

745 mands and directs all things, since to him angels, archangels, he-daimons, / she-daimons, and all things under the creation have been subjected.

There are also prefaced four other names, that of nine letters and that of fourteen letters and that of twenty-six letters and that of Zeus. You may use these on boy-
750 mediums who do not see the gods, so / that one will see unavoidably, and for all spells and needs: inquiries, prophecies by Helios, prophecies by visions in mirrors. And for the compulsive spell you should use the great name which is Ogdoas, the god who directs all things throughout the creation. [For] without him simply
755 nothing / will be accomplished. Learn and conceal, child, the name [composed] of the nine letters, AEĒ EĒI OYŌ, and that of the fourteen letters, YSAU SIAUE IAŌUS, and that of the twenty-six letters, ARABBAOUARABA (to be written forwards and backwards),¹¹³ the name of Zeus, CHONAI IEMOI CHO ENI KA ABIA SKIBA PHOROUOM EPIERTHAT.

760 / *Here is the instruction [for recitation] of the heptagram,¹¹⁴ and the spell to which the god gives attention: (The spell):*

“Come to me, you from the four winds, ruler of all, who breathed spirit into men for life, whose is the hidden and unspeakable name—it cannot be uttered by human mouth / —at whose name even the daimons, when hearing, are terrified,
765 whose is the sun, ARNEBOUAT BOLLOCH BARBARICH B BAALSAMĒN PTIDAIOY ARNEBOUAT, and [the] moon, ARSENPENPRŌOUTH BARBARATŌNE OSRAR MEMPSE-
770 CHEI—they are unwearied eyes / shining in the pupils of men’s eyes—of whom heaven is head, ether body, earth feet, and the environment water, the Agathos Daimon. You are the ocean, begetter of good things and feeder of the civilized
775 world. Yours is the eternal processional way¹¹⁵ / in which your seven-lettered name is established for the harmony of the seven sounds [of the planets which] utter their voices according to the twenty-eight forms of the moon, SAR APHARA APHARA I
780 ABRAARM ARAPHA ABRAACH PERTAŌMĒCH / AKMĒCH IAŌ OYE Ē IAŌ OYE EIOY AEŌ EĒOY IAŌ. Yours are¹¹⁶ the beneficent effluxes of the stars, daimons and Fortunes and Fates, by whom is given wealth, good old age, good children, good luck,
785 a good burial.¹¹⁷ And you, lord of life, King of the heavens and the / earth and all things living in them, you whose justice is not turned aside, you whose glorious name the Muses sing, you whom the eight guards attend, Ē Ō CHŌ CHOUGH NOUN
790 NAUNI AMOUN AMAUNI,¹¹⁸ you who have / truth that never lies. Your name and

to Morenz, *Egyptian Religion* 175–77.] As gods who produced the cosmos, like those of Hesiod’s *Theogony*, they interested Greeks who speculated about cosmology. Since the precosmic world was that of divine perfection, they came to be thought both a heaven above the seven planetary heavens, and a deity above the cosmic gods. Greek speculation about a divine sphere beyond those of the planets was happy to find in them an ancient, arcane, and prestigious prototype. Hence their name became a popular term in second-century A.D. and later theosophy; it figures in Hermetic, Neoplatonic, and Christian writings, both “orthodox” and “gnostic,” and reflections are found even in rabbinic literature. Such popularity accounts for this postscript, adding the fashionable Egyptian name to the preceding collection, which had lacked it. Perhaps the collection was made before the name became truly popular.

113. In the Greek text this direction is abbreviated to α’ (for ἀναγραμμάτις), of which Preisendanz did not see the meaning.

114. I.e., the seven vowels. More pretentious terminology.

115. Of the sky, in which the luminaries revolve.

116. Reading σού for ού, in accordance with Preisendanz’s emendation in the parallel text, XII. 254.

117. This list of divine gifts (while admittedly at home in most cultures) is quite Egyptian in its emphasis on “good old age” and “good burial.” Cf. the standard prayer, “that he be buried in the necropolis of the desert in good old age,” K. Sethe, *Urkunden des alten Reiches* (Leipzig: Hinrichs, 1933), vol. I, p. 120, and many parallels. [R.K.R.]

118. These are the names of the members of the Hermopolitan Ogdoad (see above, n. 112, and

your spirit rest upon the good. Come into my mind and my understanding for all the time of my life and accomplish for me all the desires of my soul. /

For you are I, and I, you. Whatever I say must happen, for I have your name as a unique phylactery in my heart, and no flesh, although moved, will overpower me; no spirit will stand against me—neither daimon nor visitation nor any other of the evil beings of Hades, / because of your name, which I have in my soul and invoke. Also [be] with me always for good, a good [god dwelling] on a good [man], yourself immune to magic, giving me health no magic can harm, well-being, prosperity, glory, victory, power, sex appeal. Restrain the evil eyes / of each and all of my legal opponents, whether men or women, but give me charm in everything I do. ANOCH AIEPHE SAKTIETĒ BIBIOU BIBIOU SPHĒ SPHĒ NOUSI NOUSI SEĒE SEĒE SIETHŌ SIETHŌ OUN CHOUNTIAI SEMBI IMENOUAI BAINPHNOUN PHNOUTH TOUCHAR SOUCHAR SABACHAR ANA¹¹⁹ of [the] god IEOU ION EON THŌTHŌ / OUTHRO THRŌRESE ERIŌPŌ IYĒ AĒ IAŌAI AEĒIOYŌ AEĒIOYŌ ĒOCH MANEBI CHYCHIŌ ALARAŌ KOL KOL KAATŌN KOLKANTHŌ BALALACH ABLALACH OTHERCHENTHE BOULŌCH / BOULŌCH OSERCHNTHE MENTHEI,¹²⁰ for I have received the power of Abraham, Isaac, and Jacob, and of the great god, daimon IAŌ ABLANATHANALBA SIABRATHILAŌ LAMPSTĒR IĒI ŌŌ, god. Do [it], lord PERTAŌMECH / CHACHMĒCH IAŌ OYĒE IAŌ OYĒE IEOU AĒŌ EĒOY IAŌ.”

The instruction: Speaking to the rising sun, stretching out your right hand to the left and your left hand / likewise to the left, say “A.” To the north, putting forward only your right fist, say “E.” Then to the west, extending both hands in front [of you], say “Ē.” To the south, / [holding] both on your stomach, say, “I.” To the earth, bending over, touching the ends of your toes, say “O.” Looking into the air, having your hand on your heart, say “Y.” Looking into the sky, having both hands on your head, say “Ō.”

	sky	
A	Ō Ō Ō Ō Ō Ō Ō	III
east	Ō Ō Ō Ō Ō Ō Ō	south
air	Y Y Y Y Y Y Y	
north	E E O O O O O E Ē Ē Ē	wcst
	earth	

“I call on you, eternal and unbegotten, who are one, who alone hold together the whole creation of all things, whom none understands, whom the gods worship, / whose name not even the gods can utter. Inspire from your exhalation (?),¹²¹ ruler

K. Sethe, *Amun und die Acht Urgötter von Hermopolis* [Berlin: de Gruyter, 1929], p. 65 and pl. I). The pairs are *Hh* and *Hh.t* (“Expansiveness” and “Female Expansiveness”), *Kk* and *Kk.t* (“Darkness” and “Female Darkness,” cf. CHŌŌŌCH, “darkness,” in BAINCHŌŌŌCH with the CHOUCH here), *Nwn* and *Nwn.t* (“Abyss” and “Female Abyss” sc. of water), and *Imm* and *Imm.t* (“the Hidden” and “the Female Hidden”). Cf. PGM XIII. 743 and XXI. 20. [R.K.R.] It should be noticed, too, that here the Ogdoad are merely assistants—the “eight guards” who “attend” the highest god—whereas in the preceding two paragraphs, which we saw reason to think interpolated (above, n. 112), the Ogdoad was itself and as a unit the supreme god. Detailed textual analysis is impossible here, but it seems clear that different sources have been used, and likely, that different writers used them.

119. Possibly “I [am]” in Aramaic, transliterated into Greek.
120. Besides the initial ANOCH “I am,” this list has many Egyptian words: BAINPHOUN, “spirit of Nun” (the abyss); PHNOUTH, “the god”; THŌTHŌ, “Thoth the great”; OSERCHENTHE MENTHEI, “Osiris the foremost of the westerners,” the standard epithet of Osiris. [R.K.R.]

121. Dubious restoration, in Preisendanz’s text, of a word here plausible, but otherwise unknown.

of the pole, him who is under you; accomplish for me the NN thing.

“I call on you as by the voice of the male gods, IĒŌ OYE ŌĒI YE AŌ EI ŌY AOĒ OYĒ
 850 / EŌA YĒI ŌEA OĒŌ IEŌU AŌ. I call on you, as by the voice of the female gods, IAE
 EŌO IOY EĒI ŌA EĒ IĒ AI YO ĒLAY EŌO OYĒE IAO ŌAI EOYĒ YŌĒI IŌA. I call on you,
 855 as the winds / call you. I call on you, as the dawn.” (Looking toward dawn [say], “A
 EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌŌ.”) “I call on you as the south.” (Looking
 860 to the south say, “I OO YYY ŌŌŌŌ AAAAA EEEEEĒ ĒĒĒĒĒĒĒ.”) / “I call on you as the
 west.” (Standing [facing] the west, say, “E II OOO YYYY ŌŌŌŌŌ AAAAAA EEEEEĒ.”)
 “I call on you as the north.” (Standing looking toward the north say, “Ō AA EEE
 865 ĒĒĒĒ IIII OOOOOO YYYYYY.”) “I call on you / as the earth.” (Looking toward the
 earth say, “E ĒĒ III OOOO YYYYY ŌŌŌŌŌŌ AAAAAA.”) “I call on you as the sky.”
 (Looking into the sky say, “Y ŌŌ AAA EEEE ĒĒĒĒ IIIIII OOOOOOO.”) “I call on you
 870 as the cosmos, “O YY ŌŌŌ AAAAA / EEEEE ĒĒĒĒĒ IIIIII. Accomplish for me NN
 thing, quickly. I call on your name, the greatest among gods. If I say it complete,
 875 there will be an earthquake, the sun will stop and the moon will be afraid and the
 rocks and the mountains and the sea and the rivers / and every liquid will be petri-
 fied; the whole cosmos will be thrown into confusion. I call on you, IYEO ŌAEĒ
 IAO AEĒ AI EĒ AE IOYŌ EYĒ IEŌU AĒŌ ĒI ŌĒI IAE IOYĒ AYĒ YĒA IŌ IŌAI IŌAI ŌĒ
 880 / EE OY IŌ IAO, the great name. Become for me lynx, eagle, snake, phoenix, life,
 power, necessity, images of god, AIŌ IŌY IAO ĒIŌ AA OYI AAAA E IY IŌ ŌĒ IAO AI
 885 AOĒ OYEŌ AIEĒ IOYE YEIA EIŌ ĒII YY EE ĒĒ ŌAOĒ / CHECHAMPSIMM CHANGALAS
 EĒIOY IĒEA ŌŌŌŌE (seven of the auspicious [names?]) ZŌIŌIĒR ŌMYRYROMRO-
 MOS.” [Say it?] thus, extending the second AIŌ: “Ē II YY ĒĒ OAOĒ.”

This initiation is performed to the suns¹²² of the thirteenth day of the month,
 890 when the gold lamella is licked / off and one says over it: “IAIA IY OĒ IEYOŌ ĒŌI EO
 Ē ŌY EĒ YŌĒ ŌŌŌ ŌŌI ŌAO EŌ OĒ YŌ.” Then more completely, “AOĒYĒ OAI IO
 895 ĒYEŌA OYŌ ŌO EI OY EŌ OIYY ŌYY ŌI A / EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌŌ
 AŌ EOĒ EŌĒ IAA EŌI ĒIŌ. In [the] initiation these things are said six times with all
 [the rest?], and the seven vowels are written on the gold lamella to be licked off, and
 900 on the silver lamella the seven vowels for the phylactery / OĒŌ AŌ OOO YOĒI OY YĒI
 SORRA THŌŌM CHRALAMPĒAPS ATOYĒGI. The following series of vowels [are writ-
 ten as] “wings”,¹²³ and on the gold lamella write this: AOĒYĒOI; on the silver:
 IOĒYEŌA, . . .¹²⁴

905	AEĒIOYŌ	AEĒIOYŌŌ	AEĒIOYŌOYŌ
	EĒIOYŌA	EĒIOYŌŌA	EĒIOYŌOYŌA
	ĒIOYŌAE	ĒIOYŌŌAE	ĒIOYŌOYŌAE
	IOYŌAEĒ	IOYŌŌAEĒ	IOYŌOYŌAEĒ
	OYŌAEĒI	OYŌŌAEĒI	OYŌOYŌAEĒI
	YŌAEĒIO	YŌŌAEĒIO	YŌOYŌAEĒIO
910	ŌAEĒIOY	ŌŌAEĒIOY	ŌOYŌAEĒIOY

and¹²⁵ the great heaven, eternal, incorruptible, OĒŌ AŌ THOOU OĒ OY YĒI OR-
 915 CHRA THŌŌMCHRA SEMESILAMPS / ATOYĒTI DROUSOUAR DROUĒSRŌ GNIDA

122. Of dawn, midday, and sunset (Preisendanz).

123. I.e., in triangles, produced by writing the words in successive lines, but in each line dropping one letter from the same end (usually the front) until only one is left. A “wing” is the technical term in magical jargon for the resultant form.

124. Something, probably directions from another rite, seems to have fallen out of the text. It resumes near the end of another spell.

125. This has no clear connection to the preceding vowels, so Preisendanz conjectures a lacuna. However, this may be the continuation of the lost spell in which the vowels stood.

BATAIANA ANGASTA AMASOUROUR OUANA APAISTOU OUANDA ŌTI SATRAPERK-
 MĒPH ALA Dionysus, blessed EYIE YOY YYY THENŌR conducting YYY EYIEY EY
 OYŌ XERTHENATHIA THAPHTHŌ / OIKROU ŌR ARAX GŌ Ō AAA ERARĒRAYIĒR 920
 THOUTH ASĒSENACHTHŌ LARNIBAI AIOŌ KOUPIHŌ ISŌTHŌNI PATHENI IEEEN-
 THĒR PANCHOCHITAS OYE TIASOUTH PACHTHEESTH HYSEMMIGADŌN / ORTHŌ 925
 BAUBŌ NOĒRADĒR SOIRE SOIRE SANKANTHARA ERESCHIGAL APARA KEŌPH IAŌ
 SABAŌTH ABRATIAŌTH ADŌNAI ZAGOURĒ HARSAMOSI RANAKERNŌTH LAMP-
 SOUŌR.¹²⁶ Therefore, I am brought together with you by the great commander-
 in-chief Michael, lord, the great archangel of IEYOY AĒ AIŌ EYAI / I Ē IĒ IŌA IĒIĒ AIŌ 930
 EĒ AIŌ. Therefore, I am conjoined¹²⁷ [with you], O great one, and I have you in my
 heart AŌ EĒ EOĒI AIAĒ ŌE IŌAŌ EOĒE ŌEI AĒE ŌEIŌ.

*As the revelator Orpheus*¹²⁸ *handed down in his private note*: “OISPAĒ IAŌ /
 OYEA SEMESILAM AĒOI, son, CHOLOUE ARAARACHARARA ĒPHTHISIKĒRE ŌĒEYAIĒ 935
 OIAI EAĒ EAĒ ŌEA BORKA BORKA PHRIX RIX ŌRZA ZICH MARTHAI OYTHIN LI-
 LILILAM LILILILŌOU AAAAAA ŌŌŌŌŌŌ / MOUAMECH, fluid boundary, AĒŌ ŌĒA 940
 ĒŌA.” (Breathe out, in. Fill up); “EI AI OAI” (pushing more, bellow-howling.)
 “Come to me, god of gods, AĒŌEI EI IAŌ AE OIŌTK” (Pull in, fill up, / shutting your 945
 eyes. Bellow as much as you can, then, sighing, give out [what air remains] in a hiss.)

Erotylos, in his “Orphica”:¹²⁹ “YOĒĒŌAI ŌAI YOĒEAI YOĒĒŌ EREPE EYA / NAR- 950
 BARNE ZAGEGŌĒ ĒCHRAĒM KAPHNAMIAS PSIIPHRI PSAIARORKIPHKA BRAKIŌ
 BOLBALOCH SIAILASI MAROMALA MARMISAI BIRAITHATHI ŌO.”

*And Hieros*¹³⁰ *writes thus*: “MARCHŌTH SAERMACHŌTH ZALTHAGAZATHA /
 BABATHBATHAATHAB A III AAA ŌŌŌ¹³¹ ŌŌŌ ĒĒĒ ŌNTHĒR.” Then, “Depth 955
 AUMŌLACH.”

And as it stands in the “Holy Name” pronounced by Thphes, the sacred scribe to
 King Ochos:¹³² “NETHMOMAŌ / MARCHACHTHA CHTHAMAR ZAXTHTHARN MA- 960
 CHACH ZAROKOTHARA ŌSS IAŌ OUĒ SIALŌR TITĒ EAĒ IAŌ ĒS ZEATHE AAA ĒĒEOY
 THŌBARRABAU.”

*And in the Memoranda / of Euenos*¹³³ he says the name is pronounced by the 965
 Egyptians [and] the Syrians “CHTHETHŌNI.”

*As Zoroaster*¹³⁴ *the Persian in . . .* “RNISSAR PSYCHISSAR.”

And as is said in the works of / Pyrrhus:¹³⁵ “ZZA AAA EEE BBMŌEA ANBIOŌŌ.” 970

And as Moses says in the Archangelic [Teaching?]:¹³⁶ “ALDAZAŌ BATHAM MA-

126. Besides the Hebrew, Aramaic, and Egyptian divine names now familiar, this list has Baubo, a comic figure from Eleusinian legend, and Ereschigal, the ancient Mesopotamian queen of the underworld.

127. The verb is *συνίστημι*, usually “introduce, present,” but the context here seems to require some closer connection. Cf. above, ll. 795–804.

128. Orpheus, the legendary Thracian singer, had by this time become famous as a revelator. Many bogus works were attributed to him; nothing is known of this one.

129. Or “as quoted in the *Orphica*.” The translation given in the text follows Berthelot and Ruelle, *Collection des anciens alchimistes grecs* I, 17. An Erotylus was once cited by the alchemist Zosimus as an authority on “the All” (*ibidem*, III, 144). He is otherwise unknown.

130. Unknown?

131. Reading ŌŌŌ for ŌŌŌ, since the adjacent groups are all triplets of a single letter.

132. Ochos was Artaxerxes III, 358–338 B.C. Thphēs is unknown, and the conversation was probably fictitious.

133. Several authors named Euenos are known, but nothing connects any of them with this statement.

134. Zoroaster, like Orpheus, was a favorite victim of forgers, one of whom produced this.

135. We know of many men named Pyrrhus, but of none likely to have written this.

136. *The Archangelic Teaching* (?) of “Moses” is again cited in the Nag Hammadi documents (II. 5. 102) and may be reflected by a medieval manuscript which quotes an “archangelic hymn” given to

CHŌR,” or “BA ADAM MACHŌR RIZXAĒ ŌKEŌN PNED MEŌYPS PSYCH PHRŌCH
PHER PHRŌ LAOTHCHŌ.”

975 / *And as it is explained in Hebrew in “The Law”*:¹³⁷ “Abraham, Isaac, Jacob,
AĒŌ ĒŌA ŌAĒ IEŌY IEĒ IEŌ IAŌ IA ĒI AO EĒ OE EŌ.”

And as in the fifth book of the Ptolemaica,¹³⁸ the most excellent book entitled
980 / *One and the Whole*. (It contains [an account of] the birth of the spirit of fire and
of darkness:) “Lord of [the] Aion, who created all things, only god, unutterable,
985 THOROKOMPHOUTH PSONNAN / NEBOUĒTI TATTAKINTHAKOL SOONSOLOUKE
SOLBOSEPHĒTH BORKA BORKA PHRINX RIXŌ ZADICH AMARCHTHA IOU CHORIN
LI LI LAM LAM AAAAAA IIIIII ŌŌŌŌŌŌ EMACH ĒĒĒ NACH LILILI LAM CHENĒ
990 / LILILI ŌŌYAĒŌ ŌAĒ IŌA ŌŌŌ ĒĒĒ, fluid boundary, MOTHRAĒ EIA OYŌ AOYE THOP-
TOCH A ŌŌ YYY ŌŌŌŌ IIII ĒĒĒĒĒĒĒ EEEEE AMOUN IAAAA ŌI ĒI ANOCH AI IŌ ŌI
995 ĒI ORTONGOUR ŌĒAI EIAI / ŌĒAI ŌĒOI AA ĒI OYŌ ĒI IOY ĒŌ ĒEAE THATH IER
THAINONABOU, the great, great¹³⁹ Aion, god, lord (?), Aion.”

And the great name, that in Jerusalem, by which they bring out water when
1000 there is none in a cistern (?): “ACHMĒ IEŌĒ IEĒŌ IARABBAO / YCHRABAŌA, do the
NN thing, unutterable name of great god.”

Taking a golden or silver lamella, engrave with an adamant¹⁴⁰ stone the unutter-
able characters given below. He who engraves them should be pure from all /
1005 impurity, his wrists wreathed with wreaths of flowers in season, and should also of-
fer frankincense. The spell to annul this spell should be written on the reverse of the
1010 lamella. Then, taking it, inscribed, put it into a clean box / and put this on a clean
tripod covered with a linen cloth, and prepare an accompanying offering of pure
pinecones, a small basket¹⁴¹ of bread, sweetmeats, flowers in season, Egyptian wine
1015 not mixed with seawater. Then / putting milk, wine, water in a new vessel, pour a
libation while burning frankincense. Also let a clean lamp be at hand, full of rose oil.
1020 And say, “I call on you the greatest god in the heaven, / strong lord, mighty IAŌ OYŌ
IŌ AIŌ OYŌ, who exist.¹⁴² Perfect for me, lord, the great, lord, unutterable magical
1025 sign, so that I may have it and remain free of danger and unconquered and / unde-
feated, I, NN.”

Moses for use as a phylactery. Unfortunately, neither “hymn” nor “phylactery” matches the gender of “archangelic” as given in our text, and the quotations differ widely. See Reitzenstein, *Poimandres* 292–93 and Gager, *Moses in Greco-Roman Paganism* 150. One of the works used by the author of PGM XIII may have had a Hebrew source. The beginning of the second quotation is readable as Hebrew: “In Adam was the source of secrets” (taking *puḡḡan* as a corruption of *vazzaya*—Greek has no *y*).

137. The source of this may have been a targum in which the phrase, “the God of Abraham, the God of Isaac, and the God of Jacob” (Ex 3:6, 15; 4:5, etc.) was followed by a magical gloss, like those sometimes inserted in manuscripts of Homer; cf. *P. Oxy.* 412.

138. Claudius Ptolemaeus, ca. A.D. 100–178, the famous astronomer and astrologer, was another favorite victim of false attributions; see Gundel, *Astrologoumena* 211. This adds one more.

139. Doubling is a common form of superlative, especially in Hebrew and Egyptian, but also in Greek. See F. Blass and A. Debrunner, *A Greek Grammar of the New Testament* (Chicago: University of Chicago Press, 1961), sec. 493.1.

140. Probably the legendary adamant, which nothing could break. The observable stone most often called *adamas* was hematite, a relatively soft iron oxide not suitable for engraving. See A. A. Barb, “Lapis Adamas,” in *Hommages à Marcel Rénard*, vol. I, *Latomus* 101 (1969): 67–86; R. K. Ritner, “A Uterine Amulet in the Oriental Institute Collection,” *JNES* 43 (1984): 209–21.

141. Literally, one containing about a *kab*—roughly one-sixth of a bushel. However, the word thus literally translated appears in Greek only in Preisendanz’s text, where it is a conjectural correction of a corruption.

142. Literally, “the being” (person or thing, masc.)—the famous Greek hypostatized principle which LXX used in translating the obscure Hebrew gloss in Ex 3:14.

Try to prepare this when [the moon] is in the east and in conjunction with a beneficent planet, either Zeus or Aphrodite, and when / no maleficent one, Kronos or Ares, is in aspect. You may do it best when one of the three beneficent planets is in its own house, while the moon is taking / the position of conjunction or aspect or diametrical opposition and when the planet, too, is in the east, for then the rite will be effectual for you. Accordingly, do not / idly talk about the way to annul it, if you don't want to help damage yourself; but keep it to yourself.

Its uses are the following:

When you want to put down fear or anger: Taking a leaf of laurel, write on it the / sign, as it is, and having shown it to the sun, say, "I call on you, the great god in heaven, [strong] lord, mighty IAO OYÖ IÖ AIÖ OYÖ, who exist; protect me from all fear, from all danger that threatens / me in the present day, in the present hour." Having said these words thrice, lick off the leaf, and have the lamella with you. And if [things come to] hand-to-hand [fighting, wear it] on your hand.

✂  *The spell to annul*, which
✂  is written on the reverse:
✂  "PAITH PHTHA PHOÖZA."¹⁴³

A secret prayer of Moses to Selene: "OINEL of life, CHNOUB OUËR AKROMBOUS / OURAOI OYËR AI HAPH HÖR OKI. ANOCH BÖRINTH MAMIKOURPH AEI AEI Ë AEI EIE EIË TETH OUR OUR OUËR ME CHROUR CHOU TAIS ECHRËZË ECHRINX MAMIA OURPH, goddess in woman's form, mistress Selene, do the NN thing."

For opening [doors]: Taking / the navel of a male crocodile (he means pondweed)¹⁴⁴ and the egg of a scarab and a heart of a baboon (he means perfume of lilies),¹⁴⁵ put these into a blue-green faience vessel. And when you wish to open a door, bring the navel to the door, saying, "By / THAIM THOLACH THECHEMBAOR THEAGON PENTATHESCHI BÖTI, [I call on you] who have power in the deep, for myself, that there may now be a way open for me, for I say to you, SAUAMBOCH / MERA CHEOZAPH ÖSSALA BYMBËL POUO TOUTHÖ OIRËREI ARNOCH."

If [you wish] to call phantoms: . . .

*The tenth (?) Hidden [Book of] Moses.*¹⁴⁶

*Tr.: Morton Smith.

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*[A vessel divination which a physician ?] in the nome of Oxyrhynchus [gave to me]:¹ *Formula:* "[O god, NN,] . . . the edge of whose strap rests in Pelusium while his face is like a spark . . . of an obscene cat whose testicles² are like a rearing uraeus . . . quickly. Put the light and breadth in my vessel. . . / Open to me, O earth! Open to me, O underworld! Open to me, O primeval waters! . . . large . . . of cop-

5
[col. I, 5]

143. PHTHA PHOÖZA is "Ptah, health." In the following prayer, CHNOUB OUËR is "Khnum the great," OURAOI OUËR is "great ureai," HAPH HOR is "Apis, Horus." [R.K.R.]

144. This is an example of the secret magical vocabulary by which everyday things were given pretentious names, partly to make magical rituals impracticable for chance readers, partly to impress the ignorant.

145. Or possibly, "myrrh mixed with (oil of white) lilies."

146. In the manuscript "book" is lacking and "tenth" uncertain. Against Gager's argument for a repetition of "eighth" (*Moses*, p. 148, [above, n. 136]) stand the conspicuous differences of the material preceding this title from that of the better attested "eighth" books in ll. 1–730.

1. Restored by comparison with PDM xiv. 528.

2. Read, perhaps, *sn.ty*; see A. H. Gardiner, *Hieratic Papyri in the British Museum*, 3d ser., vol. 1 (London: British Museum, 1935), 115, n. 2; and cf. Griffith and Thompson, glossary #133 and 20, n. to l. I. 3.