.O.	Nephotes to Psammetichos (letter concerning bowl divination)
<i>PGM</i> IV. 286–95	E.N.O.	Spell for picking a plant
<i>PGM</i> IV. 296–466	E.N.O.	Wondrous spell for binding a lover
<i>PGM</i> IV. 467–68	R.F.H.	Charm to restrain anger
<i>PGM</i> IV. 469–70	H.M.	(Charm) to get friends
<i>PGM</i> IV. 471–73	H.M.	(No title) Verses from Homer
<i>PGM</i> IV. 474	H.M.	(No title) Verse from Homer
<i>PGM</i> IV. 475–829	M.W.M.	(No title) The “Mithras Liturgy”
<i>PGM</i> IV. 830	H.M.	(No title) Verse from Homer
<i>PGM</i> IV. 831–32	R.F.H.	Charm to restrain anger
<i>PGM</i> IV. 833–34	H.M.	(Charm) to get friends
<i>PGM</i> IV. 835–49	W.C.G.	(No title) Astrological text
<i>PGM</i> IV. 850–929	W.C.G.	Charm of Solomon that produces a trance
<i>PGM</i> IV. 930–1114	W.C.G. / E.N.O.	Charm that produces direct vision
<i>PGM</i> IV. 1115–66	W.C.G.	Hidden stele (prayer)
<i>PGM</i> IV. 1167–1226	W.C.G.	Stele (spell for deliverance)
<i>PGM</i> IV. 1227–64	M.W.M.	Rite for driving out daimons
<i>PGM</i> IV. 1265–74	E.N.O.	Aphrodite’s name (love spell)
<i>PGM</i> IV. 1275–1322	W.C.G.	Bear charm
<i>PGM</i> IV. 1323–30	W.C.G.	Another (Bear charm)
<i>PGM</i> IV. 1331–89	W.C.G.	Bear charm
<i>PGM</i> IV. 1390–1495	E.N.O.	Love spell of attraction
<i>PGM</i> IV. 1496–1595	E.N.O.	Love spell of attraction
<i>PGM</i> IV. 1596–1715	M.S.	Consecration for all purposes
<i>PGM</i> IV. 1716–1870	E.N.O.	Sword of Dardanos (love spell)
<i>PGM</i> IV. 1872–1927	E.N.O.	(No title) Fetching charm
<i>PGM</i> IV. 1928–2005	E.N.O.	King Pitys’ spell of attraction
<i>PGM</i> IV. 2006–2125	E.N.O.	Pitys’ spell of attraction
<i>PGM</i> IV. 2125–39	M.S.	A restraining seal
<i>PGM</i> IV. 2140–44	W.C.G.	Pitys the Thessalian’s spell for questioning corpses
<i>PGM</i> IV. 2145–2240	H.M.	Divine assistance from three Homeric verses
<i>PGM</i> IV. 2241–2358	E.N.O.	Document to the waning moon
<i>PGM</i> IV. 2359–72	R.F.H.	Business spell
<i>PGM</i> IV. 2373–2440	R.F.H.	Charm for acquiring business
<i>PGM</i> IV. 2441–2621	E.N.O.	Love spell of attraction
<i>PGM</i> IV. 2622–2707	E.N.O.	Slander spell to Selene
<i>PGM</i> IV. 2708–84	E.N.O.	Love spell of attraction
<i>PGM</i> IV. 2785–2890	E.N.O.	Prayer to Selene
<i>PGM</i> IV. 2891–2942	E.N.O.	Love spell of attraction
<i>PGM</i> IV. 2943–66	E.N.O.	Love spell of attraction
<i>PGM</i> IV. 2967–3006	E.N.O.	(No title) Spell for picking a plant
<i>PGM</i> IV. 3007–86	W.C.G.	Charm of Pibechis for those possessed by daimons
<i>PGM</i> IV. 3086–3124	W.C.G.	Oracle of Kronos, called “little mill”
<i>PGM</i> IV. 3125–71	M.S.	(No title) Spell for favor
<i>PGM</i> IV. 3172–3208	W.C.G.	Dream-producing charm
<i>PGM</i> IV. 3209–54	J.P.H.	Saucer divination of Aphrodite
<i>PGM</i> IV. 3255–74	E.N.O.	(No title) Spell to induce insomnia
<i>PGM</i> V		(No title) Magical handbook

<i>PGM</i> V. 1–53	W.C.G.	Oracle of Sarapis
<i>PGM</i> V. 54–69	W.C.G.	Direct vision spell
<i>PGM</i> V. 70–95	W.C.G.	(No title) Spell to catch a thief
<i>PGM</i> V. 96–172	D.E.A.	Stele of Jeu the hieroglyphist (letter)
<i>PGM</i> V. 172–212	W.C.G.	Another way (spell to catch a thief)
<i>PGM</i> V. 213–303	M.S.	Hermes' ring
<i>PGM</i> V. 304–69	M.S.	(No title) Defixio
<i>PGM</i> V. 370–446	E.N.O.	(No title) Spell for revelation
<i>PGM</i> V. 447–58	M.S.	(No title) Instruction concerning a magical ring
<i>PGM</i> V. 459–89	D.E.A.	Another way (spell for many purposes)
<i>PGM</i> Va. 1–3	H.M.	(No title) Spell for direct vision
<i>PGM</i> VI. 1–47	E.N.O.	(No title) Prayer for encounter with Helios
<i>PGM</i> VII		(No title) Magical handbook
<i>PGM</i> VII. 1–148	H.M.	Homer oracle
<i>PGM</i> VII. 149–54	W.C.G.	To keep bugs out of the house
<i>PGM</i> VII. 155–67	W.C.G.	Days and hours for divination
<i>PGM</i> VII. 167–86	R.D.K.	Demokritos' "table gimmicks"
<i>PGM</i> VII. 186–90	R.F.H.	Favor and victory charm
<i>PGM</i> VII. 191–92	E.N.O.	Spell for binding a lover
<i>PGM</i> VII. 193–96	J.S.	For scorpion sting
<i>PGM</i> VII. 197–98	J.S.	For discharge of the eyes
<i>PGM</i> VII. 199–201	J.S.	For migraine headache
<i>PGM</i> VII. 201–2	J.S.	Another (for migraine headache)
<i>PGM</i> VII. 203–5	J.S.	For coughs
<i>PGM</i> VII. 206–7	J.S.	Another (for coughs)
<i>PGM</i> VII. 208–9	J.S.	For hardening of the breasts
<i>PGM</i> VII. 209–10	J.S.	For swollen testicles
<i>PGM</i> VII. 211–12	J.S.	For fever with shivering fits
<i>PGM</i> VII. 213–14	J.S.	For daily fever and nightly fever
<i>PGM</i> VII. 215–18	H.M.	Stele of Aphrodite (spell for favor)
<i>PGM</i> VII. 218–21	J.S.	Phylactery for daily fever with shivering fits
<i>PGM</i> VII. 222–49	W.C.G.	Request for a dream oracle from Besas
<i>PGM</i> VII. 250–54	W.C.G.	Request for a dream oracle
<i>PGM</i> VII. 255–59	W.C.G.	Another to the same lamp
<i>PGM</i> VII. 260–71	J.S.	For the ascent of the uterus
<i>PGM</i> VII. 272–83	W.C.G.	(No title) Astrological calendar
<i>PGM</i> VII. 284–99	E.N.O.	Orbit of the moon (horoscope)
<i>PGM</i> VII. 300	W.C.G.	(No title) Spell of uncertain purpose
<i>PGM</i> VII. 300a–310	E.N.O.	Love charm
<i>PGM</i> VII. 311–16	M.S.	Phylactery
<i>PGM</i> VII. 317–18	M.S.	Another phylactery
<i>PGM</i> VII. 319–34	W.C.G.	Charm for direct vision
<i>PGM</i> VII. 335–47	W.C.G.	Charm for direct vision
<i>PGM</i> VII. 348–58	W.C.G.	Divination by means of a boy
<i>PGM</i> VII. 359–69	W.C.G.	Request for a dream oracle
<i>PGM</i> VII. 370–73	W.C.G.	(Spell) against every wild animal
<i>PGM</i> VII. 374–76	R.F.H.	Charm to induce insomnia
<i>PGM</i> VII. 376–84	R.F.H.	Another (charm to induce insomnia)
<i>PGM</i> VII. 385–89	E.N.O.	Cup spell (love spell)
<i>PGM</i> VII. 390–93	R.F.H.	Victory charm for the races
<i>PGM</i> VII. 394–95	R.F.H.	Coercive spell for restraining
<i>PGM</i> VII. 396–404	R.F.H.	Spell for silencing, subjecting, and restraining

<i>PGM VII. 405–6</i>	E.N.O.	Love spell
<i>PGM VII. 407–10</i>	E.N.O.	(No title) Dream spell
<i>PGM VII. 411–16</i>	E.N.O.	Spell for causing talk while asleep
<i>PGM VII. 417–22</i>	M.S.	Restraining spell
<i>PGM VII. 423–28</i>	R.F.H.	To win at dice
<i>PGM VII. 429–58</i>	M.S.	Restraining spell
<i>PGM VII. 459–61</i>	E.N.O.	Love charm
<i>PGM VII. 462–66</i>	E.N.O.	Love charm
<i>PGM VII. 467–77</i>	E.N.O.	(No title) Love spell of attraction
<i>PGM VII. 478–90</i>	H.M.	(No title) Spell for dream revelation
<i>PGM VII. 490–504</i>	M.S.	(No title) Spell for protection
<i>PGM VII. 505–28</i>	H.M.	Meeting with your own daimon
<i>PGM VII. 528–39</i>	R.F.H.	Victory charm
<i>PGM VII. 540–78</i>	J.P.H.	Lamp divination
<i>PGM VII. 579–90</i>	M.S.	Phylactery
<i>PGM VII. 591–92</i>	W.C.G.	(No title) Prayer of invocation
<i>PGM VII. 593–619</i>	D.E.A.	Fetching charm
<i>PGM VII. 619–27</i>	E.N.O.	From the Diadem of Moses (spells for invisibility and love)
<i>PGM VII. 628–42</i>	M.S.	(No title) Rite involving a magical ring
<i>PGM VII. 643–51</i>	E.N.O.	Cup spell (love spell)
<i>PGM VII. 652–60</i>	R.F.H.	Spell to induce insomnia
<i>PGM VII. 661–63</i>	E.N.O.	Love spell
<i>PGM VII. 664–85</i>	E.N.O.	Request for dream revelations
<i>PGM VII. 686–702</i>	H.D.B.	Bear charm
<i>PGM VII. 703–26</i>	W.C.G.	Request for dream oracle
<i>PGM VII. 727–39</i>	W.C.G.	Charm for a direct vision of Apollo
<i>PGM VII. 740–55</i>	W.C.G.	[Request for a dream oracle]
<i>PGM VII. 756–94</i>	W.C.G.	Prayer
<i>PGM VII. 795–845</i>	J.P.H.	Pythagoras' request for a dream oracle and Demokritos' dream divination
<i>PGM VII. 846–61</i>	W.C.G.	Shadow on the sun (spell for revelation)
<i>PGM VII. 862–918</i>	E.N.O.	Lunar spell of Klaudianos
<i>PGM VII. 919–24</i>	R.F.H.	Hermes' wondrous victory charm
<i>PGM VII. 925–39</i>	R.F.H.	Another, charm to subject
<i>PGM VII. 940–68</i>	R.F.H.	Charm to restrain anger and to subject
<i>PGM VII. 969–72</i>	E.N.O.	A good potion (love spell)
<i>PGM VII. 973–80</i>	E.N.O.	Love spell of attraction . . .
<i>PGM VII. 981–93</i>	E.N.O.	[Love spell of attraction]
<i>PGM VII. 993–1009</i>	W.C.G.	(No title) Spell of uncertain purpose
<i>PGM VII. 1009–16</i>	W.C.G.	Divination by a dream
<i>PGM VII. 1017–26</i>	R.F.H.	[No title] Spell for favor and victory
<i>PGM VIII. 1–63</i>	E.N.O.	Binding love spell of Astrapsoukos
<i>PGM VIII. 64–110</i>	W.C.G. / E.N.O.	Request for a dream oracle of Besas
<i>PGM IX. 1–14</i>	R.F.H. / E.N.O.	(No title) Spell to subject and silence
<i>PGM X. 1–23</i>	E.N.O.	(No title [?]) Love spell
<i>PGM X. 24–35</i>	R.F.H.	Charm to restrain anger
<i>PGM X. 36–50</i>	R.F.H.	Apollo's charm to subject
<i>PGM XIa. 1–40</i>	H.M.	Apollonius of Tyana's old serving woman
<i>PGM XIb. 1–5</i>	R.D.K.	(No title) "Table gimmick" (?)
<i>PGM XIc. 1–19</i>	E.N.O.	(No title) Love spell
<i>PDM xii (PGM XII)</i>		(No title) Magical handbook
<i>PDM xii 1–5</i>	J.H.J.	(No title) Invocation
<i>PDM xii 6–20</i>	J.H.J.	A ring to cause praise

<i>PDM</i> xii 21–49	J.H.J.	(No title) Prayer for a revelation of a remedy for a disease
<i>PGM</i> XII. 1–13	H.M.	Rite (to produce an epiphany of Kore)
<i>PGM</i> XII. 14–95	H.M.	Eros as assistant daimon
<i>PGM</i> XII. 96–106	R.F.H.	Himerios' recipes
<i>PGM</i> XII. 107–21	W.C.G.	Charm of Agathokles for sending dreams
<i>PGM</i> XII. 121–43	R.D.K.	Zminis of Tentyra's spell for sending dreams
<i>PGM</i> XII. 144–52	W.C.G.	Request for a dream
<i>PGM</i> XII. 153–60	W.C.G.	Spell for a divine revelation
<i>PGM</i> XII. 160–78	R.F.H.	(No title) Spell to release from bonds
<i>PGM</i> XII. 179–81	R.F.H.	(No title) Spell for restraining anger
<i>PGM</i> XII. 182–89	R.F.H.	(No title) Spell for gaining favor
<i>PGM</i> XII. 190–92	W.C.G.	Request for a dream oracle spoken to the Bear
<i>PGM</i> XII. 193–201	J.S.	[To make] a tincture of gold
<i>PGM</i> XII. 201–69	M.S.	A ring
<i>PGM</i> XII. 270–350	M.S.	A little ring for success and favor and victory
<i>PGM</i> XII. 351–64	J.P.H.	Demokritos' "sphere"
<i>PGM</i> XII. 365–75	R.F.H.	Charm for causing separation
<i>PGM</i> XII. 376–96	R.F.H.	Charm to induce insomnia
<i>PGM</i> XII. 397–400	H.M.	To gain favor and friendship forever
<i>PGM</i> XII. 401–44	H.D.B. / J.S.	Interpretations
<i>PDM</i> xii. 50–61	J.H.J.	Spell for separating one person from another
[<i>PGM</i> XII. 445–48]		
<i>PDM</i> xii. 62–75	J.H.J.	Another (spell for separation)
[<i>PGM</i> XII. 449–52]		
<i>PDM</i> xii. 76–107	J.H.J. / R.F.H.	Another (spell for separation)
[<i>PGM</i> XII. 453–65]		
<i>PDM</i> xii. 108–18	J.H.J.	A spell [to] cause a woman to hate a man
[<i>PGM</i> XII. 466–68]		
<i>PDM</i> xii. 119–34	J.H.J. / E.N.O.	A spell for it (fetching spell?)
[<i>PGM</i> XII. 469–73]		
<i>PDM</i> xii. 135–46	J.H.J. / E.N.O.	(No title) Love spell of attraction
[<i>PGM</i> XII. 474–79]		
<i>PDM</i> xii. 147–64	J.H.J. / E.N.O.	Another (love spell of attraction)
[<i>PGM</i> XII. 480–95]		
[<i>PGM</i> XII. 480–95]		
<i>PGM</i> XIII. 1–734	M.S.	A sacred book called "Unique" or "Eighth Book of Moses"
<i>PGM</i> XIII. 1–343	M.S.	[Part A: Initiation ritual and magical handbook]
<i>PGM</i> XIII. 343–646	M.S.	[Part B: A second, different version of the initiation ritual]
<i>PGM</i> XIII. 647–734	M.S.	[Part C: A third, different version of the initiation ritual]
<i>PGM</i> XIII. 734–1077	M.S.	(No title) A collection of miscellaneous spells
<i>PDM</i> xiv		(No title) Magical handbook
<i>PDM</i> xiv. 1–92	J.H.J.	[A vessel divination]
<i>PDM</i> xiv. 93–114	J.H.J. / W.C.G.	(No title) Spell for revelation
[<i>PGM</i> XIVa. 1–11]		
<i>PDM</i> xiv. 115	J.H.J.	(No title) Spell for vision (?)
<i>PDM</i> xiv. 116	J.H.J.	Another spell for vision (?)

<i>PDM</i> xiv. 117–49	J.H.J.	A “god’s arrival”
<i>PDM</i> xiv. 150–231	J.H.J.	An inquiry of the lamp
<i>PDM</i> xiv. 232–38	J.H.J.	A “god’s arrival”
<i>PDM</i> xiv. 239–95	J.H.J.	The vessel inquiry of Khonsu
<i>PDM</i> xiv. 295–308	J.H.J.	[A] vessel [inquiry]
<i>PDM</i> xiv. 309–34	J.H.J.	A spell for causing favor
<i>PDM</i> xiv. 335–55	J.H.J.	(No title) Love spell
<i>PDM</i> xiv. 355–65	J.H.J.	Another love spell
<i>PDM</i> xiv. 366–75	J.H.J.	The method (spell for separating man and woman)
<i>PDM</i> xiv. 376–94	J.H.J.	(No title) Various recipes
<i>PDM</i> xiv. 395–427	J.H.J.	[A vessel divination]
<i>PDM</i> xiv. 428–50	J.H.J.	(No title) Two love potions
<i>PDM</i> xiv. 451–58	J.H.J. / R.F.H.	(No title) Spell for going before a superior
[<i>PGM</i> XIVb. 12–15]		
<i>PDM</i> xiv. 459–75	J.H.J.	(No title) Lamp divination
<i>PDM</i> xiv. 475–88	J.H.J.	(No title) Lamp divination
<i>PDM</i> xiv. 489–515	J.H.J.	Another (lamp divination)
<i>PDM</i> xiv. 516–27	J.H.J.	Another (lamp divination)
<i>PDM</i> xiv. 528–53	J.H.J.	(No title) Vessel divination
<i>PDM</i> xiv. 554–62	J.H.J.	(No title) Spell for dog bite
<i>PDM</i> xiv. 563–74	J.H.J.	(No title) Spell for removal of poison
<i>PDM</i> xiv. 574–85	J.H.J.	(No title) Spell for removal of bone stuck in the throat
<i>PDM</i> xiv. 585–93	J.H.J.	(No title) Spell for dog bite
<i>PDM</i> xiv. 594–620	J.H.J.	(No title) Spell for sting
<i>PDM</i> xiv. 620–26	J.H.J.	(No title) Spell for removal of bone stuck in the throat
<i>PDM</i> xiv. 627–35	J.H.J.	(No title) Vessel divination
<i>PDM</i> xiv. 636–69	J.H.J.	(No title) Love potion
<i>PDM</i> xiv. 670–74	J.H.J.	(No title) Introduction to a collection of spells (?)
<i>PDM</i> xiv. 675–94	J.H.J. / R.F.H.	A spell (to cause “evil sleep”)
[<i>PGM</i> XIVc. 15–27]		
<i>PDM</i> xiv. 695–700	J.H.J.	(No title) Vessel divination
<i>PDM</i> xiv. 701–5	J.H.J.	(No title) Vessel divination
<i>PDM</i> xiv. 706–10	J.H.J.	(No title) Spell against “evil sleep”
<i>PDM</i> xiv. 711–15	J.H.J.	Prescription (to cause “evil sleep”)
<i>PDM</i> xiv. 716–24	J.H.J.	Another (spell to cause “evil sleep”)
<i>PDM</i> xiv. 724–26	J.H.J.	Another (spell to cause “evil sleep”)
<i>PDM</i> xiv. 727–36	J.H.J.	A prescription (three prescriptions to cause “evil sleep”)
<i>PDM</i> xiv. 737–38	J.H.J.	A prescription (to cause “evil sleep”)
<i>PDM</i> xiv. 739–40	J.H.J.	Another (spell to cause “evil sleep”)
<i>PDM</i> xiv. 741	J.H.J.	Another (spell to cause “evil sleep”)
<i>PDM</i> xiv. 742	J.H.J.	Another (spell to cause “evil sleep”)
<i>PDM</i> xiv. 743–49	J.H.J.	Another (spell to cause “evil sleep”)
<i>PDM</i> xiv. 750–71	J.H.J.	(No title) Lamp divination
<i>PDM</i> xiv. 772–804	J.H.J.	A method (love spells)
<i>PDM</i> xiv. 805–40	J.H.J.	Another (vessel inquiry)
<i>PDM</i> xiv. 841–50	J.H.J.	Another method (vessel inquiry)
<i>PDM</i> xiv. 851–55	J.H.J.	Another (vessel inquiry)
<i>PDM</i> xiv. 856–75	J.H.J.	(No title) Inquiry of the sun
<i>PDM</i> xiv. 875–85	J.H.J.	Here is another (inquiry of the sun)

<i>PDM</i> xiv. 886–96	J.H.J.	(No title) Recipes involving herbs
<i>PDM</i> xiv. 897–910	J.H.J.	(No title) List of herbs and minerals
<i>PDM</i> xiv. 912–16	J.H.J.	(No title) Spell to cause “evil sleep”
<i>PDM</i> xiv. 917–19	J.H.J.	Prescription (to cause “evil sleep”)
<i>PDM</i> xiv. 920–29	J.H.J.	(No title) Information concerning mineral
<i>PDM</i> xiv. 930–32	J.H.J.	A prescription (love spell)
<i>PDM</i> xiv. 933–34	J.H.J.	(No title) Information concerning mineral
<i>PDM</i> xiv. 935–39	J.H.J.	(No title) Prescription for a watery ear
<i>PDM</i> xiv. 940–52	J.H.J.	(No title) Information concerning sala- mander and herbs
<i>PDM</i> xiv. 953–55	J.H.J.	A prescription (to stop blood)
<i>PDM</i> xiv. 956–60	J.H.J.	(No title) Test of pregnancy
<i>PDM</i> xiv. 961–65	J.H.J.	A prescription (two prescriptions to stop blood)
<i>PDM</i> xiv. 966–69	J.H.J.	(No title) Information concerning herbs
<i>PDM</i> xiv. 970–77	J.H.J.	A prescription (two prescriptions to stop liquid in a woman)
<i>PDM</i> xiv. 978–80	J.H.J.	Another (prescription to stop liquid in a woman)
<i>PDM</i> xiv. 981–84	J.H.J.	Another (prescription to stop liquid in a woman)
<i>PDM</i> xiv. 985–92	J.H.J.	Gout (prescription)
<i>PDM</i> xiv. 993–1002	J.H.J.	Another (prescription for gout)
<i>PDM</i> xiv. 1003–14	J.H.J.	(No title) Amulet for gout
<i>PDM</i> xiv. 1015–20	J.H.J.	(No title) Prescription for unidentifiable ailment
<i>PDM</i> xiv. 1021–23	J.H.J.	(No title) Prescription for a stiff foot
<i>PDM</i> xiv. 1024–25	J.H.J.	(No title) Another prescription for a stiff foot
<i>PDM</i> xiv. 1026–45	J.H.J.	(No title) Love spell
<i>PDM</i> xiv. 1046–47	J.H.J.	(No title) Love spell
<i>PDM</i> xiv. 1047–48	J.H.J.	(No title) Love spell
<i>PDM</i> xiv. 1049–55	J.H.J.	(No title) Love spell
<i>PDM</i> xiv. 1056–62	J.H.J.	(No title) Spells involving <i>voces magicæ</i>
<i>PDM</i> xiv. 1063–69	J.H.J.	(No title) Love spell
<i>PDM</i> xiv. 1070–77	J.H.J.	(No title) Spell to send dreams and make a woman love
<i>PDM</i> xiv. 1078–89	J.H.J.	(No title) Request for revelation
<i>PDM</i> xiv. 1090–96	J.H.J.	(No title) Fetching spell
<i>PDM</i> xiv. 1097–1103	J.H.J.	(No title) Spell to heal an eye disease
<i>PDM</i> xiv. 1104–9	J.H.J.	(No title) Recipe concerning eye ointment
<i>PDM</i> xiv. 1110–29	J.H.J.	(No title) Spell to open eyes for divination
<i>PDM</i> xiv. 1130–40	J.H.J.	(No title) Love spell
<i>PDM</i> xiv. 1141–54	J.H.J.	(No title) Spell for lamp divination
<i>PDM</i> xiv. 1155–62	J.H.J.	(No title) Love spell
<i>PDM</i> xiv. 1163–79	J.H.J.	(No title) Spell for vessel divination
<i>PDM</i> xiv. 1180–81	J.H.J.	(No title) Fragment from invocation
<i>PDM</i> xiv. 1182–87	J.H.J.	(No title) Spell to cause madness
<i>PDM</i> xiv. 1188–89	J.H.J.	(No title) Love spell (?)
<i>PDM</i> xiv. 1190–93	J.H.J.	(No title) Another love spell
<i>PDM</i> xiv. 1194–95	J.H.J.	(No title) Another love spell
<i>PDM</i> xiv. 1196–98	J.H.J.	(No title) Another love spell
<i>PDM</i> xiv. 1199–1205	J.H.J.	(No title) Spell for lamp divination
<i>PDM</i> xiv. 1206–18	J.H.J.	(No title) Love spell

- Now, birds of augury, stop everything
 Beneath the sky. Snakes in your dens, attend
 The cry and be afraid. May you in awe
 205 [Keep] silence, daimons 'mid the shades. / The world
 Itself's astonished by the secret words.
 King Semea,⁴⁸ [father] of the world, be gracious
 To me, O scarab; [I call you] immortal,
 Golden-haired god, O scarab, marvel great
 To ev'ry god and man, [be gracious, lord,
 Who hold the fiery vapor in your power], /
 210 Lord of the [sunrise], risen fiery,
 Titan, I call [you], flaming messenger
 Of Zeus, divine ΙΑΘ̄; and you, too,
 Who rule in heaven's realm, O [RAPHAËL],
 Who joy in sunrise, be a gracious god,
 O ABRASAX; and you, O greatest one,
 O heav'nly one, I call, and [you, MICHAËL], your helper,⁴⁹ /
 215 Who saves [his people's lives], the perfect eye
 Of Zeus, and who has both exalted⁵⁰ nature
 And brought forth nature in its turn from nature.
 And I call . . . of the immortals . . .
- ΟΡΑΣΕΕΠΑ SESE[NGENB]ARPHARAGGËS:
 All-mighty is the god, but you are⁵¹ greatest,
 Immortal one; I beg you, shine forth now,
 220 Lord of the world, ΣΑΒΑΘ̄ΘΗ, / who veil⁵² sunset
 From dawn, ΑΔΩΝΑΙ, who, being a world,
 Alone among immortals tour the world, self-taught,
 Untutored, through the world's midst traveling
 To those who with a cry raise you at night.⁵³
- ΑΚΡΑΜΜΑΧ[ΑΡΙ], ΚΑ . . . Κ . . .
 225 Who joy in laurel offering, / in gates
 Of untamed Styx and Death the Arbiter.

48. The name Semea also appears at *PGM* III. 29, where it is fem., and at V. 429; *PDM* xiv. 214 among the *voces magicae*. Despite the designation "King" here, Semea elsewhere is a Syrian goddess whose name appears in various forms on numerous votive inscriptions. She is identified with several deities, e.g., Astarte, Athena, Hera. Semea does not appear in Greco-Roman literary writings except perhaps in Ps.-Lucian, *De Syr. Dea* 33 (yet the text is uncertain), where it is suggested she is Semiramis. There is also a Syrian god Seimios. See O. Höfer, in Roscher IV, 601; R. Dussaud, "Simea und Simios," *PRE*, second series 5 (1927): 137–40; W. Fauth, "Simia," *KP* 5 (1979): 200. [E.N.O.]

49. The papyrus reads ἀ[ρ]ωγόν σου Μ[ι]χαήλ, which is unmetrical. Heitsch would excise ἀρωγόν σου; Preisendanz would excise μέγιστε at the beginning of the line, and write Μιχαήλ σου ἀρωγόν, which would restore the meter. "Michael" is a restoration, but a probable one; cf. *PGM* I. 301.

50. ἀέξοντα, the emendation of Wunsch, is preferable to δείξαντα for two reasons: (1) it corrects the meter and (2) it restores the proper sense, for whatever is written must govern φύσιν in both clauses. In any case, ἀέξοντα must be taken as a zeugma. [E.N.O.]

51. Fahz reads ἔσσι in lieu of ἔστι, "you are almighty god."

52. ἐπισκεπάζω is properly "to cover over," hence "veil." It may, however, be a solecism for ἐπισκοπέομαι, "look upon," the sense required here (cf. Preisendanz: "beschaut"). Cf. *PGM* I. 303, ἐπισκοπιάζεις, which is at least metrical, though the verb is not elsewhere attested. [E.N.O.]

53. The readings of the papyrus are quite uncertain here. See the restoration by Heitsch in Preisendanz, vol. II, pp. 241–42 (Hymn 5).

815 Now the phylacteries require this procedure: copy that for the right [arm] onto
the skin / of a black sheep, with myrrh ink, and after tying it with sinews of
the same animal, put it on; and copy that [for] the left [arm] onto the skin of a
white sheep, and use the same procedure. The left one is very full of "PROSTHY-
820 MĒRI" /, and has this memorandum:¹⁰⁶

"So speaking, he drove through the trench the single-hoofed horses."¹⁰⁷

"And men gasping among grievous slaughters."¹⁰⁸

"And they washed off their profuse sweat in the sea."¹⁰⁹

"You will dare to lift up your mighty spear against Zeus."¹¹⁰

825 / Zeus went up the mountain with a golden bullock and a silver dagger. Upon all he
bestowed a share, only to Amara did he not give, but he said:¹¹¹

"Let go of what you have, and then you will receive, PSINŌTHER NŌPSITHER
THERNŌPSI" (add the usual).¹¹²

*Tr.: M. W. Meyer.

PGM IV. 830

830 * . . . "Ares endured, when Otos and mighty Ephialtes . . . him."¹¹³
Tr.: Hubert Martin, Jr.

PGM IV. 831–32

* Charm to restrain anger: "Will you dare to raise your mighty spear against
Zeus?"¹¹⁴

Tr.: R. F. Hock.

PGM IV. 833–34

* To Get Friends: "Let . . . seize, lest we become a joy to our enemies."¹¹⁵

Tr.: Hubert Martin, Jr.

PGM IV. 835–49

835 * From 53 years and 9 months on Hermes took the period up to 10 years and 9
months, from which he assigned to himself 20 months, which would be 55 years 5
840 months; then to Aphrodite 8 months, / which would thus be 56 years 1 month;

106. The relationship of the poetic quotations in the following, which repeat those in ll. 468–74, and the Mithras liturgy is obscure. They seem unrelated; see Wessely, *Griechische Zauberpapyrus* (see above, Introduction, n. 24), which shows a blank after l. 820 and a sign indicating a new paragraph. For a different view, cf. Dieterich, *Mithrasliturgie* 84. [M.S.]

107. Homer, *Il.* 10. 564.

108. Homer, *Il.* 10. 521.

109. Homer, *Il.* 10. 572.

110. Homer, *Il.* 8. 424. See PGM IV. 467–68 above and 830–31 below. Probably this verse served as a spell to restrain anger, but it may be misplaced here.

111. That these verses are part of the *ὑπόμνημα* ("the memorandum," l. 821) seems unlikely. More probably, a heading has been lost, and the verses contain an altogether independent spell. Story spells (*historiolae*) were ancient (see Faulkner, *Coffin Texts*, nos. 7, 75, 148, 154, 157, 158, etc.). They usually tell of a happening such as they are meant to produce (cf., e.g., PGM VII. 199–201; IV. 1471–79). This story tells of a person compelled or bribed to give up something; it could have been used to make a person give up anger. Hence it may have been attached to the Homeric verse for that purpose and was interpolated here. The name Amara is obscure; it could mean "the bitter woman" (Hebrew or Latin; cf. Ru 1:20, Vulgate).

112. Cf. *Pistis Sophia* 136 and 142, also with permutations of ΙΑΘ. PSINŌTHER is Egyptian for "the sons of god." [R.K.R.] See also PGM III. 186 and n. See Glossary, s.v. "THERNŌPSI formula."

113. Homer, *Il.* 5. 385. The same verse occurs in PGM IV. 474.

114. Homer, *Il.* 6. 424, quoted also PGM IV. 468, 824.

115. Homer, *Il.* 10. 193. See PGM IV. 470, where the same verse is quoted.

PGM IV. 1496–1595

***Love spell of attraction over myrrh which is offered:** While offering it over coals, recite the spell.

Spell:

“You are Myrrh, the bitter, the difficult, who reconciles / combatants, who sears 1500
and who forces those to love who do not acknowledge Eros. Everyone calls you
Myrrh, but I call you Flesh-eater and / Inflamer of the heart. I am not sending you 1505
to far-off Arabia; I am not sending you to Babylon, but I am sending you to her
NN, whose mother is NN, so that you may serve me on the mission to her, so
that / you may attract her to me. If she is sitting,¹⁹⁹ let her not keep sitting; if she is 1510
chatting with someone, let her not keep chatting; if she is gazing at someone, let
her not keep gazing; if she is going to someone, let her not keep going; if she is
strolling about, let her not / keep strolling; if she is drinking, let her not keep 1515
drinking; if she is eating, let her not keep eating; if she is kissing someone, let her
not keep kissing him; if she is enjoying some pleasure, let her not keep enjoying it;
if she is sleeping, let her not keep sleeping. Rather, let her hold me / NN alone in 1520
her mind; let her desire me alone; let her love me alone; let her do all my wishes.
Do not enter through her eyes or through her side or through her nails / or even 1525
through her navel or through her frame, but rather through her ‘soul.’ And remain
in her heart and burn her guts, her breast, her liver, / her breath, her bones, her 1530
marrow, until she comes to me NN, loving me, and until she fulfills all my wishes,
because I adjure you, Myrrh, by the three names,²⁰⁰ / ANOCHŌ²⁰¹ ABRASAX TRŌ,
and by the more coercive and stronger names KORMEIŌTH IAŌ SABAŌTH ADŌNAI,
so that you may carry out my / orders, Myrrh. As I burn you up and you are po- 1540
tent, so burn the brain of her, NN, whom I love. Inflamm her and turn her guts in-
side out, / suck out her blood drop by drop, until she comes to me, NN, whose
mother is NN. I adjure you by the MARPARKOURITH NASAARI NAIEMARE PAI- 1545
PARI / NEKOURI. I throw you into the burning fire and adjure you by the almighty
god who lives forever: Having adjured you, I now also adjure you, / ADŌNAI BAR- 1550
BAR IAŌ ZAGOURĒ HARSAMŌSI ALAOUS and SALAŌS. I adjure you who strength-
ened man for life: Hear, hear, / great god, o Adonaios, ETHYIA, self-gendering,
everlasting god, EIŌĒ IAŌ AIŌ AIŌ PHNEŌS SPHINTĒS ARBATHIAŌ IAŌ IAĒ IŌA / 1560
AI, who are OUĒR²⁰² GONTHIAŌR RARAĒL²⁰³ ABRA BRACHA SOROORMERPHERGAR
MARBAPHRIOURIGX IAŌ SABAŌTH MASKELLI / MASKELLŌ (the formula) AMON- 1570
SŌĒ ANOCH RIGCH PHNOUKENTABAŌTH SOUSAE PHINPHESĒCH MAPHI / RAR
ANOURIN IBANAŌTH AROUĒR CHNOUPH ANOCH BATHI OUCH IARBAS BABAUBAR
ELŌAI; attract for me her NN, whose mother is NN, to me / NN, whose mother is 1580
NN, on the very day, on this night, at this very hour, MOULŌTH PHOPHITH PHTHŌ-
ITH PHTHŌYTH PENIŌN. I call upon you also who hold / the fire, PHTHAN ANOCH; 1585
give heed to me, O one, only-begotten, MANEBIA BAIBAI CHYRIRŌOU THADEIN
ADŌNAI EROU NOUNI / MIŌNCH CHOUTIAI MARMARAUŌTH. Attract her, NN,
whose mother is NN, to me NN, whose mother is NN, now, now; immediately,
immediately; quickly, quickly.”

And say also the spell for all / occasions. 1595

Tr.: E. N. O’Neil.

199. For parallels to this passage, cf. P. Smither, “A Coptic Love-Charms,” *JEA* 25 (1939): 175–76.

200. On this passage, see C. Bonner, “Liturgical Fragments on Gnostic Amulets,” *HTR* 25 (1932): 362–67; idem, “The Transcendency of Divine Attributes,” *ibid.* 37 (1944): 338–39.

201. This means in Egyptian “I am great.” [R.K.R.] Cf. *PGM* I. 149.

202. OUĒR corresponds to Egyptian ꜥꜣ, “great.” [R.K.R.]

203. RARAĒL occurs only here; perhaps Raphael should be read. [E.N.O.]

1905 hisses [or barks], and if it hisses, she is not coming.²³⁹ Therefore address the spell to
 it again, / and if it barks, it is attracting her. Then open the door, and you will find
 1910 her whom you wish at your doors. Let a censer stand beside the dog, and let frankincense be placed upon it / as you say the spell.

Spell: “Barking dog, I adjure you, Kerberos, by those who have hanged themselves, by the dead, by those who have died violently: / attract to me her, NN, whose mother is NN. I adjure you, Kerberos, by the holy head of the infernal gods. Attract to me her, NN, whose mother is NN, ZOUCH / ZOUKI TO PARY YPHĒ-BARMŌ ENŌR SEKEMI KRIOUDASEPHĒ TRIBEPSI: attract to me her, NN, whose mother is NN, to me, NN, immediately, immediately; quickly, quickly.”

1925 And you are also to say / the spell for all occasions. But you are to do these things in a level, pure place.

*Tr.: E. N. O’Neil.

PGM IV. 1928–2005

1930 **Spell of Attraction of King Pitys over any skull cup. His / prayer of petition to Helios*: Stand facing the east and speak thus:

1935 “I call upon you, lord Helios, and your holy angels on / this day, in this very hour: Preserve me, NN, for I am THĒNŌR, and you are holy angels, guardians of the ARDIMALECHA. And ORORŌ / MISRĒN NEPHŌ ADŌNAI AUEBŌTHI ABATHARAI THŌBEUA SOULMAI SOULMAITH ROUTREROUTĒN ŌPHREŌPHRI ŌLCHAMAŌTH OUTE SOUTĒATH MONTRO ELAT / CHOUMIOI LATHŌTH ŌTHETH, I beg you, lord Helios, hear me NN and grant me power / over the spirit of this man who died a violent death, from whose tent I hold [this], so that I may keep him with me, [NN] as helper and avenger for whatever business I crave from him.”

1955 / *At sunset the same man’s prayer to Helios*:

“Borne²⁴⁰ on the breezes of the wand’ring winds,
 Golden-haired Helios, who wield the flame’s
 Unresting fire, who turn in lofty paths
 1960 Around the great pole, / who create all things
 Yourself which you again reduce to nothing.
 From you, indeed, come elements which are
 Arranged to suit your laws which nourish all
 The world with its four yearly turning points.
 Hear, blessed one, I call you who rule heav’n
 And earth and Chaos and Hades, where dwell /
 1965 Daimons of men who once gazed on the light.
 And even now I beg you, blessed one,
 Unfailing one, the master of the world,
 If you go to the depths of earth and reach
 The regions of the dead, this daimon send
 To move at midnight hours perforce at your
 1970 Commands, / from whose tent I hold this. And let

239. As the text stands, it makes no sense. We should probably follow the suggestion of Preisendanz, who inserts “or he barks” (“oder bellt”), and add to the Greek some such phrase as ἡ ὑλακτεῖ which may have fallen out by haplography. For similar alternative conditions, cf. PGM IV. 131–37; VII. 613–16. [E.N.O.]

240. The dactylic hexameters are part of the reconstructed Hymn 4 (Preisendanz, vol. II, pp. 239–40): vv. 1–17, 20–22, 18, 25, 23–24. For other versions and sections of Hymn 4, see PGM I. 315–27; IV. 436–61; VIII. 74–81. [E.N.O.]

tifully, accomplishes dream revelations marvelously and in its many / demonstrations 2445
has been marveled at for having no failure in these matters.

Burnt offering: Pachrates,³¹⁰ the prophet of Heliopolis, revealed it to the emperor Hadrian, revealing the power of his own divine magic. / For it attracted in 2450
one hour; it made someone sick in 2 hours; it destroyed in 7 hours, sent the emperor himself dreams as he thoroughly tested the whole truth of the magic within his power. And marveling at the prophet, / he ordered double fees to be given 2455
to him.

Take a field mouse³¹¹ and deify it in spring water. And take two moon beetles³¹² and deify them in river water, and take a river crab and fat of a dappled goat that is virgin and dung of a dog- / faced baboon, 2 eggs of an ibis, 2 drams of storax, 2460
2 drams of myrrh, 2 drams of crocus, 4 drams of Italian galingale, 4 drams of uncut frankincense, a single onion. Put all these things onto a mortar with the mouse and the remaining items / and, after pounding thoroughly, place in a lead box and 2465
keep for use. And whenever you want to perform a rite, take a little, make a charcoal fire, go up on a lofty roof, and make the offering as you say / this spell at moonrise, and at once she comes. 2470

Spell:³¹³ “Let all the darkness of clouds be dispersed for me, and let the goddess AKTIŌPHIS shine for me, and let her hear my holy voice. For I come / announcing 2475
the slander³¹⁴ of NN, a defiled and unholy woman, for she has slanderously brought your holy mysteries to the knowledge of men. She, NN, is the one, [not] I, who says, ‘I have seen the greatest / goddess, after leaving the heavenly vault, on earth without sandals, sword in hand, and [speaking] a foul name.’ It is she, NN, who said, ‘I saw [the goddess] drinking blood.’ She, NN, said it, not I, AKTIŌPHIS 2480
ERESCHIGAL / NEBOUTOSOUALĒTH PHORPHORBA SATRAPAMMŌN CHOIRIXIĒ, flesh eater. Go to her NN and take away her sleep and put a burning heat in her soul,³¹⁵ punishment and frenzied passion in her thoughts, / and banish her from every place and from every house, and attract her here to me, NN.” 2485
2490

After saying these things, sacrifice. Then raise loud groans and go backward as you descend. And she will come at once. But pay attention to the one being attracted / so that you may open the door for her; otherwise the spell will fail.³¹⁶ 2495

For causing illness: Use these spells, adding, “Make her, NN, whom NN bore, ill.”

And for destroying: Say, “Draw out her breath, Mistress, from the nostrils of her, NN.”

except for *μονοήμερος* which is rendered in analogy to *μονόωρος* in ll. 2450–51. Cf. also the parallels in PGM IV. 2071–72; XXXVI. 361.

310. The prophet Pachrates may be identical with Pankrates described by Lucian, *Philops.* 34. See K. Preisendanz, “Pachrates,” *PRE* 18 (1942): 2071–74; Nock, *Essays* I, 183–84.

311. On the role of the mouse in magic, see W. R. Dawson, “The Mouse in Egyptian and Later Medicine,” *JEA* 10 (1924): 83–86.

312. On the moon beetle and its association with the moon, see Abt, *Apologie* 126–27.

313. Although only the general term for “spell” is used here (*λόγος*), the contents show clearly that the passage is a “slander spell” (*διαβολή*). Cf. PGM IV. 2622 in the title of a spell. [E.N.O.]

314. For this slander, cf. ll. 2574–2621, below. The projection of a ritual violation onto the party to be affected by the spell, esp. the statement, “It is NN who said that. It is not I who said that,” is also found in numerous older Egyptian texts. See F. Lexa, *La Magie dans l’Égypte antique* I (Paris: Geuthner, 1925) 56–58; Pritchard, *ANET* 327 and note b. In PGM cf. also III. 5, 114–15; VII. 593–619. On the whole subject, see S. Eitrem, “Die rituelle ΔΙΑΒΟΑΗ,” *SO* 2 (1924): 43–61. [R.K.R.]

315. On the “burning of the soul,” see R. Ganszyniec, “Das Märchen der Pythia,” *Byzantinisch-Neugriechische Jahrbücher* I (1920): 170–71. Cf. also Glossary, s.v. “Soul.”

316. Differently Preisendanz, who understands: “otherwise she will die.”

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 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 letter³⁷ and tell them everything [in it] truly.”

*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-
 pyrus and with a pen draw the outlines of the ring, inside and outside, then tint the
 310 outlined area with myrrhed ink, then write on this outlined area / of the ring—
 writing on the papyrus—the name,³⁸ and write the characters outside [the area],
 then, [in the circle] inside it, what you want not to happen, and “Let so-and-so’s
 315 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
 outline, wrap up the ring until it is completely covered. Piercing [the package]
 320 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,³⁹ 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 OUCHEETH

“ἀνοῦξίς”; 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 talc 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.]

ress,¹²² BAUBŌ L¹²³ . . . I AUMŌR AMŌR AMŌR . . . IĒA [shooter] of decr¹²⁴ AMAM[A-
 695 MAR] APHROU . . . MA, universal queen, queen of wishes, / AMAMA, well-bedded,¹²⁵
 Dardanian, all-seeing, night-running, man-attacker, man-subduer, man-summoner,
 man-conqueror, LICHRISSA PHAESSA, O aerial one, O strong one,¹²⁶ O song and
 700 dance, guard,¹²⁷ spy, delight, delicate, protector, adamant, adamantine, O / Dam-
 namencia, BREXERIKANDARA, most high, Taurian,¹²⁸ unutterable, fire-bodied,
 light-giving, sharply armed. Do such-and-such things” (add the usual).

*Tr.: H. D. Betz. The purpose of the spell is not given, although directions to insert requests come at the end. Cf. the Bear spells in *PGM* IV. 1275–1330, 1331–89; LXXII. 1–36.

PGM VII. 703–26

*Request for a dream oracle: Write [with myrrh] on clean papyrus:

705 “I call you, the one who shines on the whole inhabited / and uninhabited world,
 whose name is composed of 30 letters, in which are the seven vowels, through
 which you name [the] universe, gods, lords, RARAPAE ABRAIĒ IRARA PAUOYŌ
 710 ARAŌACH (30 letters)¹²⁹ IEŌYŌĒ AIĒ IAŌĒ YŌEI: Reveal [to me], / lords, concern-
 ing the NN matter, dependably and through memory, PSICHOM¹³⁰ MORAIOUCH
 PSICHOM ARASKELLITH ĒCHOMMORAKAUPS PSICHOMMO ARATOPOTH. Lords of
 glory, reveal to me concerning the NN matter tonight, THŌOUTH PHEUBĒ CHAR-
 715 PHRAUTHI / PHRĒ¹³¹ (add the usual, as you wish). Also write the name composed
 of 30 letters in two wing formations,¹³² thus: RARAPAEABRAIĒIRARAPAOUŌA-
 BRAŌACHRARAPAEABRAIĒIRARAPAOUŌABRAŌACH: A

Ō
 CHAŌARBAŌYOAPARARIĒIARBAEAPARAR
 / RAR A A R
 Ō Ō
 IEŌYŌĒ[AIĒIAŌĒYŌEI]
 R E E R

725 Write also the [“heart”] as indicated [if] you want, and after placing the strip of
 papyrus / under the lamp, go to sleep in a pure condition. Give answer to no one,
 ENTYTHLCH.¹³³

*Tr.: W. C. Grese.

122. The rendering of *προκυνη* is uncertain. See also *PGM* VII. 885–86; P. Reinach II, 88 which has *προκυνητε*. For similar epithets, see LSJ, s.v. “*κυναγέτις, προκυναγός, προκυνηγίς, προκύνων*.” The epithet “earthbreaker” has usually in *PGM* been transcribed *RĒXICHTHŌN*.

123. The following list of divine epithets comes from the cult of Artemis; it contains old material, but not all is explainable and some renderings are quite tentative. Cf. for parallels *PGM* IV. 1301–8, 1345–79; also P. Reinach II, 88 (ed. P. Collart, *Les Papyrus Théodore Reinach, BIFAO* 39 [1940]: 29–32).

124. For this epithet, see Homeric Hymn 27. 2 and K. Wernicke, “Artemis,” *PRE* 2 (1895): 1384.

125. The rendering of *ἐνναία* is uncertain. See Euripides, *Hippol.* 160, also Burkert, *Griechische Religion* 236.

126. Preisendanz translates, “O goddess of Erymna.”

127. On this epithet of Artemis, see also *PGM* IV. 1298; *Orph. Frag.* 42.

128. The meaning of this epithet is uncertain; for similar expressions, see K. Wernicke, *PRE* 2 (1895): 1399–1400.

129. The name is given below, ll. 716–18; cf. 708–9.

130. PSICHOM is Egyptian *p3 sbm*, “the image/power.” [R.K.R.]

131. THŌOUTH PHEUBĒ . . . PHRĒ corresponds to Egyptian “Thoth the ibis . . . Prē.” [R.K.R.]

132. For the wing formation of magical words, see *PGM* I. 11 and n.

133. This is Demotic *mtw.f.ti bl.k* (?), “and he makes you fly” (?). [R.K.R.]

[II, 17] lotus flower which came forth from †the †lotus bud †of †PNYSTOR which makes light for the entire land! Hail, Anubis! Come to me! †O †high †one, O mighty one, O master of secrets for those in the Underworld, O Pharaoh of those in Amenti,³³ O Chief Physician, O good [son] of Osiris, he whose face is strong among the gods, you should appear in the Underworld before the hand of Osiris. You should serve the souls of Abydos in order that they all live through you, these souls, the ones of the sacred Underworld. Come to the earth! Reveal yourself to me here today! You are Thoth. You are the one who went forth from the heart of the great
50 Agathodaimon,³⁴ the father of the fathers of all the gods. Come to the mouths / of
[II, 22] my vessel today and tell me an answer in truth concerning everything about which I am inquiring, without falsehood therein, for I am Isis the Wise, the sayings of whose mouth come to pass” (*formula: seven times*).

You should say to the youth, “Speak to Anubis, saying, ‘Go forth; bring the gods in!’”

When he goes after them and brings them in, you should question the youth, saying, “Have the gods already come in?” If he says, “They have already come,” and if you [*sic*] see them, you should recite before them.

Formula: “Awaken to me, awaken to me! PSHAI!³⁵ Awaken, †MERA, †the †Great †One †of †Five,³⁶ †TSITSY †TENNDJIY! Do justice to me! Thoth, may creation fill
55 the earth with light; O ibis³⁷ in / his noble countenance, noble one who entered
[II, 27] the heart,³⁸ create truth, O great god whose name is great!” (*Say seven times*).

You should say to the youth,³⁹ “Speak to Anubis, saying, ‘Bring in a table for the gods! Let them sit.’”

When they are seated, you⁴⁰ should say, “Bring in a wine jar; open it for the gods! Bring in some bread! Let them eat, let them drink, (let them eat, let them drink),⁴¹ let them make merry.”

When they have finished, you⁴² should say to Anubis, “Will you make inquiry for me?”

If he says, “Immediately,” you⁴³ should say to him,⁴⁴ “The god who will make my inquiry today, let him stand up.” When he⁴⁵ says, “He has stood up,” you⁴⁶ should say to him, “Say to Anubis, ‘Carry off the things from the midst!’”⁴⁷

60 You⁴⁸ should recite / before him instantly, saying, “Agathodaimon of today, lord
[III, 3] of today, the one to whom these moments belong.”⁴⁹

33. Literally, the west; i.e., the necropolis and, by extension, the realm of the dead.

34. See n. 22 above.

35. See n. 22 above.

36. Probably an epithet of Thoth; originally the title of the high priest of Thoth in Hermopolis, as Griffith and Thompson, *The Leyden Papyrus* 30, n. to l. II. 26.

37. I.e., Thoth.

38. I.e., who pleases.

39. A similar passage, but without the youth, is found in *PDM* xiv. 550–54.

40. I.e., the youth.

41. Dittography in going from column II to column III.

42. I.e., the youth.

43. See n. 42 above.

44. I.e., Anubis.

45. I.e., the god who will make the inquiry.

46. I.e., the youth.

47. I.e., of the gods seated at the table, as noted by Griffith and Thompson, *The Leyden Papyrus* 32, n. to l. III. 2.

48. I.e., the youth.

49. I.e., Anubis.

PDM xiv. 232–38

*A “god’s arrival”¹⁸⁰ at the request of Paysakh, the priest of Cusae,¹⁸¹ who says that it has been tested nine times: “I am RAMSHY SHY RAMSHY son of PSHY of his mother she of PSHY. If such-and-such a thing is going to happen, do not come to me in your face of Pekhe.¹⁸³ You should come to me in your form of a priest, / in your figure of a man of the temple. If it will not happen, you should come to me in your form of a soldier, for I am RAMSHY SHY RAMSHY, the son of PSHY, of his mother she of PSHY.”

235
[col. VIII,
15]

[Say it] opposite Ursa Major on the third day of the lunar month, there being a clove of three-lobed white garlic with three iron needles piercing it; recite this to it seven times, and put it before you. He sees you and speaks with you.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. VIII/12–18. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 239–95

*The vessel inquiry of Khonsu: “[Hail] to you, Khonsu in Thebes Nefc-hotep, the noble child who came forth from the lotus,¹⁸⁵ Horus, lord of time,¹⁸⁶ he is †one. . . / O silver,¹⁸⁷ lord of silver, o circuit of the underworld, lord of the circuit of the underworld,¹⁸⁸ lord of the disk, the great god, the vigorous bull, the Son of the Ethiopian,¹⁸⁹ come to me. O noble child, the great god who is in the disk, who pleases¹⁹⁰ . . . , †POMO¹⁹¹ who is called the bull, the great bull, the great god who is in the sound-eye,¹⁹² who came forth from the four . . .¹⁹³ of eternity, the avenger of flesh, whose name cannot be known, whose form cannot be known, whose manner cannot be known.”

240
[col. IX,
2]

180. See n. 62 above.

181. A town in Middle Egypt; see Gardiner, *Onomastica* II, 77*, #374. As Griffith and Thompson, *The Leyden Papyrus* 64, n. to l. VIII. 12, there is no determinative to show that Paysakh is a personal name, but it is hard to suggest an alternative interpretation.

182. Although SHY is written phonetically in the Demotic, this may well be the Egyptian god Shu, the god of the air. The first element of the name is written with the Egyptian word π , “mouth,” and the whole name could possibly mean “mouth of Shu.” If this is the god Shu, the ρ of PSHOU is the definite article, which is also found with π “the sun (god)” in the late form Pre.

183. A lion-headed goddess worshiped especially in Middle Egypt; see Griffith and Thompson, *The Leyden Papyrus* 65, n. to l. VIII. 14.

184. Restoring *ind.*

185. *Nfr-htp* means “beautiful of setting” (of the sun and moon). Khonsu (son of Amoun and Mur and preeminently a Theban god) is a moon god, here identified with Horus (also a moon god) in the form of the “noble child who came forth from the lotus,” i.e., *Nrf-tm*; see R.K.R.’s note to PGM IV. 1110.

186. The moon regulating the days of the month, as Griffith and Thompson, *The Leyden Papyrus* 66, n. to l. IX. 2.

187. The color of the moon, as noted by Griffith and Thompson, *The Leyden Papyrus* 66, n. to l. IX. 2.

188. As suggested by Griffith and Thompson, *ibid.*

189. Amoun, who in the late period was considered the god of Meroc; cf. l. 1097 and see Griffith and Thompson, *ibid.*

190. Or does this involve the verb *hm* “to command,” “to entrust”? Then the rendering would be “to whom is commanded” (*hm.w n.f.*) [R.K.R.]

191. Perhaps “the great one of/among the great one(s).” [R.K.R.]

192. The $\omega\delta_3$ -eye, the sound-eye of Horus. See Bonnet, *RARG* 854–56, s.v. “Uzatauge.”

193. The identical epithets occur below, PDM xiv. 250–51. The word *hm* which is to be restored here means literally “vessel.” The plural means “things” and the Coptic derivative means not only “vessel” or “pot” but any material “thing.” Griffith and Thompson translate “boundaries” in 241 and 250 and “cycle” in 246. R.K.R. suggests that the idea of “four eternal things” is an Egyptian rendering of the Greek concept of the four elements.

NOË N . . . K BORNATH LOUBEINE AOUËR OUEIRE ITIN LOTOL. Recite the secrets of the many-named goddess, Isis.”⁶

[The] compulsive spell in order to show you whether the matter has been carried out: / Burn cypress with the strip of papyrus and say: “[Isis,] holy maiden, give me a sign of the things that are going to happen, reveal your holy veil, shake your black [Tyche] and move the constellation of the bear, holy [IŌTHĒ] PNOUN GMOËRMENDOUMBA⁷ great-named [IAKŌ] / PHTHOËRI, THERMOËR, PHTHAŌ,⁸ great-named IOTHĒ [PHNOU]THOUËR BŌB HELIX, great-named IAKŌ.”

When you have said this and at the same time have opened your hands, the goddess will remove the [edge] of your hand from your breast. For you will see [a star being led] of necessity [to you], at which you are to look / [intently], as it flashes [a picture] while rushing [toward you], so that you become stricken of God. [Wear the] above picture [for protection]. [For], in the name of [the goddess], it is a [picture] of Kronos who encourages you. After you have received this sign, rejoice / at your [fortune] and say once: “CHAITHRAL.” For when you have said this, she will cooperate with you [in whatever] you pray for. And immediately say these words, [lest] there occur a removal of the stars and your lucky day: “THA . . . OUSIR⁹ PHNOUCH MELLANCHIŌ KERDŌ MELIBEU . . . KASP . . . NEBENTHTRIX GARN . . . Ō THRAŌ SAU TRAIS TRAIS / BASYM; immediately, immediately, accomplish this, within this moment. Very glorious Pronoia,¹⁰ make the one who yesterday was [unlovable] beautiful [in the sight of all], make . . . [former]. . . .”

*Tr.: R. F. Hock.

PGM LVIII. 1–14

*. . . [Spell to bind . . . (?)]:¹ / Take a lamella [made of lead] . . . : “I say to you, you who died prematurely and who were [called and taken] away by the wicked [Typhon. Commanding you] is / the great god who has [dominion above and rules over the lower [gods]. Take into custody this wicked [and impious] man,² because this [is the one who burned the papyrus boat of Osiris]³ and who [ate⁴ the sacred fish].⁵ Take into custody [him, NN, whom NN bore . . .].”⁶

*Tr.: R. F. Hock. The exact purpose of this spell is not known, though it is clearly a type of curse.

6. On Isis with a myriad of names see PGM LIX. 13; Apuleius, *Met.* 11. 22, p. 284, l. 9: *deae multinominis*; Plutarch, *De Is. et Os.* 53, 372E: *μυριάωνυμος*. See Griffiths, *Plutarch's De Iside et Osiride* 502–3.

7. PNOUN GMOËR is equivalent to Egyptian, “Nun (the Abyss), great power.” [R.K.R.]

8. The sequence of PHTHOËRI . . . PHTHAŌ is equivalent to Egyptian *Pth wr* and *Pth* ‘3, “Ptah the great.” [R.K.R.]

9. This is Osiris.

10. On the identification of Isis and Providence (Pronoia), see Apuleius, *Met.* 11. 15, p. 277, l. 4; and on this see Griffiths, *The Isis-Book* 241–44, 323.

1. The full title is not preserved. The opening line may have read *κατά[δυσμος]*. Cf. Preisendanz, *apparatus ad loc.*

2. Or “such-and-such a wicked and impious man.” [R.D.K.]

3. The restoration is based on the parallel in Audollent, *Defixionum Tabellae*, no. 188, reprinted in Preisendanz, vol. II, p. 187. See on this point Plutarch, *De Is. et Os.* 18, 358A, where the burning of the boat is not mentioned, however. See for further references Griffiths, *Plutarch's De Iside et Osiride* 339–40.

4. The filling of the lacuna is based on the parallel in Audollent, *Defixionum Tabellae*, no. 188.

5. For sacred fish, see PGM V. 270–80, and J. F. Borghouts, “The Magical Texts of Papyrus Leiden I. 348,” *OMRM* 51 (1971):26 (a similar sacrilege), and *Excursus III* 210–17. See Bonnet, *RÁRG* 191–94, s.v. “Fische, heilige.” [R.K.R.]

6. Assuming the restoration in Preisendanz as correct. However, it seems more likely to restore the parallel phrase from above, “take into custody [this wicked and impious . . . man].” [R.D.K.]

