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**LA THÈSE A ÉTÉ
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The Leiden Papyrus: Introduction and Translation

Madeleine Mcbrearty

**A Thesis
in
The Department
of
Religion**

**Presented in Partial Fulfillment of the Requirements
for the Degree of Master of Arts at
Concordia University
Montréal, Québec, Canada**

May 1986

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ABSTRACT

The Leiden Papyrus: Introduction and Translation

Madeleine McBrearty

This thesis offers the English translation of a Greek document entitled God/Gods : The Monad and The Eight Hidden Book of Moses. The document, usually referred to as The Leiden Papyrus, is part of a larger collection of Greek magical papyri dating from the early centuries of the common era. Preceding the translation is a general introduction which provides an index of the major divisions of the text, as well as an analysis of the structure and content of the document. The introduction concludes with a short summary of the beliefs and practices evidenced in the papyrus.

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THE LEIDEN PAPYRUS: INTRODUCTION AND TRANSLATION

Nearly sixty years ago, Karl Preisendanz published numerous Greek papyri, along with his own German translation, in a two volume edition entitled Papyri Graecae Magicae. (2 vol. (Leipzig: Verlag Und Druck Von B.G. Teubner, 1928,1931). Unfortunately, the material submitted by Preisendanz has been, to a large extent, neglected by scholars who have refused to see it as providing valid data for the study of the religions practiced during the Late Antique period. A number of factors have contributed to the reluctance of students of religion to accept Preisendanz's material, not the least of which is the appellation magicae attached to the papyri.

In the past, opinions have ranged from an emphasis on the separate roles of magic and religion in definition such as:

...magic is distinguished from religion in that the latter creates values and attains ends directly, whereas magic consists of acts which have a practical utilitarian value and are effective only as a means to an end. Bronislaw Malinowski, in W.A. Lessa and E.Z. Vogt, Reader in Comparative Religion, Fourth ed. (New York: Harper & Row, 1979), p.40.

to identifications of Jesus as a magician of Late Antiquity (Morton Smith, Jesus the Magician (San Francisco: Harper & Row, 1978). Some have spurned magic as the lowest echelon of a belief system concerning the supernatural, and regarded it as the mere superstitions of primitive, unenlightened masses. Others, meanwhile, have offered the suggestion that even the most holy book of a contemporary religion is derived from sources thoroughly familiar with "magical practices" (Smith, 1978, p.152). Often, the

classification "magic" served as a convenient repository for beliefs and practices considered totally unacceptable, and otherwise unexplainable in the sphere of recognized "orthodox" religion.¹

It would be presumptuous to assume, nevertheless, that taxonomy is the only source of perplexity in dealing with Papyri Graecae Magicae. The problem of making sense of the data offered therein is further compounded by the difficulty of sorting out and ascertaining the diverse religious traditions evidenced in the material.

Let us consider, for example, a charm found in the papyri which, translated into English, was published in the second volume of E.R. Goodenough Jewish Symbols in the Greco-Roman Period, The Archeological Evidence From The Diaspora (New York: Pantheon Books, Bollingen Series XXXVII, 1953)

I summon Eros to appear, he who has been designated for these commissions, for I am God of all gods, Iao, Sabaoth, Adonai, A[brasax] (followed by magical syllables).

Thou [Eros] art the child, the living god, who hast the form of (lacuna, then various magical syllables in which can be recognized) *Sabaoth, Tabaoth, Ouseiri, Hesie, Phtha, Nouth, Isis*. Now, now, quick, go to every place and every house where I send thee, to N, son (or daughter) of N, transforming thyself into the form of the god or goddess he (or she) worships. Force him [or her] to do this which I have written on the tablet, wide awake and astonished. I adjure thee by the [holy] and honored name to which the whole creation is subject, (various magical syllables) Amen. Let this matter be accomplished now, now. (Lacuna, apparently words of an address to the god connected with) the Red Sea, thou who shakest together the winds as from the four quarters, who sittest upon the lotus and givest light to all the world; for it is in the form of a crocodile that

¹ For a discussion of "magic" and "religion" see: Mary Douglas, Purity and Danger, (London: ARK Paperbacks, 1984).

thou art enthroned. But toward the south thou hast the form of a winged serpent. For so wert thou born in Truth. (Magical syllables, in the midst of which is *Adonai*) Come to me, give heed to me in this matter, in this affair, thou greatest Harsamosis *mouchallihoucha*, Thief, Adonai. It is I whom thou didst meet beneath thy holy mount and to whom thou gavest knowledge of thy greatest name, which also I will keep inviolate, revealing it to no one, except to those who have been initiated into thy sacred Mysteries (magical syllables). Come and stand by me in this matter and help me. 1

Goodenough informs us, moreover, that the petitioner was enjoined to make two wax images, one of Eros and one of Psyche, and instructed to offer a cock and diverse other sacrifices on consecutive days prior to the delivering of his petition. (Goodenough, p. 200)

There is no denial that Greek, Egyptian, and Jewish components can readily be identified in the above charm, and I have quoted the inscription at length in order to demonstrate how elements of various religious traditions have coalesced to form a unified entity.²

Goodenough has proposed a valid methodology for the classification of the entire corpus of inscriptions from the Greco-Roman period, affirming that:

...If a charm is addressed primarily to a pagan deity, and its Jewish elements are adventitious, we may suppose it to be of pagan origin...

It is just as reasonable, however, when a charm is addressed to the Jewish God, and the pagan elements are nonessential additions, to suppose that the charm is probably Jewish. (Goodenough, p. 192)

It is evident that in the above inscription the task of accurately determining the religious tradition which holds the preponderance of

¹ Translated from K. Preisendanz, *Papyri Graecae Magicae*, op. cit. vol. 2, pp. 58-63.

² For a full analysis of the charm, see: Goodenough, pp. 200-202.

elements can prove to be rather complex. When, however, we establish the identity of the god from whom Eros derived his authority, as well as the monotheistic concept of the divine expressed in the charm, undoubtedly we have to agree with Goodenough that the basis of the spell is "hellenized Judaism, to which Egyptian elements have been added" (Goodenough, p.201)

Even after we have been able to decide conclusively the origin of a certain inscription, a problem remains when we attempt to reconcile the beliefs and religious views of the users of particular charms to that of the religious traditions from whence they originated. To accept, for instance, that a petition made to Iao Sabaoth through the intermediary of Eros is from a Jewish supplicant, demands that the concept of the Judaism in effect during the period, be expanded to include the practices evidenced in the papyri. The study of the inscriptions requires, in this case, the assent that some monotheistic Jews, who may otherwise have adhered to the heretofore accepted mode of "orthodox" Judaism of Late Antiquity, considered it acceptable to enlist the help of non-Judaic deities in the fulfillment of their requests.

The aspirations of this thesis are not to settle the controversy between religion and magic. Its aims are, rather, to examine a Greek inscription unconstrained by the prejudices arising in one who feels the need to take sides in such a dispute. This investigation will provide data which should not simply be relinquished to a classificatory system against which some are biased, but data which is valid and important for the study of the religions of the period.

Introduction

The latter part of this thesis contains the first English translation of a Greek document known as the Leiden papyrus. The Greek text of this inscription was published in the second volume of Papyri Graecae Magicae as document P XIII. (vol. 2, 1931, pp.86-131). Unable to have access to the original manuscripts, I have effected my translation from Preisendanz's publication relying only very marginally on the editor's own German translation.

For reasons previously stated, it is evident that a careful investigation of the Leiden papyrus will provide valuable data for the study of the religion(s) of those from whom the document originated. The value of this papyrus is further enhanced by the fact that it offers essentially a later recension of an older composition. This feature allows us to compare two versions of a text, thus making it possible to examine the development of the beliefs and practices evidenced in the document.

I propose to begin the study of the Leiden papyrus by providing an index which will include a general description of the major divisions of the text. This index will be followed by an analysis of the internal structure and of the content of the document, providing a comparison between the two versions of a basic text found within the inscription. Subsequently, I will examine the diverse practical applications for which the divine name was deemed efficacious. I will include in this study of the Leiden papyrus reference to literature contemporaneous with it. I will then conclude with a summary of the conclusions derived from our study.

Index

The formal Greek title of the Leiden papyrus is Theos/ Theoi, God/Gods.¹ The entire document is composed of 1076 lines divided into three major parts, two of which bear distinct subtitles. As stated previously, the second part is a later recension of the first portion of the papyrus. Although the last segment of the document is not officially subtitled, the context makes it clear that it is a new division.

The first part, entitled Monad or Eight Book of Moses, covers the first 345 lines of the document. This portion is well ordered and succinctly offers instructions to one who would wish to summon a deity. The injunctions cover the preparations to be undertaken forty-one days prior to the desired appearance of the god. The performer of the praxis is informed concerning the different kinds of sacrifices which he should have ready; he is given directions for the making of an inscription and an amulet, and is further provided with the precise invocations by which he is to summon the god. This first portion of the document specifically warns that the deity must be summoned only through the mediation of lesser deities, the names of which are offered along with sundry names with which to invoke the god himself.

As the time of the divine appearance approaches, directives are given for seven-day preparations. Recommendations are made concerning proper behavior while in the divine presence, and a theogony/ cosmogony is offered as a constituent of the ritual. Finally, the document provides a list of the various applications for the secret name revealed by the god.

¹ For the purpose of this thesis, I will follow the consensus of scholarship and date the document approximately to the third century C.E.

The first part is divided as follows: Title and Introduction: 1-5; Long term preparations of the performer of the praxis, implements and sacrifices: 5-39; Inscription (on square of soda): 40-62, 228-230; First invocation to the deity: 63-90; Making of amulet and 7 day preparations: 91-138; Second invocation to the deity: 139-161; First invocation to the deity: 63-90; Making of amulet and 7 day preparations: 91-138; Second invocation to the deity: 139-161; First theogony/cosmogony: 162-206; End of invocation to deity: 207-213; First astrological chart: 214-227; End of rite, Introduction to diverse usages: 231-234; applications of the Name in diverse circumstances: 235-342; Final admonition: 342-344.

The second part of the papyrus is introduced by the subtitle Hidden Holy Book of Moses Referred to as the Eight or Holy Book. The division covers approximately the next 300 lines of the document. This second portion contains most of the elements found in part one but in an altered order. Components of the first portion are preserved as units but are placed in a more random fashion. We shall discuss this feature at length, and it will suffice to say here that the editor and/or transmitter of this portion of the papyrus appeared to have the desire to keep all that he found gathered elsewhere irregardless of repetitions of similar elements.

The second part of the Leiden papyrus is divided as follows: Title and Introduction: 344-346; Long term preparations of the performer of the praxis, implements and sacrifices: 347-410; Inscription (on square of soda): 411-440; Invocation to the deity: 441-475, 571-601; Second theogony/cosmogony: 476-564; Instructions to be followed at the appearance of the god: 565-570; Prayer to be recited at the appearance of the god: 612-641; Physical actions associated with the performance of the rite: 642-646; Making of amulet and 7 day preparations: 647-704; Further

642-646; Making of amulet and 7 day preparations: 647-704; Further instructions on the appearance of the god: 705-717; Second astrological chart: 718-730.

The third and last division of the papyrus covers all but the last two lines of the remainder of the document, and does not come with a formal subtitle. For our purposes, however, we will consider the opening words of line 731, "The eight hiddep book of Moses", as functioning in such a capacity. The beginning of this last segment is not readily identifiable. It is debatable whether lines 731-46 should be considered as the conclusion of the previous section or the introduction to the new division. When, however, we compare lines 59-61, and 429-31 which state:

59...this teaching you will discover at the end of the book. Without these (names) nothing can be fulfilled, these you have in the "Key".

429... (similar directives)

to lines 734-46 which purpose to reveal the name of the deity "found in the "Key" (743), it becomes obvious that the portion belongs to a new segment. This conclusion is corroborated by a further investigation of the structure of the first two portions of the document. Immediately prior to the astrological charts, in both instances, instructions are given for the completion of the praxis. I shall, therefore, interpret lines 734-46 as the introductory remarks to the third portion of the Leiden papyrus.

Notwithstanding the fact that numerous names have been offered as valid in the invocation of the deity, the author of the third section of the document alleges to reveal other "authoritative" names and formulae by which the god may be summoned. The author of this last section holds a concern different from that of his predecessors. He is not preoccupied solely with the summoning of a deity whose name he will ascertain, but his concern is rather

to effect a total union with the highest God in order to gain the power inherent in the deity.

The most prominent characteristic of this portion of the document is the preponderance of names, for the most part unintelligible, as well as intricate associations of Greek vowels. These are offered either as divine names or as words (sounds) to be uttered while invoking the deity. Mentioned in this last part are different linguistic traditions which offer, as proposed by the editor of the papyrus, various divine secret names.

This last part is divided as follows: Introduction: 731-733; Revelation of the divine name and other names by which to invoke the deity: 734-761; Invocation to the creator: 762-823; Intimation (Invocation and ritual needed for): 824-935; Reference to outside sources: 936-999; Making of amulet and sacrifice: 1000-1020; Invocation addressed to 'Iaô: 1021-1026; Diverse instructions and usages of the name: 1027-1076.

Line 1077 is the beginning of further instructions on the summoning of the visible (deity), while line 1078 is the title of yet another book, The Tenth Hidden Book of Moses, the text of which is missing.

With this index and with the summary description of the major divisions and subdivisions of the Leiden papyrus let us now turn our attention to a more minute analysis of the internal structure of the document.

Internal Structure, Composition, Transmission, Purpose.

The Monad, The Hidden Book of Moses, and The Eight Hidden Book of Moses, the three divisions of the Leiden papyrus do not come to us with any claims to authorship other than they are attributed to one named Moses. In many literary compositions which purpose to transmit religious or ethical teachings, it is not uncommon to find salutations such as:

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: (Ephesians 1:1, KJV)

or perhaps a claim to authority as in Pirke Aboth

Moses received Torah from Sinai and delivered it to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets delivered it to the Men of the Great Synagogue. R. Travers Herford, The Ethics of the Talmud, (New York: Schocken Books, 1962) p.19.

an assertion echoed in Sepher Ha-Razim, The Book of Secrets, a treatise written in Hebrew, dating from the Roman period. It offers a similar claim when it announces:

This Book is from the secret books which were given to Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, son of Enos, son of Seth, son of Adam, by the angel Raziel, before he entered the Ark....upon his death, he passed it on to Abraham, Abraham transmitted it to Isaac, Isaac to Jacob, Jacob to Levi, Levi to Kohath, Kohath to Amram, Amram to Moses, Moses to Joshua, Joshua to the elders, the elders to the prophets, the prophets to the sages, and thus from generation to generation until the ascension of King Solomon.... M. Margalioth, Sepher HaRazim (Jerusalem: The Louis M. and Minnie Epstein Fund of the American Academy for Jewish Research, 1966) pp.65-66. (English translation mine)

Although it could perhaps be argued that the subtitles within the Leiden papyrus might refer to any man named Moses, I rather think that the

authors of this papyrus offered claims similar to Pirke Aboth and Sepher Ha-Razim and that the name "Moses" refers to the biblical figure.

It is interesting to note that while lacking in our own text, supernatural revelation accompanies the diverse claims to authorship in the documents presented above. It is the proof offered as to the authoritative nature of the manuscripts. The proposal that the teaching destined to be perpetuated by future generations does not originate with any one person but emanates from the heavenlies gives credence and authority to the entire document.

This feature is true of other documents of Late Antiquity. When the early rabbis compiled the Mishnah they claimed that it was the oral Torah revealed by God to Moses at Sinai. The writers of the New Testament similarly asserted that Jesus had come to speak the "words of God", therefore adding credibility to his teachings. Although no such claims are made in the Leiden papyrus, they may be implied by the attribution of the document to Moses. In the instructions concerning the successful performance of a praxis which will culminate in a supernatural occurrence, the names of the intermediaries by which the highest god is to be invoked are said to be found in a manual entitled the Key of Moses. Undeniably, then, for the editor(s) of the manuscript, the name of Moses offered legitimate authority.

In fact, the name of Moses came to be recognized as one of the valuable contributions of Judaism to Hellenistic magic. In the Demotic Magical Papyrus of London and Leiden (F.L.I. Griffith, and H. Thompson, ed. The Leyden Papyrus. An Egyptian Magical Book (New York: Dover Publications, 1974), a third century Egyptian book of practical magic, the magician appeals to the deity with this invocation:

reveal thyself to me here to-day in the fashion of thy revelation to Moses which thou didst make upon the mountain, before whom thou thyself didst create darkness and light, (p.47) I

Moses was endowed with authority because of his attested association with the deity. Since the purpose of the performer of the praxis in our document was to effect a similar association, the entire text was attributed to the Jewish prophet. We could also attempt to infer that the reference to Moses was desired because the document was destined to those for whom Mosaic authorship was essential, but this cannot, at this point, be proven beyond reasonable doubt.

Upon scrutiny of the text it becomes evident that the Leiden papyrus was never intended to be received primarily as a literary composition. The different parts of the document are the works of some who desired to hand down instructions concerning the achievement of diverse supernatural phenomena. These instructions they purposed to transmit to specific chosen ones, referred to as "my child".

The Greek word from which the word "child" is translated, is commonly used in addresses from elders to youths. If we consider the first part, the one entitled The Monad, we note that the word "child" is used first in line 214 which is found at the beginning of the astrological chart. Again, the word is used in the conclusion of a subdivision of this particular portion:

The rite of the full Monad will be revealed to you, child. But I make subject to you, child, the holy usages of this book, which all who are wise fulfill from this holy and blessed book. As I swear to you, child, in

¹ also quoted in John F. Hull Hellenistic Magic and the Synoptic Tradition (London: SCM Press Ltd., 1974). p.32. Hull traces the use of the name of Moses in magical texts throughout various religious traditions.

holy Jerusalem. Being filled with the wisdom from the gods, keep this book secret (230-234).

The implications of this statement is that The Monad is the bequest of one who has written a book of instructions concerning the summoning of a god, a book which he desired to transmit to a disciple "younger" than himself. In view of the fact that the text expressly states that some elements of the transmission were taken from various sources, it may be debatable whether the transmitter wrote the treatise himself. The text, however, quotes the writer as making statements such "as I have said previously" (115) in the context of the seven day preparations of the performer of the praxis, an indication that the editing of the portion was the work of the transmitter.

It is evident that the transmission was not the product of theoretical speculations, but was derived from empirical knowledge. Among the usages prescribed in this first part of our document, it is written: "...as a god he will speak to you. For often I have effected this praxis in your presence" (267). It is clear that the recipient was present on previous occasions while the praxis was effected by his master. He was trained as an apprentice of the magician¹ who summed up his practical teachings in a written form.

In the subsequent section of the document an identical pattern is repeated. A master, one who has successfully effected the praxis, transmits his practical skills to a disciple who will presumably use the written text to duplicate similar accomplishments. We must assume, then, that for each segment of the Leiden papyrus, there was a master who was himself both the

¹ I will use the words "magician" and "performer of the praxis" interchangeably to designate both the first master who transmitted his instructions and the performer of the rites evidenced in the manuscript.

magician, the author/editor, and the transmitter of the document. Such a transmission was not an isolated incident, since there were numerous magi in Late Antiquity. It is highly probable that the tradition was perpetuated in a manner similar to that which is evidenced in our manuscript.

If the document was a communication by an older expert to a younger disciple, it is reminiscent of Lucian's description of one named Alexander "as a disciple of a friend of Apollonius". (Lucian, *Alexander* 5)

When Alexander was yet a boy and very beautiful... he was an uninhibited whore and went for pay with any who wanted him. Among the others, one lover who had him was a *goes* of those who claim to use magic and supernatural incantations to secure favors in love affairs and send [evil spirits] on enemies and turn up treasures and secure bequests. This fellow, seeing a well grown boy more than ready to be serviceable in his affairs, and in love with his rascality not less than he himself was with the boy's beauty, gave him a thorough training and continually used him as helper, servant and assistant. (quoted in M. Smith, p.88)

This is one of the many texts which have come to us giving evidence of younger boys being trained as apprentices to magicians. In the Demotic papyrus, a young boy was used not only as assistant but as medium or intermediary through whom the supernatural was manifested. In our text, however, there is no evidence that the younger boy was used in this capacity. The youth was simply given instructions by which he could effect the same wonder as his older counterpart.

If we examine the whole of the Leiden papyrus, we discover that the present text is part of a larger document which presumably contained the Tenth Hidden Book of Moses. One wonders how many of these "Books of Moses" were in circulation, but no amount of speculation on our parts can give us the solution to this question. One question which we must seek to answer, however, is why a later copyist or editor of the document chose to record two

versions of a text along with his own offerings.

The last division of our document seeks to provide the name of the God and of other deities through which the theophany is to be effected. The editors of the first portions, or perhaps the final editor himself, had promised that the names of the "guardians of the hours, the lord of days, and the orderers of weeks" could be found "at the end of this book", in a book entitled "The Key". Although this last segment of the Leiden papyrus does not pretend to be "The Key of Moses", it does fulfill the reader's expectations. It is yet too early to determine the full agenda of the last editor of the papyrus, but we must conclude that his purpose was similar to that of his predecessors: the transmission of esoteric teachings and valid instructions with which to effect supernatural occurrences.

Although the transmitters of the first two parts of the document had warned that their instructions were to be kept secret they never referred to their teachings or praxis as magic. This is not true of the editor of the last portion of our text, or of the final editor of the document who writes explicitly: "you must include in this magical operation, the gods. . ." (734). If he considered the teachings contained in his manuscript effective tools to bring about supernatural manifestations, it is reasonable to assume that the final editor considered all the components of the operation vital to the achievement of certain desired performances.

Given the fact that the papyrus offers the name of subsequent books in addition to the three portions which constitute the present document, I would offer then, that the Leiden papyrus is handbook of practical instructions concerning the achievement of diverse supernatural manifestations. Due to the nature of these operations the last editor of the document retained all the elements which he deemed essential to the proper

accomplishment of the praxis in an endeavour to insure its successful fulfillment. The editors of the document offered claims to Mosaic authorship in an endeavor to gain authority. The recipient of the transmission was a younger aspirant selected to succeed the magus. Through these instructions this young beneficiary would then become "initiated in the mysteries of the god" and would therefore be able to imitate the one who conferred his practical knowledge upon him.

Finally, concerning the esoteric character of the document. It is not uncommon to find a definition of "magic" which includes the secret nature of the instructions involved. I would point out, however, that the esoteric essence of the handbook is paralleled in the realm of formal religion, especially in reference to apocalyptic revelation. Daniel, one of the recipients of eschatological teachings, was told "Go thy way Daniel: for the words are closed up and sealed till the time of the end" (Daniel 12:9) Again in the New Testament's book of Revelation, the author declares:

"And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. (Revelation 10:4).

✓ These are but a few of the many examples of esoteric revelations similar to those which the recipient of the Leiden papyrus received. It would be false to suppose, therefore, that the esoteric nature of our document places the papyrus strictly in the realm of magic.

Content

Since the Leiden papyrus appears to be a handbook of instructions transmitted from an elder authority to a younger protégé; let us begin to examine the substance of these instructions.

a. Attainment of the Divine Name

It is stated repeatedly within our treatise that it "concerns the sacred name" (lines 5, 345, 732). Both in formal religion as well as in practices deemed more "unorthodox", it is a recognized fact that the knowledge of the names of both gods and men is extremely important. Joshua Trachtenberg quotes different texts concerning human names in his book Jewish magic and Superstition (New York: Meridian Books, The World Pub. Co., 1961)

"a man's name is the essence of his being" (one Hebrew text says "a man's name is his person" and another, "his name is his soul" (p.78).

Trachtenberg continues his discourse on the potency of the name with these words,

To know the name of a man is to exercise power over him alone; to know the name of a higher, supernatural being is to dominate the entire province over which that being preside. (p.79-80).

We may recall at this point the appointment of Moses at Mt. Horeb, as described in the book of Exodus chapter 3. The first question which Moses asked God was: "Who am I, that I should go unto Pharaoh..." (v.11). After he has been reassured that the divine presence would accompany him on his mission, Moses's second recorded concern was the basis of his authority over the children of Israel.

"Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" (v.13)

The outward sign which Moses could display to the Israelites proving that he was an emissary of God was his knowledge of the divine name. I assume, furthermore, that if Moses had any doubt concerning his own mission he could even recall this name to himself; I AM THAT I AM. His knowledge of the name clothed him with the authority of the god himself.

It is in keeping with this tradition that our papyrus intends to give instructions for the attainment of the divine name. The first two parts of the Leiden papyrus reveal the actions and invocations, the performance of which should result in the appearance of the god who would then disclose his name. Once this name has been ascertained, it is assumed to give power to effect diverse kinds of miracles. The last portion of the document goes even further in offering instructions for a total assimilation between the god and the performer of the praxis. "For you are me and I am you" (795) declares the magician. Like Moses who derived his authority and effected his wonders through the name of his God, it is through his knowledge of the divine name that the magician becomes totally a god himself; thus he is endowed with powers similar to those of the deity.

The peculiarity with our document is that the consummation of the praxis, the revelation of the divine name, is attainable only through several appeals made to sundry divinities whose names the text proposes to reveal. Although this feature pertains directly to the papyrus, it is certainly not unique as was evident in the charm quoted in the prefatory remarks of this thesis. While we will examine later the concepts of the divine within the Leiden papyrus, it is important to note at this point that the god with whom the magician seeks a personal encounter is the one, highest God, "greater than

all, upholder of all" (63), and that this God is invoked through the mediation of lesser deities who are subject to him.

In order to gain knowledge of the names of these lesser deities for the purpose of establishing communication with the supreme God, the magician had to be initiated in the divine mysteries. The editor of the Monad warns that:

These are the nine names (not explicitly stated) by which you invoke the guardians of the hours with the inscription and also the guardians of days and the orderers of weeks, and the compelling of these (gods). Apart from these, the god does not listen, moreover, if you are not initiated, he will not receive <you> unless you name first the lord of days, and the guardians of the hours: this teaching you will discover at the end of the book. Without these <names> nothing can be fulfilled, these you have in the "Key".
.. (lines 54-61)

Throughout the document, there is a justification for the exhaustive listing of all the names by which the deity may be summoned. Just as the different versions of the same document have been preserved for fear to omit any element in the favorable completion of the praxis, so the various divine names have been retained in an endeavor to submit every possible appellation by which the deity could successfully be called forth.

b. Purity

Since the performer of the praxis had to undergo initiation to ascertain the names of sundry divinities which he then had to mention by name in the invocations to the Creator, we may assume that the summoning of the god was not accomplished in a random fashion. The aspirant engaged in extensive preparations involving both himself and his surroundings. The papyrus provided instructions which had to be scrupulously followed if the

desired goal was to be attained. These preparations for the supernatural appearance started a long time prior to the actual performance of the praxis. The magician first determined "the day and the hour in which the moon was going to eclipse the constellation Aries" (347) presumably using the astrological chart included in the document. Following our modern interpretation of the solar zodiac, the sun enters the constellation of the Ram only once a year at a predetermined time. I presume that in the lunar zodiac, the conjunction between the moon and Aries would be a similarly rare occurrence. Therefore, the number of times that the praxis could be effected appears to have been very limited.

This punctilious computation of the exact time when the praxis would commence presumably offered protection against the dangers associated with a supernatural event undertaken at the wrong time. We must remember that intercourse with the divine always placed one in a state of potential danger and that all conceivable measures had to be taken to avert such danger. In the book of Leviticus, chapter 23, we read the injunctions concerning the institution of the Day of Atonement.

And the Lord spake unto Moses, saying,

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. (v. 26-31)

Like other festivals which the Israelites were commanded to observe,

the Day of Atonement was prescribed for a particular day. Its non-observance, however, would provoke the wrath of the deity, and imminent danger faced those who would neglect the prescriptions. Finally, it is a fact that some days were considered more propitious than others, and more likely to bring successful results.¹

After he had completed his calculations and insured that the correct time had come, the would be beholder of the theophany was enjoined to "remain chaste for 41 days" (6). The idea that the performer of the praxis had to be in a state of purity, abstaining from sexual intercourse is repeated in the instructions for the preparations during the seven day rite prior to the main event. Not only was the magician to be in a state of purity but his clothes, white garments, the common vestments of priests, as well as the place where the praxis would be performed, a place "where no one has died in the past one year" (8) were also required to be ritually clean.

We do not have to carry out an extensive search to find parallel directives. Again we may remember Moses who stood on Mt. Sinai for forty days while he received the Law. We are told that while he remained upon the mountain, he did not touch food nor drink, nor had he any physical contacts with other Israelites. He therefore remained in a state of total purity while in the divine presence. Subsequently, the Hebrew laws of purity were given so that the entire nation could become "holy". The Temple Scroll, one of the documents from the caves of Qumran, edited by Yigael Yadin (Hebrew, Jerusalem: Israel Exploration Society, 1977) echoes, in a somewhat altered form, the teachings of Deuteronomy 23:11, and Leviticus 15:18 when it prescribes:

¹ see "Magic (Egyptian)" in James Hastings, Encyclopedia of Religion & Ethics, Vol. 8 (New York: Scribner's Sons, 1958),

...The man who will experience a nocturnal emission must not come within the entire compound of the Temple until three days have been completed; he will wash both himself and his clothes on the first day. On the third day he will wash his clothes, then wash himself; after the rising of the Sun he may come to the Temple. Those who are in a state of uncleanness may not come to my Temple, they will be unclean. A man who lies with his wife for the purpose of intercourse may not, for three days, enter any part of the Temple city wherein I make my name to dwell. (Column 45, English translation mine)

In this case not only the priests but any man who would enter the Temple compound or the Temple city was exhorted to abstain from sexual intercourse. The man was defiled through intercourse and the text presumes that such an "unclean" man would defile the Temple itself. An encroachment of this sort would result in the withdrawal of the name and therefore of the presence of the deity from the premises.

Sepher Ha-Razim reiterates similar instructions. On numerous occasions, this treatise recommends that in order to be effective, the praxis of Invocations must be carried out only by those who are in an equal state of purity. On a higher level of impurity is intercourse with a menstruant and specific warnings are given against practices so vilely regarded within the context of Hebrew purity laws.

There are numerous other instances of such recommendations regarding purity, but the words of a document, The Sword of Moses, cited by Haya Gaon, and dated between the second to the fourth century C.E., sum up the idea of purity contained in our own document. It states,

These things (words) are all words of the Living God and King of the Universe, and they said to him:-

"If thou wishest to use this 'Sword' and to transmit it to the following generations, (then know) that the man who decides to use it must first free himself three days previously from accidental pollution and from everything unclean. . . and no one is to know that he intends using this

"Sword," as therein are the mysteries of the Universe, and they are practised only in secret, and are not communicated but to the chaste and pure..." (Moses Gaster, Studies and Texts, vol. I. (New York: KTAV Publishing House, 1971, p. 313).

We must assume, then, that it is not unusual for strict instructions concerning purity to be given at the start of a formula which will culminate in a supernatural revelation. Manifestations from divine sources are considered in the domain of the holy and must therefore be accompanied by the total purity of the magician who seeks to reproduce that which he apprehends as the inherent character of the supernatural. In fact, our text states this clearly. In one of the invocation to the god, the petitioner formulates this prayer:

Come to me, lord, faultless, you who does not bring pollution of any sort, cheerful, unharmed, because I call upon you... (605)

As the god is holy so must the supplicant be holy and unpolluted if he is to be granted his request.

c. Sacrifices

The first two parts of the Leiden document prescribe diverse sacrifices which the magician had to offer on separate occasions throughout the performance of the ritual involved in the summoning of the god. The last part of the papyrus makes no mention of sacrifice and relies on invocations accompanied by different actions to effect supernatural occurrences.

In the first two parts, the magician was required to offer seven burnt offerings, as well as seven blossoms while lying upon the ground. The transmitter of the first portion of the Leiden papyrus writes that he had taken the different types of offerings "out of the book of Hermes" (15), and that each particular sacrifice is associated with a Greek deity. For example,

malobathrum is for Zeus while frankincense is for Heliös. These offerings were to be pounded together with white scented Juniper according to one version, and with cinnamon according to another. Subsequently they were left to dry in the sun for the remaining twenty-one days prior to the divine manifestation. The offerings and the blossoms were then turned into a compound which the performer of the praxis used, after he had burned some incense, to write "the name" on a square tablet made of carbonate of soda.

After a seven-day period during which he abstained from intercourse, slept upon a mat of rushes, and rose early every morning so that he could greet the sun, the magician was instructed to come, in the middle of the night, for the purpose of offering a different sacrifice. Upon an altar made of earth and cypress wood, one on which two lamps filled with olive oil had been placed, "two white cocks whole and without blemish" (11) were to be sacrificed.

Prior to the coming of the deity, the magician dressed in his priestly garments and crowned with an olive wreath, stood under a canopy where he was prepared to offer a libation of wine and honey.

We are not told to whom the first sacrifices were to be offered, but the fact that they were "suitable to the god" (15) indicated their appropriateness. The question remains as to why they were offered. These first sacrifices did not appear to serve as propitiation for sin, they were not to obtain favor from the deity, nor were they to serve as intermediary between the god and humanity. Rather, after the magician had offered the seven ~~burnt~~ offerings and the seven blossoms he made a substance to be used for writing the sacred name. The offering of the first sacrifices, then appears to have been for the purpose of consecration of the different elements of the compound which would be used in the performance of the rite. In an invocation the magician

declared:

Come to me, lord, faultless and unharmed, you who does not bring pollution of any kind, because I am consecrated to your names (89-90)

The act of dedication and purification of the elements was done so that they also, like the priest, may become holy, pure, and consecrated to the god.

In the second instance two roosters were offered in sacrifice. It is stated that the aim of this particular offering was to satisfy the deity (378). The performer of the praxis was enjoined to "offer sacrifices at all times, and to bring forth pious offerings. Because of these he (the god) will listen. . . (716-717). By a constant offering, presumably of the wine and honey, the god was encouraged to communicate. The rooster is a kind of sacrifice not uncommon among the Greeks who offered sundry domestic animals as well as fowls and fish. Readily we remember the cock as the usual sacrifice offered to Hermes. The idea of sacrifice contained within our document, however, must be compared to the assertions of a Greek author, Iamblichus who,

"In his book *de Mysteriis* rejects altogether the theory that sacrifice is a gift that could bribe god, but justifies it as a symbol of friendship between the mortal and the deity". (James Hastings, Encyclopedia of Religion & Ethics, New York: 1958, vol 2, p.18),

In the first two parts of the Leiden papyrus, the god is summoned by the sacrifices and by these words, "Lord, how greatly I call the god by these holy sacrifices" (120). It may be that the deity who received the offerings remembered his friendship with the petitioner but our document does not give evidence of such an implicit friendship between the god and the mortal. It is rather with fear and reverence that the magician will treat the deity upon his coming. Like Abraham who "bowed himself toward the ground" at the

appearance of the angel of the Lord (Genesis 18:3), the performer of the praxis is instructed "not to fix [his] eyes steadfastly upon him (the god), but at once [to] throw [him]self at his feet as is prescribed" (707).

The sacrifices were a mark of deference to the god, the offering of a subordinate to a master. They helped the magician transcend humanity in order to access the divine. Just as he had to name various intermediaries in his endeavor to reach the highest God who would grant his petition and appear to him in a visible form, so the magician offered the sacrifices. They were offered to establish a link between heaven and earth, between the divine and humanity:

Furthermore, the performer of the praxis hoped to pacify the deity through this blood-offering, thus averting the danger associated with the supernatural visitation. Our text states:

When you are about to taste, sacrifice the cock, so that the god may receive the spirit and be satisfied. (378)

The animal's blood was shed so that the god would not require the magician's own blood. Finally, one aspect of sacrifice which must not be neglected is the experience mediating factor of the ritual.¹ Whether we consider the extensive preparations involved in the performance of the praxis, the interdictions associated with purity, the offering of sacrifices, the incantations, or simply the injunctions to

Breathe in; first towards the east, a second time towards the south, a third time towards the North, and a fourth time towards the west; once from the left shifting to the right knee, once towards the earth; once to the moon, once towards the water, and once towards the heavens, (642-645)

¹ see Mary Douglas, op. cit. pp. 58-72.

we must view these in the context of the role which ritual itself played in the achievement of a supernatural occurrence. Through the performance of highly symbolic actions which were outside the domain of the ordinary, the magician was able to increase his consciousness of the sacred. The kind of sacrifice, then, loses its importance. For this purpose, it matters little whether a rooster or a lamb is to be offered, the act of offering transcends the sacrifice itself.

d. Figurines, Inscriptions, and Amulets

Thus far, the performer of the praxis was required to undertake lengthy preparations to insure the successful accomplishment of the rite. He was enjoined to observe injunctions concerning purity and to offer diverse sacrifices which were required to effect the desired aim. In addition to these, the magician was instructed to make small figurines, to write inscriptions on carbonate of soda, and finally to fashion amulets which he would wear around his neck.

First, it was recommended that the magician make three small figurines from fine wheaten flour, "one in the form of a bull, one in the form of a goat, and one in the form of a ram each set on a pivot holding Egyptian whips" (34-36). While burning incense, the performer of the praxis was enjoined to eat the figurines which he had made. Subsequently he was able to offer a petition to the gods who served as mediators between himself and the highest deity whose appearance was the culmination of the praxis.

James Hastings, in his Encyclopedia of Religion and Ethics (op. cit. p.294), writes that it was a common practice in Greek and Roman magic to make small figures for the purpose of casting of spells.

But of all magical operations none is more common and characteristic,

more dramatic and impressive, or a better illustration of the doctrine of sympathy than the casting of spells (cf. Hellodorus xi, 14 and the examples noted below). The special feature of this operation is due to the theory that, if the person whom we wish to reach with our magic is absent or far away, his place may be filled by a puppet, or some symbolical substitute for him. If, then, the ceremonial is appropriate, whatever we do to the puppet will be exactly repeated, literally or symbolically, as desired, on the person whom the puppet represents. Consecration of the one is immediately followed by consecration of the other (Verg. *Ec.* viii. 74f.), binding of the one by the desired condition symbolized by it in the other... (vol. 8, p.394).

Given the fact that the figurines possibly represented the gods through whom the performer of the praxis established contact with the Creator, of this we have ample proofs in ancient religion, we must conclude, if we accept Hastings's theory, that the magician's consumption of the figures symbolized his union with the gods. There can be not closer contact with something than total ingestion. By this act, he crossed the threshold between the sacred and the profane, he became the gods and they in turn became him, an echo of the words found in the third part of the document "For you are me and I am you" (795). Irregardless of the actual identity of the figurines, their absorption allowed the magician to become endowed with powers associated with supernatural beings.

Subsequently, with the compound made of the seven offerings and the seven blossoms, the magician was to write, on a square of carbonate of soda, "the great name composed of seven vowels" (39). This great name is not specifically mentioned although the last part of our document offers a hymn concerning the "intimation of the heptagram" (760). After a cursory reading of the introduction to this last part, one would almost think that the editor has finally supplied the name, for it is written:

you must also include the name of seven characters found in the first book; this great and wonderful name can be found in the "Key". This name gives

new life to all your books. I submit to you this oath, the one that is determined from the book. After you have discovered the power of this book, then hide it, o child, for it stores up in itself the name of the lord. It is Ogdoas, the god who orders and manages all things. (736-746)

We will have occasion to reflect more on the name Ogdoas, but however sacred this name may have been for the last editor of the document it could not possibly be the name of seven vowels for the simple reason that the name Ogdoas is composed of only six characters.

There is a strong possibility that the name of seven characters was composed of the seven vowels of the Greek alphabet placed in a predetermined fashion. These seven vowels were common occurrences on amulets of the Greco-Roman period and the context, especially of the third segment of the document allows us to believe that a combination of vowels composed the name to be engraved on the square of soda. Let us examine more closely the content of the inscription.

Engrave, therefore, the two together with black myrrh, that is the hawk-shaped crocodile, and sitting upon him the nine-shape one. This is the hawk-shaped crocodile who welcomes the god with the whistling sound during the two solstices. Breathing forth, he whistles and the nine-shape one answers him. Therefore, engrave the hawk-shaped crocodile instead of his voice. The whistling is the first character of the name, the shrill sound is the second. Draw instead of the shrill sound the serpent biting his tail, so as to divide it in two, the whistling and the shrill sound; let the nine-shape one stand above the hawk-shaped crocodile, around these the serpent and the seven vowels. (411-425)... Engrave then, the inscription on one part of the carbonate of soda, the beginning of this inscription is: "I call upon you, greater than all". (690-91)

There were essentially four elements to be engraved on the first side of the square of soda, the hawk-shaped crocodile, the nine-shape one, the serpent, and the seven vowels. The other side bore the magician's petition. Given the nature of the material upon which the inscription was to be

engraved, it is useless to hope that archeological explorations would discover the remnants of such an inscription. There have been, however, discoveries of amulets, carved upon more durable material, which represent one or more of the components of our own inscription.¹

The Liddell & Scott's Greek-English Lexicon (Oxford, 1983) offers a definition of the hawk-shaped crocodile as the "Egyptian God *Phré* (the Sun), represented with a hawk's head". A further association of the hawk-shaped crocodile readily presents itself, that of Horus and his bird, the hawk. Horus himself was the falcon god and he is often represented as possessing the body of a man and the head of a falcon. Although Horus was considered the son of Osiris, and is often portrayed as the nursing child of Isis, Osiris's sister and wife, his descent was also traced to Re, the sun-god. In the evolution of the myth Horus became totally identified with the sky-god, who

"was thought of as a falcon which spread his protective wings over the earth or over Egypt...he (Horus) received the name Harakhti ("Horus of the Horizon"). In addition he was identified with Re and henceforth regarded as the sun-god Re-Harakhti". (G. Steindorff, K. Seele, When Egypt Ruled the East, (Chicago: The University of Chicago Press, 1957), pp. 141, 142).

It is important to point out that in the various amulets and inscriptions the god has been represented under forms not always consistent with the one described above. Bonner tells us that it is not unusual to see Horus represented with a lion's head,² and Goodenough draws a parallel between Horus and Iaô (op. cit., p.272). While I will admit that Horus is not

¹ see: Goodenough, op.cit. and Campbell Bonner, Studies in Magical Amulets Chiefly Graeco-Egyptian, (Ann Arbor: University of Michigan Press, 1950).

² Bonner does point out the association between the lion and the sun in Egyptian religion.

frequently, if ever, represented under the form prescribed in our inscription, the association between the falcon-god and this hawk-shaped crocodile is inevitable.

I would cite two more texts concerning the Egyptian deity, for these present some interesting features for the study of our papyrus. First, a passage of Horapollo (I, 17) which offers an insight on the nature of Horus.

"When they wish to indicate 'anger,' they draw a lion, for the animal has a large head and fiery eyes. Its face is round, and raylike mane surrounds it, resembling the sun. For this reason they place lions under the throne of Horus, suggesting the symbolic relation of the beast to the god. Horus is Helios, so called because he rules the hours ($\omega\rho\omega\nu$) (Bonner, p. 150)

We must take particular notice of the last line of this text. On numerous occasions, in the Leiden papyrus, the magician is enjoined to call upon the guardians of the hours. It is precisely in this role that Horapollo describes Horus who is associated with Helios in a syncretism of Greek and Egyptian deities.

Similarly Horus is identified as a Greek god in Preparatio Evangelica, written by Eusebius Pamphili, Palestinian bishop of Caesarea, in the 4th century C.E. Eusebius writes,

Horus est le dernier des dieux qui régna sur l'Egypte. On traduit son nom par celui d'Apollon. Ayant appris de sa mère, Isis, la médecine et la divination, il répandit ses bienfaits en donnant des oracles et en soignant les malades. (M. Seguer de Saint-Brisson, La préparation Evangélique, traduite du Grec d'Eusèbe Pamphile, Paris: 1846, vol. I, p. 50)

We know that Apollo also became known as the sun-god of Greek mythology, therefore, the association between the Greek god and Horus is not unusual. Eusebius informs us that Horus learnt medicine and divination from Isis, his mother. While it is a fact that authors who, like Eusebius, wrote treatises of an apologetical nature often accusing those of other religions of

practicing magic, in this text, however, I cannot detect the scorn usually attached to such accusations. If, therefore, it was a prevalent notion that Horus revealed one's future as well as healed the sick, it is not difficult to admit that he should be associated with supernatural occurrences such as those sought in our document.

We may conclude that it was as the god of the sun that Horus is remembered. Should we not be prepared to accept a total identification of the hawk-shaped crocodile and the Egyptian deity, we must at least accept the fact that the hawk-shaped crocodile brings a solar element to our inscription reminding the ritualist of the qualities attached to such a deity.

Often the symbolism behind a figure appears more important than the figure itself. As in the notion of sympathetic magic, whoever or whatever was believed to have once been an effective tool to produce a supernatural phenomenon continued to retain this numinous quality even for those for whom it did not possess any theological meaning. Consequently, the belief that Horus, or his symbolic representations, had once proven efficacious in the fulfillment of one's wish for supernatural intervention would warrant his representation on an inscription which was not necessarily Egyptian but was dedicated to the purpose of effecting similar occurrences.

The second figure forming the inscription on the carbonate of soda was a nine-shape one. Little description is given of this personage except that it rides upon the hawk-shaped crocodile. From the abyss he answers the crocodile's whistle during the performing of his task which is to welcome the god "during the two equinoxes and the two solstices" (44). Our text tells us that the nine-shape one addressed the god with these words: "Menephophoth, meaning I bring you forth, lord". He then "clapped thrice, and the god laughed seven times". (473) At this moment the god performed his act of creation and

we are given a theogony which we will examine subsequently.

The words of the nine-shape one are part of a hymn to the highest God who is praised for giving glory to Helios. In fact the role of this Creator God is sometimes interchanged for that of Helios. I was prepared, therefore to note the association of the nine-shape one with Helios and admit that little else could be said about him until I chanced upon a description, given by Goodenough of an amulet found in the British Museum,

"Harpocrates", writes Goodenough, "holds a *was* scepter and rides on a crocodile". (Jewish Symbols, p. 269)

This inscription prompted a return to the descriptions and the plates representing the amulets in Bonner's book. Upon closer scrutiny, I found that the figure of Harpocrates is often accompanied by different animals arranged in groups of three. It is therefore possible that in later times, Harpocrates became associated with the surrounding animals who, on most amulets, were in numbers of nine surrounding the higher part of the god's body.

Following is Bonner's description of Harpocrates, the child Horus who "in later age succeeded the older sun-god"

The most elaborate type (of amulets) shows the young god as a naked child seated in a boat, or on a lotus flower springing from the middle of the boat, while all around him there are groups of animals arranged in three, most of them facing him as if in adoration. When the type is complete, the arrangement is as follows: above, three scarabaeus beetles, at the sides, three goats and three birds, usually recognizable as hawks, and below the boat, three crocodiles and three cobras. The god's head is generally crowned with the sun disk. . . (p. 140)

What emerges from the above description is the strong solar connection of Harpocrates. If indeed, our nine-shape one is Harpocrates, and the hawk-shaped crocodile is the symbol for the god Horus, then our inscription is certainly of a solar character. It will be interesting to note,

then, Bonner's commentary of an inscription often associated with the invocation of the sun.

A formula which is corrupt in the Berlin text (Pap. I in Preisendanz, *Papyr. Graecae Magicae*) but which may be restored from other passages, and particularly from the stones, as *chabrach phneschêr phichro phnurö phôchc Bôch*... The Chabrach formula, which certain scholars have supposed to be made up of Hebrew or of Coptic words, has a curious interest in one respect; when the numerical values of its component letters are added together the sum is 9999, a number which has a magical sound; and in the Apolline magic of the second Berlin papyrus (5026, PGM II, 128) the operator boasts that the god has granted him the knowledge of his "greatest name, whose number is 9999." (Bonner, p. 142).

Although the *Chabrach* formula is not found in the Leiden papyrus save for one word in reference to Apollo (663), I should point out the similarity between the numerical value of a formula addressed to a solar deity and the name of the second figure of our inscription.

Finally, before he was to engrave the seven vowels of the divine name, the performer of the praxis was to design a serpent with its tail in his mouth. This design is so frequently found on amulets that Bonner concludes that it was included as a conventional border around the stones. I prefer, however, Goodenough's explanation of the symbolism associated with the Ouroboros.

The ouroboros, while it may mean eternity, as is often said, seems a border giving sanctity to what is within it, rather than a sign with a specific denotation. In a note, Goodenough continues "Bonner, *Amulets*, 158, 250, cites several other meanings given the symbol; but concludes that it had degenerated into a conventional border." I doubt if it ever so completely lost its numinous quality as that expression implies." (op. cit., p. 268)

Our inquiry into the components of the inscription which the magician

was recommended to engrave on a square of carbonate of soda gives evidence of solar symbolism of a remote Egyptian origin to which the ouroboros and the seven vowels of the divine name gave final sacredness.

It is essential to remember that the Egyptian provenance of the components of the inscription in the Leiden papyrus is not an indication that the editors of the document were of similar origins. It is also possible that for the performers of the praxis the elements of the inscription had lost their original meanings and that their potency resided in their traditional association with supernatural events.

If we assume that the inscription retained its solar symbolism we must examine one of the usages of the book.

A different spell for Helios. I am he who is upon the two cherubim, upon the middle of the cosmos, of heaven and earth, of light and darkness, of night and day, of rivers and oceans, appear to me, archangel of the god, the one under which is ordered the one and only. (335-38)

In this charm, the sun is depicted as a straddler between two worlds. I offer, therefore, that the inscription served a purpose similar to the offering of sacrifices. Both created a link between heaven and earth, between the natural and the supernatural. Just as the magician would find himself straddling two natures during the performance of the praxis, so the solar inscription represented a successful fulfillment of such an accomplishment.

The inscription which we have examined at length was not truly an amulet according to the strict definition of the term. The inscription was not to be worn but was to be licked by the magician, then washed in a vessel containing "milk from a black cow and wine not mixed with sea water" (131). In other instances, however the performer of the praxis was instructed to fashion amulets which he wore around his neck.

Wear cinnamon around your neck, for the god delights in cinnamon and in it he places his power. Make an image of Apollo from a root of laurel, with him should stand the Pythian serpent and the tripod. Write upon Apollo, the great name in Egyptian characters. Upon his breast, write the name of reversed characters. . . and on his back, the name of the Zodiac. . (101-111)

Without a doubt, this first amulet which the performer of the praxis was instructed to make was of Greek origin. Even the material upon which the symbols were to be engraved bore a relationship to the Greek god since the laurel was often associated with the deity. The Greek hymns describe Apollo as the son of the goddess Leto who gave birth to him in the island of Delos. The god later came to Pytho where he killed the Typhaon whose body was left to rot away. The monster, whose mantic powers were widely recognized, was later known as the Pythian serpent.

The cult of Apollo itself was centered in Delphi from whence the Delphic oracle became a landmark of Greek religion. In the temple of the god, while seated on a tripod¹, the Pythian priestess delivered oracles to all who would enquire of Phoebus Apollo. Consequently, the Greek god gained a famous reputation as a giver of prophecy, and a healer, as well as for his inspiration in song and music. As was the case with Horus, his Egyptian counterpart, Apollo soon became identified with Helios. Again we may turn to Eusebius, Preparatio Evangelica (3:15) for a description of the Greek deity.

"Sun, Horus, Osiris, Zeus' son, Apollo, steward of times and seasons, of wind and rain, guiding the reins of dawn and night with its many constellations, ruler of flaming star, and fire undying" (H.W. Parke, The Delphic Oracle, 2nd ed., with D.E.W. Wormell, 1956, p.376)

¹ see A.B. Cook Zeus in Ancient Religion, 3 vol. (New York: Biblio and Tannen, 1964), vol. 2, p. 193 f

Every component of the prescribed amulet seem to indicate that the Apollonian association was desired for the oracular propensity which such a relationship would produce. It is to be noted however, that the amulet was to be a "help in all circumstances" and was not to be worn alone but was to be accompanied by cinnamon. A very interesting usage of cinnamon is offered in the Hebrew bible. The book of Exodus contains various instructions for the consecration of the sons of Aaron as priests as well as diverse recommendations concerning the tabernacle and the implements contained therein. Immediately following the injunctions for the placing of a brazen laver in which the priests would perform ablutions before the performing of the rites, Moses is instructed to:

Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony. And the table and all his vessels, and the candlestick and his vessels, and the altar of incense. And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. (30: 22-31)

In this passage of the Hebrew scriptures, cinnamon acts as a consecrating agent for both the priest and the tools with which he performs the sacrifices. The cinnamon mixture became a sign of the anointing and of the holiness of the priests. It is possible that the same purpose be applied to our praxis. By wearing the cinnamon, a spice in which the "god delights and in

(which) he places his power" (657), the magician assured himself of his right standing with the deity as well as of a propitious encounter with the god. According to the second version of the prescribed sacrifices, the magician was to pound with cinnamon the blossoms and offerings into a compound which was used for sacred purposes. Similarly, in this instance, the cinnamon served as a consecrating agent in the offering to the god.

Subsequently, in the third part of the Leiden papyrus, we find instruction for other amulets to be fashioned from gold and silver and engraved with an adamantine stone. These were to bear the "unutterable characters" (1003) which I assume were again the Greek vowels placed in a predetermined fashion.¹ These amulets seemed to serve not only as protection but as a sign that the bearer was acquainted with the deity.

In conclusion I would reiterate that the importance of the figurines, inscriptions, or amulets prescribed in our papyrus did not stem from the fact that they represented specific deities and figures but from the traditional roles ascribed to these. There is no evidence in the document that these deities played an important part in the fulfillment of the praxis. Rather, we must assume that a representation of Apollo, Horus, or the Pythian serpent was done on the basis of their reputations as healers or as dispensers of prophecies. Furthermore, the purpose of all the objects associated with the rite was to increase the magnitude of the aura of holiness necessary for the successful culmination of the praxis. It is natural that implements which the magician associated with supernatural occurrences would be present in the performance of a rite which desired similar performances.

¹ see lines 890 ff.

e. Invocations to the Deity, Theogony, and Concepts of the Divine

Prayer was a specialty of ancient magicians. An early Greek term for "a man who can get what he wants from the gods" -who will later be called "a magician" -is, "a pray-er," namely, one who can pray effectively. Hence many defixions are prayers, many magical amulets have prayers inscribed on them, and the magical papyri are made up chiefly of prayers and directions as to how these should be said: in other words they are evidence of magicians teaching their disciples how to pray, as Jesus and Apollonius are said to have done. (Smith, op. cit. p.130-31)

According to Smith's treatment of the subject, the Leiden papyrus is not unique in the many invocations addressed to a deity. Both in ancient and modern religion, prayer is considered an effective tool for reaching the divine, a way for humanity to access the supernatural realm. Consequently, in the performance of the praxis prescribed in our document, the magician was instructed to make his petitions known to the god by prayers which, I presume, he spoke audibly. In these invocations, the performer of the praxis formulated what he believed would move the deity to fulfill his desires.

When we examine the first two parts of the Leiden papyrus, we discover that the prayers are essentially repetitions of a fundamental composition. It would appear that the first editor possessed a simple formula upon which either himself or later copyists added supplemental components. Although lines 63-86 contain some repetitions, they are the skeletal frame upon which subsequent prayers have been built.

The basic structure of the prayer is as follows. First, the petitioner addressed the god with a hymn extolling the divine qualities which he desired to stress. Understandably, then, the god is approached as the highest one, creator of all, greater than all, and the upholder of all creation. After the bestowing of praises on the divinity, the solicitor makes his request known:

"I call upon you, lord, so that your beautiful form would appear to me, (72)
Come to me, lord, faultless and unharmed. . . (89)

The specific request for a divine manifestation occupies only a very small portion of the whole prayer. The petitioner did not place direct emphasis on the fact that the primary purpose of his approaching the god was in order to effect a divine revelation. Rather, in an indirect way he offered various names through which the god had successfully been summoned by others. The culmination of these sundry appellations is given in their interpretation by the editors who revealed their meanings as: "I bring you forth, lord" (161,459). The appeal to the god, however, is not made on the strength of the magician's worthiness of such a supernatural occurrence. The transmitters of the first two portions of the document recommended that the performer of the praxis address the deity with the following invocation,

"I call upon you, lord, so that your beautiful form would appear to me, for I am the appointed servant of your messenger (angel)...and of your Phobos...
(73-74)

but the magician did not plead nor did he beg the god to reveal himself. Rather it was his knowledge of the names by which the god could be summoned which fulfilled the desired goal. The performer of the praxis stood with those who had once achieved results similar to that which he sought to effect; this position offered him the right to call forth the deity. I suspect that this is also the reason why the theogony was recited during the performing of the rite; to prove the magician's initiation, to demonstrate his knowledge of the mysteries of the god whose appearance he strove to bring about.

None of the prayers mentioned above are repeated in the third part of the papyrus. The goal of the magician in this last portion appears to be different from that of his predecessors. In this segment, divine names are offered demonstrating a knowledge of the deity. Not only, however, does the magician come before the deity and receives the fulfillment of his petition

because he is in the possession of the ineffable name, but also because he "received the power of Abraham, Isaac, and Jacob, and of the great daimon god laô ablanathanabe" (817-819), as well as "by the power of the great commander of the armies, lord, the great archangel of the leou (obviously a genitive form of laô). . . " (928). Again evidence that the performer of the praxis wished to associate himself with those whom he believed had, in the past, had successful communion with the deity. We should note that for the editor of the third portion of the document the highest God is laô. It should come as no surprise, then, that he would summon the god by the power of the Hebrew prophets and by the chief angel of Hebrew angelology.

The invocation within the third segment of our document starts with the familiar pattern of giving praise to the god by extolling his virtues. He is the creator, the giver of life, "the lord of the living, lord of the kingdoms of heaven and earth, lord of all who dwell therein" (787). It is not, however, to summon the god that the invocation was offered. The performer of the praxis enumerated the divine qualities because he believed that his total assimilation with the deity would endow him with the very powers of the god.

For you are me and I am you. If ever I speak it necessarily comes to pass. I have your name as an amulet upon my heart, therefore, all flesh which is moved to anger will not prevail against me nor will any spirit be ranged against me, no daimon, no visitation nor any other wretched things within Hades. Because of your name, the one I have hid in my soul, the one upon which I call. Be to me a provider of good things, you are good therefore make me good, you are secure against harm, therefore give me security (from enchantment), give me health, safety, abundance, honour, victory, strength, and charm. You restrain the fancy of men and women who would oppose me; give me grace in all my endeavours. (795-806).

By their invocations, the magicians within the first portions of the document hoped to effect a divine revelation which they would use for

different necessities. By his prayer, the magician performing the praxis in the last segment of our document, boldly summoned the deity from whom he expects to appropriate the divine attributes. Although, in this last part, there are numerous directives for diverse positioning of the body while reciting the invocation,¹ it is the power of the spoken word which is deemed effective. "If ever I speak, it is accomplished" (872). There is but very marginal reliance upon purity or upon sacrifice which are now merely associated with the fashioning of amulets.

The picture that emerges from our document is that of magicians who possess esoteric knowledge which they believed enabled them to gain access to the supernatural realm. The evidence gathered from our inquiry into the invocations within the Leiden papyrus points to a development of the role of the magician, whereby the latter was transformed from a performer of a praxis, one who would effect wonders by using the divine name, to a magus who not only sought to bridge the gap between the natural and the supernatural but who became the very locus of god's power upon the earth. In the first two segments, the magician relied on diverse processes to bring the praxis to successful conclusion, to form the link between himself and the deity. In the third portion the magician himself, through his utterances, became the link between heaven and earth.

Before we can fully understand the concepts of the divine within the papyrus, we must examine the theogonies offered in the first two parts of the document. I prefer to use the term theogony rather than cosmogony because

¹ If we accept that the magician performed the praxis before an audience who sought his services, these diverse positionings of the body must have appeared quite impressive to the uninitiated. This therefore served to reinforce the image that the magus alone was able to effect the supernatural occurrences.

the focus of attention in the myth is not on the creation of the earth, or the origin of mankind, but on the appearance of the gods and the revelation and explanation of their names.

There is no doubt that the editor of the second part of the document gave an altered rendition of the first version. In fact the majority of the elements within the two accounts are identical. Unlike Greek, Egyptian, or Mesopotamian myths, the story of creation in the Leiden papyrus takes place in time. "The god laughed seven times. . . while he laughed 7 gods were issued from him" (474). To my knowledge, the closest parallel to this account of creation is the one found in the Hebrew Bible. The book of Genesis states that the creation of the universe took place in seven days through the agency of the spoken word of God.

And God said, Let there be light: and there was light (Gen. 1:3)

And God said, Let the waters under the heaven be gathered together unto one place and let the dry land appear: and it was so. . . and God saw that it was good (Genesis 1: 9-10)

We will note, then, the similarity between this passage of the Hebrew scriptures and our text which declares,

These things the god spoke, consequently all things were set in motion and were unceasingly filled with the breath of life. When the god saw this he whistled and he was astonished with all these creations (525-527)

Although creation is described as a product of the god's laughter, the second editor of our document does not hesitate to ascribe it to the power of the divine word. I will readily admit that the creation account in Genesis is preoccupied with the origin of humanity and of the cosmos, while the concern of our text is the origin of the lesser deities, but I suspect that if we examine closely the hierarchy among the gods as established in the papyrus we will discover parallels between the creation myths contained

therein and the theology of the Hebrew Bible.

A study could be made of the different gods who came into being after each burst of laughter of the Creator. The study would bring to light facts concerning the identities of the gods according to Greek mythology. We would, for example, learn that Kairos, the god born after the sixth laughter, was the youngest of the sons of Zeus. I do not doubt the value of such a study, but for our purpose we must first survey the entire myth before we probe the identity of its composites.

In our document, a Creator lies behind his creation. No physical description is given of this god. We are told that he laughed the world into being and that at certain times although he laughed, "he was sad" or "he wept". At other times "he was very glad" and finally "he was astonished" with all his creation. The Creator acted as a judge among quarrelers, and he gave the lesser gods their portions.

After the Begetter had laughed seven times and the seven lesser deities had been born, "Phobos appeared as one clad like an armed warrior" (531). This god, whose servant the magician identifies himself in the text, came into being from the whistling of the Creator. He was not an earthly deity and he "appeared mightier" than the god of creation. Undaunted by this appearance, the Creator spoke; from his voice was issued "the one who was before all things in the cosmos, the one who upholds the future" (541) a god whose name is given as *laô*. Finally Phobos and *laô* are united, and together they form the greatest god whose "great and wonderful name is *Danour Chrator Berball Balbith laô*" (550). Although the gods have been joined, *laô* has been declared mightier by the Creator who stated, "you (Phobos) proceed from the noise, but he (*laô*) from the voice. The voice is better than the noise." (546) *laô* proceeded from the word of God, he was the Logos, therefore

he held the highest honour.

The account given in the theogony demonstrates that the editors understood creation as the product of a god from whose voice both the natural and the supernatural worlds came into being, a striking similarity between this account of creation and the Hebrew Bible whose God spoke the world into being. The god laughed, writes the first editor of our papyrus, and there was light. He laughed a second time, and the waters were created. Every time the sound of his voice is heard a deity appeared who was given dominion over part of the cosmos. The culmination of creation, however, was the revelation of the highest god, *Danoup Chrator Berballi Balbith laô*; the very word of God come into being.

The name *laô* commonly occurs on amulets and in the papyri. Although Goodenough cites a passage in which Jerome discusses the matter,

The name of the Lord among Hebrews is of four letters, Jod, He, Vau, He, which properly make the sound of the word for God. But it can be read Yaho, and the Hebrews understand ἀρρητον that is, "ineffable." (Jewish Symbols, vol. 2, p. 192).

he, however, is not convinced that the name represents the Greek transliteration of the divine Hebrew name. Goodenough offers, nevertheless, that in view of the "large number of pagan and Christian references collected by Ganschinietz" (Jewish Symbols, p. 192) it is an indisputable fact that the name *laô* represented the Jewish God.

In the Demotic London and Leiden papyrus, the author (s) of the document provide useful information for the interpretation of the name within our text. Column XII describes the deity associated with Moses as

his god, his lord, his Yaho, Sabaho, his Glemura-muse, Pierube.. S Ml
Abrasax, Senklai (p. 185)

If we accept the conclusions of both Goodenough and Bonner (Amulets,

p.126) as well as the assertions of the Demotic papyrus, that Iaô was a Jewish divine name, then the unavoidable conclusion of the study of the theogony is that the apex of creation was an emanation of the Jewish God who himself remained unfathomable, the "one whose true form none of the gods can bear to see" (70), the one who sees and hears all things yet remains unseen (572). Again we may turn to Sefer HaRazim for a parallel concept of the highest God, the one who sits on the throne of glory in the seventh heaven. The book tells us that none of those who stand before the throne of God "can behold his form for he is hidden from all eyes, and none live among those who have seen him" (Sefer HaRazim , p.107).

This conclusion, that Iaô is an emanation of the Creator, should not be seen as a contradiction to the monotheism usually imputed to ancient Judaism. In a religion where the Creator remained above anthropomorphic representation, it is conceivable that a somewhat lesser emanation from the divine, Iaô, achieved the status of highest god among a people whose imagination needed a symbolic conceptualization of the deity. What is primordial for monotheism is the concept that the Creator is one, above all. That lesser deities were used as intermediaries should not surprise us in view of the extensive Jewish angelology which surmised that angels played a role similar to that ascribed to these gods in our document. A further proof to our conclusion is the archeological discoveries of ancient synagogues which brought evidence of the fact that non-Jewish deities occupied a prominent place in synagogue art of the Greco-Roman period.

Another facet of the theogony which should be noted is that the names (for the most part unintelligible) given to the gods within the myth, are repetitions of those found in the invocations. For example, in the first prayer

the messenger of the god is described as *Biathiarbar berbir schilatour boughroumtrom* (73), a name later identified as a Hebrew designation (152). In the theogony the same name is repeated (191) with the explanation that it was the title conferred upon Kairos. Similarly this was done for other names. As I have stated previously, the theogony was recited at the beginning of the performance of the praxis to demonstrate the knowledge which the magician had of the deity. I would agree, then, with Michael Grant who wrote in Myths of the Greeks and Romans (New York: Mentor Book, 1962)

When a myth possessed, or even seemed to possess, this rite-explaining character, it was endowed with religious force, since its narration vouched for the efficiency of the ritual from which the story was ostensibly derived." (p.141)

This is precisely what is demonstrated in our document. The theogony gave authority to other elements contained in the rite by placing them under divine auspice within the scheme of creation. This feature is echoed by the third editor who does not rely on a creation myth to bring authoritativeness to his diverse appellations of the deity but who quotes different authors or submits diverse linguistic traditions to effect the same results.

What then, must we conclude was the concept of God expressed in the Leiden papyrus. First was the belief that there was one God, Creator, Unbegotten, and Greater than all creation. This God was deemed to have "power over all things" (714) and all the lesser deities are subject to Him. Even Helios was conceived as a subordinate of the Creator upon whom he bestowed praises. From the voice of the Begetter proceeded all else. Everything in the cosmos was ordered through Him and is continuously upheld by Him. The editors of the different sections of the document offered their own concept of the deity. For the second transmitter, God became

"king of kings, absolute sovereign of all rulers, glorious among the glorious, daimon of daimons, mighty among the powerful, holy of holy (606-608) .

while in the third portion He is the "great god in the heavens, mighty lord, very mighty laô" (1048). There is no doubt, then, that the Leiden papyrus expresses a monotheistic concept of the divine.

If we examine some of the names through which the Creator was invoked, we soon realise that certain basic formulae are repeated. For example the appellations *anoch biathiarbar berbir echilatour bouphroumtrom* or *Danour Chrater Berball Balbith lao* are used frequently throughout the first two parts of the document. Although we cannot readily translate the first formula, the text expressly states its Hebrew character and offers "I bring you forth, lord" as its translation. This designation was the one most often used to summon the god in the first parts of the papyrus. It appears to be so well known that the editor of the second portion refers to it as the *anag biathi* (formula). As for the second appellation, it was evident in our study of the theogony that this was the designation applied to the highest god emanated from the Creator. Given the Hebrew nature of the first formula, and the fact that "laô" referred to the Jewish God, we must conclude that these appellations, those with which the magician summoned the god in the performance of the praxis prescribed in the first two parts of the document, originated within the Judaic religious tradition.

The third part of the document does not include repetitive formulae similar to those found in the first segments. There is no doubt that the lengthy inscriptions contained therein are not void of meaning, but since their etymology has not yet been determined, they must remain, for the most part, untranslated. The inclusion of the name "laô" is the common feature within many of the designations by which the god was summoned. This name is

mentioned both in invocations and in incantations, as well as in the references to various sources from which the magician justifies the appellations. For example:

As in the book concerning King Ochus by Phthe the sacred scribe; it was
*"vethmomao marchachtha chthamar zaxth tharnm achach zarokothara oss
 laô oue sialor tite eae lao es zeathe aaa eeou thobarrabau"* (958-960)

While most words remain unintelligible, the name -laô is easily recognizable. Again in an invocation such as:

"I call upon you greatest god in the heavens, mighty lord, very mighty laô
 ouo io aio ouo, the one who is. Grant me my request, lord, great, master,
 unspeakable characters, so that I would have my request, and would live
 free from danger and invincible, I, NN. (1021-24)

It is clear that laô is the deity upon whom the magician is calling. While this fact is undeniable, in the third portion of our document, a different appellation of the god was proposed. A designation which could perhaps make us doubt the validity of the assertion that the performer of the rite associated with this section was calling upon the Jewish God: "It is Ogdoas, the god who orders and manages all things" (746). The name Ogdoas is often associated with gnosticism and it is found in the Nag Hammadi Library (James M. Robinson ed., Leiden: Harper & Row, 1978), in documents such as *The Gospel of the Egyptians*, or *The Second Treatise of the Great Seth*.

In his book Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition, (New York: The Jewish Theological Seminary of America, 1965), Gershom Scholem has much to say about the name "Ogdoas" found in our document.

In the famous cosmogony of the Leiden Magical Papyrus, which, as is well-known, is heavily tinged with Jewish elements, we find the *Ogdoas* as the name of the Lord, "which is *Ogdoas Theos* who orders and administers all things". (το κυριου ονομα ο εστι Ογδοας θεος ο τα παντα επιτασσων και διοικων)

It seems to me wrong to separate the two words in the manner that Preisendanz and other editors of this text have done. It appears that the combined names *Ogdoas Theos*—a combination that is very bad Greek, indeed!—are nothing but counterparts of the Jewish composite 'Azboqat, YHWH as we have it in the Hekhaloth...

A passage in the Leiden papyrus immediately following the one just quoted reads: Practice thou the Great Name which is *Ogdoas Theos* who administers all things. . .without whom nothing can be achieved." As a secret name of the God of Creation in a Jewish Gnostic sense, such an appellation is not only possible, but as the Hekhaloth prove, in actual existence. Where such composite names are to be found in other passages of the magical papyri, these passages also show strong Jewish influence. (pp. 70-71)

According to Scholem, then, the name *Ogdoas Theos* has been in usage in documents whose Jewish origins no one would question if for no other reason than they were written in Hebrew.

It is important to keep the individual names in the context of the whole document. If, in the text, we examine various other names associated with the deity and discover that many were either Jewish Hebrew names of God, or designations used for the divine in Jewish documents, and that furthermore the highest deity invoked is the Jewish God, then we must conclude that the validity of names like *Ogdoas* or *Abrasax*, which we will consider below, was accepted by Jews even though these names originated in other religious traditions and were equally found in non-Jewish texts.

Names such as *Abrasax*, *Iallam*, *Sabaoth*, *Achebukrom* (the name of the sun) *Zagoure*, *Adonai*, *Iallam*, *Semesilamps*, as well as the palindrome *ablathanalbe* were frequently reiterated in the Leiden papyrus. No extensive proofs are needed to recognize that the names *Adonai* and *Sabaoth* are related to Judaism, and Goodenough (op. cit., p.251) does not hesitate to affirm the Jewish origin of the terms *Semesilamps* and *Iallam* which he accepts as transliterations of the Hebrew words *I' eilam* (forever) and *semes eilam*

(eternal sun). Furthermore, the author of Jewish Symbols offers that *abithanabe(a)* "is one of the commonest of the palindromes, found especially in charms in which Jewish influence, if not Jewish origin, is apparent" (p.195)

As for the name Abrasax, its wide use has raised a controversy concerning its origins. Margolioth (Sefer HaRazim, p. 8) traces the word to Iraneus who affirmed that Basilides, a second century gnostic, recognized Abrasax as one of the most important archon and stated the isopsephic value of the word, derived from its Greek spelling, at 365. Certainly our own text would give evidence to this assertion in a statement such as "You are the sum of the year Abrasax." (156).

Undoubtedly, Abrasax was one of the most common name used in Greco-Roman magic. I would agree, however, with Trachtenberg who affirms that,

Despite the view of Blau that there is not "a single instance" of the occurrence in Hebrew of the name Abraxas (the original form was Abrasax), famous in the annals of magic, it does make its appearance quite unmistakably in Jewish documents in both forms. Montgomery and Myrman have discovered it in post-Talmudic incantation texts, Gaster has found it in the Geonic Sword of Moses, it occurs at least once in Raziel, and I have come across it again in a sixteenth-century text of an amulet published by Grunwald. (Jewish Magic and Superstition, p.100)

Notwithstanding its disputed origins, the fact that the name Abrasax was used in Jewish documents such as those mentioned above as well as in Sefer HaRazim, where he "along with Marmaraoth are the first among the angels who lead the sun by day" (Margolioth, p.8) is evidence that the name was considered an acceptable Jewish designation.

Thus far, the conclusion appears inevitable that the authors/transmitters of the Leiden papyrus used Jewish names for the summoning of the highest god whom they approached on the strength of their

familiarity with the Hebrew forefathers and chief angel. How then must we interpret the inclusion of names such as Sarapis, or Aion of Eternity, clearly Egyptian and gnostic appellations. Again we must look at the context in which these names appear and the role ascribed to the deities within the document.

While the transmitter of the second portion of the papyrus followed the version given in the first part, supplementary comments were certainly added. The name Sarapis is introduced in such an addition, and is offered twice within a segment of the text in which names are quite dissimilar to those found in the first portions of the document. Although Sarapis is invoked as "creator of the cosmos" (620), the assertions of this passage are not repeated in the document. Sarapis or Aion do not appear to be the essential names by which the deity was summoned. Similarly for the various names, formulae, and arrangements of vowels which, in most cases seem adventitious. Most of them are found once and are not repeated. As stated previously, the only designations which are most often reiterated and which are preponderantly used in the invocations to the Creator, thus indicating their association with the deity, are either of formal Jewish origin or present a "strong Jewish influence".

The editors of the documents believed that the Creator was a god who could be entreated by various sacrifices and be expected to reveal himself if the petitioner approached him through the mediation of acceptable intermediaries and in the recommended state of purity. Furthermore, he was a god who had the power to change human destiny. In our text we see an evolution of the conceptualization of the relationship between God and humanity. In the first part of the document, the magician formulates a simple

request for a divine revelation. He does not expect the god to respond to his personal needs but rather the performer of the praxis hopes for a revelation of the divine name which will be applied to various usages. In the second part of the papyrus, the same entreaty is repeated but this time the deity is queried concerning the petitioner's own future. At this point, he is even asked to avert misfortune and to "expurgate the evil from my (the magician's) future" (615). The second editor holds a more personalized notion of the role of God in his life. In the third portion of the text, the editor has no doubt that God can have direct influence in human affairs,

...from whom the wonderful stars flow out, the daimons, Chance and Fate by whom riches are bestowed, good old age, wonderful children, fortune, and a decent burial. You are lord of the living, (785-87)

No longer is the magician satisfied to direct a simple request to his God but he provides an extensive list of personal desires which he expects will be fulfilled from his total assimilation with the deity.

Previously we have followed the development of the role of the ritualist from that of a mere instrument in reaching the supernatural to that of the very embodiment of supernatural powers. Now we have evidence that through the segments of our text, the concept of god evolved or was at least transformed. The idea of God as the Creator, who could possibly condescend to reveal his name if entreated in the proper manner, was changed to a strong conviction that this God could play a highly personal role in human lives. Both transformations are parallel. As the role played by the magician in the fulfillment of the praxis became more personalized, the magician's concept of God sustained a similar transmutation.

Applications of the Name

Appended to the first portion of the Leiden papyrus is a very extensive list of the numerous ways in which the name, presumably that of the deity, could be effective. This first list covers approximately one hundred lines of the document. A second list is found at the end of The Eight Hidden Book of Moses, howbeit on a much smaller scale. The different applications of the divine name contained in our text are quite clearly from various sources. While the origins of some can easily be traced to gnosticism, or to Egyptian or Jewish religions, the sources of others remain uncertain. In a study of the various usages we can endeavour to determine the origins of the inscriptions, but more importantly such a study should help us ascertain the world-view of those who trusted in their effectiveness.

It is almost impossible to know for certain how many editors contributed to the redaction of this part of our document. We could assume that as the document passed through various religious traditions, new elements were added and that the papyrus is the end result of multiple additions. On the other hand we could also suppose that one editor gathered the information from various sources and transcribed the charms in this portion of the text which constitute the Leiden papyrus. The only sure fact is that the final editor who preserved nearly identical components for fear of omitting certain elements essential to the successful performance of the praxis also preserved the multiple usages of the name in charms issued from diverse sources.

As we examine the spells which comprise the first list, it becomes evident that the charms can be divided in a number of ways. First, according to their purpose. Some relate to the emotions: love, anger; while others

effect various supernatural occurrences: invisibility, metamorphosis, bodily resurrection, sending of dreams, release from the possession of daimons, and freedom from enchantments, or bonds. Some charms serve medical purposes, some are believed to subdue animals, while others are used to maintain or to extinguish fire. Finally there is an invocation to Helios which is effective in

thank-offering (spell for obtaining favour) from Helios, love-charms, sending of dreams, and dream interpretation, the calling up of Helios, spells for insuring success, spells for insuring victory, truly, spells for everything. (339-342)

Except for the readily recognizable gnostic spell (327-335) which is concerned with the opening of doors to insure the safe passage of the soul through the cosmic spheres, the other charms evidence the natural preoccupations of common people. Traditionally cures from sicknesses, protection from the wrath of rulers, as well as the inducement of love, have been sought within the supernatural realm. By following the injunctions prescribed in the papyrus, humans believed that they could transcend the natural domain and effect supernatural wonders which would transform their daily lives.

Although the charms can be divided according to their anticipated ends, they may also be classified according to the manner in which the operational process took place. In some instances it was believed that successful results could be achieved through the performing of various functions accompanied by the utterance of the name. In others, it seems that a simple prayer in association with an identical utterance would bring a similarly favorable conclusion. For example, a charm like:

This is the first spectacular disappearing. Take an egg from a hawk, gild half of it; the other half polish with cinnabar (mercury). Carry this egg and you will be invisible when you say the name. (235-37)

finds a parallel in an injunction with a similar purpose,

You become invisible in the following way, "come to me, primordial darkness, and hide me from NN by the will of the self-produced one in the heavens". Then, speak the name, (268-70)

One disappearance is effected through the making of a fetish, the other through a spoken formula addressed to the "primordial darkness". Similarly, one love-charm (238) consisted of the expression of the name accompanied by a very simple formula, while a second prescribed that some lion-wasps be caught in a spider's web, ground and given as a drink (319).

It is a common occurrence, in magical incantations, to find unintelligible formulae whose power appear to have stemmed solely from their being recited by the magician. A simple example of this is found in the Babylonian Talmud:

For an abscess one should say thus: 'Let it indeed be cut down, let it indeed be healed, let it indeed be overthrown: Sharlai and Amarlai are those angels who were sent from the land of Sodom to heal boils and aches: *bazak, bazik, bisbazik, mismasik, kamun, kamik*, thy colour [be confined] within thee, thy colour [be confined] within thee... (Seder Mo'ed, volume I, Shabbath, translated by Rabbi Dr. I. Epstein (London: The Soncino Press, 1938) 67a, p.320)

There is no doubt that the *bazak, bazik* formula is totally meaningless in linguistic terms. It is a wonder that the rabbis did not hesitate to include it in the most important document to have been written since the completion of the Hebrew Bible and the Mishnah. In the portion of our text dealing with the usages made of the divine name, however, we find only very few instances of such a string of incomprehensible words one of which is found as an inscription to be engraved on the feet of a small figurine. The refrain in almost all the other charms found in the first listing is the

injunction to "Speak the name". The utterance of the name "Iaô" accompanied one of the spells written at the end of the third section and the concluding charms have little in common.

Since a spell could only be successful if effected in a specific manner with the recital of the name accompanied by a pre-determined formula or by physical actions, we may surmise that only one in possession of such a name and proper instructions could perform the rites associated with the applications of the divine name. It is probable, given the esoteric nature of our document, that only those who received the teachings given in the Leiden papyrus could effectively apply their knowledge to the performance of such rites. The evidence, therefore, points to the establishment of an office of magus who would bring about supernatural occurrences for the benefit of those who would solicit his services.

That there were such theurgists in Late Antiquity need no longer be proven in view of the extensive evidence discovered thus far.¹ I would, nevertheless, cite a text from a fourth century Church Father; John Chrysostom, who in his "Homily 8 Against the Jews" (W. Meeks & R. Wilken Jews and Christians in Antioch in the First Four Centuries of the Common Era Missoula, Mont: Scholars Press, 1978) warns Christians to keep away from the synagogues in their search for physical healings. There is no doubt that Chrysostom's agenda was polemical and entirely hostile to the Jewish nation. It is unlikely, however, that he would have written such lengthy denunciations if there were no evidence that, in fact, Christians did turn to Jews to effect healings. Chrysostom writes:

¹ see: "Magicians and Divine Men" in J.N. Lightstone, The Commerce of the Sacred, (California: Scholars Press, 1984)

If some healing remedies are shown to you, and someone says that they are able to heal, and for this reason he goes to the Jews, expose their magical tricks, their spells, their amulets, their potions. The Jews appear incapable of healing in any other way; for they do not truly heal. (p.116) If you shun incantations, spells, and charms, and you die from sickness, you are truly a martyr... (p.122)

Although it is possible that it was the rabbis who performed the services sought by Christians, and it is clear from the incantations retained in the Talmud that this is a possibility, it is more likely that within congregations certain "holy men" acted in the capacity of theurgists performing functions similar to those evidenced in our document. While it is entirely false and contrary to the evidence to assume that only Jews served as magi who stood between humanity and the divine in an endeavor to effect supernatural occurrences, it is equally preposterous to assume that they did not play such a role.

The Greater Hekhaloth 1:3, published in Hebrew in Adolph Jellinek, Betha-Midrash (Jerusalem: Wahrman Books, 1967) gives evidence to the prominence of "magic": "Greater than all is he who is acquainted with the knowledge of enchantments" (p.83). In his Mishneh Torah, Maimonides exhorts that judges, those who were to render judgements as members of the Sanhedrin, a ruling body which the author considered most authoritative for Jews everywhere, should

possess some knowledge of the general sciences such as medicine, mathematics, the calculation of cycles and constellations; and are somewhat acquainted with astrology, the arts of diviners, soothsayers, sorcerers, the superstitious practices of idolaters, and similar matters, so that they be competent to deal with cases requiring such knowledge. Isadore Twersky A Maimonides Reader (New York: Behrman House, Inc, 1972). p.191.

The practices evidenced in our manuscript, in the Talmud, and in other Jewish documents did not cease entirely with the advance of Rabbinism but

persisted through the Medieval era. Since our main concern, however, is to discover the identity of the magicians/ transmitters of the Leiden papyrus, we must again turn to our text which states:

The rite of the full Monad will be revealed to you, child. But I make subject to you, child, the holy usages of this book, which all who are wise fulfill from this holy and blessed book. As I swear to you, child, in holy Jerusalem, being filled with the wisdom from the god, keep this book secret. (231-234)

The great name, the one in Jerusalem, from which the waters run their course, whenever they are not in the cistern... accomplish this very thing, unspeakable name of the great god. (997-999)

Although this assertion does not necessarily mean that the magus, performer of the rites described in the Leiden papyrus was Jewish, I would suggest, given the time of the composition of the document, that only Jews or Christians attached such importance to the city of Jerusalem. Since our study of the text determined the preponderance of Jewish elements, we must conclude that there is a strong possibility that the magicians/ transmitters of our document were, in fact, Jewish.

Summary

Our study has demonstrated that the Leiden papyrus, entitled God/Gods: The Monad or The Eight Hidden Book of Moses is a handbook of practical magic attributed to Moses, the Hebrew law-giver. The document appears to have been the work of master magicians who transmitted instructions for the performance of rites which could effect supernatural occurrences. Each portion of the text constituted the legacy of such masters, and was intended for apprentices who would thus be enabled to emulate the magi. Evidenced in the papyrus, therefore, is the fact some believed that scrupulous performance of a rite could produce successful supernatural results such as divine revelations or other events beyond the human realm.

Notwithstanding the numerous names and formulae by which the magician endeavoured to summon the deity, it was the highest God, Creator of heaven and earth which was called upon by the performer of the praxis in our document. At the summit of the hierarchy of lesser deities introduced in the theogony, stands Iaô, an emanation of the Creator. So high is the importance of this god, that his name is often interchanged for that of the highest deity. Through comparison with the literature similar to the Leiden papyrus, it appeared reasonable to assume that the name Iaô, although not exclusively found in Jewish documents, does refer to the Jewish God. Given the monotheistic predilection of Jews and the fact that the preponderance of names attributed to the deity were either Hebrew or otherwise acceptable and valid in the invocations to the Creator, as well as the adventitious nature of the other non-Jewish elements within the document, we must conclude that The Monad and The Eight Hidden Book of Moses originated from the Jewish religious tradition.

There is no denial, and we have conclusively proven, that various components in the performance of the praxis stemmed from either Egyptian or Greek religions. The fact remains, however, that when the diverse elements have been amalgamated, the character of the inscription is definitely Jewish.

The evidence, for the Late Antique period, points to the existence of theurgists whose offices became institutionalized within the confines of the "orthodox" religion. Our document offers further support to this theory when it proposes numerous usages to be made of the divine name. If the recipients of the esoteric teachings prescribed in the papyrus were the only ones who could effect the wonders promised therein, we may surmise that their services were sought after by those who desired supernatural interventions in their daily lives.

The Leiden Papyrus

English Translation

God/Gods

A holy Book called The Monad or The Eight Book of Moses, one 5--concerning the holy name. It deals with the following. Remain chaste for 41 days which you would have computed beforehand, so that you would commence at the time of conjunction in Aries. Prepare a room on the level ground, where no one has died in the past one year--let there be a door overlooking the west--and set up in the middle of the room an altar made of 10--earth and cypress wood, 10 dried pine cones, 2 white cocks, whole and without blemish, 2 lamps filled with a fourth obol of fine olive oil. Do not pour the oil to overflow, for when the god comes in the lamps will flare up above measure. Let there be a table ready with these burnt offerings, for they 15--are suitable to the god; I have taken (stolen) --out of the book of Hermès < in his own holy book called Wing--the 7 sacrifices which it divulged; the storax for Cronos (it is thick and sweet-smelling), the malobathrum for Zeus, the root for Ares, frankincense for Hèlios, red nard for 21--Aphroditè, cassia for Hermès, and myrrh for Selènè. These are the secret sacrifices. It is said in the Key of Moses, "prepare a vetch from all these", (this means the Egyptian bean). Manethos says these very things in 25--his own book; take 7 blooms of 7 stars, which are Majoram, lily, lotus, erephyllinus, narcissus, snow-drop, and the rose. Pound these blossoms together in white scented Juniper and dry them in the shade 21 days before the accomplishment (of the praxis); have these blossoms ready on that day. 30--Formerly, once at the time of the new moon, you have formed a union, in accordance with the god, with the gods guardians of the hours, and with those gods whom you have found in the "Key". Thus you will be granted your request by these. Make three small figures from the finest wheaten flour, one in the form of a bull, one in the form of a goat, and one in the form of a ram, set each of them on a pivot, holding Egyptian whips; when you have 35--burned incense and eaten these, speak your petition to the guardians of the hour, the ones in the "Key" and the compulsion of these; then to the deities presiding over the ordering of weeks, and you will be granted fulfillment by these. Then during the universal conjunction, make a square from carbonate of soda on which is written the great name composed of seven vowels.

40-- In place of a whistle, or a shrill sound, engrave in the middle part of the soda, the hawk-shaped crocodile, let there be a nine-shaped one standing

upon him. For it is the hawk-shaped crocodile that welcomes the god with the whistle during the two equinoxes and the two solstices. When he exhales 45--he whistles, from the abyss the nine shaped-one answers him. For the first vowel of the name is the whistle.

Secondly, the shrill sound. Instead of the shrill sound, engrave a 50--serpent biting its tail, so as to divide it in two parts, the whistle and the shrill sound; thus the engraving will consist of the hawk-shaped crocodile with the nine-shaped one standing above it; around these the serpent and the seven vowels.

These are the nine names by which you invoke the guardians of the 55--hours with the inscription and also the guardians of days and the orderers of weeks, and the compelling of these (gods). Apart from these, the god does not listen, moreover, if you are not initiated, he will not receive you unless you name first the lord of days, and the guardians of the hours; this teaching you will discover at the end of the book. Without these (names) 60--nothing can be fulfilled, these you have in the "Key". This is the holy inscription which is written on carbonate of soda.

"I call upon you greater than all, upholder of all, self-begotten, 65--you behold all things yet you remain unseen. You gave glory and all power to the sun, you make the moon increase, wane, and keep an ordered course; you do not diminish the primeval darkness, but you divide among them (sun and moon) most equally. When you appeared the cosmos came into 70--being and the light shone. All things are subject to you, the one whose true form none of the gods can bear to see. You can change into diverse forms, for you are the unseen Aïôn of eternity".

"I call upon you, lord, so that your beautiful form would appear to me, for I am the appointed servant to your messenger *Biathiarbar berbii schilatour boughroumtrôm*, and to your Phobos *Danouph Chrator Belbali* 75 --*Balbith, 'laô* ; the heavens and the earth stand because of you".

"I call upon you, lord, for the visible deities are subject to you, from whence they receive the strength of the sun *Echebukrôm* of whom this is the glory *'aaa ééé ôôô iii aaa ôôô Sabaôth Arbathiaô Zagouré* god *Arathu Adônai*".

"I call upon you, lord, in bird language, *arai*, in the holy tongue *lailam*

in Hebrew *anoch Biathiarbath berbir echilatour boughroumtrom* in
 84--Egyptian *Aldabaelm*, in hound-dog language *Abrasax*, in hawk language
chi chi chi chi chi chi chi tiph tiph tiph in priestly language *menephôphôtt*
cha cha cha cha cha cha."

Then clap three times, give a long whistle, a lengthy shrill sound.

"Come to me, lord, faultless and unharmed, you who does not bring
 pollution of any kind, because I am consecrated to your name".

91-- Have a tablet, in which you will write, such things as he will reveal
 to you; have also a two-edged iron knife, a place where you may offer the
 sacrifices, a place pure from all stains, have a jar of wine and a vessel filled
 with honey, so that you may offer a libation, have all these things in
 readiness near you. Yourself, stand dressed in pure linen garments with a
 96--crown of olive; prepare a canopy in the following manner: Taking pure
 muslin, engrave upon its fringes, the names of the 365 gods, make a canopy
 under which you must come while you fulfill (the praxis). Wear cinnamon
 101--around your neck; for the god delights in cinnamon and in it, he places
 his power. Make an image of Apollo from a root of laurel, with him should
 stand the Pythian serpent and the tripod. Write upon Apollo, the great name in
 106--Egyptian characters. Upon his breast, write the name of reversed
 characters *BaInchôôôchôôôchnIab* and on his back, the name of the Zodiac
Illlou Illlou Illlou around it (engrave) the Pythian serpent and the tripod
Ithôr marmaraugê phôchô. When you have finished, wear this help for all
 circumstances around your neck, together with the cinnamon.

Purify yourself, therefore, as I have said previously, 7 days before
 116--the waning of the moon, (abstain) from intercourse; then, lying upon a
 mat of rushes on the ground, rise early and greet the sun each day for seven
 days speaking first to the gods guardian of the hours, then to the orderers of
 weeks. Since you know the lord of the days, disturb him saying: "Lord, how
 121--greatly I call the god by these holy sacrifices". Do this until the eight
 day. Therefore, come when all is quiet in the middle of the night, at the
 fifth hour, put the votive offerings upon the altar, having ready two cocks
 126--and two lamps--let the kindled lamps be filled with a quarter obol (of
 olive oil), to which you should not add oil to overflowing. Begin to speak the
 inscription, and the mystery of the god, the one called cantharus. Have ready
 a vessel filled with milk from a black cow, and wine not mixed with sea
 130--water. For this is the beginning and the end. Engrave the inscription
 on two parts of the carbonate of soda, lick up the first part and wet the other,

washing it in the vessel. Let there be writing on both sides of the carbonate
 134--of soda, the sacrifices and the blooms. Before you swallow the milk
 and the wine engrave this petition, and when you have spoken it, hold the
 tablet and stylus with you upon your bed, then listen. Speak the Hermaion

"I call upon you, you who encompass all things, with all my voice and
 140--speech, as the first who sang hymns to you was ordered by you, and
 has been entrusted all real things, Hêlios Achebukrôm (she who maintains the
 flame and the rays of the sun) for whom there is honour. *aaa ééé ôôô*. Through
 you the air is magnified; in like manner, because of you, the beautiful formed
 145--stars stand; you uphold the cosmos with the divine light *iii aaa ôôô*,
 you, because of whom all things stand separate, *Sabaôth Arbathiaô Zagouré*.
 These are the first angels who have appeared: Arath, Adônai, Basêmm, Iaô.
 The first angel called in bird language *ara/* It means "ouai to mine ennemy",
 you have given him lordship concerning vengences. Hêlios sings hymns to you
 150--in hieroglyphics *Lallam* under the Hebrew name, *anok*
Blathiarba/berbircchi latourboughroumtrôm (36 characters), he says: " I
 bring you forth lord, I the sun, shine upon the deep, through you". Your real
 name in Egyptian is *Aldabiaeim* (9 characters, underneath). It is the
 hound-faced one who appears upon the deep, shining together with me. In his
 own dialect he welcomes you, saying: "You are the sun of the year" 'Abraxas.
 The hawk welcomes you with its own voice, and from its own place it calls so
 that it may receive sustenance. *chi chi chi chi chi chi chi tip tip tip tip tip*
tip tip. The nine-formed one welcomes you with the priestly tongue
 160-- *Menephôlphôth* speaking, it says "I bring you forth, lord".

While speaking, he clapped three times, and the god laughed 7 times
cha cha cha cha cha cha cha. When the god laughed, 7 gods were born,
 these surround the cosmos. (*upwards*) These are the ones who are visible. He
 165--laughed a first time, then Light (the bright light of the sun) shone forth
 brightening everything. A god was born, the god of the cosmos and of fire,
Vessun Berithen Rerio

He laughed a second time, and there was the water. The Earth heard
 the sound, it cried aloud and it bulged; the waters came forth divided in
 three parts. Then a god appeared, ruler over the abyss. Without his help the
 169--waters neither swelled nor receded completely. This is his name:
Eschaklé. You are *Oéa/*, you are *Bethelle*.

He determined to laugh a third time, and Nous came forth from the
 bitterness of the god, (Intellect) and she takes possession of the heart. It is

called Hermès, it is called *Semesilam*.

The god laughed a fourth time, and Begetting appeared, the one who 177--rules over the births. It is called *Badētophōth Zōthaxathōz*.

He laughed a fifth time, and although he laughed he was sad, Fate appeared holding the scales; she declared that justice would remain with her. Hermès contended with her and said "Justice is with me" (downwards)

The god said to the contenders "Justice will come forth from both, but all things in the universe will be subject to you (Fate)". Fate was the first to 182--hold the scepter of the cosmos, her name is holy and worthy of praise. It is *thoriobrititamma ôrraggadôîôdaggarrôammatitirBoi Roth* (49 letters, characters in reverse order)

He laughed a sixth time and he was very glad. Kairos appeared holding 188--the scepter revealing his kingship, and he gave the scepter to the begetter (god), who took it and said, "You place the glory around the Light, you shall be with me...*anoch Blathlar barberbir sillatourbou phroumtrôm* (36 letters)

The god laughed a seventh time and Psychê was brought forth; after he 192--had laughed, he wept. Beholding Psychê he made a shrill sound and the earth bulged and gave birth to the Pythian serpent, the one who foresees all things. The god named him *lllllou lllllou lllllou 'lthôr, marmaraugé, phô hc phôbôch* Seeing the serpent, the god was astonished and he whistled. As the god whistled, one in armour appeared, one called *Danoup Chrator Berbal, Barbith* Seeing this, the god again was dismayed, because the armoured one appeared mightier than himself, he was a god whom the earth had not brought forth. He looked down on the earth and said: "laô"; a god was born from this 202--sound, and he is lord of all. The first one contended with him, saying "I am stronger than him" The god spoke with power, "You are born from the whistle, but he from the sound. Let both be over all Necessity. Thereafter it was called *Danoup Chrator Berball Balbith laô*.

"Lord, I have faithfully reproduced the 7 vowels, come then and hear 208--me "a ee êêê llll ooooo uuuuu ôôôôôôôô abôch braôch chrammaôtt, proarbathô 'laô ouaêêlouô"

When the god comes in, look down and record the words which he will 212--give you, as well as his name. Do no go out from under the canopy, until he has revealed accurately all things which concerns you.

A fixing of the sun (astrological) entails the following. Determine, o child, the day in relationship to Hellenikos (reckon from top downward), and then in relationship to Heptazōnos, reckon from the bottom upwards, you will thus be able to find out (the relationship between the day and the dominant star). If the day of Hēlios (for example) is in Hellenikos, Selēnē is dominant. Thus the following are such:

218--	Hellenikos	Heptazōnos
	Hēlios	Cronos
	Selēnē	Zeus
	Ares	Ares
	Hermēs	Hēlios
	Zeus	Aphroditē
	Aphroditē	Hermēs
	Cronos	Selēnē

I have revealed to you, o child, the divine solution of these (charts), one which no king is able to undertake.

Engrave on the carbonate of soda with the black (ink) and from the 229--aromatic blooms of the 7 stars. Do such, making the vetch from the blooms and the sacrifices, which I have spoken of allegorically in my "Key".

The rite of the full Monad will be revealed to you, child. But I make subject to you, child, the holy usages of this book, which all who are wise fulfill from this holy and blessed book. As I swear to you, child, in holy 233--Jerusalem, Being filled with the wisdom of the god, keep this book secret.

This is the first spectacular disappearing. Take an egg from an hawk, gild half of it; the other half polish with cinnabar (mercury). Carry this egg and you will be invisible when you say the name

As a love-charm, say the name three times before the sun. Join a
238--woman to a man, and a man to a woman so that they love one another.

If ever you wish that a certain woman would not have sexual
intercourse with a certain man or a man with a certain woman, take
excrements from a dog, and place it around their door speaking the name 3
times, saying "I tear NN from NN"

If ever you are in the possession of a daimon, speak the name while
243--bringing forth brimstone and pitch to his nose, and straightaway he
will speak, and he will release you.

If ever you use the name over a tumor, smear it with crocodile dung,
and straightaway it will be removed

If ever you would use the name over convulsion or a fracture. Say the
name three times, then smear sour wine and earth upon it, and you will be
relieved.

If ever you say (the name) in the small ear of a winged creature, it
will perish.

Whenever you see a snake, and wish it to be at a standstill, speak
250--when you have turned, saying "stand" and when the word is spoken, it
will hold still.

A spell to restrain anger. Come before the king or a noble, having your
hands inside, say the name of the sun, put a band across your head or your
forehead, and you shall effect the wonder.

Whenever (you wish) the release from enchantment (or poison). Write
the name on a hieraticos-glued- papyrus, and carry it around.

The invocation of the sun. Speak towards the east. "I am he who
stands between the two cherubim, in between two natures, heaven and earth,
sun and moon, light and darkness, night and day, rivers and seas."
258--Appear to me; archangel of those under orders, powerful Hêlios, he
who orders under himself the one and only; eternal and unique god". Say the
name.

If ever you seem angry, say : give me a day, give me an hour, give me a month, give me a year, lord of the living." Then, say the name.

If ever you wish to kill a serpent, say, "stand, because you are 263--Aphyphis"; take a pale green palm branch, and laying hold of its heart, rend it in two while repeating the name 7 times, and straightaway it (the serpent) will be torn assunder and broken.

A foreknowledge effected in the forementioned praxis, the one through the carbonate of soda, as a god he will speak to you. For often I have effected this praxis in your presence.

You become invisible in the following way, "come to me, primordial 269--darkness, and hide me from NN by the will of the self-produced one in the heavens" Then, say the name.

Variant spell: "I call upon you alone, the only one who assigns to gods and men their proper place in the cosmos, the one who can change himself in any sacred forms, the one who from nothing makes something exist, and the one who turns things that exist into nothingness; holy Thauth, 274--you whom no god can bear to see the true sight of your countenance. Make me be, in the eyes of all creatures, a wolf, a dog, a lion, fire, a tree, a vulture, a wall, water (or whatever you wish), because you are able to do so. Say the name.

Reviving a dead body. "I exhort you, wandering spirit in the air, come 279--in, breathe in, give strength, raise up this body by the power of the everlasting god, and let it walk upon the earth, because I am he who performs by the strength of Thauth, the holy god". Say the name.

If ever you wish to step over a crocodile. While you are seated, say 283--"listen to me, you who live in the waters, I am he who live in the heavens, I wander through the fire, through the air, and upon the earth. Grant me a favor this day, for I have made you, and you will grant me this favour. You will go across in the hereafter, because I am NN". Say the name.

Freedom from bonds. Say, "Hear me, o Christos, in my anguish, I cry in my needs, be merciful in these constraining hours, you are very powerful, you

who bring about constraint, vengeance, and anguish." A period of 12 days, whistle 3 times then say the entire name of the sun 8 times from the *'A>chebukrôm*.

"Let all bondage all constraint be released, let all iron implement be broken, let all ropes or leather thongs and all bands or chains be undone, and let no one overcome me, because I am" (say the name).

To quench fire. "Listen, fire, deed among deeds invention of god, glory 299--of the prized luminary, be quenched, be turned into snow. For Aîôn is he who lets the fire grow as something undefiled. Let all flame depart from me, all power of substance, according to the will of Him, eternal being. Do not touch me under any circumstances; fire, do not destroy my flesh, because I am" (say the name).

To maintain the fire. "I exhort you, fire, dalmôn of sacred love, invisible and manifold, one and all, remain in this lantern shining upon the 308--earth, and do not be extinguished, by the command of NN" say the name.

Sending of dream. make a hollow hyppopotamus out of red bees-wax, and place in his belly gold, and silver called of the Jews ballatha, and dress it in pure linen place it upon an open door (small door or window); take a 317--hieratikos paper and write upon it with black myrh and the blood of a hound-dog that which you desire to send (in the dream); and place it in a lamp, a pure new lamp, place the feet of the hyppopotamus upon it and say the name, then send it.

A pleasant love spell. Take some lion-wasps in a spider's web, grind them over a drink and give to drink.

If ever you wish that a woman be not taken by another man. Take 322--some earth, fashion a crocodile, mixing it with black ink and myrrh, place it in a lead vessel, and engrave the great name, and the name of the woman, and say the following: "may NN not join another man apart from me, NN." this is the name to be engraved upon the feet of the small figure. *'Bibiou ouër apsabara kasonnaka nesebach sphê sphê chphouris'*.

An opening through the name. "Open, open, four parts of the cosmos, because the lord of the inhabited earth goes forth. The archangels of the

decans and the angels welcome him. For he is Aîôn of eternity, the only one, the absolute ruler, the unseen one who walks over the earth. Open doors, give 332--heed bolts, be separated from the latches, through the name 'A/2 *afnruchath*, Surrender, o earth, to the ruler of all thing, such things which you conceal within yourself. For he is the sender of storms, the lord of the abyss, and the ruler of the fire. Open up. he speaks to you 'Achebukrôm' (8 times the name of Hêlios)

A different spell for Hêlios. 'I am he who is upon the two cherubim, upon the middle of the cosmos, of heaven and earth, of light and darkness, of 337--night and day, of rivers and oceans, appear to me, archangel of the god, the one under which is ordered the one and only.

With this invocation you make: a thank-offering, (spell for obtaining favour) from Hêlios, love-charms, sending of dreams, and dream interpretation, the calling up of Hêlios, spells for insuring success, spells for 342--insuring victory, truly, spells for everything. Use this holy book with caution, o child, the blessed Monad which no one is powerful enough to interpret or to effect. May you be strong my child.

The Hidden Holy Book of Moses referred to as The Eight or Holy Book

This is the praxis of the name which encompasses all things, it offers a recommendation, which should in no way be ignored when you fulfill the praxis. Keep yourself chaste 41 days, computing the day and the hour in which 349--the moon is going to eclipse the constellation Aries. One night before the moon comes in Aries, lie upon the ground, then sacrifice 7 principal burnt offerings, those in which the god takes pleasure, 7 burnt offerings for 7 stars; these are the offerings: malobathrum, the storax tree, nard, spice, 354--cassia, frankincense, myrrh, and 7 blossoms of 7 stars which are the rose, the lotus, the narcissus, the lily, the erephyllinus, the snow-drop, and the majoram. Pound these together with wine unmixed with sea water, and 359--offer the whole as a burnt offering. Add some cinnamon, for in it the god places his power. Offer this burnt offering after 21 days, so that you may thus conclude the praxis. Take a taste of milk from a black cow, of wine unmixed with sea water, and of Hellenic carbonate of soda. This is known as the beginning and the end.

Whenever the appointed day comes, place upon the sacrifice, cypress 365--or balsam wood -so that the sacrifice may produce an odor different from that of incense- Have five pine cones ready at hand, and two kindled lamps; set the two kotullan lamps here and there upon the altar. This altar should be made of earth. Prepare and fill the lamps but not to overflow. Sacrifice an unblemished white cock, release another as well as a dove, so that, if he wishes to do so, the god may come in and receive its spirit. Let a 374--small knife lie ready, and let there be a sacrifice consisting of 7 blossoms and 7 buds as is prescribed, so that whenever you come to sacrifice you may find all things ready. Let this sacrifice be upon the altar.

This is the tasting: When you are about to taste, sacrifice the cock, so that the god may receive his spirit and be satisfied. When you are 379--about to taste, call the god of the hour, and the god of the day so that you may be met by them. The gods will not listen to you if you do not call upon them, nor will they come to you if you are not initiated. You will find the gods who preside over the hours and those who preside over the days and the manner to compel them in the "key" of Moses. For he separated them. Write the entire name in Hellenic carbonate of soda. Instead of a whistling, engrave, in Hellenic carbonate of soda, the hawk-shaped crocodile. For he welcomes the god four times a year at the principal phase of the new moon. First, during the time of solstice --the one called spring; then, at its own 390--height --which they called issued of Horos; then, at the rising of the

hound of Orion; then, at the rising of Sothis. At the rising and the setting of the sun it gives forth a whistling sound. The nine-shaped one gives him a voice for every hour, so that the sun rises from the echo of the water. For he appears together with him. Therefore when nine of the gods rise with the sun, he receives their forms and strength. He sends forth a weaker and weaker sound when the sun is in its weakest phase (winter). This is the birth **401**-- of the cosmos and of the sun. Then, it sends forth the strongest sound at the increase of the lights on high (summer). At the completion of one revolution of the hound of Orion, it sends forth a still stronger sound --in a way not similar to the sound of approaching waters-- because its flight is then most powerful. Its power diminishes at the extremity but increase at its height. This is the edge of the water and the setting of the sun.

Engrave, therefore, the two together with black myrrh, that is the **412**--hawk-shaped crocodile, and sitting upon him the nine-shaped one. This is the hawk-shaped crocodile who welcomes the god with the whistling sound during the two solstices. Breathing forth, he whistles and the nine-shaped one answers him. Therefore, engrave the hawk-shaped crocodile instead of **416**--his voice. The whistling is the first character of the name, the shrill sound is the second. Draw, instead of the shrill sound the serpent biting his tail, so as to divide it in two, the whistling and the shrill sound; let the nine-shaped one stand above the hawk-shaped crocodile, around these the serpent and the seven vowels. These are, with the invocation, the nine names **426**--with which you may call upon the guardians of the hours, of days, and of weeks (in order) speaking the compelling of these. The god never listens apart from them, and he does not receive an uninitiated one, unless you call forth at the right time of day, and at the right hour; this teaching you will find in the end (of this book). For without them nothing is accomplished; these things you will find in the "Key".

Take therefore the seven blossoms which you have prepared into a black substance, and thus write in the carbonate of soda. Engrave these things in two parts, lick off one part but wash off the other in the wine and **436**--milk. First before you wash it away, sacrifice the cock and prepare everything. Sacrifice the cock, the dove, and the two other cocks near that part of the soda. When all is ready, call the guardians of the hour as is prescribed, then drink the mixture.

"I call upon you with all my voice, you who encompass all things, and with all language. I sing hymns to you, as he who was the first to praise you has been appointed by you; all the authentic things have been entrusted to

447--him by you, Hêlios. Achebukrom (he who maintains the flame and the rays of the sun) whose glory is *aaa eee ooo*, because through you he has been honoured (then; above all, as a beautiful formed one) you upheld the stars, and you established the cosmos by your divine light, the light which delineates all
 452--things. *III aaa ooo Sabaoth Arbathiao, Zagoure*. These are the first angels who have appeared. Araga, Arath, Adonai, Basêmm, Iaô. The first angel addresses you in bird language, *arai* which means "woe to mine ennemy"; you
 457--have given him lordship over vengences. Hêlios praises you in hieroglyphics. *Lallam*, which in Hebrew means *anag Biathiarbar Berbi schi la tourboughroumtrom*, it means: "I bring you forth, lord, I, one rising form the abyss; the sun exists because of you". Your natural name in Egyptian is
 462--*Aldabaeun* (it means a raft upon which, rising forth he raises to the cosmos). He appears, bringing forth the hound of Orion form the depth, and with his own dialect he welcomes you, saying: "You are the sum of the year, Abrasax"; from another part, the hawk greets you with his own voice. He calls upon you in order to receive his sustenance, *chi chi chi chi chi chi chi ti*,
 472--*ti ti ti ti ti ti*. The nine-shaped one welcomes you in the holy tongue *Menephophoth* meaning: "I bring you forth, lord". While he was speaking, he clapped thrice. The god laughed seven times *cha cha cha cha cha cha cha*. While he laughed 7 gods were issued from him, they are the ones who encompass all things. They are the visible deities.

When the god laughed the first time, Light (especially the light of the sun) was issued form him and it made all things manifest. It is the god of the cosmos and of fire *Bessen bereithen beria*,

He laughed a second time and the waters covered everything. When the earth heard the noise and saw the Light, she was astonished and bulged with great heaps. The waters were thus divided in three parts; the god appeared and ordered the abyss. Without his help the waters never
 485--swelled nor receded altogether. This is his name *Promsacha Aleelo*. You are *ôéai bethelle*.

When he determined to laugh for the third time, Nous (and Mind) appeared posessing the heart; she appeared through the bitterness of the god and has been named Hermês; the one through whom all things are translated. It is Mind, through whom all is ordered. He is *Semesilamps*

The god laughed a fourth time and Begetting appeared ruling over all
 493--births. Through him all things are created. He is called *Badetophott. zôthaxathôzô*

He laughed a fifth time, and although he laughed he was sad. Fate appeared holding the scales--she who declares that justice is with her--Hermès called to her and said: "justice is with me". Then the god spoke to the contenders. "From both will justice proceed, but everything in the world will be subject to you (Fate)." Fate was the first to take the scepter of the cosmos. She was called by a sacred name consisting of transposed letters, awful and frightful; it is *thorlobriti*, and these characters are in 504-- proper order. (Her great name is made of transposed letters, it is sacred and honoured. This is the name of many letters, it is strong. *thorlobrititammaorraggaddiodaggarroammatitirboiroth*. 49 letters).

Then the god laughed a sixth time and he was very glad. Kairos, appeared, holding the scepter revealing his kingship. He gave the scepter to the begetter god. Taking it he said: "Because you have been bestowed the splendour of the light, you will be with me as the first who gave me the 514--scepter. All things will be subject to you, both the past and the future. All power will be within you". When Light endowed him with glory, the revolving sun displayed a ray of Light. The god spoke to the queen, saying: "Clothed with the aura of the Light, you will be with him who encompasses 519--all things. You will increase with the Light, taking form it and again you will decrease through it. All things will increase and decrease with you. This is the great and marvelous name. *anag Biathiarbar Berbischila tou Bourphrountorm*" (36 characters)

He laughed a seventh time; when he breathed Psyché came forth, and all things were set in motion. The god said: "You will put everything in motion, and all will be gladdened, Hermès will be your guide."

These things the god spoke, consequently all things were set in 526--motion and were unceasingly filled with the breath of life. When the god saw this he whistled and he was astonished with all these creations; then through this whistling Phobos appeared as one clad like an armed warrior. He is called *Danourp Chrator Berballi Balbithi* (26 characters).

Then, looking down to the earth the god made a great whistling sound 534--and the rounded earth received the sound and brought forth (through this sound made by the god) its own life, the Pythian serpent who foresees all things. This is the great and sacred name: *llllloull lllllloull lllllloull lthor marmarauge phocho phoboch*.

When he appeared, the earth became round and bulged with great heaps. The heavens were steadied as they purposed to fall upon the earth. The god said "laô" and all was established; the greatest god appeared, the one who was before all things in the cosmos, the one who upholds the future. No longer was anything out of place in the heavenlies.

Seeing the stronger one, Phobos stood against him and said: "I am 545--older than you". The other one replied: "I, however, uphold all things". The god spoke: "You proceed from the noise, but he from the voice. The voice is better than the noise. Power will come from both although he appeared later than you; in this way, all things will be upheld. Thereafter he was known by the great and wonderful name. *Danoup Chrator Berball Balbith laô*.

He resolved, then, to share the honour with the other because he had 552--been made manifest at the same time as him. He gave him power to lead nine of the gods; he also gave him power and glory similar to theirs. He called and he was separated from nine of the gods; in power, these are the letters of their names. *Bosbeadii* and of the 7 stars " *aeêiouô eêiouô êiouô iouô ôuô ô ôuolêeaaalêea lêea êea ea a* " (great and wonderful name made of 561--characters of reversed order) His is the greatest name, for it is great and holy (27 characters) *Aborch Braoch chrammaoth proarbatho laô*. Another *Abroch Braoch chrammaoth proarbatho laô ou aeêiouô*.

Whenever the god comes in, look down and record whatever he says to 566--you, for this will be his name. Do not go out from your tent until he tells you what concerns you. This is the holy inscription which is written in carbonate of soda (such is the appellation, so that all things would remain accurate).

"I call you, you who establish all things, greater than all, you who are 572--the self-begotten god. You see and hear all things yet you remain unseen. You gave all glory and power to the sun; to the moon you granted the power to increase, to wane, and to keep an ordered course; you do not diminish the primeval darkness, but you divide among them most equally. When you appeared the cosmos came into being and the light shone; all things 581--are ordered by you. Therefore, all things are subject to you, you whose true form none of the gods can bear to see. You transformed yourself in their sight, Aion of Eternity. I call upon you, lord, so that your true form would be made manifest to me, because I am the appointed servant to your messenger *Anog Biathiarbar Berbi schilatourbou phrountorm* and to your Phobos *Danoup*.

Chrantor Balball Balbith laô. Through you, the heavens and the earth are upheld. I call upon you, lord, because the visible deities are subject to you, from whom they derive their strength. Achebukron whose glory is aaa êêê ôôô lll: aaa ôôô Sabôth Arbathiaô Zagourê god Arath Adônai Basumm laô I call upon you, lord, in bird speech arai, in the holy speech Lailam, in Hebrew anag Blathlarbar Berbi schilatour. Bour phountorm in Egyptian Aldabaelm in hound-dog language Abrasax in hawk language chichichichichichititititit. titi in the sacred tongue Menephoiphoth chachachachachachacha.

Then, clap three times tak tak tak; give a long whistle, a lengthy 603--shrill sound. It should be very long.

"Come to me, lord, faultless, you who does not bring pollution of any sort, cheerful, unharming, because I call upon you, king of kings, absolute sovereign of all rulers, glorious among the glorious, daimôn of daimôns, mighty among the powerful, holy of holy, come to me courageous, cheerful, and unharming.

Then a messenger (angel) will come, speak to him, saying: "Welcome 613--lord, accomplish these things for me, sustain me, and reveal to me my future.

If ever he should say something bad, say: "expurge the evil from my future, and do not hide yourself from me but reveal yourself to me every 617--night, every day, every hour of the month, to me, NN son of NN. Let your beautiful form appear to me, because I am the appointed messenger *anag biathi* (formula)

"I call upon you, lord, holy one, much praised, great in honours, creator of the cosmos, Sarapis, look upon my birth, and do not turn me away, me NN 622--son of NN, because I am the one who knows your true and authentic name *ôaôêô ôeôê laô llllaô thêthou thé aathô. athêrouô r amliathar migarna chphouri lueêôôaeê a ee êêê llll ooooo uuuuu ôôôôôôô Semesilammps aeêiouc êôoue llinoucha noucha Arsamosi Isnorsamothamarmim achuch chammô.*"

"I call upon you, lord, I praise your holy might with musical hymns *ae êiouôôô.*

Sacrifice, saying: *êiouô louô ouô uô ô a ee êêê llll ooooo uuuuu ôôôôôôô ôêôaôaô oouuo lllllaô llluuuôaêa'uo.* Protect me from my own destiny, free me from a wretched future, divide good things upon my future, make my

637--life increase with every good things, because I am your servant, one who seeks you. I have said your sacred authentic name, lord, high in honour, creator of the cosmos, most infinite, greatest one, father, you who apportion all things, Sarapis.

Breathe in; first towards the east, a second time towards the south, a 643--third time towards the North, and a fourth time towards the west; once from the left shifting to the right knee, once towards the earth, once to the moon, once towards the water, and once towards the heavens. *a óaóé óc eoélaó ili aao thé thou thé aathó athérouó* (36 characters).

Have a tablet upon which you are to write whatever he says to you, and a small knife so that you may sacrifice a burnt offering, have a drink offering for the purpose of offering a libation. Let all things be ready near 651--you. Yourself, stand dressed in pure linen garments with a crown of olive. Fashion a canopy in the following manner. Take pure muslin, engrave the name of the 365 gods upon its fringes; fashion it as a canopy under which you are to come while you fulfill (the praxis). Wear cinnamon around your neck. For the god delights in cinnamon and in it, he places his power. Make, from a root of laurel, an image of Apollo, with whom stands the tripod and the Pythian serpent. Engrave upon Apollo, the great name in its Egyptian form. Upon his breast, the name made of characters in reversed order. *Balinchóóóchóóóchvialó* On his back, the name of the zodiac, *lllllou lllllou lllllou*, around it, the Pythian serpent and the tripod. *lthor marmarouge phóchó phóóóch* When you have finished, wear this help for all circumstances around your neck, together with the cinnamon.

Purify yourself, therefore, as I have said previously, for 7 days before 672--the waning of the moon, abstain from intercourse as performed by those who lie down together, rise up early and greet the sun each day for seven days, speaking first to the gods guardians of the hours, then to the orderers of weeks. Since you know the lord of days, disturb him saying: "Lord, how greatly I call the god by these holy sacrifices". Do this until the eighth day. Then, come in the middle of the night when all is quiet; place the votive offerings upon the altar having ready two cocks, and two kindled lamps to which you should not add oil to overflowing. Begin to speak the inscription and the mystery of the god. Have ready a vessel filled with the milk of a black cow, and wine not mixed with sea water. For this is the beginning and the end. Engrave then, the inscription on one part of the carbonate of soda, 691--the beginning of this inscription is: "I call upon you, greater than all". Wash off the remainder, as is prescribed. Moisten the other part, on which

things are either written or painted, then wash it in the vessel. Let the writing be on both side of the carbonate of soda which is made of offerings and of blossoms. Before you swallow the milk and the wine, engrave this petition, and when you have spoken it, hold the tablet and stylus with you upon your bed and listen. Speak the "Cosmogony" of which this is the 701--beginning: "I call upon you, you who encompass all things, with all my voice and speech", and say these things one after the other. When you come to the vowels, say: "Lord, I have represented you faithfully with the 7 vowels, come in and hear me". Then take the name of 27 characters. Come and lie upon a mat of rushes on the ground. When the god comes in do not fix your eyes steadfastly upon him, but at once throw yourself at his feet as is prescribed. Rejoice because he does not lord over you, but considering you worthy he sets your future straight through his speaking to you.

You should inquire of him, "Lord, what will be my destiny?" and he 711--will speak to you concerning the stars and the kind of daimōns apportioned to you. He will also tell you your horoscope as well as the time of your life and death. If ever you hear something bad, do not weep nor lament, rather ask that he would cancel and avert the misfortunes. For the god has power over all things.

After he has told you the first things, thank him because he has 716--listened to you and not overlooked you. So, offer sacrifices at all times, and bring forth pious offerings. Because of these he will listen to you.

A fixing of the sun (astrological) entails the following. Determine, o child, the day in relationship to Hellenikos (reckon from top downwards), then in relationship to Heptazōnos, reckon from the bottom upwards. You will thus be able to find ou (the relationship between the day and the dominant star). If the day of Hēlios (for example) is in Hellenikos, Selēnē is dominant. Thus the following are such:

Hellenikos

Hēlios
Selēnē
Ares
Hermēs
Zeus
Aphroditē
Cronos

The Heptazonos
Monad of Moses
also called
Memorial

Heptazōnos

Cronos
Zeus
Ares
Hēlios
Aphroditē
Hermēs
Selēnē

The Eight Hidden Book of Moses. In another book I have found it written as "The hidden book of Moses, it concerns the great name as well as everything else. It contains the name of the one who encompasses all things".

You, o child, must include in this magical operation, the gods 735--guardians of days, the orderers of weeks-- those gods are found in the book-- along with the twelve gods presiding over the months; you must also include the name of seven characters found in the first book; this great and wonderful name can be found in the "Key". This name gives new life to all your books. I submit to you this oath, the one that is determined from the book. After you have discovered the power of this book, then hide it, o child, 746--for it stores up in itself the name of the lord. It is Ogdoas Theos¹ who orders and manages all things. The angels are subject to it, the archangels, the daimons, the powers, and all things under creation.

It offers four other names, there is one of nine characters, another of fourteen, one of twenty-six, and the name of Zeus. Use these on behalf of children who have no understanding, and perchance you would gain an unfailing perception; use it also for all formula and all needs: inquiries, magical 752--invocations of the sun, and magical invocations by use of mirrors. Use the great name for all necessities. It is Ogdoas Theos who manages all things under creation. In a word, apart from it nothing is fulfilled. Know and conceal, o child, the name of nine characters, *aeē eēi ouō*, the name of fourteen characters *usau slave ladus*, the name of twenty-six characters, *arabbaou araba (once)* the name of Zeus *chonaī lemoi cho eni ka abia sichba phorouom eplerthat*. This is the intimation of the heptagram and the formula to which the god listens.

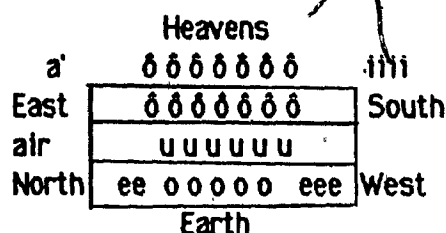
"Come to me, you who are from the winds, creator, infuser of the 763--breath within men so that they might have life; you whose name is hidden and secret (it cannot be revealed to the hearts of men), the name which the daimons hear and are frightened, the name of which the sun *"Arabouai bolloch batarich: b Bssldsmēn ptidalou Arnebouat"* and the moon *Arsenpenprōouth barbaraidné sorar mempsechei* are the untiring eyes shining in the pupils of men; the one whose head is heaven, whose body is the air, whose feet is the earth, and whom the water surround, you good Daimon. You are Ocean, you are the begetter of good things, the nurturer of the inhabited earth, your honour is everlasting. You in whom the name consisting

¹ see p. 49-50 for Scholem's commentary on the name Ogdoas Theos

of seven letters is established by the harmony of the seven sounds, they have voices for each of the twenty-eight phases of the moon: *sar aphaz arapha / Abraarm Arapha abraach pertaômêch laô ouêê laô oue eiou aêô eêou laô* from whom the wonderful stars flow out, the daimôn, Chance and Fate by whom riches are bestowed, good old age, wonderful children, fortune, and a 787--decent burial. You are lord of the living, lord of the kingdoms of heaven and earth, lord of all who dwell therein; from whom righteousness is never removed, the one whose glorious name the muses praise, the one whom the eight guardians serve. They are *H, O, Chô, Chouch, Noun, Nauni, Amoun, Amauni*. You possess unfeigned truth. Your name and your spirit are upon the good. They come into my mind and my understanding for all the days of my life and they are my will and my soul.

For you are me and I am you. If ever I speak it necessarily comes to 796--pass. I have your name as a amulet upon my heart, therefore all flesh which is moved to anger will not prevail against me nor will any spirit be ranged against me, no daimôn, no visitation nor any other wretched things within Hades. Because of your name, the one I have hid in my soul, the one upon which I call. Be to me a provider of good things, you are good therefore make me good, you are secure against harm therefore give me security (from 804--enchantment), give me health, safety, abundance, honour, victory, strength, and charm. You restrain the fancy of men and women who would oppose me; give me grace in all my endeavours: *anoch alephe saktietê biblou biblou sphê sphê nousi nousi seêe seêe siethô siethô oun chountiai semb. Imenouai Bainphnoun phnouth touchar souchar sabachar anatheou ieou ion eor. thôthô outhrô thrôrese eriôpô luê aê laôai aêéiouê aêéiouô êoch maneb. chuchio alaraô: kol kol kaatôn kolkanthô balalach abalalach Otherchen the boulôch boulôch Oserchen the menthel* Because I receive the power of 818--Abraham, Isaac, and Jacob, and of the great daimôn god *lae ablanathanalbe: siabrathilaô lampstêr iêi ôô* god, do, lord, *pertaômêch. chachmêch laô ouêê laô ouê ieou aêô eêou laô*.

Intimation. Speak, towards the east with your right hand at your 825--right side; similarly, with your left hand at your left side, say 'a'. Speak, towards the north with one clenched fist stretched to the right, say 'e'. Then, speak towards the west with both hands stretched, say 'ê'. Towards the south with both hands upon your breast, say 'i'. Earthwards bending over in order to touch the top of your feet, say 'o'. Looking upwards while you have your hands upon your heart, say 'u'. Finally, look to the heavens, placing both hands upon your head, say 'ô'.



I call upon you, everlasting, uncreated, one, alone among all beings, 845--holding together all creation, he whom no one can halt, the one whom the gods worship, the one whose name none of the gods are powerful enough to pronounce. When you exhale, breathe in me, creator of all. All creatures are under your power, grant me these requests.

"I call upon you, as with the voice of male gods, *lêô ouê ôêl ue aô ei ôu aôê ouê eôa uêl ôea oêô leou aô*. I call upon you as with the voice of female 850-- goddesses *laê eôo lou eêl ôa eê lê ai uo êlau eôo ouê laô ôal eouê uôêl eôa* I call upon you, as the winds address you, I call upon you as the east wind"

Turn towards the east and say: "a ee êêê llll ooooo uuuuu ôôôôôôô I call upon you, as the south wind; turn towards the south and say: "loo uu ôôôô aaaaa eeeeeêêêêêê I call upon you as the west wind; stand turned 860--westward and say: "êll oo uuuu ôôôôôô aaaaa eeeeeêêêêêê I call upon you as the north wind; stand towards the north and say: ô aa eee êêêê llll. 865-- oooooo uuuuu I call upon you as the earth; look towards the earth and say: 'e êê llll oooo uuuuu ôôôôôô aaaaaa. I call upon you as the heavens; look towards the heavens and say 'u ôô aaa eeee êêêêêê llllll oooooo. I call upon you as the cosmos o uu ôôô aaaa eeeeeêêêêêê llllll. Grant me this petition, quickly. I call upon your name, greatest amongs the gods. Whenever I speak, it is accomplished, there will be an earthquake, the sun will stand still, the moon will be terrified, the rocks, the mountains, the ocean, the rivers, and all 875--the waters will be changed into stones, the cosmos will be entirely confounded. I call upon you *luuo ôaêê laô aêê ai eê aê louô euê leou aêô êl ôê, laê lôouê ouê uêa lôlôal lôal ôê ee ou lô laô* this is your great name. Make me appear as a lynx, an eagle, a serpent, a phoenix, a living entity, strength, necessity, an image of the gods, *alô lou laô êlô aa oul aaaa e'lu lô ôê laô al aôê ouêô alee loue ueia elô êll uu ee. êê ôaôê chechampsimm changalas eêlou lêea ôôôoe 7good zôlôlêr ômurumromes* In this way, bring forth the second *laô ê ll uu ee êê oaoê*.

890--On the thirteenth day this rite will be fulfilled when you have licked the gold leaf and said 'laia iuoē ieuō ēōi eo'ē ōu eē'uōē ōōō ōōi ōac ēōōē ōō'. Then more completely 'aōeuē oai io ēueōa ouō ōo ei ou eō oīuu ōuu ōi a ee ēēē llll ooooo uuuuu ōōōōōōō aō eoē eōē laa ēōi ēiō'. Say these, with all the formula six times while you perform the rite. Write these seven times upon a gold leaf before licking it, upon a silver leaf seven times as a amulet. oēō aō ooo uloiē ou uēl sorra thōōm chrālampēaps atouēgl. A group of letters written to form a wing. Write these upon the gold leaf: "aō euēoi", and upon the silver leaf: "ioēueōa".

aeēiouō	aeēiouōō	aeēiouōouō
aeiouōa	ēēiouōōa	ēēiouōouōa
ēiouōae	ēiouōōae	ēiouōouōae
iouōaeē	iouōōaeē	ouōouōaeēi
ouōaeēi	ouōōaeēi	ouōouōaeēi
uōaeēio	uōōaeēio	uōouōaeēi<ō>
ōaeēiou	ōōaeēiou	ōouōaeēiou

"...and the great heaven, immortal unspeakable, oēō aō thoou oīē ou uēi orchra thōōmchra Semesilamps atouēti drousouar drouēsro gnida bataiana aggast: amasourour ouana apaistou auanda ōti Satraperkmēph' ala Dyonisis, blessed, Euios, uou uuu, thēnōr, diagōn uuu eueueu ue ouō Xerthenathia thaphthu olkrou'ōr arax gō ō aaa erartērauiēr' thouth, asēsenachthō lamibai aiou kouphiō Isōthōni patheni leeenthēr panchochitas ouē tiasouth pachtheestl. Ysemmigadōn Orthō Baubō noéradēr soire soire sankanthara Ereschigal, appara keōph, 'laō, Sabaōth, 'Abratlaōth, Adōnai, Zagourē, Arsamoisi rane kernōth lampsouōr. Therefore, I stand united with you, by the power of the great commander of the armies, Michaēl, lord, the great archangel of the 'leou aē aīō euai i'ē iē lōa iēiē aīō eē aīō. , Therefore, I will unite with you, and keep you in my heart aō eē eōēl aīaē ōē lōaō eoēē ōēl aāē ōēiō

As Orpheus, the one who discourses about the gods, revealed through 937--his own magical formula, "oīspaē laō ouea Semesilam, aēoi ulos, choloue apaapachapapa ēphthisikēre ōēueaiē ōīai eaē eaē ōea borka borka phria rix ōrza zic marthal outhin lllllllam lllllōou aaaaaa ōōōōōōō mouamech, ugroperibole, aēō ōē ēōa."

Breathe out, breathe in. Do this fully, 'le'ai oai' Breathe in and give out a groan (a loud cry).

"Come to me, god of gods", *aéôéi éi 'laô ae oiôt* breathe in, with your eyes completely shut, groan as loudly as you can, then give deep sighs 946---emitting a shrill sound

Erotylos in the *Orophika* *'uieéai ôai uoéai uoéô erepe, eue varbarnezageôé échraém kaphnamias psiphri psaiarorkiphka brakiô bolbaloch. slailasi maromalamarmisal. biraithathi ôo*

This way it will be hallowed *marchôth saermachôth Zalthagaza tha babath bathaathab a ili aaa ôoo ôôô iééé ônthêr* then *bathos aumôlach*

As in the book concerning king Ochus by Phthê the sacred scribe; it 960---was "*vethmomiô marchachtha chthamar zaxth tharnm achact. zarokothara ôss 'laô oué sialôr titê eae 'laô ês zeathe aaa éeou thôbarrabau*"

As in the memoirs of Euenos, he affirms that the name is pronounced by the Egyptians and Syrians as '*chthethônî*'

As the Zoroastrians, the Persians in < > '*missar psuchissar*'

As in the books of Pyrrhos *zza aaa eee bbmôea anbiôôô*

As in the book of Archangels of Moses '*aldazaô batham machôr*' & *baadammachôr rizzaé ôkeôn pned meôu ps psuch phrôch pher phrô iaothchô*

As is the Hebrew custom, it is broken off as "Abraham, Isaac, Jacob" *aéô éôa ôae 'leou iéé leo 'laô ia éi ao eé oe eio*

As in the fifth book of the Ptolemies, the one which Pan entitled the 983---Panaretos (it contains the origins of the spirit of fire and of darkness) "Eternal lord, creator of all, only god, unspeakable, *thorokomphouth psonnar. nepouéti tattakinthakol soonsolouke' solbosephéth' borka borka phrigx rixô zadix amarchtha iou chôrîn ii ii lam lam aaaaaa iiiiii ôôôôôô emach ééé nach iiiiii lam chené iiiiii ôou aéô ôaéw iôa ôôô ééé*, surrounded by water, *mothraé eia ouô aoue thoptoch a ôôuuu ôôôô iiiiii ééééééé eeeee Amour laaaaaô Hi'Hi' anoch ai iôôî éi ortongour ôéai eiaî ôéai ôéoi aa éi ouô éi iou éé éeae thath ier thainon abou*, the great, the great Aîôn, god, lord of Aîôn.

The great name, the one in Jerusalem, from which the waters run 999---their course, whenever they are not in the cistern *achmé iôéé iééé iarabbao uchrabaôa* accomplish this very thing, unspeakable name of the

great god

Take a gold or silver leaf, engrave with an adamantine stone the
 1004--prescribed unutterable characters. The one who would engrave this,
 should be pure from all uncleanness, he must place upon his hands a garland in
 full bloom, and offer incense at the same time. Let him write his spell on
 the back of the leaf. Then, taking this engraving, he must put it in a
 1009--unsullied bag and place it upon a clean tripod covered with linen.
 There should be, beside this, pine cones, corn bread, sweet-meats, blossoms
 in season, and Egyptian wine unmixed with sea water. Then milk, wine and
 water are to be poured in new vessels and offered as a sacrifice with
 frankincense. Let there also be clean lamps filled with rose oil; then say:

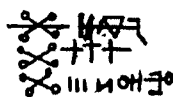
"I call upon you greatest god in the heavens, mighty lord, very mighty
 1022--'laō ouō iō aīō ouō, the one who is. Grant me my request, lord, great,
 master; unspeakable characters, so that I would have my request, and would
 live free from danger and invincible, I, NN."

Attempt to prepare this, when the moon rises in the east and is in
 conjunction with one of the benevolent stars such as Jupiter or Venus, but not
 1032--in conjunction with a maleficent star such as Saturn or Mars. You
 have a better chance, when one of the three benevolent stars is in its own
 house, and the moon takes up a line of junction either in aspect with, or in
 opposition with the ascendant star. Then the praxis will be fulfilled.

You should not utter this spell foolishly, if you do, you will have to
 share the blame; keep it to yourself

These are the usages for it: When you would subdue fear or anger,
 1042--take a leaf of laurel and the characters, as it is; display it to the sun
 and say:

"I call upon you great god in the heavens, mighty lord, very mighty
 laō, the one who is ouō iō aīō ouō, Guard me from all fear, and from all
 ventures set against me, this very day, this very hour." Say these things three
 times, displaying the foliage. Keep the leaf on you. If ever you would subdue
 something, hold it in your hand.



This is the spell
 written backward
 paith Phtha phoōza

The hidden lunar reckoning of Moses *'Dinel Biou Chnoub ouër, akrombous ouraloi ouër ai 'Aph 'Or oki anoch bôrinth mamikourph aei aei é ae, ele elé, Teth our our ouër me Xhrour chou this echrézé Goddess, my lady Selênê, accomplish this particular deed.*

An Opening taking the navel of a male crocodile, (called 1067--Potamogeton), the egg of a beetle, and the heart of the dog-headed ape, (called Myrrh, which is lilly oil), place these in a black vessel. Whenever you wish to effect an opening, bring the navel to the door, and say: *'né thain. tholach thechembaor theagon pentatheschi bôti, [I call upon you] one in the abyss, you have the power to effect a safe passage for me, straightaway, because I call upon you sauamboch mera cheozaph ôssala Bumbêl pouo touthé oîrérei amoch*

If ever you wish to call upon the visible (deity)

1078--The tenth hidden book of Moses.

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