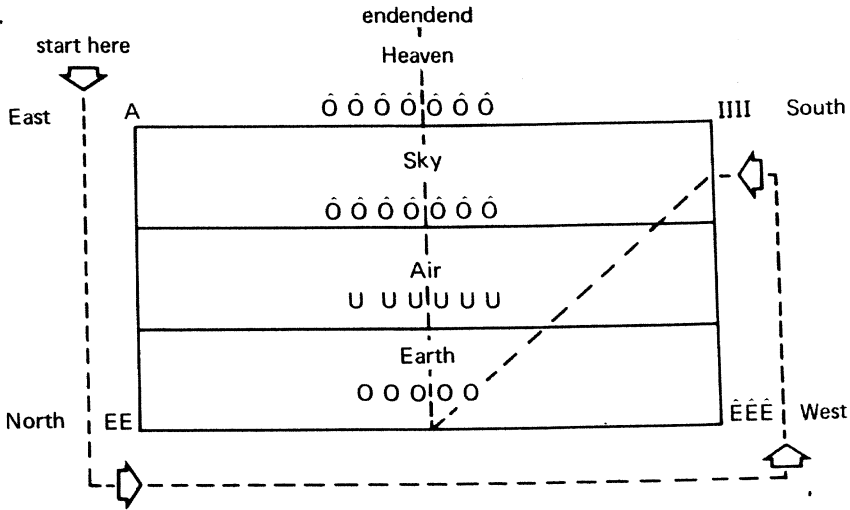


(Greek, before 6th century A.D.)

A PERFORMANCE FROM "THE SECRET BOOK OF MOSES ON THE GREAT NAME"

do it right : use
this universe map:



speaking

East		hands	left	go	: A!	
North	right	fist	up		: E!E!	
West		hands	out		: É!É!É!	
South		hands	over	mouth	: !!!!!!	
Earth		hands	on	toes	: O!O!O!O!O!	
Air	eyes	front	hand	to	heart	: U!U!U!U!U!U!
Sky	face	back	hands	under	head	: Ô!Ô!Ô!Ô!Ô!Ô!
Heaven				again	: Ô!Ô!Ô!Ô!Ô!Ô!	

The "naming" of God as central activity of the Jewish mystic poets (see above, page 7). But the written names were at first a notation for their sounding; later, a numinous value in themselves. In the magical papyrus, above, the directions for transformation of text to sound are evident—along with the attendant movements. Viewed in this light they offer the remains of what Dada poets & others in our century re-invented as the "sound-poem": patterns of "abstract" sound intended to be read aloud. Wrote Hugo Ball of his own first soundings (1915): "I now noticed that my voice, which seemed to have no other choice, had assumed the aged cadence of the sacerdotal lamentation."

Isidore Isou (French, b. 1925)

THE YOUNG GIRL'S TEARS: A CLOSED POEM

M dngoun, m diahl @¹hna iou
 hsn ioun inhlianhl M²pna iou
 vgaïn set i ouf! saï iaf
 fin plt i clouf! mglai vaf
 Δ³o là ihî cnn vîi
 snoubidi î pnn müi
 A⁴gohà ihîhî gnn gî
 klnbidi Δ⁵blîglîhlî
 H⁶mami chou a sprl
 scami Bgou cla ctrl
 guel el inhî nî K⁷grîn
 Khlogbidi E⁸vî bîncî crîn

I Name You pull You here : yuhweuhwo ohwahwehweyh
 YaHWOH
 ahwehweyh ahwih ehweyh ahweyh yoowoh euhweyh YeHWOoH
 ahweyhwoh
 ohwih ohweyhwhih yahweyh yohwoohweyh auhweyh uhweyhwah yoh
 yohwah-
 hwih yohwahwih ohweyh ehweh ooh yoh YaHWOH goodbig Name
 now not
 later : take new birth body You Lynx You Eagle You Snake You
 Phoenix You Life You Strength You ForceFate You Idols the gods'
 person ahwihwoh yoh wuh YaHWOH eyhyoh ahwah oohwih
 ahahahah eh:yuh
 yoh ohweyh YaHWOH ahwih: ahwohweyh oohwehwoh ahwehweyh
 yoohweh uh-
 wehyah eh-yoh eyhyih uhuh eh eh eyheyh ohwahwohweyh //
 khekhampshim'm
 khanga'ash a e i o u yeyhwehwah / ohwo-eyhwo-weh z euonymous
 good
 omen nomen zohyoh-yeir ohmuhruh-romromos

w i d e n d o u b l e YaHWOH n a m e follow me:
 eY YY uHuH eHeH WeyHWeYH oWaHWOWeYH

Sun inters 14th day now do this rite on gold clean licked special
 plate:

YaHWaH yuh:oweyh

yeuhwowoh
 eyhwohwih ehwo:eyh ohwuh ehweyh:uhwohweyh ohwohwoh:
 ohwohwih ohwa-
 hwoh ehwoh ohweyh uhwoh now more complete: ahwoh-euhweyh
 owahwih yo
 eyhwuhweh-ohwah oohwoh ohwo eih ooh ehwoh oiuhwuh
 ohwuhwuh a :

eat these Names :

PGM XIII. 646–734

*Have¹⁰⁷ a tablet on which you will write what he says to you, and a knife so that, clean from all [impurities], you may kill the sacrifices, and a libation, that you may
650 pour one. Have all these / ready nearby you. And you be in clean linens, crowned
655 with an olive wreath. Prepare the canopy thus: taking a clean sheet write on the
border [the names of] the 365 gods. Make it like a tent / under which you go to be
initiated. Also have cinnamon at your neck, for the deity is pleased by it and gave it
660 power. And have also the Apollo who will help you, carved from a root of laurel,
/ with tripod standing beside him and Pythian serpent. Carve around the Apollo
the great name in Egyptian form: on his chest this,¹⁰⁸ ΒΑΙΝΧΘΩΩΧΘΩΩΧΝΙΑΒ,
665 written [the same] forwards and backwards; / on the back of [the] figure this name:
ΙΛΙΛΟΥ ΙΛΙΛΟΥ ΙΛΙΛΟΥ; and around the Pythian serpent and the tripod: ΙΤΗΘΡ
ΜΑΡΜΑΡΑΥΓΗ ΦΗΘΧΘΗ ΦΗΘΒΘΧΗ. Have this, too, around your neck when you
670 perform the initiation; / it is helpful in everything, along with the cinnamon.

Accordingly, as I said before, when you have purified yourself in advance [through
the last] seven days while the moon is waning, at the dark of the moon begin sleep-
ing on the ground. Rising at dawn, greet the sun [Helios] through seven days, each
675 day saying first the [names of the] / gods of the hours, then those set over the
weeks. Also [each day], learning who is the ruler of that day, keep after him, saying,
“Lord, on such-and-such a day I am calling the god to the sacred sacrifices”—doing
so until the eighth day.

680 Then, / coming to this day, in the middle of the night, when there is quiet, light
the altar fire and have at hand the two roosters and the two lamps, lighted, into
685 which you must not put any more oil. Now begin to recite the stele and the / mys-
tery of the god. Have standing by a mixing bowl containing milk of a black cow and
wine not mixed with seawater, for this is beginning and end. Then having written
on one side of the natron [plaque, the text of] the stele which begins “I call on you,
690 who are greater than all,” / etc., as given above, lick it off, and pouring [wine?] on
the other side, on which is the figure drawing,¹⁰⁹ wash it off into the mixing bowl.
The natron should be written [with ink made] both from the incense materials and
695 from the flowers. Then, before you drink off the milk and the wine, / say over it this
petition and having said it lie down on the mat, holding the tablet and the stylus,
and recite the account of creation which begins, “I call on you who surround all

105. Reading *μυριώνυμε* for the papyrus's *μυρικωτάτες*, and Preisendanz's *μυριώτατε* (otherwise unknown?).

106. “First” of those in this section; above, ll. 622–27.

107. Here version C of the main ritual begins, paralleling version A, ll. 91–110, where the notes on features common to both texts will be found.

108. Preisendanz's supplement, *ἄνομα*, is needless.

109. Of the nine-formed god standing on a falcon-faced crocodile inside an ouroboros, above, ll. 39–45 and parallel. Contrast versions A and B in which the prayer is to be written on both sides of the tablet, ll. 131 and 434.

things, I call in every language and in every dialect,” etc. And when / you come to the vowels, say, “Lord, I imitate you by [saying] the seven vowels; enter and hear me.” Then repeat the name [composed] of the 27 letters. You should be lying on a rush mat spread under you on the ground.

Now when the god comes in do not stare / at his face, but look at his feet while beseeching him, as written above, and giving thanks that he did not treat you contemptuously, but you were thought worthy of the things about to be said to you for correction of your life. You, then, ask, “Master, what is fated for me?” And he will tell you even / about your star, and what kind of daimon you have, and your horoscope and where you may live and where you will die. And if you hear something bad, do not cry out or weep, but ask that he may wash it off or circumvent it, for this god can do everything. Therefore, when you begin questioning, / thank him for having heard you and not overlooked you. Always sacrifice to this [god] in this way and offer your pious devotions, for thus he will hear you.

The technique of determining which god is ruler of the celestial pole [at a given time,] goes as follows: Find out, child, to which god the day is subject in the Greek reckoning, / and then, coming to the “Seven-Zoned,” count from the bottom up, and you will find the answer. For if the day be subject to Helios in the Greek reckoning, Selene rules the pole, and thus the rest, as follows:

<u>Greek</u>		<u>The Seven-Zoned</u>
Helios	<u>The Monad of</u>	Kronos
Selene	<u>Moses,</u>	Zeus
Ares	which is also a table	Ares
Hermes	called “The Seven-	Helios
Zeus	Zoned.”	Aphrodite
Aphrodite		Hermes
Kronos		Selene

*The Eighth, Hidden Book of Moses.*¹¹⁰ In another [manuscript] I found was written, *The Hidden Book of Moses concerning the Gret Name*, or,¹¹¹ *For Everything, in which is the Name of Him Who Governs All.*

*Tr.: Morton Smith.

PGM XIII. 734–1077

*You should also take, child, for this personal / vision, [a list of] the gods of the days and the hours and the weeks, those given in the book, and the twelve rulers of the months, and the seven-letter name which is in the first book, and which you also have written in the *Key*, which [name] is great and marvelous, as it is what brings alive all your books. / I have also set out for you the oath that precedes each book, since, when you have learned the power of the book, you are to keep it secret, child, for in it there is the name of the lord, which is Ogdoads,¹¹² the god who com-

110. As often in ancient manuscripts, the title follows the text. Perhaps it did so in l. 344 and was there fused with the beginning title of version B.

111. Reading “or” for Preisendanz’s “which” (ἢ for ἡ). Evidently the copyist knew at least three manuscripts.

112. An “ogdoad” is something composed of eight members or elements. Capitalized, the term is used especially for a set of eight Egyptian gods, considered as a unit. They consisted of four pairs, representing the masculine and feminine aspects of the primeval world (Bonnet, *RÄRG* 5–6, s.v. “Achtheit”; cf. the similar “Ennead” discussed in n. 15 above). [R.K.R. adds that they were celebrated in the creation myth of Hermopolis—in Egyptian, “Eight-Town”—as those who brought forth the universe. He refers

745 mands and dithers, 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
750 letters and that of twenty-six letters and that of Zeus. You may use these on boy-
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
755 god who directs all things throughout the creation. [For] without him simply
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 PHO-
ROUOM 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 hu-
765 man mouth / —at whose name even the daimons, when hearing, are terrified,
whose is the sun, ARNEBOUAT BOLLOCH BARBARICH B BAALSAMĒN PTIDAIŌY AR-
NEBOUAT, and [the] moon, ARSENPENPRŌOUTH BARBARAIŌNE 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 EĒŌY IAŌ. Yours are¹¹⁶ the beneficent effluxes of the stars, daimons and For-
tunes 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 CHOUCHE 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 $\alpha\nu\alpha\rho\alpha\rho\mu\alpha\tau\acute{\iota}\zeta\epsilon$), 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 $\sigma\omicron\upsilon$ for $\omicron\upsilon$, 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 ĒŌCH 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	835
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 Ē Ē Ē	west
	earth	840

“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.

850 “I call on you as by the voice of the male gods, IĒŌ OYE ŌĒI YE AŌ EI ŌY AOĒ OYĒ
 855 / EŌA YĒI ŌEA OĒŌ IEŌU AŌ. I call on you, as by the voice of the female gods, IAĒ
 860 EŌO IOY EĒI ŌA EĒ IĒ AI YO ĒIAY EŌO OYĒE IAŌ ŌAI EOYĒ YŌĒI IŌA. I call on you,
 865 as the winds / call you. I call on you, as the dawn.” (Looking toward dawn [say], “A
 870 EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌŌ.”) “I call on you as the south.” (Looking
 875 to the south say, “I OO YYY ŌŌŌŌ AAAAA EEEEEĒ ĒĒĒĒĒĒĒ.”) / “I call on you as the
 880 west.” (Standing [facing] the west, say, “E II OOO YYYY ŌŌŌŌŌ AAAAA EEEEEĒ.”)
 885 “I call on you as the north.” (Standing looking toward the north say, “Ō AA EEE
 890 ĒĒĒĒ IIIII OOOOOO YYYYYY.”) “I call on you / as the earth.” (Looking toward the
 895 earth say, “E ĒĒ III OOOO YYYYY ŌŌŌŌŌŌ AAAAAA.”) “I call on you as the sky.”
 900 (Looking into the sky say, “Y ŌŌ AAA EEEE ĒĒĒĒĒ IIIIII OOOOOOO.”) “I call on you
 905 as the cosmos, “Ō YY ŌŌŌ AAAA / EEEEE ĒĒĒĒĒ IIIIII. Accomplish for me NN
 910 thing, quickly. I call on your name, the greatest among gods. If I say it complete,
 915 there will be an earthquake, the sun will stop and the moon will be afraid and the
 920 rocks and the mountains and the sea and the rivers / and every liquid will be petri-
 925 fied; the whole cosmos will be thrown into confusion. I call on you, IYEO ŌAEĒ
 930 IAŌ AEĒ AI EĒ AĒ IOYŌ EYĒ IEŌU AEŌ ĒI ŌĒI IAĒ IŌOYĒ AYĒ YĒA IŌ IŌAI IŌAI ŌĒ
 935 / EE OY IŌ IAŌ, the great name. Become for me lynx, eagle, snake, phoenix, life,
 940 power, necessity, images of god, AIŌ IŌY IAŌ ĒIŌ AA OYI AAAA E IY IŌ ŌĒ IAŌ AI
 945 AŌĒ OYEŌ AIEĒ IOYE YEIA EIŌ ĒII YY EE ĒĒ ŌAŌĒ / CHECHAMPSIMM CHANGALAS
 950 EĒIOY IĒEA ŌŌĒOE (seven of the auspicious [names?]) ZŌIŌĒĒR ŌMYRYROMRO-
 955 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,
 960 when the gold lamella is licked / off and one says over it: “IAIA IY OĒ IEYOŌ ĒŌI EO
 965 Ē ŌY EĒ YŌĒ ŌŌO ŌŌI ŌAŌ EŌ OĒ YŌ.” Then more completely, “AŌEYĒ OAI IO
 970 ĒYEŌA OYŌ ŌO EI OY ĒO OIYY ŌYY ŌI A / EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌŌ
 975 AŌ EOĒ EŌĒ IAA ĒŌI ĒIŌ. In [the] initiation these things are said six times with all
 980 [the rest?], and the seven vowels are written on the gold lamella to be licked off, and
 985 on the silver lamella the seven vowels for the phylactery / OĒŌ AŌ OOO YOĒĒ OY YĒI
 990 SORRA THŌŌM CHRALAMPĒAPS ATOYĒGI. The following series of vowels [are writ-
 995 ten as] “wings”;¹²³ and on the gold lamella write this: AŌEYĒOI; on the silver:
 1000 IOĒYEŌA, . . .¹²⁴

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

915 and¹²⁵ the great heaven, eternal, incorruptible, OĒŌ AŌ THŌOU OIĒ OY YĒI OR-
 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.

BATALANA ANGASTA AMASSOUROUR OUANA AIPASTOU OUANDA ÔTI SATRAPERK-
 MËPH ALA DIONYSIA, blessed EYIE YOY YYY THENÛR conducting YYY EYIEY Y E
 YOÛ XERTHENATHIA THAPHTHÛ / OIKROU ÕR ARAX GÛ Õ AAA ERARËRAYIËR 920
 THOOUTH ASËSENACHTHÛ LARNIBAI AIOÛ KOUPHIÛ ISÛTHÛNI PATHENI IEEEN-
 THËR PANCHOCITAS OYE TIASOUTH PACHTHEESTH HYSEMMIGADÛN / ORTHÛ 925
 BAUBÛ NOËRADËR SOIRE SOIRE SANKANTHARA ERESCHIGAL APARA KEÛPH IAÛ
 SABAÛTH ABRATIAÛTH ADÛNAI ZAGOURË HARSAMOSI RANAKERNÛTH LAMP-
 SOUÛR.¹²⁶ Therefore, I am brought together with you by the great commander-
 in-chief Michael, lord, the great archangel of IEYOY AË AIÛ EYAI / I Ë IË IÛA IËIË AIÛ 930
 EË AIÛ. Therefore, I am conjoined¹²⁷ [with you], O great one, and I have you in my
 heart AÛ EË EÛEI ALAË ÕË IÛAÛ EOËË ÕËI AAË ÕËIÛ.

*As the revelator Orpheus*¹²⁸ *handed down in his private note*: “OISPAË IAÛ /
 OYEA SEMESILAM AËOI, son, CHOLOUE ARAARACHARARA ËPHTHISIKËRE ÕËEYAIË 935
 OIAI EAË EAË ÕEA BORKA BORKA PHRIX RIX ÕRZA ZICH MARTHAI OYTHIN LI-
 LILILAM LILILILÛOU AAAAAA ÕÛÛÛÛÛÛ / MOUAMECH, fluid boundary, AËÛ ÕËA 940
 ËÛA.” (Breathe out, in. Fill up); “EI AI OAI” (pushing more, bellow-howling.)
 “Come to me, god of gods, AËÛËI ËI IAÛ AE OIÛTK” (Pull in, fill up, / shutting your 945
 eyes. Bellow as much as you can, then, sighing, give out [what air remains] in a hiss.)

Erotulos, in his “Orphica”.¹²⁹ “YOËËÛAI ÕAI YOËËAI YOËËÛ EREPE EYA / NAR- 950
 BARNE ZAGEGÛË ËCHRAËM KAPHNAMIAS PSIIPHRI PSALARORKIPHKA BRAKIÛ
 BUBALACH SIILASI MAROMALA MARMISAI BIRAITHATHI ÕO.”

*And Hieros*¹³⁰ *writes thus*: “MARCHÛTH SAERMACHÛTH ZALTHAGAZATHA /
 BABATHBATHAATHAB A III AAA OOO¹³¹ ÕÛÛ ËËË ÕNTHËR.” Then, “Depth 955
 AUMÛLACH.”

And as it stands in the “Holy Name” pronounced by Thphes, the sacred scribe to
 King Ochos:¹³² “NETHMOMAÛ / MARCHACHTHA CHTHAMAR ZAXTHTHARN MA- 960
 CHACH ZAROKOTHARA ÕSS IAÛ OUË SIALÛR TITË EAË IAÛ ËS ZEATHE AAA ËËEOY
 THÛBARRABAU.”

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

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

And as is said in the works of / Pyrrhus.¹³⁵ “ZZA AAA EEE BBMÛEA ANBIÛÛÛ.” 970

And as Moses says in the Archangelic [Teaching?]:¹³⁶ “ALDAZAÛ 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 Erotulus was once cited by the alchemist Zosimus as an authority on “the All” (*ibidem*, III, 144). He is otherwise unknown.

130. Unknown?

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

132. Ochos was Artaxerxes III, 358–338 B.C. ThphËs 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

CHÖR,” or “BA ADAM MACHÖR RIZXAË ÖKEÖN PNED MEÖYPS PSYCH PHRÖCH
PHER PHRÖ LAOTHCHÖ.”

975 / *And as it is explained in Hebrew in “The Law”*:¹³⁷ “Abraham, Isaac, Jacob,
AËÖ EÖA ÖAË IEÖY IEË IEÖ IAÖ IA ËI AO EË OE EÖ.”

980 / *And as in the fifth book of the Ptolemaica*,¹³⁸ the most excellent book entitled
/ *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 / NEBOUËTI TATTAKINTHAKOL SOONSOLOUKE
SOLBOSEPHËTH BORKA BORKA PHRINX RIXÖ ZADICH AMARCHTHA IOU CHORIN
LI LI LAM LAM AAAAAA IIIIII ÖÖÖÖÖÖ EMACH ËËË NACH LILILI LAM CHENË
990 / LILILI ÖÖY AËÖ ÖAË IÖA ÖÖÖ ËËË, fluid boundary, MOTHRAË EIA OYÖ AOYE THOP-
TOCH A ÖÖ YYY OOOO IIII ËËËËËËË EEEEE AMOUN IAAAA ÖI ËI ANOCH AI IÖ ÖI
995 ËI ORTONGOUR ÖËAI EIAI / ÖËAI ÖËOI AA ËI OYÖ ËI IOY EÖ ËEAE THATH IER
THAINONABOU, the great, great¹³⁹ Aion, god, lord (?), Aion.”

1000 / *And the great name, that in Jerusalem*, by which they bring out water when
there is none in a cistern (?): “ACHMË IEÖË IEËÖ IARABBAO / YCHRABAÖA, 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 IAÖ OYÖ
IÖ AIÖ OYÖ, 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 *μιζζαη* as a corruption of *razzaya*—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.

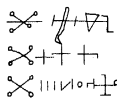
141. Literally, one containing about a *kab*—roughly one-sixth of a bushel. However, the word thus literally translated appears in Greek only in Preisandanz’s text, where it is a conjectural correction of a corruption.

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 IAŌ OYŌ IŌ AIŌ OYŌ, 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 PHOŌZA."¹⁴³

A secret prayer of Moses to Selene: "OINEL of life, CHNOUB OUËR AKROMBOUS / OURAOI OYËR AI HAPH HŌR OKI. ANOCH BŌRINTH 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 faïence vessel. And when you wish to open a door, bring the navel to the door, saying, "By / THAIM THOLACH THECHEMBAOR THEAGON PENTATHESCHI BŌTI, [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 TOUTHŌ OIRËREI ARNOCH."

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

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

*Tr.: Morton Smith.

809 βαίνφνον· φνουθ· τουχαρ· couχαρ· | αβαχαρ αναθεου ιεου ιον εον· θωθω | ουθρω·θρωρεε 15
 814 κολκανθω || βαλαλαχ αβλαλαχ Ὁθερχενθε βουλωχ | βουλωχ Ὁσερχενθε | μενθει, ὅτι προσ- 20
 εἰλημμαί τὴν δύναμιν | τοῦ Ἀβραάμ, Ἰσάκ καὶ τοῦ Ἰακώβ καὶ τοῦ μεγάλου θεοῦ
 819 δαίμονος Ἰάω ἀβλαναθαναβα: ci|αβραθιλαω λαμπτρη ιηι ωω, | θεέ, ποιήσον, κύριε 25
 περταωμηχ. | χαχμηχ Ἰάω ουηε Ἰάω ουηε | ιεου·αηω εηου Ἰάω.' |
 824 ὑπόδειξις· εἰπὼν εἰς τὸν ἀπηλιώτην, εἰς τὴν δεξιὰν || χεῖρα ἐπὶ τῶν εὐώνυ- 30
 μων καὶ τὴν εὐώνυμον | ὁμοίως χεῖρα ἐπὶ τῶν εὐώνυμων, λέγε· ᾠ. | εἰς τὸ <ν>
 βορρά<ν>, τὴν μίαν πύξ προτείνας τῆς | δεξιᾶς, λέγε· ἑ. εἶτα εἰς τὸν λίβα, ἀμφι-
 829 τέρας χεῖρας || προτείνας, λέγε· ἦ. <εἰ> <ν> νότον, ἀμφοτέρας | ἔχων <ν> ἐπὶ 35
 τοῦ στομάχου, λέγε· ἰ. εἰς τὴν γῆν, ἐπικύπτων παραπτόμενος τῶν ἄκρων ποδῶν,
 λέγε· ὀ. <εἰς> ἀέρα βλέπων, τὴν χεῖρα ἔχων κατὰ τῆς | καρδίας, λέγε· ὀ. εἰς τὸν
 834 οὐρανὸν βλέπων, || ἀμφοτέρας τὰς χεῖρας ἔχων ἐπὶ τῆς κεφαλῆς, λέγε· ὠ. | 40

οὐρανός

ἀ	ω ω ω ω ω	ι ι ι ι
π η λ ι ὠ τ ῆ ς	ω ω ω ω ω	ν ὀ τ ο ς
ἀ ἦ ρ	υ υ υ υ υ	
βορρά	ε ε ο ο ο ο ο η η η	λίψ

γῆ

Kol XIX

809 Frauen, mir aber gib Glück zu allen meinen Werken (ZW, Vokale), weil ich hinzu- 15-20
 gewonnen habe die Kraft des Abraam, Isak und des Iakōb und des großen Gottes,
 819 des Dämons (ZW, mit Ἰαδ'), erfüll es, Gott, Herr (ZW, mit Ἰαδ' und Vokalen). 25
 824 Unterweisung. Beim Sprechen sag nach Osten (wobei du die rechte Hand 30
 auf die linke Seite und die linke Hand ebenso auf die linke Seite streckst): a. Nach
 829 Norden, die Faust nur der Rechten vorstreckend, sag: e. Dann nach Westen, beide 35
 Hände vorstreckend, sag: ἑ. Nach Süden, beide Hände an den Mund haltend, sag: ἰ.
 Zur Erde, dich bückend bis zum Berühren der Fußspitzen, sprich: ο. In die Luft
 834 blickend, die Hand aufs Herz haltend, sprich: γ. Zum Himmel blickend, beide Hände 40
 auf den Kopf legend, sag: ὀ.

Himmel

a	ὀ ὀ ὀ ὀ ὀ ὀ ὀ	ι ι ι ι
Osten	ὀ ὀ ὀ ὀ ὀ ὀ ὀ	Süden
Luft	γ γ γ γ γ γ	
Norden	ε ε ο ο ο ο ο ἑ ἑ ἑ	Westen

Erde

Kol XIX

809 φνουθθ· P θ n. υ gestr. n. τουχαρ· verkleckstes c gestr. 810 αβαχ. XII 491
 811 ιαωαι Pal. 812 μενεβ. V 362 813 κατων, α (od. δ) üb. at (also καατων od. καδων)
 815 βουλωχ, ω üb. gestr. ο ocerχ (χ war υ) εν· θενμ (νμ war χ) ενθει· in P gestr., darüb.
 ocerχενθε s. Jac. zu VII 445 816 μεντιθει (τι gestr.) πρ(oc)ειλ. 817 ἰακωβ, war
 -οβ 818 □ δαιμωνος P θεοῦ D 819 βραθ. überstr. λαμψ τηρ, λ in Korr. μ eingehl.
 823 απυλιωτην εἰς τη δεξια(ν) P εἰς Pr 824 τον ευωνυμον την -μων 825 ομοιος λεγ'
 'εα· P (' zur Verbind. der durch Papierschaden getrennten B.) τείνων εἰς τ. ἀπ. τὴν

Ἐπικαλοῦμαι σε, | ἀέναι καὶ ἀγένντε, τὸν ὄντα ἕνα, μόνον | τῶ<ν> πάντων συν-
 10 ἔχοντα τὴν ὄλη<ν> κτίσιν, | ὃν οὐδεὶς ἐπίσταται, ὃν οἱ θεοὶ προσκυνοῦσιν, || οὐ 845
 τὸ ὄνομα οὐδὲ θεοὶ δύνα<ν>ται φθέγ<τ>εσθαι. ἔνπνευσον ἀπ' ἑξά<σ>ματος, πο>λο-
 κράτωρ, <τ>ῷ ὑπὸ σε ὄντι, τέλεσόν μοι τὸ δεῖνα πράγμα. |
 ἐπικαλοῦμαι σε, ὡς ὑπὸ θεῶν ἀρρένων φωνῆ· | ἴηω ουε ωηι υε αω ει ωω αση
 15 ουη || εωα υηι wea οηω ιεου αω. | ἐπικαλοῦμαι σε, ὡς ὑπὸ θεῶν θηλείων φωνῆ· | 850
 ἴαη εωο ἴου εηῖ wa εη ιη αι υο· | ηιαυ εωο ουηε ιαω wαι εουη υωηι | εωα. ἐπικαλοῦμαι
 20 σε, ὡς οἱ ἄνεμοι προ<ς>ατ' ὀρεῦουσιν. ἐπικαλοῦμαι σε, ὡς ὁ ἀπηλιώτης.' | 855
 βλέπων πρὸς ἀπηλιώτην <λέγε>· 'α εε ηηη ιιι | οοοοο υυυυυ ωωωωωωω, ἐπι-
 καλοῦμαι σε, | ὡς ὁ νότος.' πρὸς τὸν νότο<ν> βλέπων λέγε· 'ιοο υυυ· | ωωωω
 25 ααααα εεεεε ηηηηηηη. | ἐπικαλοῦμαι σε, ὡς ὁ λίψ.' ctac πρὸς τὸν || λίβα λέγε· 860
 'η ιι οοο υυυ ωωωωω αααααα | εεεεεε. ἐπικαλοῦμαι | σε, ὡς ὁ βορέας.' | ctac βλέ-
 πων πρὸς τὸν βορέαν λέγε· 'ω αα εεε | ηηη ιιι οοοοοο υυυυυυ. ἐπικαλοῦμα<ι> σε, ||
 30 ὡς ἡ γῆ.' βλέπων ἐς τὴν γῆν λέγε· 'ε ηη ιι | οοοο υυυυυ ωωωωωω ααααααα, ἐπι- 865
 καλοῦμαι σε, ὡς <δ> οὐρανός.' βλέπων εἰς τὸν οὐρανὸν λέγε· 'υ ωω ααα εεεε
 35 ηηηηη ιιιι οοοοοοοο. | ἐπικαλοῦμαι σε, ὡς ὁ κόσμος· ο υυ ωωω αααα | εεεεε ηηηηηη 870

Ich rufe dich an, Ewiger und Ungeschaffener, der ist Einer, der allein
 von allen zusammenhält die gesamte Schöpfung, den keiner kennt, den die Götter
 10 verehren, dessen Namen nicht einmal die Götter auszusprechen vermögen. Hauche 845
 ein von deinem Aushauch, Himmelsheherrscher, deinem Untertan, erfülle mir das be-
 treffende. Ich rufe dich an, wie du von männlichen Göttern angerufen wirst: '(Vokale)'.
 15 Ich rufe dich an, wie du von Göttinnen gerufen wirst: '(Vokale)'. Ich rufe dich an, 850
 wie dich die Winde anreden. Ich rufe dich an, wie der Ostwind.' Nach Osten blickend 855
 sprich: '(Vokale). Ich rufe dich an wie der Südwind.' Gegen Süden schauend, sprich:
 25 '(Vokale). Ich rufe dich an wie der Westwind.' Stell dich gen Westen und sprich: 860
 '(Vokale). Ich rufe dich an wie der Nordwind.' Stell dich gen Norden schauend und
 30 sprich: '(Vokale). Ich rufe dich an wie die Erde.' Zur Erde schauend sprich: '(Vokale). 865
 Ich rufe dich an wie der Himmel.' Sieh gen Himmel und sprich: '(Vokale). Ich rufe
 35 dich an wie der Kosmos: '(Vokale). Erfülle mir das Betreffende, schnell. Ich rufe an 870

δ. χ. ἐπὶ τὸ εὐώνυμον καὶ τ. εὐών. ὁμοίως χεῖρα ἐπὶ τὸ δεξιὸν λέγε α' D 826 προτινας
 (829) 827 δεδεξιας ic 828 ἀμφωτερας (dann gestr. ἐπι του στομαχου) 830 (833) ic
 επιπ'των P ἐπικύπτων Ho 774 831 ακροποδον P verb. D 832 <εἰς> D 834 αφω-
 τερας XIX s. Taf. I, Abb. 8 Bei Reuv. Lettr. 157 mit Umschr. Neb. απηλ. ein ε·
 get. durch Pkt. Über voros in P: ηηη, l. ιιι (s. 830). Die Zeichnung ist ungenau
 842 μονον, -ον war αν 843 το παντων (ω üb. gestr. ο) συνεχωντα 844 πρ(oc)-
 κυνουσιν 846 απεξασθλωκρατωρω P επαῖεας, θεέ, παντοκράτωρ, τῷ D πολοκρ. s. I 201
 848. 856 Par. 853 Palindr. wie IV 593 854 προαγ'γορ. 856 προτηαυλιωτην, η π. τ
 gestr., α in Korr. 857 Par. 858 vor(oc) πρ(oc) 859 üb. den ε steht ηζ ήήή. Der
 Schreib. hatte die η vergessen, wollte sie einflicken, tilgte dann die 3 schon geschrie-
 benen u. setzte dafür η (ζ'), das gleiche auf d. l. Rd. Im Text folgt: επικαλομαι σε ωc
 ο βορεας | ctac βλεπων πρ(oc) τον β(ο)ρεα λεγε. Hier schiebt Brinkm 482 den Nachtr.
 ein, der in P am Ende der S. steht, flüchtig geschr. (aliena manu, R ap.): επικαλομαι
 ce ωc ο λιψ ctac προς tac | λιβα κτλ. bis | εεεεεεε επικαλομαι(αι). LD fügen das erst vor
 865 ein. Nach Brinkm werden die Winde 'in naturgemäßer Richtung angeführt, OSWN'.
 862 s. zu 859 864 ηήηηη 865 ητην P ἐς τήν, am Rd. εc την|την 866 -μεσε βλε-
 πω ic των λεγε 869 -καλομαι κοσμος, -oc war ωc ουυ