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Appendix A: Excerpts from The Theban Cache and Other Egyptian Texts

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Appendix A

EXCERPTS FROM THE THEBAN CACHE AND OTHER EGYPTIAN TEXTS

Jews began to settle in Egypt soon after the destruction of Jerusalem in 587 B.C. (see Jeremiah 43). More Jews were brought into Egypt during the Persian period to serve as mercenaries, and they even built a temple at Elephantine. These immigrant Jews are the most likely source from which Egyptian priests learned about the Jewish religion. One group of thirteen papyri that comes from an Egyptian temple archive from Thebes shows the adoption of Jewish, and later, Christian practices. This group of papyri containing ritual and alchemical texts was found together and purchased by Giovanni d'Anastasi. Sold to various museums, the papyri have only recently been identified as an archive of an Egyptian priest living in the area of Thebes.¹ The cache has been reconstructed as containing the following documents (those quoted in this collection are marked with an asterisk):

P. Berol. inv. 5025 = PGM I

P. Berol. inv. 5026 = PGM II

*P. Bibliothèque Nationale Suppl. Gr. 574 = PGM IV

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1. For an overview of the papyri and the issues surrounding them and the Book of Abraham, see John Gee, "Abracadabra, Isaac and Jacob," *Review of Books on the Book of Mormon* 7/1 (1995): 19–84. For similar, independent views of the papyri and the issues surrounding them, see Robert K. Ritner, "Egyptian Magical Practice under the Roman Empire: The Demotic Spells and their Religious Context," in *Aufstieg und Niedergang der römischen Welt*, II.18.5 (Berlin: de Gruyter, 1995), 3333–79; William M. Brashear, "The Greek Magical Papyri: An Introduction and Survey; Annotated Bibliography (1928–1994)," in *Aufstieg und Niedergang der römischen Welt* II.18.5 (Berlin: de Gruyter, 1995), 3380–684.

P. British Museum inv. 10588 = *PDM* Supplement

P. Holmiensis = *PGM* Va

*P. Leiden I 384 = *PGM* XII

P. Leiden I 395 = *PGM* XIII

P. Leiden I 397

P. Leiden I 398

*P. London 46 = *PGM* V

*P. London Demotic 10070 + P. Leiden I 383 = *PGM* XIV = *PDM* xiv

P. Louvre E3229

Some background to the Egyptian practice of adopting Jewish religious figures and practices is found in the writings of the decidedly hostile Christian father Origen, who lived in Egypt much of his life. Writing in the early third century, Origen reported that “many of those who call upon the divine powers use ‘the God of Abraham’ in their speeches, even feigning friendship with God’s righteous one through the name because they mention the words ‘the God of Abraham’ although they have not learned who Abraham is. The same must be said about Isaac, and Jacob, and Israel; which names, although confessedly Hebrew, are frequently introduced by those Egyptians who profess to produce some wonderful result by means of their knowledge.”² Some of the texts that follow seem to bear out Origen’s claim, but others show more understanding of who Abraham was than Origen was willing to allow. The materials in the Theban Cache have close ties to documents influencing the Jewish *Sefer ha-Razim*. The following selections all mention Abraham in ways that are relevant to the Book of Abraham.

2. Origen, *Contra Celsum* 1.22.

EXCERPTS FROM P. BIBLIOTHÈQUE NATIONALE SUPPL. GR. 574 (PGM IV)

P. Bibliothèque Nationale Suppl. Gr. 574 (also known as PGM IV) is a lengthy codex of thirty-six sheets of papyrus written on both sides. Paleographically dated to the early fourth century A.D., the codex contains a series of Egyptian rituals, some of which (like this selection) have been borrowed from other religions and adapted for the ancient Egyptian religion. Selections are in Old Coptic (an early form of Egyptian written in Greek characters) and Greek. Part of the Theban Cache that was originally acquired by Giovanni d'Anastasi, the codex was sold at auction in 1857, after his death. It was first published by D. Charles Wessely in 1888. The following translations are by John Gee made especially for this collection from the Old Coptic and Greek based on D. Charles Wessely, *Les plus anciens monuments du Christianisme écrits sur papyrus*, *Patrologiae Orientalis* 4 (Paris: Firmin-Didot, 1906) 184–85, lines 1227–39, and Karl Preisendanz, *Papyri Graecae Magicae: Die griechischen Zauberpapyri* (Leipzig: Teubner, 1928–31), 1:114, 138–40.

PGM IV 1227–64

A genuine ritual which casts out demons:

Words recited³ upon his head:

Throw olive twigs in front of him and while standing behind him say: “Hail God of Abraham; hail god of Isaac; hail god of Jacob, Jesus the Christ, the holy one of the Spirit, the son of the Father who is below (or above) the seven which are under the seven, Iaō Sabaōth [Lord of Hosts], may your power chastise⁴ N until you cast out this unclean demon Satan which is in him. I adjure thee, demon whosoever thou art, by this god: Sabarbarbathiōth Sabarbarbathiouth, Sabarbarbathiōniēth Sabarbarbafai.⁵ Come out, demon, for I shall bind thee with adamantite chains that cannot be loosed, and I shall deliver thee to the black chaos among those who are destroyed.”

Ritual:

Take seven olive twigs of which six are bound head and tail, one by one with the one the exorcist flays. Hide it!⁶ What is done: The one casting out fastens around the individual a phylactery,⁷ which the afflicted has put on after casting out the demon, upon a

3. The Greek λόγος λεγόμενος is the equivalent of Egyptian *dd-mdw*.

4. Although it is customary to take Old Coptic σῶβε < Egyptian *sbi* “to proceed,” this fits neither the phonology nor the sense. I suggest σῶβε < *sbz* “to instruct, beat.”

5. It is customary in texts of this sort to leave undeciphered (presumably Old Coptic) words in transliteration, a practice I have followed here.

6. Greek κρύβε is the equivalent of Egyptian *imn sp-2* in P. Joseph Smith XI 2/3 and is used in a similar context.

7. Several so-called “Books of Breathing” (šꜣy.t n snsn) alternate that title with *dmꜥ n sz* “papyrus of protection” or “phylactery”; see Jan Quaegebeur, “P. Brux. Dem. E. 8258 une lettre de recommandation pour l’au-delà,” in *Studies in Egyptology Presented to Miriam Lichtheim*, ed. Sarah Israelit-Groll (Jerusalem: Magnes, 1990), 2:776–95.

tin leaf this: “bōr phōr phorba phor phorba Bes Charin Baubō te Phōr bōrphorba phor-babor baphorba phabraiē phōrba pharba phōrphōr phorba bōphor phorba phorphor phorba bōborborba pamphorba phōrphōr phōrba guard so-and-so.” Also he has another phylactery, upon which is this sign: Š.

PGM IV 2145–2240

For an oracle:⁸

On a laurel leaf, write in myrrh and the blood of someone who died violently⁹ and set it [the leaf] under the lamella: “Abraham, thou art he who reveals all things beforehand.¹⁰ May the spirit be equipped.”¹¹

8. The verbal form of the Greek term here, χρηματισμός, is used in Matthew 2:12.

9. For the angry dead who died violently, see Ritner, *Mechanics of Ancient Egyptian Magical Practice*, 180–81.

10. Compare Abraham Facsimile 3.

11. Egyptian *my iry ʿpr ʒḥ* > μαριαφραξ. For the desire to be an equipped spirit, see R. J. Demarée, *The ʒḥ ikr n Rˁ-Stelae: On Ancestor Worship* (Leiden: Terra, 1983), 200–278.

EXCERPTS FROM P. LOND. 46 (PGM V)

P. Lond. 46 (also known as PGM V) is a lengthy roll of seven sheets of papyrus containing 489 lines of text. Paleographically dated to the early fourth century A.D., the codex contains a series of Egyptian rituals, some of which (like the first selection) have been borrowed from other religions and adapted for the ancient Egyptian religion. Selections are in Old Coptic (an early form of Egyptian written in Greek characters) and Greek. Giovanni d'Anastasi originally acquired the papyrus as part of the Theban Cache but sold it to the British Museum in 1839. Charles Wessely first published the papyrus in 1852. The following translations are those of John Gee, made especially for this collection from the Old Coptic and Greek based on Karl Preisendanz, *Papyri Graecae Magicae: Die griechischen Zauberpapyri* (Leipzig: Teubner, 1928–31), 1:196–98.

PGM V 459–89

Another:¹²

"I call upon thee who createdst earth and bones and all flesh and every spirit and who erected the sea and shook the heavens, who separated the light from the darkness, the great mind who lawfully administers the universe. Eternal eye, spirit of spirits, god of gods, the lord of the spirits, the fixed planet,¹³ Jehovah,¹⁴ obey my voice. I call upon thee, the leader of the gods, high-thundering Zeus, king Zeus, my lord,¹⁵ lord Jehovah;¹⁶ I am he who calls upon thee, O great God, in Syrian: 'zaaleēriphphou,' and thou canst not disobey my voice in Hebrew: 'Ablanathanabra abrasiloa,' for I am silthachōouch lailam blasalōth iaō ieō nebouth sabioth arbōth four-lettered Jehovah,¹⁷ iaōth sabaōth patourē zagourē, blessed is my lord, the god of Abraham¹⁸ barbarauō nausiph, high-minded one, eternally living one, who possesses the crown of all the world, son of the Opet who sails to the underworld, soul of souls,¹⁹ Jehovah, dread of dread, god of gods, serpent of serpents,

12. For this common Egyptian title, see Ritner, "Egyptian Magical Practice under the Roman Empire," 3367; Richard Leipsius, *Das Todtenbuch der Ägypter nach dem hieroglyphischen Papyrus in Turin* (Leipzig: Wigand, 1842), 21–24.

13. Cf. explanation to Abraham Facsimile 2, figure 5.

14. A variant of the Egyptian pronunciation of Jehovah.

15. These two words are in transliterated Hebrew.

16. Another variant of the Egyptian pronunciation of Jehovah.

17. Taking αββαθιαω for Hebrew ארבע-אות יהוה.

18. These words are in Hebrew.

19. Some hypocephali identify Abraham Facsimile 2, figure 4, with this name. See Berlin 7792, BM EA 36188, Louvre AF 1936, Louvre N 3524, Philadelphia 29-86-436, Torino 16350 2322, Berlin 6900, Birch F, Boston MFA 02.766, BM EA 37330, Hermitage 2971, Louvre N 3526, Torino 16351 2321.

chthethōni is your name,²⁰ ōēa ē ēōa aōē iaō asial arapi olsō ethmourēsini sem lau lou lou is your name."²¹

It loosens chains, makes invisible, sends dreams, and gains favor. (The usual, for what you want.)

20. Egyptian *s3 ip.t sqd r dw3.t b3 b3.w ihw šfy šfy.t ntr ntr.w s3-t3 s3.w-t3 ? rn=k* > σιεφ σακτιετη βιου βιου ιαω σφη σφη νουσι νουσι σιετο σιετο χθεθωνι ριγχ. For the Egyptian vocalization of *sqd* as σακτι, see Jürgen Osing, *Hieratische Papyri aus Tebtunis I*, The Carlsberg Papyri 2 (Copenhagen: The Carsten Niebuhr Institute of Near Eastern Studies, 1998), 1:54, 61, 91, 92.

21. Egyptian *rn=k* > ριγχ.

EXCERPTS FROM P. LEIDEN I 384 (PGM XII)

P. Leiden I 384 (also known as PGM XII and PDM xii) is a lengthy roll, 360 cm long and cut into six pieces. One side of the papyrus contains a lengthy Demotic text paleographically dated to the second century A.D. called "The Myth of the Sun's Eye," thought to be the source of some of Aesop's fables. The other side of the papyrus contains several Egyptian rituals in Demotic, Greek, and Old Coptic (an early form of Egyptian written in Greek characters). Refusal by Greek specialists to acknowledge the integration of the Demotic and Greek material has resulted in the refusal even to number the columns or lines of Demotic text; thus separate column numbers for interspersed Greek and Demotic material have been used, resulting in different column numbers for the same column. Although several editions of the texts have been published, no satisfactory edition of the text exists. The selections here are in Demotic, Old Coptic, and Greek and illustrate well both the unity of the text in various languages and the bilingualism of the scribes and users of the text. The text is structured so that the instructions are in Demotic while the words spoken are in Greek and Old Coptic. The scribe of this text is the same as the scribe of P. Leiden I 383 + P. London 10070 (also included in this collection). Giovanni d'Anastasi originally acquired the papyrus as part of the Theban Cache but sold it to the Rijksmuseum van Oudheden te Leiden in two batches; the first was sold in 1828, the second in 1830. Selections of the papyrus were published by C. J. C. Reuvens in 1830 but do not include the material cited here, which was first published by Leemans in 1885. John Gee made the following translation from the Demotic, Greek, and Old Coptic based on Janet H. Johnson, "The Demotic Magical Spells of Leiden I 384," *Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden te Leiden* 56 (1975): 44, Plate XIII; Robert W. Daniel, *Two Greek Magical Papyri in the National Museum of Antiquities in Leiden*, *Papyrologica Coloniensia* 19 (Opladen: Westdeutscher Verlag, 1991); and Karl Preisendanz, *Papyri Graecae Magicae: Die griechischen Zauberpapyri* (Leipzig: Teubner, 1928–31), 2:86. The following text, part of a love ritual, entails a lion couch, a mummy, and Anubis and enjoins that they are to be linked with Abraham. The force of the charm is to make the female object of the ritual lose her virtue (cf. Abraham 1:11). The right-hand edge of the column is missing, resulting in several lacunae, and there is a crack that runs vertically the entire length of the papyrus on the left-hand side of the column of text with some loss of writing along the crack.

PGM XII 474–95 + PDM xii.135–64

. . . you should bring²² a sealed . . . of copper . . . this lion, this mummy(?), and this Anubis . . . while they seek . . . black scarab . . . put . . .²³

22. The aorist tense used in the Demotic here has the sense of customary or habitual action and was typical in ritual instructions; see Janet H. Johnson, *The Demotic Verbal System* (Chicago: Oriental Institute, 1976), 137–40. The choice of English is an attempt to smooth the awkwardness of the passage.

23. What Janet H. Johnson, "The Demotic Magical Spells of Leiden I 384," *Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden te Leiden* 56 (1975): 44, takes as the end of a sign making a line 5 in the text is actually the end of the tail of the lion couch.



“ . . . Aidiō ōrich thambitō²⁴ Abraham who is upon²⁵ . . . anoienchibiōth bind them²⁶ and her whole soul, so-and-so [whom so-and-so bore] . . . the body of so-and-so [whom so-and-so bore], I conjure you by the . . . [and] incinerate her,²⁷ so-and-so, whom [so-and-so bore].”

[Write these] words and this image²⁸ on a new papyrus.

24. The papyrus has θαμβίτω which could possibly be for Greek θαμβεῖτω “let him be astonished.”

25. Or taking ἐπι[. . .] as Old Coptic “to this [. . .].”

26. Egyptian *mr=w* > μουρου. Cf. Abraham 1:15.

27. Cf. Abraham 1:11.

28. This reconstructed line drawing (twice the original size) of the vignette is placed where the drawing occurs in the papyrus. A photograph of the original is found in the illustration section, following the appendices. The papyrus follows the pattern of the Book of the Dead: preliminary comments, vignette, text, terminal comments. The terminal comments here explain that the text and vignette go together.

EXCERPTS FROM P. LEIDEN I 383 + P. LONDON 10070 (PDM xiv/PGM XIV)

P. Leiden I 383 (also known as *PGM XIV*, *PDM xiv*, *P. Mag.* and *P. Magical*) is a lengthy roll currently containing sixty-two columns of Egyptian rituals in Demotic, hieratic, Old Coptic, and Greek on both sides of the papyrus. Even so, the initial column is incomplete, so the roll could have been originally longer. The same scribe who wrote this papyrus wrote P. Leiden I 384 (also included in this collection), and his use of hieratic means that he could only have been an Egyptian priest. Giovanni d'Anastasi originally acquired the papyrus as part of the Theban Cache but sold it in two parts, the first to the Rijksmuseum van Oudheden te Leiden in 1828, the second to the British Museum in 1857. C. J. C. Reuvers used selections from this papyrus (although not the material cited here) in 1830 as part of the decipherment of Demotic. Leemans published a partial copy of the Demotic portion of the manuscript at Leiden in 1839. The first full publication was the three-volume edition of F. Ll. Griffith and Herbert Thompson, published from 1904 to 1909. John Gee made the following translation from the Demotic and Old Coptic based on F. Ll. Griffith and Herbert Thompson, *The Demotic Magical Papyrus of London and Leiden* (London: Grevel, 1904–9), 2: pl. VIII. The following text is at the end of a ritual for obtaining an oracle by means of a lamp, which takes place inside the temple sanctuary at dawn. The techniques are typical of Egyptian lamp oracles. The use of the names of Jehovah and Abraham are noteworthy, as is the funerary imagery of the spoken portions of the ritual. Bold is used to indicate rubrics (i.e., red ink) on the papyrus.

PDM xiv 224–31 = P. Mag. 8/4–11

You should speak with your mouth every time, and you should call out, “I am casting the fury against you, of the one who commands you, of him who swallows you. Cause the darkness to separate from the light before me. O god hohos, cause to be sealed, be satisfied, be satisfied, Jehovah. I never appear without causing awe, soul of souls,²⁹ Jehovah Ariaha, Ariaha, act for her, while they turn the face of the rebel, four-sided one, Ianian; we act while I initiate the four-sided one. Send me the god in whose hand is the command so that he may tell me the answer to everything about which I inquire here today. Come in this multitude,³⁰ O fury of Re! O creator who caused creation to come into being, Abraham, the pupil of the *wedjat*-eye,³¹ fourfold creator, the great creator, who

29. This epithet is typically applied to Abraham Facsimile 2, figure 4 on hypocephali. See Berlin 7792, BM EA 36188, Louvre AF 1936, Louvre N 3524, Philadelphia 29-86-436, Torino 16350 2322, Berlin 6900, Birch F, Boston MFA 02.766, BM EA 37330, Hermitage 2971, Louvre N 3526, Torino 16351 2321.

30. The Demotic is written *py-ꜣ-tꜣ*; the Old Coptic gloss reading *πλᾶτου* which could be equated with Coptic *πλᾶτο*, “multitude.”

31. An epithet applied to a deity associated with hypocephali; see Gee, “Abracadabra, Isaac and Jacob,” 76–79; cf. Abraham Facsimile 2.

caused creation to be created, great verdant creation. Your real name is Sh[...]noush. Cause an answer to be told me concerning everything about which I inquire here today. Come to me, soul of darkness, son of darkness! Tell me an answer about everything about which I inquire here today, in truth, without telling me a lie. (**Recite the words** seven times.)

OTHER EGYPTIAN TEXTS

The following, though not part of the Theban Cache acquired by Anastasi, are similar in character and also mention Abraham.

EXCERPTS FROM P. OSLO I 1

P. Oslo I 1 (also known as PGM XXXVI), is a lengthy roll of 244 cm containing twelve columns of text. Paleographically it dates to the fourth century A.D. It was acquired by Samson Eitrem in 1920 and published by him five years later. The association of Abraham with burning women “because of their virtue” has echoes both in the Book of Abraham (1:11) and in the following Egyptian ritual. John Gee provided this translation based on Karl Preisendanz, *Papyri Graecae Magicae: Die griechischen Zauberpapyri* (Leipzig: Teubner, 1928–31), 2:173.

PGM XXXVI 295–311

Abduction:

Fire divination over unburnt sulfur, thus: Taking seven balls of unburnt sulfur, make a fire from vineyard wood. Say this saying for each ball and throw in the fire. This is the saying: “The heaven of heavens opened and the angels of god came down and destroyed the five cities of Sodom and Gomorrah, Admah, Zeboiim, and Zoar.¹ A woman who heard the sound turned into a pillar of salt. Thou art the sulfur, which God rained in the midst of Sodom and Gomorrah, Admah, Zeboiim, and Zoar. Thou art the sulfur that served God—likewise serve me toward So-and-so daughter to So-and-so, and do not allow her to rest nor to catch sleep, until having come she perform the mystery rite of Aphrodite.”² Throwing into the fire, say, “If I cast thee into the fire, I adjure thee by the

1. The papyrus uses the Greek spellings of these words as found in the Septuagint.

2. In a curious twist, the requirement of the Egyptian text is to punish the woman for *not* doing what Sodom and Gomorrah were punished for doing.

great pap³ of the heaven,⁴ Lord of Hosts, four-lettered Jehovah,⁵ Zagourē, Pagourē and by the great Michael, Souriel, Gabriel, Sesengenbarpharangēs, Istraël, Abraham, lead this So-and-so to So-and-so.”

3. This word is untranslated (not the English word *pap*).

4. Egyptian *t3 p.t* > ταφε.

5. Taking αββαθω for Hebrew ארבע-אותות יהוה.

EXCERPTS FROM THE PRAYER OF JACOB (PGM XXIIb)

The *Prayer of Jacob* is known from a single papyrus, P. Berlin 13895 (also known as PGM XXIIb), which is paleographically dated to the fourth century A.D. and contains an Egyptian ritual for requesting oracular dreams by means of a lamp (cf. P. Leiden I 383 + P. London 10070 above). The papyrus was acquired in Cairo by W. Schubart in 1926 and was first published in 1831. A translation of the text was included in James H. Charlesworth's *Old Testament Pseudepigrapha*, but is included here because of its provenance and similarity with other Egyptian ritual compilations. The following translation by John Gee is based on the *editio princeps*, Karl Preisendanz, *Papyri Graecae Magicae: Die griechischen Zauberpapyri* (Leipzig: Teubner, 1928–31), 2:148–49.

PGM XXIIb 1–26

The Prayer of Jacob:⁶ “Father of the patriarchs, father of all, father of the powers of the world, creator of all things, [. . .], creator of the angels and archangels, the creator of the saving names, I call upon thee, father of all the powers, father of the whole world, and of all the generations and the civilized and uncivilized world, to whom the cherubim are sent, of whom Abraham was blessed in giving the kingdom to him. Hearken to me, O God of all powers, O God of the angels and archangels, king [. . .] . . . leach . . . arōach tou spirit from⁷ . . . ō . . . [yr]am⁸ tou . . . boach ka . . . th . . . ra . . . chach marirok . . . yram . . . ithth sesoik, he who sits upon the [holy] Mount Sinai; . . . i . . . bo . . . athem . . . [he] who sits upon the sea; . . . ea . . . bl . . . d . . . k . . . e . . . thēs . . . parachthē . . . , he who sits upon the serpent gods; the [god who sit]s [upon the s]un, Jehovah; he who sit[s upon] . . . ta . . . ō . . . i . . . ch; he [who sits] upon the . . . the . . . ma . . . si, abriēl louēl . . . m . . . the bed of the che[r]u[b]i[m] . . . chire . . . oz . . . i . . . forever and ever, god of the fathers,⁸ four-lettered Lord⁹ [of Hosts], my lord,¹⁰ star . . . [a]nd brileōnai my lord cha . . . aōth the Lord of all. I call upon thee who givest power against the chasms to those above and below, and those beneath the earth;¹¹ hear him who has this prayer, O Lord, God of the Hebrews, Epagaēl alamn, whose is the eternal power, elōēl souēl. Make straight the one who has this prayer, from the stock of Israel¹² and those favored of thee, O God of gods, who hath the secret name of Sabaoth, . . . i . . . ch, O god of gods, amen, amen, who begetteth the snow, above the stars, over the worlds, who also progressest eternally, who

6. Although this is an Egyptian text, James Charlesworth has seen fit to include it among the Old Testament pseudepigrapha; see “Prayer of Jacob” in *The Old Testament Psuedepigrapha*, ed. James H. Charlesworth (New York: Doubleday, 1983–85), 2:715–23.

7. Egyptian *ꜥꜣ r-bnr* > αχ αβολ.

8. Taking αβωθ for Hebrew אבות.

9. Taking αβραθιαωθ as a garbling of Hebrew אברהם-יהוה.

10. Hebrew אדוני > αδωναι.

11. For similar sets of three-tiered worlds, compare Exodus 20:4, Philippians 2:10; Doctrine and Covenants 76; Abraham Facsimile 2.

12. This phrase is also used in Philippians 3:5; cf. Acts 13:26.

makest the fixed and wandering stars to impel all things by thy creation, fill me with wisdom. Strengthen me, lord; fill my heart with good, lord, like an earthly messenger,¹³ like one who becomes immortal, like one who has accepted the gift that is from thee, amen, amen." Say seven times towards the north and east.¹⁴ The prayer of Jacob.

13. Or "terrestrial angel."

14. From Egypt, this would be the direction of Jerusalem.

EXCERPTS FROM PSI I 29 (PGM XXXV)

PSI I 29 (also known as PGM XXXV) originally came from Oxyrhynchus and is paleographically dated to the fifth century A.D. It was first published in 1912. The following translation by John Gee is based on Karl Preisendanz, *Papyri Graecae Magicae: Die griechischen Zauberpapyri* (Leipzig: Teubner, 1928–31), 2:160–62.

PGM XXXV 1–30

I call upon thee, who sittest upon the Abyss, Buthath. I also call upon him who sits in the first heaven, Marmar. I call upon thee, who sittest in the second heaven, Raphael. I call upon thee, who sittest in the third heaven, Souriel. I call upon thee, who sittest in the fourth heaven, Iphiaph. I call upon thee, who sittest in the fifth heaven, Pitiel. I call upon thee, who sittest in the sixth heaven, Mouriatha.¹⁵

I call upon thee, who sittest upon the snow, Telze. I call upon thee, Edanoth, who art upon the sea. I call upon thee, Saesechel, who art upon the dragon. I call upon thee, Tabium, who art upon the rivers. I call upon thee, Bimadam. I call upon thee, Chad-raoun, who sittest in the midst of Chadrallou, in the midst of the two Cherubim and Seraphim who sing to thee, the lord of all the hosts which are under heaven.

I adjure you all by the god of Abraham, Isaac, and Jacob, that you obey my authority completely, everyone obeying perfectly, and that you remain with me and give me grace and power and victory and strength before all men, small and great, as also gladiators, soldiers and farmers, and women, and maidens, and children, and everyone, quickly, quickly, through the power of Jehovah, and the strength of Sabaoth, and the garments of Elohim, and the might of Adonai, and the crown of Adonai. Give me also grace and victory in the presence of everyone, as the good gift which thou gavest to Albanathanalba and Akramacharamari, and therefore I ask and also adjure you that you give grace and victory and power and spirit on behalf of me, the ruler who bears three crowns, quickly, quickly, for I adjure you, Lord of Hosts (repeated ten times).

15. Compare Abraham 3:5–19; Abraham Facsimile 3.