

Practicing Ancient Ritual Magick Techniques and Examples

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Outline

- Background
- Techniques
- Heptagram Opening
- Generic Closing
- Example useful rituals

History of Graeco-Egyptian Magick

- Egyptian magick (*heka*) and temple ritual
- Shamanism
- Greek magic and philosophy
 - Pythagoras, Abaris, Empedocles, Apollonius of Tyana, Iamblichus, Proclus
- Persian Magi and *Mageia*
- Babylonian astrology and magic
- Hermeticism and Hermes Trismegistus
- Influences from Jewish mysticism, early Christian mysticism, and Gnosticism

Legacy of Graeco-Egyptian Magick

- Arabic and Byzantine magic, alchemy, and philosophy
 - e.g., Picatrix
- Renaissance recovery of Hermeticism and Platonic philosophy and spiritual practices
 - e.g., Ficino, Pico
- Integration of Kabbalah
- Solomonic magic
- Renaissance magicians
 - e.g., Agrippa, Trithemius
- Rosicrucians, Hermetic Order of Golden Dawn, Wicca, Neo-Paganism, etc.

Sources for Ancient Magick

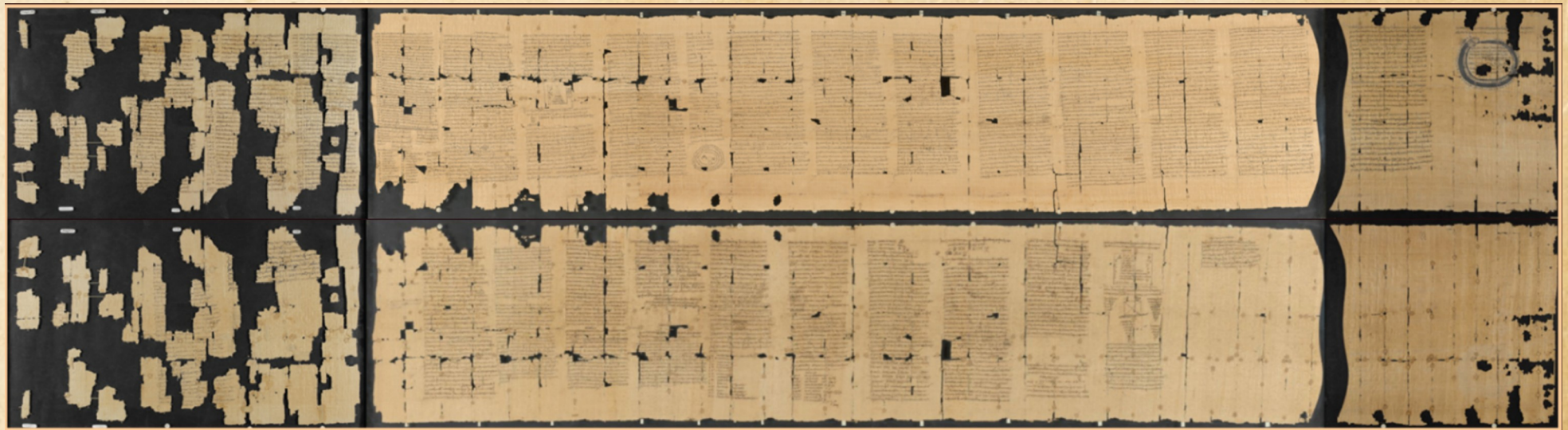



Figure from **The London Magical Papyrus 131 (PGM VII)**
DZ Wiza, *The Archaeology of Ancient Magic* (<https://www.artkemagic.com>)

Sources for Ancient Magick

- Greek Magical Papyri (PGM) for Graeco-Egyptian / Hermetic magick
 - Many from the “Anastasi cache” recovered in 19th cent.
 - Apparently buried with a 5th cent. Egyptian magician
 - English translation: Betz, *The Greek Magical Papyri in Translation Including Demotic Spells* (Chicago)
- Iamblichus’ *De Mysteriis* (4th cent.) for theory of ritual invocation
- Archaeology:
 - Amulets, talismans, curse tablets, and other magical instruments
 - Engraved oracle tablets for divination

Experimental Approach



- These procedures are old, but that doesn't mean they are effective
 - They are a good place to start, but you need to work with them
 - To develop the skill
 - To see how well they work
 - To adapt them in some cases
 - Thus we have to experiment!
 - Understand, adapt, try, evaluate, revise, repeat
- 

Magickal Practices

- Magick for healing, love, victory, protection, cursing, etc.
 - that is, *goêteia* [γοητεία]
- Divination
- Astrology
- Alchemy
- Necromancy
- Spiritual Magick (theurgy)

Typical Equipment

- Altar
- Incense burner
- Papyrus or parchment, ink (myrrh, gold, silver)
- Metal sheet & scribe
- Herbs and other materials
- White linen robe

Preparation

- Fasting or sexual abstinence (1, 3, 7, or 9 days)
- Ritual bath
- Purification of ritual area by circumambulation:
 - Either lustral water (*khernips*)
 - Or natron (solution of sodium carbonate and sodium bicarbonate)
 - Or chalk (with protective *charaktêres*)

Timing is Everything!

- Factors:
 - Planetary day
 - Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn
 - Planetary hour
 - Sun is first hour of Sunday, etc.
 - 12 hours between sunrise and sunset and vice versa
 - Egyptian days
 - Avoid for magic
 - Moon sign
 - Sign of Zodiac

Egyptian Days

Egyptian Month	Modern Dates	Avoid for Magic
Thôth	Aug. 29* – Sept. 27*	1, 4, 12, 13, 22
Phaôphi	Sept. 28* – Oct. 27*	2, 4, 10, 19, 20
Athyр	Oct. 28* – Nov. 26*	7, 8, 9, 17, 18, 23
Choiak	Nov. 27* – Dec. 26*	5, 6, 13, 15, 16, 24, 25
Tybi	Dec. 27* – Jan. 25*	3, 4, 12, 24, 26
Mecheir	Jan. 26* – Feb. 24*	1, 2, 10, 14, 19
Phamenôth	Feb. 25 – Mar. 26	7, 8, 9
Pharmouthi	Mar. 27 – Apr. 25	5, 6, 14, 15, 20
Pachôn	Apr. 26 – May 25	3, 4, 12, 13, 21, 26, 28
Pauni	May 26 – Jun. 24	1, 2, 10, 11, 15, 20
Epiphi	Jun. 25 – Jul. 24	7, 8, 9, 14, 18, 19, 22
Mesore	Jul. 25 – Aug. 23	10, 14, 20, 23, 24, 25
Epagomenae	Aug. 24 – Aug. 28*	Very dangerous

* Add 1 for leap year. E.g. Mecheir 27 = Feb. 21 (Feb. 22 in leap year)

Pronouncing Greek Letters

Greek	αA	βB	γΓ	δΔ	εE	ζZ	ηH	θΘ
Roman	A	B	G	D	E	Z	Ê	TH
Pron.	ah	b	g	d	eh	z	ay	th
Greek	ιI	κK	λL	μM	νN	ξΞ	οO	πΠ
Roman	I	K	L	M	N	X	O	P
Pron.	ih	k	l	m	n	x	awe	p
Greek	ρP	σΣ	τT	υY	φΦ	χX	ψΨ	ωΩ
Roman	R	S	T	U, Y	PH	CH	PS	Ô
Pron.	r	s	t	ü	f	kh	ps	oh

The Seven Greek Vowels

Greek Vowel	Pronunciation	Planet	Planet
Α α	Ah	☾	Moon
Ε ε	Eh	☿	Mercury
Η η	Ay	♀	Venus
Ι ι	Ih	☼	Sun
Ο ο	Awe	♂	Mars
Υ υ	Oo	♃	Jupiter
Ω ω	Oh	♄	Saturn

Example Pronunciation of Vowels

- Instructions for pronouncing the “nine-letter name”
AO IAÔ EOÊY:
 - A with an open mouth, undulating like a wave
 - O succinctly, like breathed threat
 - IAÔ to earth, to air, and to heaven
 - E like a baboon
 - O in the same way as above
 - Ê with enjoyment, aspirating it
 - Y like a shepherd, drawing out the pronunciation

From PGM V.24–30, Oracle of Serapis (P. Lond. 46) IV CE

Opening Heptagram Ritual:

Instruction

Speaking to the rising sun, stretching out your right hand to the left and your left hand likewise to the left, say “A.”

Turn to the north, putting forward only your right fist, say “E.”

Then to the west, extending both hands in front of you, say “Ê.”

To the south, holding both on your stomach, say, “I.”

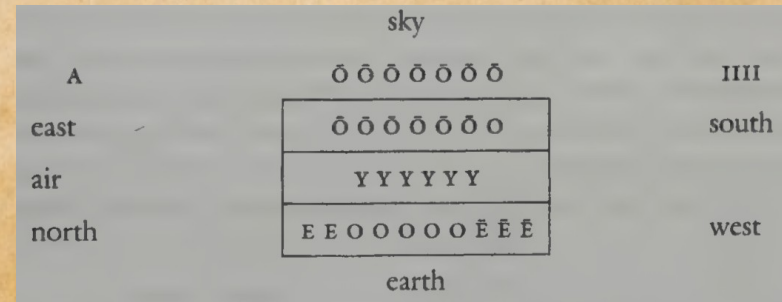
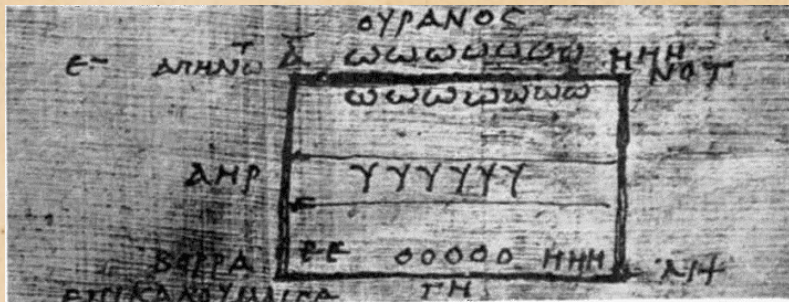
To the earth, bending over, touching the ends of your toes, say “O.”

Looking into the air, having your hand on your heart, say “U.”

Looking into the sky, having both hands on your head, say “Ô”

(These are the seven Greek vowels, AEHIOYΩ, associated with planets, etc.)

Heptagram Ritual: Diagram & Invocation



“I call on you, eternal and unbegotten, who are one, who alone hold together the whole creation of all things, whom no one understands, whom the gods worship, whose name not even the gods can utter. Inspire from your exhalation the ruler of the pole, him who is under you. Accomplish for me the NN thing.”

Heptagram Ritual: Vowel Invocations

“I call on you as by the voice of the male gods,
IÊÔ OYE ÔÊI YE AÔ EI ÔY AOÊ OYÊ EÔA YÊI ÔEA OÊÔ IEOU AÔ.

“I call on you, as by the voice of the female gods,
IAÊ EÔO IOY EÊI ÔA EÊ IÊ AI YO ÊIAY EÔO OYÊE IAÔ ÔAI EOYÊ YÔÊI IÔA.

“I call on you, as the winds call you.”

“I call on you, as the dawn.” Looking toward dawn say, “A EE ÊÊÊ IIII OOOOO YYYYYY ÔÔÔÔÔÔÔ.”

“I call on you as the south.” Looking to the south say, “I OO YYY ÔÔÔÔ AAAAA EEEEEÊÊÊÊÊÊÊ.”

“I call on you as the west.” Standing facing the west, say “Ê II OOO YYYYY ÔÔÔÔÔ AAAAAA EEEEEEE.”

“I call on you as the north.” Standing looking toward the north say,
“Ô AA EEE ÊÊÊÊ IIIII OOOOOO YYYYYYYY.”

“I call on you as the earth.” Looking toward the earth say: “E ÊÊ III OOOO YYYYYY ÔÔÔÔÔÔ AAAAAAA”

“I call on you as the sky.” Looking into the sky say, “Y ÔÔ AAA EEEE ÊÊÊÊÊ IIIII OOOOOOO.”

“I call on you as the cosmos, O YY ÔÔÔ AAAAA EEEEEÊÊÊÊÊÊ IIIIII.

“Accomplish for me NN thing, quickly.”

Heptagram Ritual: Invocation by Great Name

“I call on your name, the greatest among gods.

If I say it complete, there will be an earthquake, the sun will stop and the moon will be afraid and the rocks and the mountains and the sea and the rivers and every liquid will be petrified; the whole cosmos will be thrown into confusion.

I call on you,

IYEYO ÔAEÊ IAÔ AEÊ AI EÊ AÊ IOYÔ EYÊ IEOU AÊÔ ÊI ÔÊI IAÊ IÔOYÊ AYÊ
YÊA IÔ IÔAI IÔAI ÔÊ EE OY IÔ IAÔ, the great name.

Become for me lynx, eagle, snake, phoenix, life, power, necessity, images of god,
AIÔ IÔY IAÔ ÊIÔ AA OYI AAAA E IY IÔ ÔÊ IAÔ AI AÔÊ OYEÔ AIEÊ IOYE
YEIA EIÔ ÊII YY EE ÊÊ ÔAOÊ CHECHAMPSIMM CHANGALAS EÊIOY IÊEA
ÔOÊOE (seven of the auspicious names) ZÔIÔIÊR ÔMYRYROMROMOS.”

Thus, extending the second AIÔ: “Ê II YY ÊÊ OAOÊ.”

(The ritual then moves into a different phase.)

Generic Closing Ritual

Depart, O Master/Mistress, to thy realm,
to thine own palace, to thy throne.

Restore the order of the world.

Be gracious and protect me, Lord/Lady.

I thank thee for thy presence here.

Depart in peace and joy. Farewell!

— Based PGM II.180–3; IV.1061–5, 3120–4; V.41–50



Example Magick Operations



Phylactery

against demons, sickness, etc.

A phylactery, a bodyguard against demons, against phantasms, against every sickness and suffering, to be written on a leaf of gold or silver or tin or on hieratic papyrus. When worn it works mightily for it is the name of power of the great god and his seal, and it is as follows:

κμηφισ χφυρις ιαεω ιαω αεη οω αιων ιαεωβαφρενε
μουνοθιλαρικριφιαε υ εαιφιρκιραλιθανυομενερφαβωεαι

These are the names; the figure is like this: let the Snake be biting its tail, the names being written inside the circle made by the snake, and the characters thus:



Note: does not agree with following figure!

Analysis: Divine Names

- Ouroboros: the sun-wise protective circle
- The Divine Names within the circle
 - Kmephis (κμηφίς): Kem-atef (or Kneph), primordial snake that fertilized the cosmic egg at beginning of time
 - Chphyris (χφυρίς): scarab god, emergent and regenerative power of rising sun
 - Iaeo (ιαεω) and Iao (ιαω): variations of tetragrammaton, Master of the Seven Heavens
 - aeē oō (αεη οω): Moon, Mercury, Venus; Mars, Saturn
 - Aiōn (αιων): Eternity, the immutable source

Analysis: Palindrome

- A common formula: ιαεω-βαφρενε-μουνοθ-ιλαρικρι-φια-ευε-αιφιρ-κιρα-λιθαν-υομεν-ερφαβ-ω-εαι
 - ιαεω: extended form of tetragrammaton
 - βαφρενε: the *ba* (soul) of Phre (the Sun, Re)
 - μουνοθ: god of protection, war, and vitality Montu or Monthu (nomad), the scorching sun
- A palindromic protection spell that cannot be “reversed”
- Ascend to fulcrum υ of ευε and descend back down

Discrepancies

- The *charaktêres* in the text and figure disagree
- The figure also has around the ouroboros: ταρηνον ηου
φι βρινιαγηνωφει βινοκυληαια οβζθβαβαιμε ... οη ...
οπι ουμ ... μοηαωφι
- The discrepancy is the mystery
- Strive for ritual synthesis and gnosis
- Prioritize the text (leave out extra circumscription)
- The image provides structure and form
- Trust your inspiration and experience

Saucer Divination of Aphrodite

Having kept oneself pure for 7 days, take a white saucer, fill it with water and olive oil, having previously written inside its base with myrrh ink:

ηιοχ χιφα ελαμψηρ ζηλ α ε η ι ο υ ω (25 letters)

ÊIOCH CHIPHA ELAMPSÊR ZÊL A E Ê I O Y Ô;

And beneath the base, on the outside:

Ταχιηλ χθονιη δραξω (18 letters*)

TACHIÊL CHTHONIÊ DRAXÔ.

Wax inside with white wax. On the outside of the rim at the top:

ιερμι φιλω ς ερικωμα δερκω μαλωκ γαυλη αφριηλ ἐρωτῶ

“IERMI PHILÔ 6 ERIKÔMA DERKÔ MALÔK GAULÊ APHRIÊL I ask”

(say it 3 times).

* There are only 17 in the ms. Perhaps it should be δραξῶν (DRAXÔN).

Analysis of Magic Names

- TACHIÊL: Tachi-el, swift messenger
- CHTHONIÊ: underworld goddess
- DRAXÔ =? “I will grasp” (δράξομαι)
- IERMI: form of Hermes? (for communication)
- PHILÔ = I love; Love! Be friendly!
- ERIKÔMA: from? εὔκομα = lovely-haired (epithet of Aphrodite)
- DERKÔ = δέρκου = See clearly!
- MALÔK =? Melek = King
- GAULÊ < fem. form of milk-pail, drinking bowl
- APHRIÊL: Aphri-el, foam-angel (suggesting foam-born Aphrodite)

Saucer Divination: Consultation

Let it rest on the floor and looking intently at it, say:

“I call upon you, the mother and mistress of nymphs, ILAOUCH OBRIÊ LOUCH TLOR; come in, holy light, and give answer, showing your lovely shape.”

Then look intently at the bowl.

When you see her, welcome her and say:

“Hail, very glorious goddess, ILARA OUCH. And if you give me a response, extend your hand.”

And when she extends it, expect answers to your inquiry.

Saucer Divination: Reinforcement

But if she does not listen say, “I call upon the ILAOUCH who has begotten Himeros, the lovely Horai and you Graces; I also call upon the Zeus-sprung Physis of all things, two-formed, indivisible, straight, foam-beautiful Aphrodite.

Reveal to me your lovely light and your lovely face, O mistress ILAOUCH. I conjure you, giver of fire, by ELGINAL, and by the great names OBRIËTYCH
KERDYNOUCHILEPSIN NIOU NAUNIN IOUTHOU THRIGX TATIOUTH
GERTIATH GERGERIS GERGERIË THEITHI.

I also ask you by the all wonderful names, OISIA EI EI AÔ ÊY AAÔ IÔIAIAIÔ
SÔTHOU BERBROI AKTEROBORE GERIË IËOYA; bring me light and your lovely
face and the true saucer divination, you shining with fire, bearing fire all around, stirring
the land from afar, IÔ IÔ PHTHAIË THOUTHOI PHAEPHI.

Do it.”

Saucer Divination: Preparation

Preparation: having kept yourself pure, as you learned, take a bronze drinking cup, and write with myrrh ink the previously inscribed stele which calls upon Aphrodite, and use the untouched olive oil and clean river water.

Put the drinking cup on your knees and speak over it the stele mentioned above, and the goddess will appear to you and will reveal concerning what things you wish.

Aphrodite's Name Love Spell

Aphrodite's name which becomes known to no one quickly is NEPHERIÊRI—this is the name.

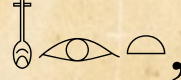




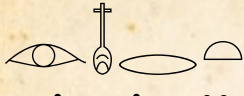
If you wish to win a woman who is beautiful, be pure for 3 days, make an offering of frankincense, and call upon this name over it.

You approach the woman and say it seven times in your soul as you gaze at her, and in this way it will succeed.

But do this for 7 days.

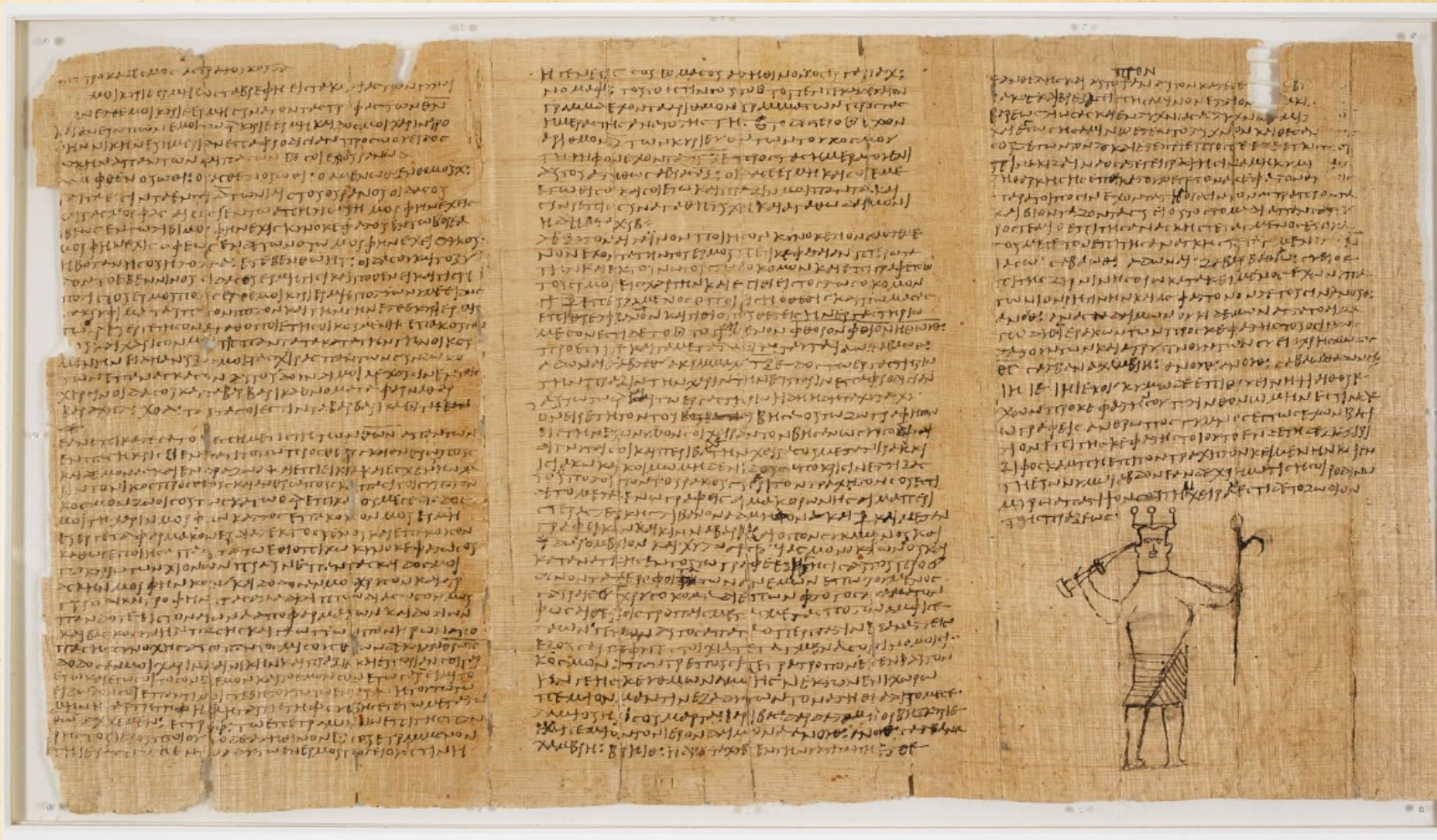
— PGM IV.1265–74 (Great Paris Papyrus) IV CE

Aphrodite's Name Talisman

- Nepheriêri is Egyptian Nfr-îry.t , which might be translated “she of the beautiful eye.”
- Nefer  means beautiful, perfect, good, but also young person
- The sign  represents the heart and throat, and symbolizes heartfelt speech.
- îr(y)  means to make, create, do, etc.
- The sign  represents the eye, and symbolizes sight and the power of the eye to charm
- Note that îry-nfr.t  means “to have intercourse with a virgin.”



Astrapsoukhos' Spell for the Favor of Hermes



PGM VIII (London Papyrus 122) IV/V CE

Ritual Part 1: Celestial Invocation

Come to me, Lord Hermes,
just as fetuses come into women's wombs.

Come to me, Lord Hermes,
gathering the sustenance of gods and people.

Come to me, Lord Hermes,
to [a certain one], and give me:
sustenance and grace, fair face, good living, charm,
victory, and strength of every man and woman.

Hear thy names in Heaven:

Λαμφεν Οὐῶθι · Οὐασθεν Οὐῶθι · Ὀαμενωθ · Ἐνθομουχ

Lamphen Ouôthi : Ouasthen Ouôthi : Oamenôth : Enthomoukh

for these names are in the quarters of the sky.

Ritual part 2: earthly invocation

Yes, I know thee, and I know what are thy shapes:
in the East thou hast the figure of an Ibis;
in the West thou hast the figure of a Dog-baboon;
in the North thou hast the figure of a Snake;
in the South thou hast the figure of a Wolf;
and I know thy plant: “the Grape that is an Olive”;
and I know thy wood, for it is Ebony.

Yes, I know thee, Hermes, who thou art and also
where you're from, which town: Hermopolis.

Ritual part 3: barbarian names

Come to me, Lord Hermes,

Many-named One, knowing secrets under Earth and Sky.

Come to me, Lord Hermes, to [a certain one].

Kindly help me, benefactor of our world.

Hear me!

Make me pleasing to all forms throughout the world;

open for me hands of all who may grant gifts;

make them give me what they're holding in their hands.

Yes, I know thee and thy Names Barbarian:

Φαρναθαρ · Βαραχήλ · Χθα.

Pharnathar : Barakhêl : Khtha.

For these are thy Names Barbarian!

Ritual part 4: magical aid to Isis



And whenever Isis, Greatest of the Gods,
hath invoked thee, Yea! in every crisis,
and in every place, 'gainst people, gods and
daimons,
and what lives beneath the sea and on the land,
She hath held thy favor and had victory
over gods and men with every creature in the
world.
Therefore also I, [a certain one], invoke thee!
For this reason, give me beauty, form, and
grace.

Hear me, Hermes, helper, who invented spells;
be thou easy to converse with and attend;
doing all things like thine Ethiopian
dog-baboon, the Lord of all those underground.
Tame them all and give me strength, fair form,
[add the rest].
Let them give me silver, gold, and endless
sustenance.
Save me always and through all eternity—
from spells, deceits, all slander, knavish tongues;
from possession, hate from mortals and from
gods.
Let them give me favor, business, wealth,
success.

Ritual Part 5: Identification

Inasmuch as thou art I, and I am thou,
and because thy name is mine, and mine is thine,
and because I am the effigy of thee.

If perhaps some thing might come to pass for me,
any time this year or month or day or hour,
it will happen to the Great God Ἀχχεμεν Ἐστροφ
(Achchemen Estroph);
to the one carved on the holy vessel's prow.

Ritual Part 6: True Name

On the Sacred Stêlê thy True Name is carved,
in the shrine in thy birthplace, Hermopolis.

Thy True Name: Ὄσεργαριαχ : Νομαφι (Osergariach Nomaphi):
for this is thy name of fifteen characters,
and the number of the days the Moon doth rise;
and thy second name doth have the number seven,
corresponding to the Rulers of the World.
and doth have the count of the year's days: 365.

Truly: Ἀβρασάξ (Abranax).

Ritual Part 7: Identification

Yes, I know thee, Hermes, and thou knowest me;
thou art I, and I am thou.

Therefore, do thou everything for me I ask;
with Good Fortune and Good Daimon turn to me.

Now! Now! Quickly! Quickly!

Ἦδη, ἦδη, ταχύ, ταχύ.

Êdê! Êdê! Takú! Takú!

Icon: Construction & Name

Make from olive wood a small statue of a dog-faced baboon with Hermes' winged hat on its head. There should be a box in its back with a lid to close it. Write on papyrus with myrrh ink the following name of Hermes:



ΦΘΟΡΟΝ ΦΘΙΟΝΗ ΘΩΥΘ

(Phthoron Phthionê Thôuth)

Icon: Additional Great Names

You may add the following Great Names:

ΙΑΩ ΣΑΒΑΩΘ ΑΔΩΝΑΙΕ

(Iaô Sabaôth Adônaie)

ΑΒΛΑΝΑΘΑΝΑΛΒΑ

(Ablanathanalba)

ΑΚΡΑΜΜΑΧΑΜΑΡΕΙ

(Akrammachamarei)

ΤΞΕ΄

(365)

Analysis: Divine Names

- ΙΑΩ ΣΑΒΑΩΘ ΑΔΩΝΑΙΕ: Tetragrammaton, Lord of Hosts
- ΑΒΛΑΝΑΘΑΝΑΛΒΑ: palindrome so beneficial effects cannot be reversed; protection
 - often used in wing-formation
- ΑΚΡΑΜΜΑΧΑΜΑΡΕΙ: authority
- These are all names of a high god

Icon: Petition & Animation

Give Thou: business, favor, elegance, prosperity,
to [a certain one] and to his/her work.

Now! Now! Quickly! Quickly!

Ἦδη, ἤδη, ταχύ, ταχύ.

Êdê! Êdê! Takú! Takú!

While you do so, pray for what you want. Put the papyrus in the statue and put on the lid. Burn incense before it and recite the preceding ritual. Replace “[a certain one]” by the beneficiary’s name, usually in the form “[name], son/daughter of [mother’s name].”

Divine Assistance from Three Homeric Verses

ὥς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
he spoke and drove the one-hoof horses through the trench [Il. 10.564]

ἄνδράς τ' ἀσπαίροντας ἐν ἀργαλέησι φονῆσιν
and men in painful carnage gasped convulsively [Il. 10.521]

αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσῃ
but in the sea they washed much sweat from off themselves [Il. 10.572]

Among its uses: If a runaway carries it on an iron lamella, they will not be caught. A contestant will be victorious. It keeps away daimons and wild animals, and will make you fearsome and invulnerable in combat.

“When you ask you will receive; you will enjoy favor; your life will change; and you will be loved by any man or woman you have contact with. You will have honor, happiness; you will receive inheritances, have good fortune, be unaffected by potions and poison; you will break spells and conquer your enemies.”

— PGM IV.2145–50 (The Great Paris Papyrus) IV CE

Three Homeric Verses: Consecration

Go, I say, into a clean room. Set up a table, on which you are to place a clean linen cloth and flowers of the season. Then sacrifice a white cock, placing beside it 7 cakes, 7 wafers, 7 lamps; pour a libation of milk, honey, wine, and olive oil.

Here is the formula to be spoken when you consecrate the plaque: “Come to me! You who are master above the earth and below the earth, who look to the west and the east and gaze upon the south and the north, O master of all, Aion of Aions! You are the ruler of the universe, Ra, Pan, (H)ARPENCHNOUBI BRINTATÊNÔPHRI BRISKYLMA AROUZAR BAMESEN KRIPHI NIPTOUMI CHMOUMAÔPHI IA IOY IYÔ AII OYÔ AEÊIOYÔ BAUBÔ BAUBÔ PHORBA PHORBA OREOBAGRA ÔYOIÊEA ER.” Speak too the formula that invokes Necessity: “MASKELLI MASKELLÔ PHNOUKENTABAÔ OREOBAGRA RHÊXICHTHÔN HIPPOCHTHÔN PYRIPÊGANIX, IARCHTHA ECHTHABA CHOIX IABOUCH IABÔCH,” and the one that invokes all supernatural powers.

Analysis: MASKELLI Formula

- MASKELLI MASKELLÔ: often associated with Hekate and Ereshkigal
- PHNOUKENTABAÔ: “lord of the depth”
- OREOBAZAGRA: “mountain-shaker,” epithet of Hekate
- RHÊXICHTHÔN: “earth-breaker,” epithet of Hades
- HIPPOCHTHÔN: “underworld horse”
- PYRIPÊGANYSX: “lord of fire’s fount, night-born source of fire”

Three Homeric Verses:

Typical Uses

For popularity spells and love spells: Write “MYRI MYRI NES MACHESNÔN” (μυρι μυρι νες μαχεςνων) on a gold tablet, after putting it under / the iron one for 3 days. When you remove it, carry it, keeping yourself clean all the while.

For fetching spells. Burn roses and sumac as an offering; take myrtle leaves and write on them in ink: “STHENEPIÔ ARRÔRIPHRAISIS YYY Y IIII (σθενεπιω αρρωριφρασις υυυ υυυ) fetch her, NN, for him, NN.” Recite the formula and put the magical substance under the lamella.

You are to add some single-stemmed wormwood to the myrrh ink. Let the lamella be worn on a cord; get it from the places where the woolworkers have their shops.

Healing Spell

To be recited when sober, touching the relevant part of the body with three fingers: thumb, middle finger, and ring finger; the other two are stretched out. Say:

“Go away, no matter whether you originated today or earlier: this disease, this illness, this pain, this swelling, this redness, this goiter, these tonsils, this abscess, this tumor, these glands, and the little glands I call forth, I lead forth, I speak forth, through this spell, from these limbs and bones.”

— Marcellus Empiricus(?) *De Medicamentis* 5.11 (113.25 Niedermann)

Spell for Divine Revelation

Invoke the great name in a time of great stress, in major and pressing crises. If not, you will blame yourself. First say three times the “Iaô,” then the great name of god:

“I call upon you, PHTHA RA PHTHA IÊ PHTHA OUN EMÊCHA
ERÔCHTH BARÔCH THORCHTHA THÔM CHAIEOUCH
ARCHANDABAR ÔEAEÔ YNÊÔCH ÊRA ÔN ÊLÔPH BOM PHTHA
ATHABRASIA ABRIASÔTH BARBARBELÔCHA BARBAIAÔCH; let
there be depth, breadth, length, brightness, ABLANATHANALBA
ABRASIAOUA AKRAMMACHAMAREI THÔTH HÔR ATHÔÔPÔ. Come
in, lord, and reveal.”

The serpent-faced god will come in and answer you. When you dismiss him, make an offering of the skin of a serpent.

— PGM XII.153–60 (P. Lugd. Bat. J 384(V), Leiden) IV CE

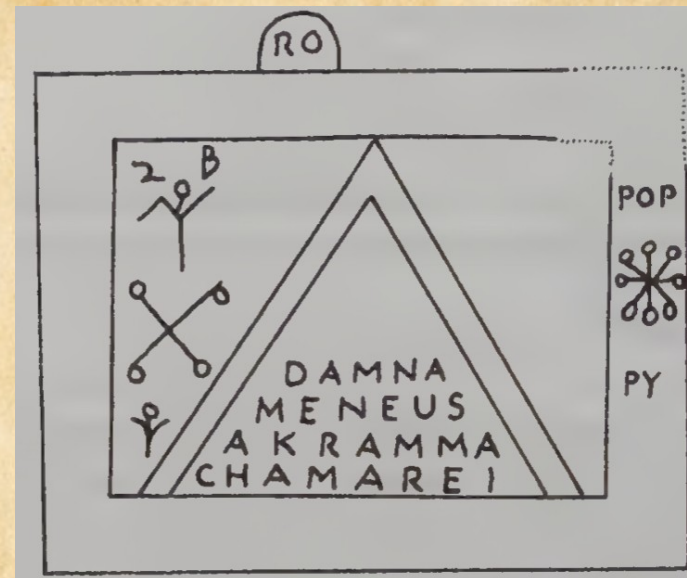
Stele of Aphrodite

To gain friendship, favor, success, and friends. Take a strip of tin and engrave on it with a bronze stylus. And be sure you are pure while carrying it.

—PGM VII. 215–18. (P. Lond. 121) III/IV CE



Abb. 1: P VII 215–217.



(This uses two common magic words, DAMNAMENEUS [δαμναμενευς] and AKRAMMACHAMAREI [ακραμμαχαμαρει])

Healing Spell to Sô Abrasax

Write this on new papyrus and wear it:

Sô Sô Abrasax Abrasax. I am ABRASAX ABRASI CHÔ OU (Σω Σω Αβρασάξ Αβρασάξ, ἐγώ εἰμι Αβρασάξ αβρασι χω ου), help NN. Get hold of and do away with what comes to NN, whether it is a shivering fit—get hold of it! Whether a phantom—get hold of it! Whether a daimon—get hold of it!

Sô Sô Abrasax Abrasax. I am ABRASAX ABRASI CHÔ OU. Get hold of, get hold of, and do away with what comes to NN on this very day, whether it is a shivering fit—do away with it! Whether a daimon—do away with it!

(Sô is the Egyptian god Shu.)

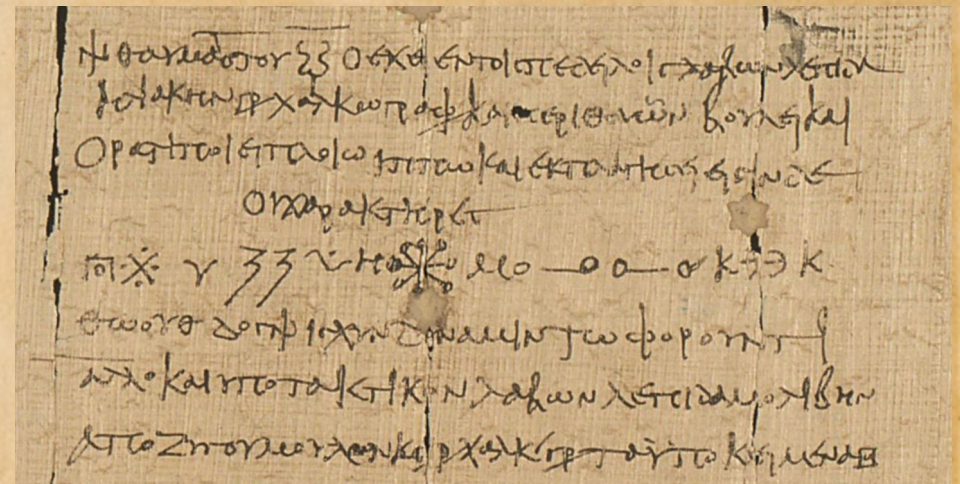
— PGM LXXXIX.1–27 (Suppl. Mag. 13) IV CE

Hermes Wondrous Victory Charm

Hermes Wondrous Victory Charm, which you are to keep in your sandals: Take a tablet gold like the sun and inscribe on it with a bronze stylus and put it on whatever you want and see what it does on a boat, on a horse, and you will be amazed.

These are the characters:

☐ ✕ γ 3 3 ~ H ✱ μ ο ε σ κ ε ρ κ



— PGM VII.919–24 (P. Lond. 121) III/IV CE

Charm to Restrain Anger and for Success

No charm is greater, and it is to be performed by means of words alone: Hold your thumbs and repeat the spell 7 times:

“ERMALLÔTH ARCHIMALLÔTH stop the mouths that speak against me, because I glorify your sacred and honored names which are in heaven.”

To augment the words: Take papyrus and write thus:

“I am CHPHYRIS. I must be successful. MICHAÊL RAPHAÊL ROUBÊL NARIÊL KATTIÊL ROUMBOUTHÎÊL AZARIÊL IOÊL IOUÊL EZRIÊL SOURIÊL NARIÊL METMOURIÊL AZAÊL AZIÊL SAOUMIÊL ROUBOUTHÎÊL RABIÊÊL RABIÊÊL RABCHLOU ENAEZRAÊL, angels, protect me from every bad situation that comes upon me.”

— PGM XXXVI.161–77 (P. Oslo I, 1) IV CE

Victory Charm of Helios

“Helios, Helios, hear me, NN. Helios, lord, Great God, you who maintain all things and who give life and who rule the world, toward whom all things go, from whom they also came, untiring,

ÊIE ELÊIE IEÔA ROUBA ANAMAÔ MERMAÔ CHADAMATHA ARDAMATHA
PEPHRE ANAMALAZÔ PHÊCHEIDEU ENEDEREU SIMATOI MERMEREÔ
AMALAXIPHIA MERSIPHIA EREME THASTEU PAPIE PHEREDÔNAX ANAIE
GELEÔ AMARA MATÔR MÔRMARÊSIO NEOUTHÔN ALAÔ AGELAÔ AMAR
AMATÔR MÔRMASI SOUTHÔN ANAMAÔ GALAMARARMA.

Hear me lord Helios, and let the NN matter take place on time.”

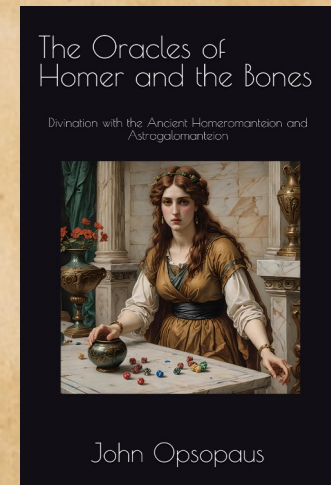
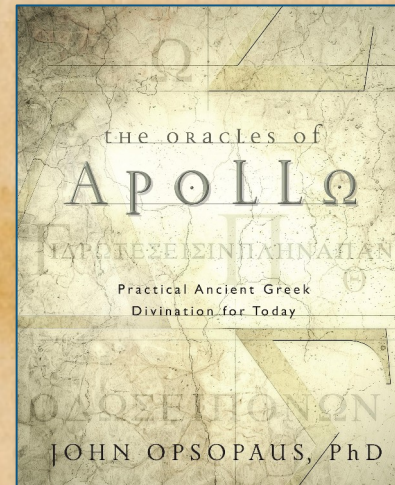
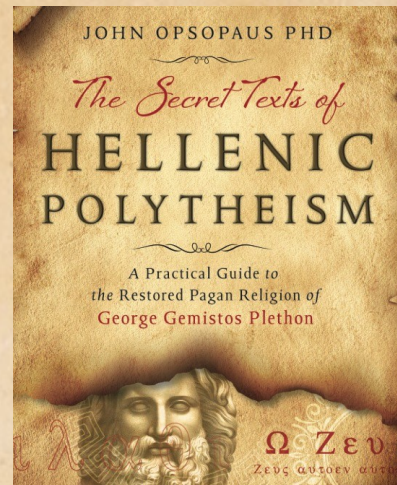
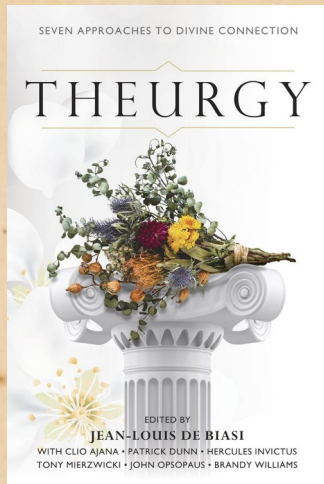
Say this while you make an offering over oak charcoal, sacred incense, with which has been mixed the brain of a wholly black ram and the wheat meal of a certain plant [κατανάγκης ἄλευρα].

— PGM VII. 528–39 (P. Lond. 121) III/IV CE

Additional Background

- Tony Mierzwicki, *Graeco-Egyptian Magick: Everyday Empowerment*, Immanion, 2006.
- Brian Alt, *Interlinear Magic: An Anthology of the Greek Magical Papyri*, forthcoming in 2026!
- Stephen Skinner, *Magical Techniques and Implements present in Graeco-Egyptian Magical Papyri, Byzantine Greek Solomonick Manuscripts and European Grimoires: Transmission, Continuity and Commonality (The Technology of Solomonick Magic)*, PhD diss., University of Newcastle, 2013.
- Stephen Flowers, *Hermetic Magic: The Postmodern Magical Papyrus of Abaris*, Weiser, 1995.

More Information?



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