

The Magician's Craft

What makes the Magician?

magic vs. religion -- unsatisfactory criteria
 supplication vs. coercion (attitude)
 abstract ends vs. practical goals (intention)
 sacrifice vs. complex ritual (action)
 public vs. private (social evaluation)

magic vs. religion -- improved criteria
 efficacy (abnormal or normal success rate)
 ends (socially unacceptable or acceptable aims)
 performance (validity of performance for the audience)
 political-social location (identity of the performer)

Specialists – magicians vs. religious craftsmen (self-definition as magic)

self-definition of magic – *why*
 extra-ordinary in a positive sense
 crisis and troubleshooters
 business and competition
self-definition of magic – *how*
 authority and legitimation
 tradition and innovation
 coefficients of weirdness and familiarity
 multiculturalism and exoticism – stereotype appropriation and intentional profanation
self-definition of magic – *what*
 passing on the secrets
 tools of the trade - handbooks and formularies
 material magica

Initiation and transformation of status

van Gennep - rites of passage
 separation
 liminality
 reaggregation
marking and making the transformation of status
performer and audience

On Moodle (for Wednesday):

Analyze one of the PGM texts from the readings in terms of van Gennep's tripartite schema: separation, liminality, reaggregation.

- a. PGM IV 26-51
- b. PGM IV 154-285
- c. PGM XIII 1-343

Use Graf's discussion of PGM I.1-42 (Graf, pp. 109ff.) as a model. Pay particular attention to the liminal phase as the central part of the ritual. What characterizes this phase? What kinds of things take place during separation? reaggregation?

The Greek Magical Papyri (Greco-Egyptian Magical Formularies)

- Dates and styles of handbooks (roll vs. codex vs. rotula)
 - increasing complexity of spell procedures
 - voces magicae start around 1st century CE
 - scholarly tradition in the PGM - copying, redaction, and annotation
- Special Collections - The Anastasi Collection and the Demotic papyri

Anastasi collection includes:

- PGM IV - a 36 page codex of spells in Coptic and Greek, 3274 lines long, 4th CE.
- PGM V - a 7 page codex of spells in Greek, 489 lines long, 4th CE.
- P. Leid. J 397 - a 10 page codex of Greek alchemical recipes, written by the same scribe as the other alchemical treatise and PGM XIII, 4th CE.
- PGM Va - a loose page with a Greek magical spell in 3 lines, found among the pages of P. Holmiensis.
- P. Holmiensis - a 15 page codex of Greek alchemical recipes, written by the same scribe as the other alchemical treatise and PGM XIII.
- PGM XIII - a 1078 line collection of Coptic and Greek spells in codex form, written by the same scribe as the two alchemical texts (P. Leid. J 397 and P. Holmiensis).
- PGM XII - 3.6 m papyrus roll with 19 columns of spells on one side (verso) in Demotic and Greek, dating to 2nd-3rd CE. On other side (recto) is Demotic literary text. Written by the same scribe as PGM XIV, the great Demotic Magical Papyrus, and PDM supplement.
- PGM XIV - papyrus roll of 29 columns on one side and 33 on the other with spells in Old Coptic, Greek and Demotic. The scribal hand is the same as on PGM XII and PDM supplement.
- PDM supplement - a roll of 7 columns of Demotic on one side and 1 on the other (along with an effaced Greek text). Written by the same scribe who wrote PGM XIV and PGM XII.
- PGM I - complete papyrus roll with 5 columns of Greek in 347 lines.
- PGM II + PGM VI - papyrus roll with 4 columns of Greek in 183 lines + 47 lines.

From another collection (called by Dosoo the Hermonthis Archive)

- PGM VII - papyrus roll of 1027 lines (19 columns recto, 13 verso) in Greek, 4th CE.
- PGM VIII - papyrus roll of 110 lines (3 columns) in Greek, 4th / 5th CE
- PGM IX - papyrus sheet with 14 lines in Greek, 4th / 5th CE
- PGM X - papyrus roll of 50 lines (2 columns) in Greek, 4th / 5th CE
- PGM XIa - papyrus roll of 40 lines (verso) in Greek, with accounts on the recto 4th / 5th CE

Other collections:

- Kellis House 3 Archive – collection of documents in Coptic and Greek, including spells
- PGM VII - papyrus roll of 1027 lines in Greek.
- PGM LXI - Papyrus roll with 8 columns on one side (recto) in Demotic, with some Greek and some Coptic voces magicae; the other side (verso) has 2 columns of Demotic and 4 columns of Greek.
- PGM III - papyrus roll over 1.5 m long with 734 lines of writing on both sides in Greek and Old Coptic.

What materials are magical?

- Medical and Religious objects
- Miniaturized and portable objects
- From very common to very rare (hierarchy of means)

How do objects become magical objects?

1. Subjective redefinition - Reconceive/rename/resituate objects as extraordinary
2. Objective redefinition - Rules for physical collection/alteration of objects
3. Result: Some extraordinary thing

Weddings and Funerals as Rites of Passage

	<u>Rites of Separation</u>		<u>Rites of Reaggregation</u>	
<u>Initial Stage</u>		<u>Liminal Stage</u>		<u>Final Stage</u>
	prenuptial sacrifices (προτέλεια)	procession (ἀγωγή)	gifts the day after (ἐπαύλια)	
Girl in house (παρθένος)		Bride (νύμφη)		Wife/Mother (γύνη/μήτερ)
Hestia	Artemis / Hekate	Persephone	Artemis / Hekate	Hera / Demeter
	laying out the corpse (πρόθεσις)	procession (ἐκφορά)	grave offerings (τα ἔνατα)	
Living Person		Corpse		Dead/Shade
	Purifications (sexual abstinence, etc.)	Ascent to heavens	don't look back, put on new clothes	
Normal Person		Systasis divine contact		Magician mystes

Apuleius, Metamorphoses 11

Isis' epiphany

'But this you must remember well and keep forever stored up in your inmost heart: the remaining course of your life right up until your last breath is now solemnly promised to me. It is only just that you should make over all the rest of your time on earth to her by whose beneficence you will be made human again. And you will live happily, you will live gloriously under my protection; and when you have completed your lifespan and descend to the shades, there also in that subterranean hemisphere I, whom you now behold, shall be there, shining amidst the darkness of Acheron and reigning in the secret depths of Styx, and you shall dwell in the Elysian Fields and constantly worship me and be favoured by me. But if by diligent observance and pious service and steadfast chastity you shall have deserved well of my godhead, know that I alone also have the power to prolong your life beyond the bounds fixed for you by your Fate.'

Lucius' initiation

Then with everybody present he ordered me to abstain from the pleasures of the table for the next ten days and not to eat the flesh of any animal or drink any wine. This abstinence I observed with reverential restraint as instructed. Then the day came which was fixed for my pledged appearance before the goddess. Towards sunset there came flocking from all sides crowds of people, all bearing different gifts in my honour, according to the ancient practice of the mysteries. Then the uninitiated were all made to leave, I was dressed in a brand-new linen robe, and the priest took me by the hand and conducted me to the very innermost part of the sanctuary.

I dare say, attentive reader, that you are all agog to know what was then said and done. I should tell you if it were lawful to tell it; you should learn if it were lawful to hear it. But then your ears and my tongue would both incur equal guilt, the one for sacrilegious loquacity, the other for importunate curiosity. But since it may be that your anxious yearning is piously motivated, I will not torment you by prolonging your anguish. Listen then, but believe; for what I tell you is the truth. I came to the boundary of death and after treading Proserpine's threshold I returned having traversed all the elements; at midnight I saw the sun shining with brilliant light; I approached the gods below and the gods above face to face and worshipped them in their actual presence. Now I have told you what, though you have heard it, you cannot know. So all that can without sin be revealed to the understanding of the uninitiated, that and no more I shall relate.

Morning came, and, the ceremonies duly performed, I came forth attired in the twelve robes of my consecration, a truly mystical dress, but nothing prevents me from mentioning it since a great many people were there and saw it at the time. For in the very heart of the sacred temple, before the statue of the goddess, a wooden platform had been set up, on which I took my stand as bidden. I was a striking sight, since though my dress was only of fine linen it was colourfully embroidered, and from my shoulders there fell behind me to my ankles a costly cloak. Wherever you looked, I was decorated all over with pictures of multicoloured animals: here Indian serpents, there Hyperborean griffins with bird-like wings, creatures of another world. This is what initiates call an Olympic robe. In my right hand I held a flaming torch and my head was encircled with a beautiful crown of palm, its bright leaves projecting like rays. Equipped thus in the image of the Sun I stood like a statue while the curtains were suddenly pulled back and the people crowded in to gaze at me. Following this I celebrated my rebirth as an initiate with enjoyable feasting and good-humoured conviviality. The third day too was celebrated with similar ceremonies and a sacramental breakfast, marking the formal conclusion of my initiation.

P.Kellis Copt. 35: Private Letter with Magical Spell (House 3, Room 6. second half of 4th CE)

A. Copy of Magical Spell

I call upon you: the one who has been from the beginning; the one sitting above the Cheroubin and Sarouphin; the one who stands (in judgement) over disputes and quarrels; the one who has stopped (5) the winds with his great power! Just as you made the land of Egypt lord, you cast quarrels over the Chaldeans. It is upon you (pl.) that I utter these names, by (?) ... who generates (?), who is black. Let 'so & so' the son of 'so & so', let their heart be black for each other. O dirty (?) natron of Arabia! Just as you will wash away every thing, (so) you can wash (away) the desire which is between them for each other. And you, (who are) the burning of the mustard, you shall put burning and scorching into their heart for each other. The house in which I will place you (sg.), do not come out from it without having instigated dispute and quarrel and thunder. And fourtimes (speak) the other (man's name); four-times (speak) her (name); four-times (recite it all) again; four-times you shall utter these words upon them. It is complete.

B. Letter Follows

I greet you warmly. I pray for your continuing health, until I embrace you once again in person and my joy be complete. I swear to you by our Lord Paraclete and the knowledge of truth: This is what I have found near me, and I have hastened to write it and send it to you; for the other one is written on a small fragment of papyrus, and I did not find it. Should I find it, I will send it to you; I for my part knowing that it will not be brought to brother Kallikles, I am sending. Be satisfied, for it is with my own hand that I wrote this. I have sent it saying: 'Perhaps you need it.' I beg you, my lord brother: If you can write these tetrads for me, which I sent to you, I will cause what is written to be brought to you too; so that you can know where they have reached. Look out (?) (whether) he has not been negligent writing them. Quickly, you send them to me by a blessed one; for they say: 'We want someone else to write the other ones.' Now, do not neglect to send them quickly. By no means! I did it for the great texts; (but it is) because they say that the papyrus has run out. Still, writing is what is useful; and if you do write them, I for my part will find your recompense. I am no fool! Greet warmly for me those who give you peace of mind in word and deed. Anything you want here, order me (and) I will do it rejoicing. Live and be healthy for a long time; my master, my brother.

PGM IV.154-167

Nephotes to Psammetichos, immortal king of Egypt. Greetings. Since the great god has appointed you immortal king and nature has made you the best wise man, I too, with a desire to show you the industry in me, have sent you this magical procedure which, with complete ease, produces a holy power. And after you have tested it, **you too will be amazed** at the miraculous nature of this magical operation. You will observe through bowl divination on whatever day or night you want, in whatever place you want, beholding the god in the water and hearing a voice from the god which speaks in verses in answer to whatever you want. You will attain both the ruler of the universe and whatever you command, and he will speak on other matters which you ask about.

PGM IV.221-233

Inquiry of bowl divination and necromancy:

Whenever you want to inquire about matters, take a bronze vessel, either a bowl or a saucer, whatever kind you wish. Pour water: rain water if you are calling upon heavenly gods, sea water if gods of the earth, river water if Osiris or Sarapis, spring water if the dead. Holding the vessel on your knees, pour out green olive oil, bend over the vessel and speak the prescribed spell. And address whatever god you want and ask about whatever you wish, and he will reply to you and tell you about anything. And if he has spoken dismiss him with the spell of dismissal, **and you who have used this spell will be amazed.**

PGM IV. 3151-3168

And sing the same spell when you get up in the morning, before you open [your shop or temple]. The names to be written and recited are these:

BICHŌ MOUR SOUMARTA BICHŌBI SOURPHEŌ AKĒRMORTHŌOUTH CHŌBIEU MOURĒTH ANIMI
NASSOUNAINTHI ANIMOKEŌ MIMNOUEĒR NOUNAITH ARPAĒR IĒRI SANI ANIMI MIMNIMEU.

"Give me all favor, all success, for the angel bringing good, who stands beside [the goddess] Tyche, is with you. Accordingly, give profit [and] success to this house. Please, Aion, ruler of hope, giver of wealth, O holy Agathos Daimon, bring to fulfillment all favors and your divine oracles." Then open [your establishment] **and you will be amazed at the unsurpassed holy power.**

PGM XXXVI. 69-101

Love spell of attraction, excellent divination by fire, than which none is greater. It attracts men to women and women to men and makes virgins rush out of their homes. Take a pure papyrus and with blood of an ass write the following names and figure, and put in the magical material from the woman you desire. Smear the strip of papyrus with moistened vinegar gum and glue it to the dry vaulted vapor room of a bath, **and you will be amazed.**

Zosimus speaks about chalk (*asbestos*)

I will make these things clear to you. For it is known that the alabaster stone has been called 'brain' on account of it retaining every fleeting dye. Therefore, taking the alabaster stone, cook it a day and a night, and have chalk (*asbestos*). And take the sharpest vinegar and quench it, **and you will be amazed** at the divine creation. For it makes the whitest appearance.

And let it sit and add on to it some sharpest vinegar, not in a closed container but an uncovered one, so that you raise up the vapor each time. Taking still more sharp vinegar raise up the vapor during seven days. Do thus until the vapor is not sent up and then let it be for forty days in the sun and with the dew during that time sweeten it and with rain water, and dry it out in the sun. Have then the untransferable mystery, which no one of the prophets dared to transmit as a mystagogue in word, but they only transmitted it with their nods. For in a nutshell this is what they call in the hidden writings the stone that is not a stone, the unknown and known to all, the unhonored and much-honored, the ungiven and god-given. And I will praise it as ungiven and god-given, the only thing in our workings stronger than matter. For this is the magic substance, the thing having power, the Mithriac mystery.

For the spirit unifies the fire to the stone and becomes a unique spirit. I will interpret to you the workings of the stone. It perfects pearls with *komaris* mixed in, on account of which they call it chrysolith (goldstone). It sets all spirit in motion with the power of the dry (*elixir*). And I am going to interpret for you the *komaris*, which no one has dared to transmit as a mystagogue, but they have also transmitted with nods. It holds off the most precious feminine power. For this whitening alone has become revered by every prophet. I will interpret for you also the power of the pearl. It possesses efficacy when cooked in oil, which is the feminine power. Taking an Asiatic pearl, cook it in oil, not in a covered container but an uncovered one for three hours on medium flames. And taking a rag of wool, wipe it on the pearl so that you remove the oil. And you will have it for the purposes of dyeing, for the perfection of the oil is through the pearl.

Zosimus, *From the Great Art of the Ancients* (M 48-49).

And having smelted one pound of pure silver, make a projection from the dry matter 3 or 6 parts **and you will be amazed**. This is the divine and great mystery that is sought, and able to conquer poverty and to ward off enemies.

Fragmenta Alchemica, *On the Dyeing of Stones*, 2.358.28-2.359.3 Berthelot.

Unify *aphroselenos* with *komaris*, pounding it fine and softening it and making it solid and washing it, smelt silver, and make a projection from the compound, and you will see the silver transmuted into gold, **and you will be amazed**. Nature rejoices in nature, and nature conquers nature.

Demokritos, *Physica et mystica* (CAAG 2.16-24; Martelli 18)

Take Cilician saffron; dissolve the saffron flowers with the above prescribed grape juice; make a wash as is customary. Dip in silver leaves, until you like their colour. But, it is better if the leaf is made of copper; clean first the copper as is customary. Then add two parts of the herb *Aristolochia*, the double amount of saffron and celandine, and make them as thick as a salve. Rub the leaf [with it], work following the foregoing method **and you will be amazed**. In fact, Cilician saffron produces the same effect as mercury as well as cassia [produces the same effect as] cinnamon. For nature conquers nature.

P. Holm. 2

Anaxilaus traces back to Democritus also the following recipe. He rubbed common salt together with lamellose alum in vinegar and formed very fine small cones from these and let them dry for three days in the bath chamber. Then he ground them small, cast copper together with them three times and cooled, quenching in sea water. Experience will prove the result.

Archigenes *On the inflammation of the spleen* 11.32-12.2.

There is a certain little lozenge suitable for every condition of the spleen. Take some tender branches of bramble (very dainty ones); ammoniac incense in the amount of 4 drachmas, caper leaves in the amount of 2 drachmas, some tamarisk fruit called 'spleenless' (*asplēnos*), some roasted squill, some pepper in the amount of 1 drachma; mold a little lozenge and give it with vinegar and honey, **and you will be amazed** at the power of it. For it swiftly relaxes the spleen.

Galen *de simplicium* (Kühn 12.231.14-232.3)

Likewise, also in the way of all other discharges that are beginning, the ones that fall upon the glands or the feet or other joints, and particularly on wounds of a bad kind, using this on it as upon an ulcer, **you will be amazed** at the remedy (*pharmakon*).

[Galen] *de remediis parabilibus* (Kühn 14.386.17-387.6)

For Sciatica: Take a little swallow, and if it is the right foot that you are suffering from, crushing the wings in your right hand and scraping, draw the blood from above the socket up to the ball of the ankle, dragging the blood with the whole little swallow. And then having plucked and roasted it, eat it, casting nothing outside and having eaten it immediately anoint with olive oil up to the ball of the ankle joint for three days **and you will be amazed**. And this has been entirely tested.

ΙΑΩ ΒΑΦΡΗΝΕ ΟΥΝ ΟΑΝΤΙ ΚΡΗΝ
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 ΤΟΥ ΦΑΙΡΩ ΟΣΟΡΝΩΦΡΙΣ ΤΟΥ
 ΤΟ ΕΣΤΙΝ ΣΟΥΤΟ ΟΝΟΜΑ ΤΟ ΔΗΘΙΝΟ
 ΤΟ ΠΑΡΑΔΑΜΩ ΕΝΟΜΟΙΣ ΠΡΟΦΗΤ