

AUDOLLENT, Defix. no. 38. PREISENDANZ, *Magie* 121, stresses the lack of anything specifically Roman; unusual is the lack of filiation (121.86). SM 54. – Engl. tr., GAGER (n. 340) no. 110. – JORDAN, ZPE 100 (1994) 323, proposes new readings.

TABLAI:

T. Louvre AF 6715, published by BOYAVAL, ZPE 28 (1978) 200 f., is not magic (WM. BRASHEAR, ZPE 50, 1983, 99–100; cf. J. GASCOU, ZPE 60, 1985, 254 ff.)

SB I 3573

minor corrections and parallels, BRASHEAR, ZPE 50 (1983) 102; other parallels published by SIJPESTEIJN, ZPE 42 (1981) 112 and *ibid.*, 55 (1984) 14.

7. Glossary of *Voces Magicae*

The third volume of PREISENDANZ' *Papyri Graecae Magicae* containing *inter alia* the indices and various word lists never saw the light of day. The following list does not presume to begin to replace it. It merely presents proposed etymologies and comments on *voces magicae* and *nomina barbara* as I have chanced upon them in the monographs and articles of the Annotated Bibliography. Others have been culled from the ill-fated third volume of PGM. For the sake of completeness (and for the amusement of the reader) all etymologies proposed, even the most fanciful and idiosyncratic ones, regardless of their merit and validity, have been included in this compilation. Until complete indices to the magical papyri and a proper etymological dictionary of the *voces magicae* are produced, this modest glossary will have to serve in their stead.

The entries are arranged as follows:

- 1) the lemma, citing the word in its most usual form(s).
- 2) the word's occurrence – usually a simple reference to PGM. While many *voces magicae* are *hapax legomena* others are frequently attested in both the papyri and gems. Still others are peculiar to the gems or to the papyri. I have tried to note these phenomena in the additional notes and comments – v. 5.
- 3) suggested language of derivation. Opinions diverge considerably, as some scholars will derive a word from Hebrew, others from Egyptian or Babylonian, etc.
- 4) translation. To avoid confusion and misinterpretation translations are usually left in the original language of the translator.
- 5) additional notes and comments, citing further bibliography, other interpretations, other occurrences, etc.

The entries are not complete studies; rather they summarize what the reader will find more fully explicated in the sources indicated.

AA (PGM LXX 2) Egypt. ʕʕ' „erzeugen“? SCHMIDT, GGA 1937, 149, who suggests it is an „ithyphallischer Sonnengott“.
 ααβαμ (*lamella*) Hebrew ʾahēbhūm „ha amato essi“. SCIACCA, *Phylakterion* 99.
 αβαδωτ (SM 42) Hebrew ʾbdwt “destructions”, CATASTINI ap. SM 42.33.n.

- αβαδι αυαν (*lamella*) Hebrew 'abhdē 'aōn „servi del peccato“. SCIACCA, Phylakterion 100.
- Αβελβελ (PGM IV 3022) BAUDISSIN (n. 115) I 25, recalls Abelbalos, king of Berytus – cf. HOPFNER, OZI § 731.
- αβεραμενωουλερθεξαναζεθρελυοωθνεμαρεβα (PGM passim, e.g. I 294, II 125, III 67, IV 181, V 180, etc.) „*typhonisch*“, PREISENDANZ, PGM XIV 24, in the translation. Hebrew «*Puissant des eaux, Thot, dieu de pluie, O souverain: pluie de Dieu, Thot, aux eaux puissantes*», TARDIEU (n. 277); BONNER, Studies 202–203, disc. various attributions. MARTINEZ 33.
- Αβήλ (PGM XI a.8) perhaps an *interpretatio Hebraica* of Osiris, the first victim of a fratricide? BERGMAN in: Mél. Gutbub (v. p. 3536) 10.15.
- Αβιωχωσσως = Αβωχωνιωχ = Βαινχωωωχ: all isopsephisms for 3663. BONNER, Studies 192; ID., JEA 16 (1930) 8.
- αβλαναθα (papyri and gems passim) Hebrew “father, come to us”, KOPP, Pal. Crit. III 681–684, quoted in HOPFNER, OZI I, p. 451. BONNER, Studies 202, and SCHOLEM, Gnosticism² 94, are sceptical of this etymology. Cf. DELATTE, Mus. Belge 18 (1914) 28; E. PETERSON, Εἰς Θεός, Göttingen 1926, 98 f.; KROPP, KZT III 122; MARTINEZ 108–110.
- αβλαναθαλβα: Probable affiliation with Syriac *beth laha* “daughter of the god”, T. DUQUESNE, Jackal at the Shaman's Gate, p. 44.
- αβλαναθαναλβα (papyri, gems, *lamellae*) Hebrew acronym: *atta barouch leolam adonai + nathan + alba*, GINSBURGER ap. PERDRIZET, REG 41 (1928) 78. BONNER, Studies 202, is sceptical. Cf. MALTOMINI, SCO 29 (1979) 85; D. ROBINSON, in: Classical and Mediaeval Studies i. h. o. Edward Kennard Rand, 1938, repr. N.Y. 1968, 250 f.; MARTINEZ 108 f.; LECLERCQ, s. v. Abrasax, in: DACL I,1 (1907) 152 f.; DMP 22.13: 'bl'n 'th 'n 'lb'. In Aramaic in: NAVEH and SHAKED, Amulets, p. 57 line 25.
- αβα-, αβα- MARTINEZ 74–75 cites the extensive literature which has been written on this metathesis and the various words deriving from it, e.g. BARB, Abraxas; DEONNA, Genava 22 (1944) 116–137; FAUTH, Oriens Christianus 67 (1983) 65–103.
- αβα βραχ<ι>α (PGM IV 1566) Hebrew: „*Tetragramm im Himmel*“ JACOBY, ad loc.
- abracadabra: MOUTERDE (n. 159) 84–85, explains it as a mixture of various elements from PGM IV 334 f. BARB, Abraxas 67.2, derives it from APBACACABRA which he in turn derives from APBAC, a Grecized form of Hebrew *arba* “four”. Others suggest derivations from Hebrew *ha-bracah* (the blessing) or *ha-bracah dabrah* (pronounce the blessing). Cf. NELSON, Eranos 44 (1945) 326–336; A. BUCHHOLZ, Zeits. f. Religions- und Geistesgesch. 8 (1956) 257 f.; W. DEONNA, Genava 22 (1944) 121.6. Many scholars suggest a connection between this and the following word: *abrasax*.
- Ἀβρασάξ or Ἀβραζάξ (gems, *lamellae*, papyri passim) Hebrew: *arba* “four” + αξ, in order to arrive at the isopsephistic value of 365; BARB, Abraxas 70–71. BONNER, JEA 16 (1930) 6–9 and Studies 192, discusses the isopsephistic value. W. DEONNA, Genava 22 (1944) 121.4, cites some of the vast literature on this name. Cf. DIETERICH, Abraxas; RIESS, s. v. Abrasax, in: RE I,1 (1893) 109–110; H. LECLERCQ, s. v. Abrasax, in: DACL I,1 (1907) 127–155; MICHL (n. 226) 201; K. PREISENDANZ, s. v. Abrasax, in: Der kleine Pauly I (1975) 17–18; W. DREXEL, s. v. Abrasax, in: Realencycl. f. prot. Theol. u. Kirche I³ (1896) 113–118; JACOBY, s. v. Abraxas, in: HDA I (1927) 99; SCHWAB, Angél. 383; DMP 23.24; TRACHTENBERG, Magic 101 (exx. from medieval Jewish magic); MARTINEZ 77–78. EISLER ap. DORSEIFF 42.5: Hebrew *arba k'se* „vier (scil. ζῴα) des Thrones“.
- αβρωθ MORAUX, Défexion 33–34, summarizes the various etymologies: WÜNSCH, ARW 12 (1909) 31: a deformation of Iao or something like ἑβραικὸς Ἰαω. GANSCHINIETZ, s. v. Iao, in: RE IX,1 (1914) 698 f., suggests a derivation from the Gnostic Iabroath. HOPFNER, AO 3 (1931) 342, 347: an epiclesis of Jaweh as well as of Seth. CORMACK, HThR 44 (1951) 33: a deformation of Hebrew *arba* “four” – an allusion to the *tetragrammaton*. R. HEIM, Schedae 134 (cited by HOPFNER, OZI I § 733): Hebrew for *pater mali*. BLAU, Zauberesen 102, 104–105: a deformation of Sabaoth.
- αβωθερας (Argive magical inscription) DELATTE, Mus. Belge 17 (1913) 334, cites numerous similar words beginning or ending in αβωθ. PATTERSON, HThR 78 (1985) 441, quotes

- M. SMITH proposing a reduction from Sabaoth + an abbreviation of (Neph)ersas. Cf. BRASHEAR, HThR 83 (1990) 338.
- αεβαχα (*lamella*) Hebrew *'ābēbh*ḵha* „*ha amato te*“. SCIACCA, Phylakterion 99.
- αεμειναβαρωθερ/ρεθωραβανιεμεα (PGM LIX 7) PREISENDANZ, PGM XIV 24 n., considers it Typhonic; BONNER, Studies 203, uterine.
- αεξιαι (gem; JWCI 27, 1–9): read δεξιαί, DANIEL and SIJPESTEIJN, JWCI 51 (1988) 169.
- αζαζαιεσθαιλιχ (PGM VII 819) ODEBERG, 3 Enoch or the Hebrew Book of Enoch, Cambridge 1928, 169.6, cps. the Hebrew angel name Azza.
- αζαραχθ[χ?]αραζα (PGM IV 1789) Hebr. „*verhüllen*“? JACOBY, app. crit. ad loc.
- AH, AIH (PGM IV 944) „*das göttliche Kind der Hathor* = Hor“ (PGM III, p. 214).
- AHΩHH (PGM IV 2303) Egypt. ʿt, *ih.t* „*große Kuh*“ (PGM III, p. 214).
- αθερεσφιλουως (SM 48) Egypt. Hathor?, Grk. αἰθέριος? MARTINEZ 104.
- αθερνεβουνι (PGM VII 495) Egypt. *Ht-Hr-nb.t-iwn.t* „*Hathor, Herrin von Dendera*“, SCHMIDT, GGA 1934, 175, 181.
- αθερνεκτση (PGM VII 492) Egypt. *Ht-Hr-nht-Š.t* „*Hathor-Stärke der Isis*“, SCHMIDT, GGA 1934, 175, emending the reading of the papyrus. Cf. BARB, JWCI 22 (1960) 370.29, on its appearance on a gem.
- αθαα βαθαα Hebrew: „*Thou art father*“? JACOBY, PGM IV 1075 n.
- Aθρω (PGM LXII 85) „*großer Hathor*“? PGM vol. III, p. 244 s. v.
- αθωμ Atum, Aton? The decan Athum? GUNDEL, Dekane 79 no. 16; PREISENDANZ, GGA 1939, 142.
- αια αιν ρυαθ (PGM XIII 331) Hebrew: „*Ich bin die Quelle der Geister*“, JACOBY ad loc.
- αιαναφα (SM 48) Hebr. *ahia* (cf. Exod. 3.14, where this form of the divine name occurs) + ναφα (*non liquet*). MARTINEZ 103.
- Ακερ (PGM XII 288) Eg. *ikr* „*vorzüglich, tadelsfrei*“, *Beiname des Thot*. Cf. PGM IV 204. SCHMIDT, Ph. Wo. 1935, 1178.
- ακκομ (PGM XVII c. 8) Akom? HOPFNER, AO 7, 93.
- ακοη (PGM VII 591) Egypt. *ḥk3-w'* „*einzig Herrscher*“, SCHMIDT, GGA 1934, 178.
- ακοιβτα (gem) Aramaic „*the likeness of (lao)*“, YOUTIE, JAOS 50 (1930) 214–220.
- ακραμμιαμαρι (papyri and gems passim) KOPP, Pal. Crit. IV 121 „*liga amuletum meum*“ or „*protegit amuletum meum*“. SCHOLEM, Gnosticism 97, says this is „*rather fantastic Hebrew*“, and suggests it is Aramaic for „*uproot the magic spells*“. The word occurs mostly in contexts betraying heavy Jewish influence. Also in Coptic Gnostic texts, e.g. Pistis Sophia, (SCHMIDT, p. 354.12). BARB, Klassische Hexenkunst, Jedermann-Hefte 3, Vienna 1933, 15, suggests it is Hebrew for „*ich rufe aus den Tiefen*“. PREISENDANZ, GGA 1939, 138: „*der solare Allgott*“. Cf. SM 10.1 n.
- ακριμακραγετα BONNER, AJP 75 (1954) 303: „*a meaningless word*“. BARB, JWCI 27 (1964) 13.80: ακριμαμαμαρι transformed into a Greek-sounding noun along the lines of ἀρχηγέτης, -γέτα. DRIOTON, ASAE 45 (1947) 84: corrupt Greek for ἀρκεῖ μακράν, κῆτα «*soyez repoussés au loin, monstres des eaux!*» On a gem: SB 10002 = SEG 14.883.
- ακρομβους (PGM XIII 1058) Egypt. „*Har Erdschöpfer*“, JACOBY in PGM vol. III p. 245.
- ακτι (PGM II 78) Egypt. ʿḥtj „*Horizontischer*“, cf. *Hr-ʿḥtj* „*Hor im Horizonte*“, SCHMIDT, GGA 1931, 447.
- αλβανα (PGM XII 117) Hebrew „*Mond*“, DÖLGER, Sol Salutis² 360 f.
- αμαρδα (SM 48) Aramaic „*behold, this is the lord*“, MARTINEZ, P. Mich. 6925: A New Magical Love Charm, Diss. Ann Arbor 1985, 113.
- αμαρεμ (PGM VII 573) Latin *amarem*? PGM vol. III, 207.
- αματωρ (PGM VII 535, 536) Latin *amator*? PGM vol. III, p. 207.
- αμελχιψιθιουθι (PGM V 8) Greek ἀμείλιχος + Copt. πει „*neun*“, „*also 3 × 3 als Ausdruck höchster Steigerung*“ + Tihut (*die neubabylonische Form von Thot*), HARRAUER, Meli-ouchos 81–82. V. infra ψι.
- αμηιτηλαι (SM 96A,C) Hebrew: *'amit(i)* + *'el + bai'* „*la mia verità il Dio vivente*“, VIVIAN ap. MALTOMINI in: P. Flor. VII, pp. 176–177. SM 96A.19–20n.

- αμμ (SM 43) Demotic 'm 'm "shrew-mouse?", DANIEL, ZPE 19 (1975) 252–253. SM 43.2n αμοραχθι (PGM XVI 9, XIII 987, gems, *defixiones*) Egypt. *Hr-ḥ.t* "Horus of the horizon", MARTINEZ 103.
- αμου (PGM III 48, XXIa, XIII 993, etc.) one of various Egyptian deities or else Coptic "come", DANIEL, ZPE 19 (1975) 252; Abrasax I 240; RITNER in: GMP 139.135.
- αμουν ηει (PGM IV 929) Egypt. "Amun comes", RITNER in: GMP 56.124. Cf. SM 6.3 n.
- αμουν ω ηι (PGM I 139) Egypt. "Amon the great", RITNER in: GMP 6.30.
- αμουναβρεο (PGM IV 296 f.) Egypt. *imn p re o* "Amun of the Great Re", MOKE p. 216.
- αμουναυειουσιν Copt. „*Vieni da me qui dentro*“, PINTAUDI, ZPE 26 (1977) 247.
- αμουω (PGM I 139) „*großer Unbekannter*“, SCHMIDT, GGA 1931, 444.
- αμωρ (PGM IV 283) Latin *amor*? PGM vol. III, p. 207.
- ανα (PGM XII 810) Aramaic "I (am)"? BETZ, GMP 191.119.
- αναγ βιαθι (PGM XIII 512 f.) WORTMANN, Bibl. Or. 27 (1970) 218, refutes GUNDEL's interpretation of this word as a secret name for the Horai and Moirai (GUNDEL, Weltbild 18 ff.).
- ΔΗΣ ΚΑΤ ΚΙ ΚΑΤ ΕΜΕCΙ ΚΑΤ (PGM III 669) Egypt. „*Ich bin Kat, Sohn des Kat, den Kat erzeugt*“, SCHMIDT, Ph. Wo. 1935, 1178.
- ανιμι (PGM IV 3160, 3163) Latin *animi*? PGM vol. III, p. 207.
- ανου Demotic and Coptic? "Bring them in". THOMPSON, PBA 17 (1931) 267.
- ανουθ Egypt. *ḥ-n-ut* „*Großer der Balsamierungsstätte*“, „*Großer der Balsamierer*“ = Anubis, SCHMIDT, GGA 1934, 171. HOPFNER, AO 3 (1931) 123: name for Osiris.
- ανουρ (PGM X 12) Egypt. *In-ḥr* (Greek Onouris), a deity who revived Tefnut, RITNER in: GMP 149.2.
- ΑΝΟΧ ΑΙ ΕΦΕ ΣΑΚΤΙ ΕΤΗ (PGM XIII 806 f.) Egypt. *ink ḥ'j r p.t, šk.tjr dṣ.t* „*ich gehe auf zum Himmel, steige hinab zur Unterwelt*“, SCHMIDT, Ph. Wo. 1935, 1183.
- ανοχω (PGM IV 1535) „*der große Anoch (Sonnennamen)*“, JACOBY, app. crit. ad loc.; Egypt. "I am great", RITNER in: GMP 67.201.
- αντερω Egypt. „*großer Gott*“, EITREM ap. PGM III p. 215.
- αραθ, αρωθ (PGM XIII 147, 454), decan. PREISENDANZ, GGA 1939, 142; GUNDEL, Dekane 48, 77 no. 5, 289.4; ID., Weltbild 21, 23.
- αραμει (PGM IV 204) „*auf Aramäisch*“ or „*Aramäer Iao*“, JACOBY, app. crit. ad loc.
- αραραχαραρα (PGM XVI 68) Arara is a decan. GUNDEL, Weltbild und Astrologie 21. HARAUER, Meliouchos 56.60. Cf. χαρχαρ.
- αραρμαχης (PGM IV 672) cf. Egypt. „*Harmachis*“ "Horus who is on the horizon", BETZ, GMP 51.93.
- αραχθι „*Hor im Horizont*“, EITREM ap. PGM III p. 216.
- αρβα → αρβα-, αρβα-.
- αρβαθ, αρβαιθ "Horus the falcon"? THOMPSON, PBA 17 (1931) 267; SPIEGELBERG, ARW 21 (1922) 225. DMP 16.12. A. JACOBY, Mitteil. d. Schlesisch. Gesell. f. Volkskunde 31–32 (1931) 214–215, derives *Arbatel*, the name of a medieval tractate on magic, from Αρβαθ + ΗΛ.
- αρβαθιαω FAUTH, Oriens Christianus 67 (1983) 65 f., cites and rejects earlier interpretations: KOPP, Pal. Crit. IV 209 „*spopondisti salutem*“ (cf. HOPFNER, OZ I § 734); EISLER ap. DORNSEIFF 37 and note 2: *Arba'oth* = *Tetragrammaton*; JACOBY, ARW 28 (1930) 273: „*Tetragram Iao*“; H. THOMPSON ap. BONNER, Studies 206, connecting it with αρβαιηθ "Horus the falcon"; PERDRIZET, REG 41 (1928) 78–79: «*Jahve dont le nom s'est écrit en quatre lettres*». FAUTH 71 suggests above and beyond the semantic value „*Vierheit des Iao*“ an appellation of the cosmic, mystic plurality of a four-fold creature („*Vier Iao*“), the magic pantokrator (PERDRIZET: *Iao quadrifrons*).
- Αρβαρβαφαραφαξαρθαθαξ + Ιαω FARAONE and KOTANSKY, ZPE 75 (1988) 262, note that the isopsephistic value of this unique *vox magica* on a gold lamella is the palindromic 2662. (NB: in ancient notation the number would have been written Β'χξβ where no palindrome is involved.) Cf. BRASHEAR, ZPE 78 (1989) 123.
- αρβουηρι „*die Seele des Großen*“ JACOBY ap. HOPFNER, Plutarch I 87.4.

- αρδιμαλεχα (PGM IV 1939) HOPFNER, OZ I § 157: Semitic: Moloch; JACOBY ap. PGM III p. 216: Aramaic *malecha*.
- Ἀρενδότης, αρεννώτης (PGM VII 573) Egypt. *Hr-nd-it.f* „Horus, der seinen Vater schützt“, JACOBY ap. PGM III, p. 216; RITNER in: GMP 134.101.
- αριωθ (P. Carlsberg 52.26) Hebrew abstract noun deriving from *ari* “lioninity”, SMITH ap. BRASHEAR, *Magica Varia* no. 1, p. 51.
- Ἀρμαχιμενεύς, (PSI I 28) Egypt. *Hr-m-ḥt* “Horus on the Horizon” + -μένεϋς, SM 42.8–9 n. ARPMIOYC (PGM VII 361) Egypt *Hr-mḥj-hsḥ* „Horus, grimmer Löwe“ SCHMIDT, GGA 1934, 173; WORTMANN, *Bibl. Or.* 27 (1970) 219. DMP.
- αρνεβουατ (PGM XIII 766) cf. νεβουητι, PREISENDANZ, GGA 1939, 131. Egypt. „Horus, Herr des gesunden (Sonnen-Auges)“, ABRAHAX I 212.
- αροα μαθρα (PGM V 339–340) Ahura Mithra, FESTUGIÈRE, *L'Idéal* 314.1.
- αρου αζαρ (PGM I 28) PETERSON, *RhM* 75 (1926) 397, cps. Aru (a Harranite deity) and Arouel.
- Ἄρουηρ (PGM VII 685, IV 1576, XIX a.44) Egypt. *Hr-ur* “Horus the great” or “Horus the elder”, JACOBY, ARW 28, 271; SM 42.49–50 n.; RITNER in: GMP 137.120.
- αρπαηρ (PGM IV 3162) Egypt. „Horus der Große“, ZUCKER, *Byz. Zeits.* 31 (1931) 363.
- αρπνοφερ (BONNER, *Studies* 196) Egypt. „Horus die Sonne“, „Horus, der (Sohn) der Sonne“, or *Hr pḥ nefer* „der gute Horus“. Cf. PGM II 118, VII 362, XII 183, XIX a.7.
- αρπονχνουφι βριντατηνωφι βρισκυλμα (PGM I 26) Horus-Chnum + ... nefer + ? PERDRIZET, in: *Mél. Maspero* II 137–144, connects it with Agathos Daimon and a solar complex. It appears on gems with Harpocrates, the cock-headed god, and solar deities. Cf. BONNER, *Studies* 205; EITREM on P. Osl. 1.126, 219; JACOBY, ARW 28, 271.4. DMP 16.6.
- αρσαμωσι (PGM III 583, II 124) Egypt. *Hr-šmšw* „Horus Erstgeborener“, SCHMIDT, GGA 1931, 452; JANKUHL s. v. Horsemsu, in: *LÄ* 3 (1980) 13; RITNER in: GMP 187.103.
- αρσενωφερ (PGM II 118, IV 1629) Copt. ⲁⲣⲓ ⲱⲉⲛ ⲟⲩⲣⲏ „Horus, Sohn des Re“ HOPFNER, OZ I § 452–453. SCHMIDT, GGA 1934, 173: *wršj-nfr-R* „Guter Wächter Re“. BONNER, *Studies* 196: “Horus, son of the Good one”, “Horus, son of the Good Sun”. Cf. BONNET, *Reallexikon* 54–55; WINTER, s. v. Arensnuphis, in: *LÄ* 1 (1975) 424–425; HARRAUER, *Meliouchos* 33–34. Egypt. *Iry-hms-nfr* „der gute Gefährte“ or else *Wrs-nfr* „der gute Wächter“, THISSEN *ZPE* 73 (1988) 305.
- αρσεντεφθα (PGM XXII b.29) Egypt. “Horus, child of Ptah”, BERGMAN in: GMP 333.
- αρσεντεχθα (PGM XXII b.29) read Harsennechtha? “Horus, child of the strong one”, BERGMAN in: GMP 332.
- αρσερερτωθι (PGM VII 578) Horus-Thot. WORTMANN, *Kosmogonie* 100.273.
- αρ σω Egypt. “Horus-Su”, JACOBY, ARW 28 (1930) 273.4; DERCHAIN, *CdE* 39 (1964) 184.
- αρτεν (PGM IV 6) Egypt. *irw-tnj* „erhabenes Geschöpf“, SCHMIDT, *Ph. Wo.* 1935, 1183.
- αρφελιημ, αρφελλιμ (*lamella*) Hebrew *ʾarpillim* „tenebre, oscurità“. SCIACCA, *Phylakterion* 98.
- αρχεντεχθα (PGM XXII b.29) Egypt. *Hr-ḥntj-ḥtj* „Horus, Erster von Athribis“, SCHMIDT, *Ph. Wo.* 1935, 1178, who emends the reading of the papyrus. RITNER in: GMP 332: Egyptian „*Har-Khenty-Khet*“, cf. BONNET, *Reallexikon* 131–133; U. RÖSSLER-KÖHLER s. v. Horus-Chentechtai, in: *LÄ* 3 (1980) 27–33.
- αρχην σε κοπω (PGM XXI 20) Greek? “rule. I weary you ...” SMITH in: GMP 259.6.
- αρψεντεν (PGM IV 563) Egypt. *Hr-p.šrj-n-tnj* „Horus, der Sohn des Erhabenen“ SCHMIDT, *Ph. Wo.* 1935, 1183.
- αρω (PGM O 2.14) decan. GUNDEL, *Dekane* 58,77; PREISENDANZ, GGA 1939, 142. Egypt. *Hr ḥ* „Horus groß“? PGM vol. III 248.
- αρωριφασις (PGM IV 2234, 2928) HOPFNER, OZ I § 737, quotes KOPP, *Pal. Crit.* IV, pp. 49–50, 57, who translates: „*fac me gaudere, reddere me hilarem*“ (Copt. ⲁⲣⲟⲣⲓ ⲫⲣⲁⲱⲓ). BONNER, *Studies* 196, associates it with Aphrodite-Hathor.
- ασινον (PGM T 1.9) Latin *asinum*? PGM vol. III, p. 207.
- ασκι κατασκι λιξ τετραξ δαμναμενεύς αισια HICKEL, *De Ephesiis litteris linguae semiticarum vindicandis*, Jena 1860, reads Hesychius s. v. Ἐφέσια γράμματα as follows: ασκι κατ ασκι αιξ τετρα νδ αμν αμεν εν και σιον, and translates: „*Tenebrae pallidae sunt tenebrae meae*,

ad ignem suspice fideliter, fidus ille, qui collustrans praebebat vitam – quoted by P. HUVÉLIN, Les tablettes magiques et le droit romain, in: Annales internationales d'histoire. Congrès de Paris 1900, Paris 1901, 50.4. Cf. KOTANSKY in: Magika Hiera 110 f., 121, and here s. v. δαμναμενεύς. V. n. 236.

ασρω (PGM IV 2024) = Ap Σω? Horus, Su, JACOBY, ARW 28 (1930) 273.4.

ασσ αλκη (PGM IV 1486) Hebrew *az* „Stärke“ + Greek gloss ἀλκή? JACOBY ap. PGM, vol. III, p. xiii.

Αστρατηλος (PGM XXXVI 258) cf. SCHOLEM, Gnosticism² 95.

ανεβωθιαβαθαβαθωβευα once on a London gem (BONNER, Studies 203–204); once on a papyrus (PGM IV 1941). Solar associations (BONNER). Palindrome.

αφ ωρ (PGM XIII 1059) Egypt. „Apis, Horus“. RITNER in: GMP 195.

αφουθ (PGM LVII 10) decan. PREISENDANZ, GGA 1939, 143; GUNDEL, Dekane 78.18.

αχ αι φω (PGM I 326 f.) Egypt. αχ „Geist“, αι = *hai* „Licht“, φωφωρ „Angesicht“? JACOBY ap. PGM vol. III, p. 248. SCHMIDT, Ph. Wo. 1935, 1180: „Sonnenglanz des Antlitz“. Cf. PREISENDANZ, GGA 1939, 136; WORTMANN, Bibl. Or. 27 (1970) 218.

AXAM (PGM IV 20) Hebr. „der Weise“, JACOBY, app. crit. ad loc.

αχερωκρωμ (PGM XIII 78, 141, 333, 446, 590) Egypt. *ḥw* „Sonnenglanz, Licht“; *ḥj* „tragen“, **krm* „Flamme, Feuer“, therefore equivalent to the Greek πυρφόρος. For αχε cf. φιαχα, αχαιφω. SCHMIDT, Ph. Wo. 1935, 1180.

αχερω (PGM VII 325) Coptic: „Geist“ + ερω „König“, JACOBY in PGM vol. III, p. 248.

αχθιρι (PGM V 61) „Horizontbewohner Re“, SCHMIDT, GGA 1931, 456; Id., Ph. Wo. 1935, 1182.

αχθοπιβθου (SM 49) WORTMANN, Bibl. Or. 27 (1970) 219, cps. the third decan in Aquarius: Ptebiou; cf. GUNDEL, Dekane 79 no. 33. The word is a *hapax* in SM 49.44.

αχχεμεν Egyptian: *iʿh* “moon”? Coptic σοε, ιοε? HOPFNER, AO 3 (1931) 130; Id., Plutarch I 27.

αχχεριμα (PGM IV 2027 f.) Latin *acerrima*? PGM vol. III, p. 207.

αωθ (PGM IV 388, 3030, VII 567) Hebrew *ʾoth* „Buchstabe“, DORNSEIFF 37, 125. Cf. *arba ʾoth* = *tetragrammaton*, (EISLER ap. DORNSEIFF 37.2); *seba ʾoth* = ἐπτά γράμματα (PERDRIZET, REG 41, 1928, 79). MALTOMINI, ZPE 48 (1982) 162, cites further literature. MARTINEZ 100.

βααδαμμαχωρ ριζαη (PGM XIII 974) Hebrew “in Adam was the source of secrets”, BETZ, GMP 194.136.

βααλασην (PGM XIII 767, XXI 1, etc.) Semitic deity. Abrasax I 212 cites literature. Cf. Plautus, *Poenulus* 1027, where the word appears in Punic.

βααλασης (PGM IV 1019) “Baal, Sun”. Cf. HOPFNER, OZ I § 738; O. EISSFELDT, ZAW 57 (1939) 1–31 = Id., Kl. Schriften II, Tübingen 1963, 171–198; PGM IV app. crit.

βαθινι v. σελβιους

βαιν: 1) βαίς, βάιον “palm tree, palm leaf”; 2) βαι Coptic: “soul, life”. DANIEL, ZPE 19 (1975) 253.

βαινφνου (PGM XIII 809) Egypt. *b3-n-p3-nwn* „Ba des Nun“ = Re. THISSEN, Ägypt. Beitr. z. d. gr. mag. Papyri 299.

Βαινωωωχ (PGM, *defixiones*, gems passim) Egypt. *b3 n kkw* “spirit of darkness”, CRUM, Coptic Dictionary, s. v. βαι. Cf. K. SETHE, Das ägyptische Verbum I § 417: KK „Finsternis“; Pistis Sophia (SCHMIDT 234, cf. 410); DORNSEIFF 184; KOENEN, ZPE 8, 203; HOPFNER, OZ I § 739, who quotes KOPP, Pal. Crit. IV 169: Hebrew for „in defectu virium tuarum“; DELATTE and DERCHAIN, Intailles passim; PHILIPP, no. 164; BONNER, JEA 16 (1930) 8: B. = 3663; Id., Studies 188; HOPFNER, AO 3, 330; HARRAUER, Meliouchos 80–81; MICHL (n. 226) 207–208; BRASHEAR, ZPE 78 (1989) 123–124; SM 15.3–4 n.

βαισολβαι (PGM IV 1668; gem: PHILIPP p. 69, no. 83) Copt. βαβαϊαβαβαι „Löwe, Sohn eines Löwen“, MÖLLER, JACOBY ap. SCHMIDT, GGA 1931, 450 and GGA 1934, 177. Abrasax I 119: Coptic βαβαι „Löwe“, ωο „wahrlich“.

- βακαξιχυχ (PGM V 11) Egypt. "soul of Khukh, son of Khukh", GRIFFITH, THOMPSON, DMP 5.8, 6.25. „*Seele der Finsternis, Sohn der Finsternis*", HOPFNER, AO 7 (1935) 314 f. Cf. EITREM, SO 19 (1939) 78 no. 9; P.-M. DUVAL, *Bacuceus, Etudes Celtiques* 12 (1968–1971) 656–662. V. βαχυχ.
- βακαω: 1) var. of χυχβυχυχ-logos; 2) related to the Egyptian bull, Bakha. DANIEL, ZPE 19 (1975) 252.
- βαλ (PGM passim) Baal. Cf. SM 39.9 n.
- βαλχαμ (PGM XII 151) Hermes-Thoth name. HOPFNER, AO 7 (1935) 114.15. DMP 1.16, 28.3.
- βαρβαθιαω: β + αρβαθιαω. WORTMANN, *Texte* 92: β = p³, the Egyptian article.
- βαρβαλ (SM 42) Aramaic *bar-ba'al* "son of the Lord", CATASTINI ap. SM 42.32 n.
- βαρβαρ- SPEYER, JbAC 10 (1967) 265 f., suggests words beginning with these syllables were inspired by βάβαρα ὀνόματα. Abrasax I 96, refers to Coptic βαρβαρ „*loder*". Cf. FAUTH, ZPE 98 (1993) 65 f.
- βαρβαραδωναι (PGM XII 90, SM 48) Hebrew *arba adonai* "four (is the name) of Yahweh". MARTINEZ 94.
- Βαρβαρανω (PGM V 481) cf. PGM IV 385, and Barbar in the Apocr. Ioann. II 17.15. PHILO-
NENKO, CRAI 1985, 445.
- βαρβαριαω (PGM III 11) Coptic „*lodernder Iao*", Abrasax I 96.
- βαρβαριθα (PGM IV 362 f.; SM 48) Hebr. (b)arba atha "thou art arba"?; Aramaic "Come arba", "Arba has come"? MARTINEZ 76–77.
- βαρβαριχ (PGM XXI 2) Coptic βαρβαρ „*loder*", IX = ιε „*Dämon*". Abrasax I 143.
- Βαρβελω (not in PGM) v. QUISPTEL, Vig. Chr. 19 (1965) 73, who cites similar forms from PGM. Cf. W. FAUTH, Or. Chr. 57 (1973) 82 f.
- βαρζα (PGM IV 2919) Persian "shining light", RITNER in: GMP 93.368; cf. HOPFNER, OZ II, p. 100.
- βαρθαρθα v. λουλου
- βαρουχ (PGM V 480, XII 155) Hebrew *barūk* "blessed", MALTOMINI, SCO 29 (1979) 110, 120, who cites further exx., e.g. BIFAO 76 (1976) 218; SM 49.34. See also MARTINEZ 77.
- Βαρουχ Αδωναι Ελωαι Αβρααμ (PGM V 480) Hebrew: „*Beni soit Adonai, Dieu d'Abraham*"; abbreviated version of a prayer to be recited three times a day. PHILO-
NENKO, CRAI 1985, 445, referring to W. STAERK, *Altjüdische liturgische Gebete*, Berlin 1930, 8–19.
- βαρουχαμβα (SM 48) Hebrew *baruch* + arba "blessed", "four"? MARTINEZ 77.
- βαρωθα (PGM XII 168) Egypt. *bj³-rw^d* „*festes Erz*", SCHMIDT, Ph. Wo. 1935, 1181.
- βασημ, βασυμ *aut sim*. According to ALON, Jews, 239–240, this is a separate individual entity with his own identity and not simply Hebrew or Aramaic for "in the name of".
- βασμα (PGM IV 1736) Aramaic „*im Namen*", JACOBY, app. crit. ad loc., PGM vol. III 250. Aramaic *bi-shema* "in the name", ALON, op. cit. 240.
- βασμαδωναι Hebrew "in the name of the Lord", BONNER, *Studies* 187.
- βασυμ (PGM LXX 3) Egypt. *b³-šm³* „*Panther von Oberägypten*", SCHMIDT, GGA 1937, 149. W. FAUTH, Or. Christ. 67 (1983) 70: Hebrew „*im Namen (Jahwehs)*". Cf. βασημ.
- βασυμ (XIII 593) Hebrew *be-shum*? ALON, op. cit. 237 f.
- βαφρενεμουν οθιλαρι κριφι (VII 584 f.) Egypt. „*fj³-f-rn-^{imn} 'd mr (= lw) R' m-k³r.f. 'd „Träger des verborgenen Namens, wohlbehaltener Löwe des Re in seinem Schrein*", SCHMIDT, GGA 1931, 443 f.; Id., GGA 1934, 177; HOPFNER, AO 7 (1935) 119.
- βαχυχ (PGM X 41 f.) Hebrew *kokab* "star", WÜNSCH, ARW 12 (1909) 34 ff.; AUDOLLENT, Defix. no. 155; WÜNSCH, Seth. Verfluchungstafeln (n. 340) 16.50. DMP 5.9, 6.27, 27.31. PREISENDANZ, Akephalos 37.2, is sceptical of the derivation from Hebrew and notes the existence of an Egyptian decan named Khukhu and one named Baba. Together they could have inspired the form found in PGM X 41 f.: χυχβαχυχ. HARRAUER, Meliouchos 47.50, suggests: Egypt. *b³ kkw* „*Seele*", „*Finsternis*". Cf. AUDOLLENT, Defix. 250.1: Βαχαχυχ, *qui es in Egipto magnus demon*, and 251, col. II 8 ff. V. βακαξιχυχ.
- βελω εν ω (PGM VII 332) Egypt. „*sein (Re's) Pavian, groß*", SCHMIDT, GGA 1934, 173.

βελαϥ, παβελαϥ (PGM IV 108) *bn-f*, *p²-bn-f* „sein (d. h. des Re) Pavian, dieser Pavian“, SCHMIDT, GGA 1934, 173.

βενου (PGM XXI 28) „Phoenix“, Abrasax I 96.

βερβαλ (PGM LXVII 8) derives perhaps from Bel = Marduk = Horus, KOENEN, ZPE 8 (1971) 203.

βερω (gem) Aramaic “his son”, YOUTIE, JAOS 50 (1930) 214–220.

βεσεν βεριθεν βεριο (PGM XIII 478) Hebrew “in the Name is the covenant” or “where there is no covenant there is no creation”, RIESS 55. Hebrew: „*schaffen*“? JACOBY in PGM vol. III 250.

βεχιων (gem) cf. βηχ (PGM IV 2030), βηχ (PGM V 7) Egypt. „*Falke*“, WORTMANN, BonnJbb 175 (1975) 77.

βιβιου (PGM XIII 807) Egypt. *b³-b³.w* „*Seele der Seelen*“, SCHMIDT, Ph. Wo. 1935, 1183; DANIEL, ZPE 19 (1975) 260. Cf. Coptic βα „*Bock*“, Abrasax I 63. Cf. PHILONENKO, CRAI 1985, 446; DMP 8.6, 29.6; PREISENDANZ, GGA 1939, 143; MARTINEZ 102. V. βιου.

βιε βεσνετι (PGM XIII 311) Egypt. *bj³-(n) b³ntj.w* „*Metall der Erzarbeiter*“, cf. PGM IV 108: βεσ νηθ. SCHMIDT, Ph. Wo. 1935, 1181.

βιθουραρα (PGM VII 356) combines elements of βυθός and οὐρανός. SZEPES, AAASH 24 (1976) 212.

βιου (PGM XVI 63, V 83) GUNDEL, Dekane 233, 429; PREISENDANZ, GGA 1939, 143.

βιχυχ (PGM XIII 813) Egypt. „*Seele (Widder) in Finsternis*“, Abrasax I 241.

βιχω (PGM IV 3158) „*großer Sperber*“, ZUCKER 363.

βλασαλωθ (PGM V 477) Coptic βαα, βαα «*délier*»? PHILONENKO, CRAI 1985, 444.

βοαχοση μιακουβ Hebrew: *boa ho zi miakob* «*viens ici, sors de Jacob*», CH. BRUSTON, Rev. arch. 1923, 111–116, interpreting a gem inscription, and probably misreading βολχοση.

βολβεσρω Egypt. βολ „*Herr*“, βε (βαι) „*Seele*“, σρω „*Widder*“, „*Bock*“, JACOBY, ap. PGM III p. 218. Cf. decan Srō, GUNDEL, Dekane 284.2; PREISENDANZ, GGA 1939, 139 f. JACOBY (PGM III, p. 218) rejects this connection. Cf. HOPFNER, AO 3, 335; MORAUX, Défixion 34 f. SICHREL 208 translates σρω as „*Widder*“ instead of „*Bock*“. Cf. σρω.

βολφαι (PGM IV 2060) Egypt. *bn-f-h j* „*sein jubelnder Pavian*“, SCHMIDT, GGA 1934, 173.

βολχωσθη “Baal who strikes Seth”, MORAUX, Défixion 34–38.

βορβοροφορβα v. φορβαφορφορβα and JORDAN, Hesperia 54 (1985) 240–241.

Βουηλ = Harpokrates, TOTTI, ZPE 73 (1988) 299.4.

Βους (PGM T 2a,b, SB 3573) decan, BRASHEAR, ZPE 50 (1983) 102; not βοϋς “bull”.

βρειθ (PGM II 125, IV 2139) a *vox magica* with solar character; M. TOTTI, ZPE 67 (1987) 263 f.; E. BERNAND, Inscriptions métriques de l’Egypte, Paris 1969, no. 168; BONNER, Studies 293, no. 243. According to BONNER, AJA 49 (1945) 442, it is a corruption of φρη + θ.

βρια Hebrew? “creation”, BONNER and YOUTIE, TAPA 68 (1937) 64.

βριαω, βριμιαω (SM 49.44, 45.4) Βριμω + Ιαω, WORTMANN, Texte 76, 92. Brimō is an appellation for Hekate; MALTOMINI, SCO 29 (1979) 81, cites examples.

Βρινθαω (PGM 13 a.3) cf. βριθω (Wisdom 9.15) “the Preponderant One”, MACCOULL, Tyche 2 (1987) 96.

Βρινατηνωφρις: ? + *nefer*. PERDRIZET in: Mél. Maspero II 137–144 cites exx. from papyri; DELATTE and DERCHAIN, Intailles 73, cite further exx. A cognomen or translation of Chnum? DMP 16.7.

γηβ ρωχθω (PGM III 56) god Geb? HOPFNER, AO 7 (1935) 104.13.

gerwb (DMP 14.29) Hebrew *krob* “cherub”? GRIFFITH and THOMPSON ad loc.

δαγεννουθ (PGM IV 1075 f., 988 f.) Dagon, a Semitic god + Egypt. *ntr* “god”, HOPFNER, OZ II § 216.

Δαμναμενευς (PGM, gems passim) one of the Idaean Dactyls and one of the original *Ephesia grammata*. P. HUVELIN (v. supra s. v. ασκι) 50 ff., derives it from δάμνω. Cf. BONNER,

- Studies 201; B. HEMBERG, Die idaiischen Daktylen, *Eranos* 50 (1952) 41–59; O. CRUSIUS, s. v. Damnameus, in: Roschers Lexikon I,1 (1884–1886) 946.3–15; FARAONE and KOTANSKY, ZPE 75 (1988) 264. V. ασκι.
- δανουπ (PGM XIII 198, 529, 549, 587 etc.) cf. Babylonian name for Jupiter, *Dapinu*, KOENEN, ZPE 8 (1971) 203.
- δαρδανω (*defixio*) Cf. PGM IV 2612: Δαρδανία 'Εκάτη. YOUTIE, BONNER, TAPA 68 (1937) 66.
- δαρυνω (gems, papyri) secret name of Hermes, BONNER, Studies 196–197; Id., AJA 53 (1947) 271. Cf. DELATTE, Mus. Belge 17 (1913) 331; MERKELBACH, Mithras, Königstein 1984, 393.
- δελκω (*lamella*) Hebrew *dlk* = καταδιώκετε. SCIACCA, Phylakterion 94.
- δικων (*lamella*) Hebrew *dk' → dika'on* „*oppressione*“, SCIACCA, Phylakterion 94.
- δωδεκακιστη (SM 42.30, 49.47; Argive inscription) „*die du am meisten zwölf bist*“ or „*die du die Zwölfgötter umfaßt*“, WORTMANN, Texte 76. Cf. DELATTE, Mus. Belge 17 (1913) 331. DMP 7.26. RICHARD GORDON (n. 502) chap. 4 note 29: noun or adjective meaning “one who is twelve-times-in-action-as-governor” reminiscent of Hekate who governs the twelve arcs of the cosmos (Proclus, in *Rem pub.* 614 d, II p. 121.9 f. KROLL = OF no. 316).
- εβεχε (PGM IV 1656) Copt. εβεχε „*Schlange*“, Abraxas I 118.
- εγκυκλιε (SM 45) „*allumfassender*“? WORTMANN, Texte 98.
- εθμουρησινι (PGM V 483 ff.) Coptic *et + mour* „*lier*“ + *seini* «*médecin*» = «*Celui qui lie le médecin*». PHILONENKO, CRAI 1985, 448.
- εθοου Coptic „*cattivo*“? MALTOMINI, SCO 29 (1979) 75.
- εισι ω βουβαστι (PGM VII 385 f.) Egypt. “Isis, O Bubastite”, RITNER in: GMP 128.52.
- ελεσαβατανι (P. Ryl. 699.4) Aramaic “my lord, why have you forsaken me” – spoken by Jesus on the cross (Matt. 27.46, Mark 15.34). Common in Coptic magic; cf. KROPP, KZT III §§ 100, 218. Is P. Ryl. 699 therefore Greek or Coptic?
- ελλιων αννωρα αγγιββωρ ... βαρουχ αθθα ουβαρουζ ουδηχα αει ωλαμ λε ωλαμ (gold *lamella* found in Great Britain) Hebrew: “Elyon the terrible, the mighty (cf. Deut. 10.17, Neh. 9.32). Blessed thou and blessed thy glory forever (ἀει) ever forever”. H. C. YOUTIE ap. COLLINGWOOD and WRIGHT, Roman Inscriptions of Britain I, Oxford 1965, p. 144 no. 436.
- ελωειν (XII 285) Hebrew *elohim* “God”, RIESS 55.
- εμ μαι (PGM VII 447) Egypt. “in truth”, RITNER in: GMP 129.59.
- εμερ Ισι (PGM VII 446) Egypt. “whom Isis loves”, RITNER in: GMP 130.60.
- εμι (PGM V 254) Egypt. *m* „*wissen*“; γεμ „*Steuermann*“; *hm* „*Majestät*“ are all possible, SCHMIDT, GGA 1931, 456–457, GGA 1937, 149.
- εμπτοκομ (PGM LXX 3) Egypt. *hm km3-p-t* „*Em, Erschütterer der Erde*“, SCHMIDT, GGA 1937, 1499.
- εμφρη (SM 42; PGM V 353, 354) Egypt. *n p3 R'*, Copt. ⲙⲉⲣⲏ Re. SM 42.53 n.
- εν φθα νουθι (PGM VII 340) Egypt. “Come, Ptah, god”, RITNER in: GMP 126.43.
- εναθιαω “*Anath des Jahweh*”, DONNER, ZÄS 100 (1974) 91; only on DELATTE and DERCHAIN, Intailles, no. 460.
- εναμορω Coptic?: ηη μπρο “ape of the gate”? BONNER, Studies 197; only on gems.
- ενεσ ... εθουλ ... (PGM LXI 27) relative + imperf. 3 sg. fem., “she who did ... something to ...”, THOMPSON, PBA 17 (1931) 268.
- ενθερινι (PGM VII 344) Egypt. *ntr* “god”, RITNER in: GMP 126.45.
- ενθο (PGM IV 711, VII 556, 576, VIII 7) Egypt. *ndw* „*Glänzender*“, SCHMIDT, GGA 1934, 183.
- εντγϑαχ (PGM VII 726) Demotic *mtw.f.ti bl.k?* “and he makes you fly”, RITNER in: GMP 138.133.
- επι (PGM IV 3028) Egypt. „*fliegen*“, SCHMIDT ap. PREISENDANZ, Magie 120.75 and PGM vol. III 253.

- επνεβαι (SM 44) cf. *p nb* by “the lord of souls” in DMP 28.1. Neb- is reminiscent of the decan Nebu. DANIEL, ZPE 19 (1975) 261–262. SM 44.7 n.
- ερβηθ (PGM IV 2213, 2225) „Übeltäter“, HOPFNER, OZ II § 143. Cf. ιωερβθη, πακερβηθ.
- ερενψ (PGM IV 2418) Coptic ερενψ „ist sein Name“, MÖLLER in PGM vol. III 254.
- Ερεσχίγαλ (PGM IV 1417, 2484, 2749 *lamellae*, gems) Babylonian underworld goddess associated with Hekate and Kore-Persephone. DMP 7.26. Cf. NILSSON, Religion 133; CORMACK HThR 44 (1941) 33; HOPFNER, AO 3 (1931) 333 f.; BONNER, Studies 30, 86, 197; PREISENDANZ s.v. Nebutosualeth, in: RE XVI,2 (1935) 2158–2160; DELATTE and DERCHAIN, Intailles, nos. 254, 517; BONNER and YOUTIE, TAPA 68 (1937) 68; Götter u. Mythen im Vorderen Orient (= Wörterbuch der Mythologie I), Stuttgart 1965, s. vv. Ereškigal, Nergal and Ereškigal; DREXLER, s. vv. Kure, Persephone, Ereschigal, in Roschers Lexikon 2,1 (1890–1897) 1584 f., Id., s. v. Meliuchos, in: Roschers Lexikon 2,2 (1894–1897) 2647.
- επιπωω (PGM XIII 811) Egypt. *irj-wp w.t-ʿ3*, „großer Botschafter“, Thoth-Hermes, SCHMIDT, Ph. Wo. 1935, 1183.
- ερμυωρ (PGM III 48) Hermes-Horus, WORTMANN, Kosmogonie 100.273.
- ερου (PGM IV 672 a, 1589) decan? cf. Orig., *c. Cels.* 8.58; GUNDEL, Dekane 45, 373.
- ερουρομβριης (PGM IV 672 a) cf. the decans Ero and Rombromare, GUNDEL, Dekane 77; PREISENDANZ, GGA 1939, 141.
- ερυμναια ιω (PGM VII 697) Copt. ρω “king”, JACOBY ap. PGM III p. 220. Cf. ερου.
- εσορτιλης (PGM IV 2667) cf. Εσορταις, „Isis ist gekommen“, PGM vol. III 254.
- ετε βενωωητ (PGM VIII 12) Copt., Egypt. ετε „seiend“; βενωωητ from βωνζωιτ „Olivebaum“: βω = *b3.t* „Busch, Gebüsch“, ζωιτ = *qdtw* „Oelbaum“, SCHMIDT, GGA 1934, 183.
- ετον φβαι φρηα (gem) Copt. „Welcher ist die Seele des Re des Großen“, JACOBY, ARW 28 (1930) 273.9.
- ευλαμος (papyri, gems, *lamellae*) Assyrian “eternal”. GANSCHINIETZ, ARW 17 (1914) 343, ID., s. v. Iao, in: RE IX,1 (1914) 706; and ID., s. v. Eulamo, in: RE Suppl. 3 (1918) 448. PREISENDANZ, Akephalos 35 f., cites earlier attempts at derivation. MALTOMINI, SCO 29 (1979) 71, cites extensive bibliography. Cf. WASER, s. v. Eulamon, in: RE VI,1 (1907) 1064: = σῶμα λῦε. JACOBY, ARW 28 (1930) 283: western Semitic for “eternal”. PREISENDANZ, s. v. Palindrom, in: RE XVIII,3 (1949) 137: = σῶμα λῦε.
- Εωνεβωθ (SM 45) αἰών + βυθαθ? WORTMANN, Texte 95.
- ζαβαρ βαθιαω (PGM VIII 96) Hebr. *za be arba oth Jahwe* „Dies mit den vier Buchstaben vom Jahwe“, DORNSEIFF 175.
- ζαγουρη (PGM XXXVI 10, 64) Aramaic „dessen Docht (oder Feuer) leuchtet“, JACOBY ap. PGM III p. 221. Aramaic *zak-ūrah* «pure lumière, pureté de la lumière», TARDIEU, in: Mél. Delcor, Neukirchen 1985, 403–407. BONNER, Studies 198, associates it not with Seth (cf. HOPFNER, AO 3, 1931, 343), but rather with Harpocrates and solar names. Cf. EITREM, P. Osl. I 1.37 n.
- ζαλαμοιρλαλιθ (PGM VII 814) «*Salut, lumière de Lilit*», SCHWAB, Angél. 400.
- ζαραχθω (PGM VII 510) Persian? A corruption of Zoroastres? BOUSSET (n. 116) 203.34, who compares Pistis Sophia (SCHMIDT 232.11, 244.4) = PGM XIII 959 f., II 118 ff., III 153 ff., and suggests a connection with Zorochthora Melchisedek of Gnostic literature (BETZ, GMP 132.79).
- ζαρζαρκαθ v. λουλου
- Ζηνοβιωθιζ (SM 45) Zeus + βίος? WORTMANN, Texte 98.
- ζιζαυθω, ζιζαβου cf. GUNDEL, Dekane 62, 79 (no. 17), 277.
- ζουρω (PGM IV 2932) PREISENDANZ, s. v. Mazuroth, in: Roschers Lexikon 6 (1924–1937) 763–764; ID., s. v. Mazuroth, in: RE XV,1 (1931) 7; HOPFNER, AO 3 (1931) 356. V. ρουζω.
- ζουχ (PGM IV 1919, 1983) Hebrew *zkh* «pure»? PHILONENKO, Semitica 31 (1981) 49. A decan – PREISENDANZ, GGA 1939, 143. Aramaic *zk'wt* – NAVEH and SHAKED, Amulets p. 67,

who find a similar word in their Syriac text on a silver *lamella*. JACOBY in PGM vol. III p. 255 recalls Apoc. Abrah. (Bonw. 1897) 17: Zucheus, Zuch, Zuchij.

ζωθαξαθωζ (PGM XIII 138, 213) v. ζωξαθαζω.

ζωνταζωταζω (PGM I 135) Copt., Egypt. $\pi\omega = d\dot{s}d\dot{s}$ „Haupt“; $\tau\alpha\pi\omega = d\dot{j}t-\dot{d}\dot{s}$ „richten“, „Haupt (Oberster) der Richter“, SCHMIDT, GGA 1931, 444.

ζωξαθαζω This word which occurs in the “Ogdoad and Ennead” 56.17 (Nag Hammadi Library VI⁶) reminds ΜΑΗΕ, Hermès I, 106–107, of PGM XIII 138, 213. He suggests the word is composed of ζωή – θάνατος + ξα + θάνατος – ζωή.

ζωοθ (*lamella*) Hebrew *zôth* „queste“. SCIACCA, Phylakterion 99.

’H (PGM XXI 19, XIII 788) Egyptian primal deity Heh or Huh. Abrasax I 152, 241.

η ω χω χουχ, νουν, ναυνι, αμιουν, αμαυνι (PGM XIII 788) Egypt. *Hh, Hh.t, Kk, Kk.t, Nwn, Nwn.t, Imn, Imn.t* “Expansiveness, Female Expansiveness; Darkness, Female Darkness; Abyss, Female Abyss; Hidden, Female Hidden”, RITNER in: GMP 191.118.

ηθουατ (SM 6) Egypt. *h3tj wd3* “sound heart”, THISEN in: SM 6.4.

’HI (PGM XII 82, IV 1621, 1630, XIII 878, etc.) Coptic $\eta\eta$ „Sonne“, Abrasax I 117, 241. Ad PGM XII 150: Coptic $\eta\eta$ „Haus“, JACOBY, ARW 28, 273. Epithet for Horus, SCHMIDT, GGA 1931, 444 and Ph. Wo. 1935, 1175. SM 44.8 n.

ηι ιεου (PGM XII 237 ff.) Egypt. *i i3w* “O hail”, RITNER in: GMP 165.86.

ηι ιεου Egypt. *i i3w* „Willkommen“, THISEN, Ägypt. Beitr. z. d. gr. mag. Papyri 299.

ηλολλα ετεβεν θωητ (PGM VIII 12) Coptic ελοολε ετε βωη $\pi\omega\tau$ „Die Traube, die da ist die Olive“, PGM vol. III 255.

ησενεφερο (PGM XII 235) Egypt. *š.t nfr.t-hr* „Isis mit schönem Gesicht“, SCHMIDT, Ph. Wo. 1935, 1178, emending the reading of the papyrus: ησενεφυς. Cf. HOPFNER, AO 3, 123.

ησενεφυς (PGM XII 235) Egypt. “Isis the beautiful”, RITNER in: GMP 162.75.

ηυ φθα νουθι (PGM VII 340) Egypt. “come, Ptah, god”, *ibid.* 126.43.

ηω (PGM IV 2291) Egypt. „die Große“, SCHMIDT ap. PGM III p. 222.

ηϣηιητοκ (PGM III 712) Demotic *iuf r in.t.k* “he shall bring you”, RITNER in: GMP 36.146.

θαθ, θατ, τατ (PGM passim) variants of Thoth, HOPFNER, AO 7 (1935) 99. DMP passim.

HOPFNER, OZ II § 219: „Osirispfiler“, das „Rückgrat des Osiris“.

Θαθ Ιωθη, Τατιουθ, Ιωθαθ (SM 45) Iao + Thoth. WORTMANN, ZPE 2 (1968) 230.

θαθω v. θωθω

θερμουθερεψιφιριφι (PGM IV 1321) Egypt. “Thermouth is Rennutet”, RITNER in: GMP 63.178.

θηνωρ (PGM IV 1291, 1937, XIII 918) Cf. DMP 7.20: „Thes Tenor, der Vater der Ewigkeit ohne Ende, der Gott, der über der ganzen Erde ist“, HOPFNER, AO 7 (1935) 109. Hebrew „Geber des Lichts“, RIESS, TAPA 26 (1895) 46.2; SM I 42.52 n.: Hebrew *tēn* ’or “give light”.

θηουρις (PGM XII 113) Egypt. *T3-wr.t*, Thoeiris, RITNER in: GMP 157.32.

θοηρυσερις (PGM IV 2184) Egypt. „Thoeiris und Osiris“, HOPFNER, OZ II § 371; *Id.*, AO 3 (1931) 114.9, 329.

Θουηρ, θουρι, θηουρις (PGM passim) Thoeiris. PGM vol. III.

θουθ φιοφαω (PGM XXXVI 367) Egypt. “Thoth the great, the great”, RITNER in: GMP 278.53.

θραφιαρι (PGM VI 652) Cf. *trpsdk* in an Aramaic text. NAVEH and SHAKED, Amulets 68.

θωβα ρεα ιαω ιωσεβη (gem inscription) Hebrew « *Bonheur à l'ami de Iaho qui demeure près de l'Unique* », BRUSTON, Rev. arch. 1920, 47–49.

θωβαρραβαυ (PGM VII 977, XIII 963; AUDOLLENT, Defix. 242.18, 267.11; gems) most likely the great god, DANIEL, ZPE 19 (1975) 251–252. PETERSON, Εἰς Θεός, Göttingen 1926, 31.1, cps. Aramaic *thob* “good”, and the name of the Palmyrenian chief god.

Θωζοπιθη (PGM IV 1283) BÖKER ap. H. GUNDEL, s. v. Ursa, in: RE IX A,1 (1961) 1045: *t3 d3-pt* „Göttin des Nordhimmels“. Cf. PREISENDANZ, s. v. Thozopithe, in: RE VI A,1 (1936) 389.

- θωθουθωθ (SM 45) Thoth, WORTMANN, Texte 98; SIJPESTEIJN, ZPE 4 (1969) 189.
- θωθω, θαθω (PGM XIII 810) Egypt. *Dhwṭj-ʕ* „großer Thoth“, SCHMIDT, Ph. Wo. 1935, 1183; JACOBY, ARW 28, 272.1; HOPFNER, AO 7 (1935) 99; RITNER in: GMP 157.32.
- θωουθ πωπω (PGM III 335) Egypt. *Dḥwṭy pʕ ʕ pʕ ʕ* “Thoth the twice-great”, RITNER in: GMP 27.71.
- θωουθ φευβη ... φρε (PGM VII 714–715) Egypt. “Thoth the ibis ... Pre”, *ibid.* 138.131.
- θωουθιθωθ (SM 66.7) “twice great Thoth”, SIJPESTEIJN, ZPE 4 (1969) 189. Cf. BRASHEAR, APF 36 (1990) 59.
- θωουωθ (SM 48) Thoth. MARTINEZ 42.
- ια variant of Iao. MORAUX, Défixion 29; JORDAN, Hesperia 54 (1985) 245.
- ια ια ωθ ιατ[ι]βαωθ (*lamella*) Hebrew *yah ay' oth yah tibhaoth* „*segni divini, arche divine*“. SCIACCA, Phylakterion 97.
- ια γι βιτιβα (*lamella*) Hebrew *yah gebhohah tebhah* „*divina arca sublime*“, *ibid.* 98.
- ιαβαθ (PGM IV 1627) “*Jahwe*”, Abrasax I 117, 241.
- ιαβας, ιαβαι, ιαβε (PGM passim) Samaritan rendition of the *tetragrammaton* YHWH – BETZ, GMP p. 335, citing S. Lowy, The Principles of Samaritan Bible Exegesis, Leiden 1977, 273–274. JACOBY, ARW 28 (1930) 274.3.
- ιαβεξεβυθ (PGM IV 1798, VII 419, etc.) Hebrew *Jahweh Sabaoth*, DEISSMANN, Bibelstudien (n. 116) 14–15; Iao Sabaoth, F. LEGGE, PBSA 23 (1901) 49.
- ιαβουχ ιαβωχ (PGM IV 2204) „*wohl Tetragramme*“ JACOBY, app. crit. ad loc.
- ιαεω (PGM VII 584: *lamella*) Hebrew „*Jahweh*“. A more precise rendition of the Hebrew than Ιαω, GANSCHINIETZ, RE IX 700. The four-letter rendition coincides with the four letters in the Hebrew. JACOBY, ARW 28 (1930) 276.3; MARTINEZ 80.
- ιαεωβαφρενεμουνοθιλαρικριφιαευνεαιφιρικραλιθονομενερφαβωεαι (PGM I 190, 195, etc.; gems) BLANCHET, CRAI 1923, 232, connects it with love charms. BONNER, Studies 204, is not convinced. ZAZOFF, Arch. Anz. 80 (1965) 101, fails to recognize it. WORTMANN, BonnJbb 175 (1975) 81, connects it with the sun – cf. PGM I 140 f. SCHMIDT, GGA 1934, 177 f.: Iao + Egypt. *ḥj.f-rn-ḥm* ‘*d mr (= rw)-R’ (m-) kʕr.f* “Iao is the bearer of the secret name, the lion of Re secure in his shrine”. Cf. *Id.*, GGA 193 (1931) 443 f.; HOPFNER, AO 7 (1935) 119; MARTINEZ 108. Cf. οθιλαρικριφι.
- ιαη a form of Iao. MORAUX, Défixion 27–28.
- ιαια = *tetragrammaton*; Yahweh. JORDAN, Hesperia 54 (1985) 245 (on a *defixio*). DELATTE, Mus. Belge 18 (1913) 329 f.
- ΙΑκουβια Jacob + Iao. MORAUX, Défixion 28–29.
- ιαλδαβαωθ (PGM IV 1195 in the corrupt form ιαλδαζω as sole attestation in the papyri; on one gem, Bonner, Studies 135, 284 no. 188) SCHOLEM in: Mél. Puech, Paris 1974, 405–421, discusses and rejects the numerous and varied etymologies which have been proposed. He suggests (p. 421) “begetter of (S)abaoth”. Cf. SCHOLEM, Gnosticism² 71.23; BONNER, Studies 137.70.
- ιαλδαζω (v. supra s. v. Ιαλδαβαωθ) QUISEPEL, Vig. Chr. 15 (1961) 119: a mystical name with no etymology.
- ιανασ (PGM IV 2414) Latin *janua*? PGM vol. III p. 207.
- ιαπθθα (Book of Jeu c. 50, SCHMIDT 320) Hebr. „*Schönheit*“, DORNSEIFF 175.
- ιαρβαθαγραμνηφιβαωχνημεω: invocation of the sun in PGM I 142, 194–195; on solar amulets, BONNER, Studies 205–206. DANIEL, ZPE 50 (1983) 148, cites parallels and summarizes the etymologies: 1) ιαρβαθ = αρβαιθη “Horus the falcon”, BONNER, Studies 206; 2) = ιαρβας (PGM IV 1578); = ιαβας, Samaritan *tetragrammaton*, JACOBY, ARW 28 (1930) 274.3; 3) = ιωερβηθ (q. v.) αγραμνη = αχραμμα/χαμαρι, DANIEL, op. cit., 152; φιβλω Egyptian *pʕ-hb* “the ibis”, *ibid.*; χνημεω “Chnum”, *ibid.*, 153. RITNER in: GMP 335, suggests φιβαωχνημεω is Egypt. *pʕ hib ʕ Ḥnm ʕ* “the great lamb, Khnum the great”. Cf. SM 3.1 and 6 nn.
- ιαρμιωθ (PGM II 116) „*Horos-Löwe*“, Abrasax I 241.

ιαρφε (XXXVI 287) = ιαφρη "Jahweh is Re", MOKE 340, 351.

ιασφη (PGM II 123) Egypt. *ḥj-p.t* „den Himmel hochheben“ SCHMIDT, GGA 1931, 448. Equivalent of ιασφη, MORAUX, *Défexion* 32–33. Cf. Egypt. *sfi* „Widder“, *sf.t* „majestätisch, angesehen, mächtig“, Copt. ⲩⲑⲉ, ⲩⲑⲏ, Abrasax I 63.

ιαθεουν (SM 48 K 43, PGM LXII 22, IV 25) Cf. Θιοδιν, Copt. ⲧⲓ-ⲟⲩⲓ, Egypt. *tʃ w ˈt* "the one", epithet for Isis and other deities. MARTINEZ 100. Cf. V. VANDERLIP, *The Four Greek Hymns of Isidorus and the Cult of Isis*, Toronto 1972, 31.

ιατουητι (PGM XIII 902, 914) ⲓⲁⲧ „Auge“, OYHTI = οὐατι(ov), qualitative of ογϑⲁ „gesund“, Abrasax I 217, 241.

ιατρεουν (SM 48 K 43) Greek ιατρεύων? MARTINEZ 100.

Ιαω Hebrew deity. Cf. BAUDISSIN (n. 115) I 197 ff.; DEISSMANN, *Bibelstudien* (n. 116) 3 f.; GANSCHINETZ s. v. Iao, in: RE IX,1 (1914) 698–721; J. HALEVY, *Rev. Et. Juives* 9, 162; BLAU, *Zauberwesen* 123–146; MORAUX, *Défexion* 23 f.; PROCOPÉ-WALTER, ARW 30 (1933) 34 ff.; G. A. VINCENT, *La religion des judéo-araméens d'Elephantine*, 1937, 25 ff.; DUPONT-SOMMER, CRAI 1947, 175 f. DMP passim. Cf. W. FAUTH, s. v. Iao, in: *Der kleine Pauly* 2 (1975) 1314–1319; GMP, p. 335; MARTINEZ 79.

ιαωθ (PGM V 479) decan. GUNDEL, *Dekane* 60, 61, 79, 383.

Ιαωσαρασβωθαβξ. Iao + Sab(a)oth + Abrasax, BONNER, *Studies* 192.

ιβι αβι βι ο βη, αβειβιθιοβη (gem) Coptic ϣⲓⲃ "Ibis god", WORTMANN, *Kosmogonie* 98; BONNER, *Studies* 68, says it is nonsense. Cf. SM 6.2 n.

ιδαα (*lamella*) Hebrew *yeda* '„conosce“. SCIACCA, *Phylakterion* 100.

ιεθενθηρ (PGM XIII 923) Egypt. *it-nṯr.w* „Vater der Götter“, SCHMIDT, *Ph. Wo.* 1935, 1183.

ιεθωρ (PGM III 673, XIII 111) Egypt. *ir.t-Ḥr* „Auge des Hor“, SCHMIDT, *Ph. Wo.* 1935, 1180; GGA 1931, 455.

ιεου (PGM V 97, 141, XII 111, XIII 810; DMP 16.3) „Jahwe“, JACOBY, ARW 25, 272; Egypt. *iw*, a name for Thoth, SCHMIDT, *Ph. Wo.* 1935, 1183. Cf. C. SCHMIDT, *Die Pistis Sophia*, die beiden Bücher des Jeu, Berlin 1959.

ιεω (PGM V 477) Coptic ⲓⲱ „âne“ = Seth. PHILONENKO, CRAI 1985, 444.

ιεω βελφ εν ω (PGM VII 332) Egypt. *iw bn-f-i ˈnj- ʒ.iw* „sein Pavian, der große Affe (Thoth)“, SCHMIDT, GGA 1934, 173. Hebrew « *Dieu en notre cœur* », SCHWAB, *Angél.* 404.

ιθι ουνε (PGM IV 305) Egypt. *itj-t-ūn.t* „Fürstin von Dendera“, SCHMIDT, GGA 1934, 175.

ιθρος (*lamella*) Hebrew *nome del suocero di Moses*. SCIACCA, *Phylakterion* 99.

ινβα (PGM IV 2139) permutation of βαιν, JACOBY, app. crit. ad loc.

ινουθω (PGM I 148) Egypt. *i nṯr ʒ* „O great god“, RITNER in: GMP 7.34.

ἱπόχθων (PGM, *defixiones*) ΡΙΤΟΟΚ, AAASH 26 (1978) 440, summarizes: AUDOLLENT (following WÜNSCH), *Defix.*, p. 72, derives it from "Ἰππα χθονία; EITREM, *P. Osl.* I, p. 73: "Lord of horses in the depth of the earth"; PREISENDANZ, *Akephalos* 28: ἱπόχθων „Belästlerin, Presserin der Erde“; ΡΙΤΟΟΚ associates it with Hekate. Cf. HERMANN, s. v. Erdbeben, in: RAC 5 (1962) 1082 f.; W. DREXLER, s. v. Kure, Persephone, Ereschigal, in: *Roschers Lexikon* II,1 (1890–1897) 1584 f. = ὑπόχθων. AUDOLLENT, *Defix.* 251.4–8. Cf. HARRAUER, *Meliouchos* 22.18.

ισαρ συρια (*lamella*) a Syrian goddess? MARTINEZ 101.

ισηη (PGM IV 305) = Hesies? LINDSAY, *Men* 298, and WADDELL, *ASAE* 40 (1940) 297.

IX (PGM XXI 1, XIII 766) Coptic ϣ „Dämon“, Abrasax I 143, 212. Cf. SM 6.6–7 n.

ιω: Coptic ⲓⲱ „Esel“ = Seth. Cf. HOPFNER, OZ I § 455; BONNER, *Studies* 198; GANSCHINETZ, s. v. Iao, in: RE IX,1 (1914) 702, 716, for possible confusion with Iao. Inconsistently used in an invocation to Apollo-Horus in PGM II 114. MORAUX, *Défexion* 19 ff.; WÜNSCH, *Seth. Verfluchungstafeln* (n. 340) pp. 88 ff.; ELDERKIN, *Hesperia* 5 (1936) 48; BONNER and YOUTIE, *TAPA* 68 (1937) 61. BAUER, *ZAW* n. F. 10 (1933) 92–94 derives it from Io, Iau, a divinity at Ras Shamra (XIV–XII c. B.C.). According to VISCHER, *RHR* 139 (1951) 19.3, ASTORRE PELLEGRINI, *D'una Abraxa inedita*, Bergamo 1874, was the first to suggest a connection between Coptic ⲓⲁ and Ιαω. HARRAUER, *Meliouchos* 24.19, 66.67: „Kultruf, Interjektion“. She notes the word is not exclusive to Sethian contexts but also appears in connection with Apollo or Horus.

ωβεζεβουθ (PGM IV 1798, 2000) Hebrew *yhwḥ sb'wt* “*Jahweh Sabaoth*”? NAVEH and SHAKED, Amulets 67. Cf. BONNER and YOUTIE, TAPA 68 (1937) 64; LENORMANT, RhM n.F. 9 (1854) 374.1; DEISSMANN, Bibelstudien (n. 116) 330 f., for earlier attempts at interpretation.

ωερβηθ (PGM, gems, *defixiones*) DANIEL, ZPE 50 (1983) 151, summarizes: Ιαω + ερβηθ = Ιαω + Hebrew “four” – (MORAU, Défixion 22 f.; CORMACK, HThR 44, 1951, 33). More usual is the interpretation: Egyptian for “ass + evil doer” = Seth. (EITREM, P. Osl. I 1.5 n.; HOPFNER, OZ I, p. 455; PROCOPE-WALTER, ARW 30 (1933) 53 f.). Cf. ωαρβαθα the “authentic name of Orion” in PGM I 36.

ιωθαθ (SM 45) „*der hermetische Thath/Thoth*“, WORTMANN, Texte 97.

ιωσφι v. ιασφι

ΚΑΘ ΑΥ ΚΑΘ (PGM XII 275) Egypt. *ḳd-īw'ḳd* „*Kat, Erbe des Kat*“, SCHMIDT, Ph. Wo. 1935, 1178.

καλβαναχαμβρη (PGM IV 340, XII 471) Aramaic *galb* “heart” + Egyptian: *anach* “living” + *m pR* “of the sun”? THOMPSON, PBA 17 (1931) 247. Various associated with the cynocephalous ape, Harpocrates on a bird, Horus and Osiris. Cf. BONNER, Studies 68, 199; AUDOLLENT, Defix. 242.8: κ. = τὸν θεὸν τὸν χθόνιον τὸν δεσπύζοντα παντὸς ἐν ψύχῳ. Cf. σαλβαναχαμβρη.

κανθεσουλε (not in PGM; only on gems with depictions of lizards) FESTUGIÈRE, CP 46 (1951) 83–84: κανθέ σ' οὐλε(ι) = “eye, (lizard) cures you”. Cf. BONNER, Studies 198.

κανθοπερ (PGM IV 1184) κάνθαρος + *hpr*? HOPFNER, AO 3 (1931) 144, 152.

κανωθα (Argive magical relief) DELATTE, Mus. Belge 17 (1913) 333, cps. similar words for solar and planetary deities. M. SMITH ap. PATTERSON, HThR 78 (1985) 441: = κανθαρα, a lunar epithet? Cf. BRASHEAR, HThR 83 (1990) 337.

καρφιουθ (PGM I 134) Egypt. *ḥrp* „*erster*“, *it*, *itf* „*Vater*“ = „*erster Vater*“, „*Urvater*“, SCHMIDT, GGA 1931, 444.

καστυ („*laminetta di rame*“, VOGLIANO, Acme 1, 1948, 73) Hebrew *keseth* „*Schreibzeug, atramentarium, Tinte*“, PETERSON, Aegyptus 33 (1953) 172–178 = ID., Frühkirche 346 ff. Cf. VOGLIANO and PREISENDANZ, Acme 1 (1948) 73 f.

Κατ (PGM XII 288, III 669, IV 2, 275). Egyptian god, cf. Κόθος. HOPFNER, OZ I § 641; WESSELY, Gott Kothos, Studien z. Palaeographie u. Papyruskunde 17, Leipzig 1917, repr. Amsterdam 1967, 52–53; SCHMIDT, GGA 1931, 454; ID., Ph. Wo. 1935, 1178.

κατασκι v. ασκι

Κατουτ (PGM XII 288) Egypt. *ktw-j-tj* „*Name des Sonnengottes*“, cf. personal names such as Καθυτ, Καθύτης, Κατοίτης, Κατύτις, Ὀρκατύτις, Θοτκατύτις. SCHMIDT, Ph. Wo. 1935, 1178.

κεμηφ, κμηφ (PGM passim) Chnum. Cf. REITZENSTEIN, Poimandres (n. 114) 29; RIESS 52; W. DREXLER, s. v. Kamephis, in: Roschers Lexikon II,1 (1890–1897) 944, s. v. Knuphis, ibid. 1250–1264; K. F. W. SCHMIDT, GGA 1931, 449: Καμηφίς „*Stier seiner Mutter*“ or „*sein eigener Erzeuger*“? Cf. JACKSON, Lion 103; B. H. STRICKER, Camephis (= Mededelingen d. Koninkl. Nederlandse Ak. v. Wetens. Afd. Letterkunde, n. R. 38.3), Amsterdam 1975; BONNET, Reallexikon 378–379.

κενταβωθ (PGM IV 3176, IX 10 f., XIX a.19 f., III 90, etc.) Greek κεντάω „*stechen, quälen*“ + Egypt. *bšw* „*Seelen*“ (?), HARRAUER, Meliouchos 22. Coptic ⲙⲛⲧ „*zürnen, wüten*“ + (Σ)αβωθ, Abrasax I 99. Cf. φνουκενταβωθ.

κεφ (PGM V 253 f.) Egypt. *gf*, *gif*, *gwf* „*Affe*“, SCHMIDT, GGA 1931, 456. HOPFNER, AO 3 (1931) 131: l. (κυνο)κεφ(άλου).

κημι (PGM XII 110) Egypt. *kmj* „*der Schwarze*“, epithet of Osiris, SCHMIDT, Ph. Wo. 1935, 1174; RITNER in: GMP 157.31, 131.70.

ΚΙ ΚΑΤ ΟΥΤΑ ΡΑ (PGM IV 2) „*Abbild des Kat, Verschwiegener*“, SCHMIDT, Ph. Wo. 1935, 1178.

κμεβαυ (PGM III 104) Copt. κμε „*schwarz, unterweltlich*“ + *bšw* „*Seele*“ = „*Machterweis, Gewalt, Zorn eines Gottes*“, HARRAUER, Meliouchos 29.26. Egypt. *qm-bšw* „*der die Seelen schafft*“, THISSEN, ZPE 73 (1988) 305, who says it is another form of κομμι βίου.

- Κμηφ (PGM III 142, 471, IV 1705, 2094; AUDOLLENT, Defix. 242.7) Egypt. *k3-mw.t-f* „Stier seiner Mutter“ (Abkürzung von Kamephis) or else *km3-f* „sein eigener Erzeuger“, SCHMIDT, GGA 1931, 449, ID., GGA 1934, 177. Cf. JACKSON, Lion 101–108 nn. 78–79. Egypt. *km-3.t-f* „der seinen Augenblick vollendet“, THISSEN, ZPE 73 (1988) 305. Egypt. *km-3t.f* „der seine Zeit beendet hat“, KÁKOSY, s. v. Uroboros, in: LÄ VI (1986) 890. Cf. FESTUGIÈRE, Corpus Hermeticum III, Paris 1954, pp. clxiv ff. RITNER in: GMP 22.35: Egypt. *hm ʿ* „his shrine“.
- Κοκ, Κουκ, Κουλ (PGM XXXIII 19, 24) decan, GUNDEL, Dekane 59.
- κομασιθ (PGM IV 1323) Copt. „Bodenschöpfer“, GRIFFITH, JACOBY, app. crit. ad loc.
- κομασιθ (PGM IV 1323) Egypt. *qm3 3st* „Schöpfer des Erdbodens“, THISSEN, Ägypt. Beitr. z. d. gr. mag. Papyri 302.
- Κόμμης (PGM II 118, XVI 63) Cf. PREISENDANZ, GGA 201 (1939) 143. Coptic: „Stier (Gott) in Wahrheit“, SCHMIDT, GGA 1931, 448. HOPFNER, AO 3 (1931) 147: decan Komme. DMP 12.15. HOPFNER, AO 7 (1935) 104.
- κομμιβιου (XVI 63, cf. II 123) decan; PREISENDANZ, GGA 1939, 143; GUNDEL, Dekane 77, 79 no. 27. Egypt. *k3 n-m3' .t* „Stier in Wahrheit“, SCHMIDT, GGA 1931, 448. Cf. PGM XIII 326, 1058, V 483. DMP 6.26. V. κμεβω.
- κομνουν (PGM IV 1323) Copt. „AbgrundsSchöpfer“, GRIFFITH, JACOBY, app. crit. ad loc.; Egypt. „Schöpfer des Urgewässers“, THISSEN, Ägypt. Beitr. z. d. gr. mag. Papyri 302.
- κομφο Egypt. *qm3 t3* „Schöpfer der Erde“, *ibid.* 301.
- κομφο (PGM IV 132) Coptic κμφο „Weltschöpfer“, MÖLLER in PGM vol. I, p. 61.8. JACOBY, ARW 28, 272.1: κομφο „Schöpfer der Erde“. SCHMIDT, GGA 1931, 448: Coptic κμτο „Erdbeben“; cf. SCHMIDT, GGA 1934, 171 f.
- Κοντε ον (PGM XII 288) Egypt. *hntj-ʾwnw* „der Erste von Heliopolis“, cf. PGM IV 2003 and XXII b.29: αρχεντεχθα „Hor, Erster von Athribis“, VII 445: ουσερκεντεμενθ „Osiris, Erster der Westlichen (Verstorbenen)“, SCHMIDT, Ph. Wo. 1935, 1178.
- κουπερα (lamella) Hebrew *kuṣṣerāh* „fu purificata“ or „e sarā purificata“, SCIACCA, Phylakterion 99.
- Κουριηλ (PGM IV 86) NAVEH and SHAKED, Amulets p. 79, cite examples in Aramaic magic.
- Κουφιω (PGM XIII 921) Egypt. *guf- 3* „großer Affe“, SCHMIDT, Ph. Wo. 1935, 1183.
- κοχ (SM 28.6) „beschwörende Rede“, KROPP, KZT III, p. 138.2 H. LANGE (n. 293) 165, doubts this interpretation. Cf. SM 87.9: χοχ ; P. Carlsberg 52.17: κοχνεωτι (BRASHEAR, Magica Varia, p. 49). Rare in Greek texts, more common in Coptic magic.
- Κράτης (PGM XII 229: σοκρατης, XII 231: κρατης) Egypt. *chrat* „child“; cf. ορχραθ, χρατωρ, REITZENSTEIN in: Festschrift f. Fr. C. Andreas, Leipzig 1916, 37.1. Cf. χρατης.
- Κρατουαθ Egypt. *hrd wa ʿty* „the unique child“, but cf. PGM XII 299 f.: ἐγώ εἰμι ὁ Χράτης ὁ πεφωκὺς ἐκ τοῦ οὐατίου (*wd3t* „eye of Horus“, e.g. PGM V 75, 91), BONNER, Studies 198–199.
- κριφι v. πεκρηφ, οθιλαρικριφι
- κοσουρ (PGM XII 201) Egypt. „Ring“. Abrasax I 168.
- λαβα (PGM III 151, Copt. λαβα, „Löwe“, SCHMIDT, GGA 1931, 450.
- λαιλाम (PGM VII 830, III 430; gems) Hebrew *la ʾolam* „forever“, JACOBY, ARW 28 (1930) 282–283. Cf. HOPFNER, AO 3, 335. CAQUOT, CRAI 1985, 451: Aramaic *la ʾalam*, rather than Hebrew *la ʾolam*. DMP 12.10.
- λακι λακι ω, λακι μου (PGM VII 303 f.) Coptic „der Strafende, der große Strafende“, „der strafende Löwe“, SCHMIDT, GGA 1934, 169 ff.
- λακι ωδε, λακι ωυδε (PGM XXXVI 345), „der Strafende“, „der große Strafende“, „der Frevler Strafende“, SCHMIDT, GGA 1934, 169 ff., Egypt. *nkj* „strafen“, *d3.w* „Frevler“. Cf. HOPFNER, AO 7 (1935) 119.
- λαμπουρη (PGM V 62, LXII 27, VIII 82; SM 38) Aramaic „dessen Licht leuchtet“, JACOBY ap. PGM vol. III, p. 225. PREISENDANZ, Uroboros 203.42: name of the sun god.
- λαρι v. οθιλαρικριφι
- λαυ λου (PGM V 483 ff.) Copt. *lelou* „jeune fille“. PHILONENKO, CRAI 1985.

- λερθεμινω (PGM IV 3258, 3269) Hebrew «*pluie ou rosée du Dieu*», SCHWAB, Angél. 401.
 λιλιλιλαμ λιλιλιλ (PGM XIII 939, 989) JACOBY, ARW 28, 282: cantillating variation on λιλιλαμ.
 λιλωου (PGM XIII 939, 990) „*Kleiner*“, Abrasax I 242.
 λιξ v. ασκι
 λο v χω (PGM IV 1632) Egypt. *rw-m-h'-3* „*Löwe im großen Lichtglanz*“, SCHMIDT, GGA 1934, 177.
 λο σι οσηρ (PGM III 654, 656), Egypt. „*Löwe, Sohn des Großen*“, *ibid*.
 λου (PGM CXXIII a.2, VII 494, CVI) SCHMIDT, GGA 196, 1934, 175 cps. Coptic αλοϣ „*maiden*“. MALTOMINI, SCO 29 (1979) 70, and BRASHEAR, CdE 58 (1983) 297.1, cite parallels. Cf. TREU, APF 32 (1986) 27 and P. Berol. 21332 edited by P. SARISCHOULI, Berliner Griechische Papyri (= Serta Graeca 4), Wiesbaden (forthcoming): λευλευ (in Christian prayers), and PGM XIII 194 f., 109, 666: ιλιλλου ιλιλλου ιλιλλου ιλιλλου.
 Λουλοενηλ Copt. αοϣ „*Mädchen*“. SCHMIDT, GGA 1934, 175; WORTMANN, Texte 98.
 λουλου βαρβαρβαρ (WÜNSCH, Zaubergegerät) Babylonian *lû bitrar* „*er, es möge glänzen, erscheinen*“ (third person masculine *ifteal* form of *barârû* „*hell sein, hell werden*“), WEITZ (n. 30) 361.
 λουλου ζαρζαρκαθ (WÜNSCH, Zaubergegerät) = Babylonian *lû šarbat* „*sie möge gerufen werden*“ or „*rufen*“ (third person feminine permansive of *šarâhu*), WEITZ (n. 30) 361. Cf. C. and H. HARRAUER, WS 100 (1987) 198.8.
 λουριγγ (PGM V 483 f.) Cf. ριγγ. Coptic. «*jeune fille est ton nom*». PHILONENKO, CRAI 1985, 449. Cf. PGM VII 493–494: τὸ ὄνομά σου λου: λουλου.
 λυκυσυντα (gems; PGM V 429; DMP 2.13, 18.13) archon, DELATTE, Mus. Belge 17 (1913) 330; PATTERSON, HThR 78 (1985) 439–443; BRASHEAR, HThR 83 (1990) 337.
 λυσιφθα (PGM VII 640) Egypt. ... s³ *Pth* „*son of Ptah*“, RITNER in: GMP 136.112.
 μαιραχαχθα (PGM II 118–120, XIII 960) Aramaic *mar-hayyuta* «*seigneur de la vie*», TARDIEU, Mél. Delcor (v. supra s. v. ζαγουρη) 403–407, who cps. Pistis Sophia 353.8–12, 370.9–18; AUDOLLENT, Defix. 242.29–31, 267.9–11.
 Μανε ουσιρι μανε ησι (PGM VII 547 f.) Egypt. *mnw Wsir. mnw Š.t* „*Abbild (Sohn) des Osiris, der Isis = Hor = Helios*“, SCHMIDT, GGA 1934, 177.
 μανε (PGM VII 547, XII 217) Egypt. *mrj.n* „*beloved one of*“, BERGMAN in: GMP 133.91. „*Mit-tag*“ cf. μηνε „*Tag*“, Abrasax I 169.
 μαντω (PGM VII 518) Egypt. *m'nd.t* „*Morgenbarke*“, SCHMIDT, GGA 1934, 176; BERGMAN, Ancient Egyptian Theogony (v. p. 3532) 30; RITNER in: GMP 132.83. DMP vso. 26.6 JACOBY in: PGM vol. III, p. 261: „*Ort der Erde*“.
 μανχλωβις (PGM VII 327) „*Wahrheit des Chnum*“, JACOBY, ARW 28 (1930) 270.6.
 μαραδθα (PGM IV 392) cf. Hebrew *mar attha* „*Herr bist du*“, JACOBY, app. crit. ad loc.
 μαρανα (PGM IV 1378) Aramaic „*unser Herr*“, JACOBY, app. crit. ad loc.
 μαρζουν (PGM IV 2547) Egypt. *mrs. t ún.t* „*Die Lichttrote, die von Tentyra*“, SCHMIDT, ap. PREISENDANZ, PGM vol. III p. 226. Cf. IV 2693: βαρζου φερβα.
 μαρι (SM 48; PGM) Aramaic „*my lord*“. MARTINEZ 83.
 μαριβεωθ (SM 48; PGM IV 367) Aramaic *mari?* *ibid*.
 μαριθα (*lamella*: ZPE 75, 1988, 261) Aramaic *mry t'* „*(my) lord come!*“
 μαριωδαμ (PGM V 127) l. μαρι ωλαμ Hebrew „*Herr + ewig*“, JACOBY, ap. PGM vol. III, p. 277, s. v. ωδαμ.
 Μαρμαραωθ Aramaic „*Lord of lights*“, SCHWAB, Angél. 410; Syriac „*Lord of lords*“, J. KRALL, Koptische Amulette, MPER 4 (1892) 120. C. BROCKELMANN, BonnJbb 104 (1899) 193. A name with solar associations for Iao Sabaoth. FAUTH, Oriens Christ. 57 (1973) 82, tentatively suggests a derivation from Barbelo. Cf. E. PETERSON, Εἰς Θεός, Göttingen 1926, 307; PREISENDANZ, s. v. Marmaraoth, in: RE XIV,2 (1930) 1881; JACOBY, ARW 28 (1930) 279; MALTOMINI, SCO 29 (1979) 70, 93; MARTINEZ 81–82. FRANZ, Benediktionen II 56, finds it in medieval Latin prayers: *mermeut, mermeunt* (cf. PGM VII 482: μεριουτ μερμεριουτ, 487: μαρμαριουτι). The Syriac expression first appears in a 6th-c. MS of the liturgy

published by G. BICKELL, ZDMG 27 (1873) 609, line 29. Marmaraoth also appears in Aramaic in NAVEH and SHAKED, Amulets, p. 57, lines 24–25. Cf. FAUTH, ZPE 98 (1993) 67–68.

μαροια (PGM IV 3022) = Μαρία? MARTINEZ 101.

Μαρσαβου (PGM XII 165) Egypt. *mrš-šbj* “red panther”, SCHMIDT, Ph. Wo. 1935, 1176.

Μασεντορι (PGM VII 554) Egypt. *ms-ntṛ.t* „Kind der Göttin (Isis)“, SCHMIDT, GGA 1934, 177.

μασκελλι μασκελλω (PGM, gems, *lamellae*) ΡΙΤΟΟΚ, AAASH 26 (1978) 437 f., summarizes: EITREM, P. Osl. I, pp. 72–73, connects it with fire; H. SCHRECKENBERG, Ananke, Munich 1964, 142, calls it a ὕμνος δέσμιος; ΡΙΤΟΟΚ 438 calls it sing-song. Cf. PREISENDANZ, s. v.; Maskelli Maskello, in: RE XIV,2 (1930) 2120; AUDOLLENT, Defix. 251.4 f.: *mascelli mascello*; DMP vso. 15.2; Pistis Sophia, p. 239 ff. Abrasax I 99: *μας „jung“* and *καη, κελ „Katze“*. Hebr. *mskil* „Bezeichnung einer Psalmenart ..., Huldigungsglied“, also „mein Hymnus, sein Hymnus“, SCHRECKENBERG, Ananke 142. Hebr. *skl* „wiegen“ „der mich wiegt, wiegt (auch) ihn“, oder „der Waagemann wiegt ihn“, I. KOTTSIEPER apud THISSEN, Ägypt. Beitr. z. d. gr. mag. Papyri 298.

ματερα (PGM V 182) Latin *materna*? PGM vol. III p. 207.

μαυιας (PGM I 135) Egypt. **mʾwj-isw* „neu alt“, SCHMIDT, GGA 1931, 444.

μαων (*lamella*) Hebrew *ma'on* „abitazione di Dio, luogo di rifugio“. SCIACCA, Phylakterion 98–99.

μεαθαδωδ (gem) Hebrew «*de la part de Hadad*», BARB, Syria 29 (1952) 278.3.

μελιγενέτωρ (PGM V 6) „der das Glied zeugt“, HOPFNER, AO 3 (1931) 124.

μελιουχος (PGM I 45, 99, VI 144) „der das Zeugungsglied hat“, HOPFNER, AO 3 (1931) 124; GÖBEL, s. v. Meliuchos, in: RE XV,1 (1931) 554–555; W. DREXLER, s. v. Meliuchos, in: Roschers Lexikon II,2 (1894–1897) 2645–2648. Cf. COPT. *μελλαι* „Fessel, Band“, „demzufolge wohl eigentlich die personifizierte 'lichtvolle Zaubermacht', der 'Zaubermächte, der fesseln (d. h. niederhalten und bestrafen) kann' ... ein solarer Strafdämon ähnlich dem Njkw, dem 'Bestrafer'“, HARAUER, Meliouchos 71. H. summarizes previous interpretations on pp. 86–87.

Μελχιωρ (P. Yale inv. 1792) one of the three wise men; *vox magica* in a Coptic papyrus. BRASHEAR, CdE 58 (1983) 297 f.

μεννουθ (PGM VII 820) Greek *μηνι Θωθ*? WORTMANN, Kosmogonie 96.242.

μενχθωθ (PGM II 77) Egypt. *mnḥ Ḍḥwty* “Thoth is excellent / beneficent”, RITNER in: GMP 15.22; Abrasax I 242.

μενωφρι (PGM VII 633) Egypt. *mnw-nfr* „schönes Götterbild“, SCHMIDT, GGA 1934, 179.

μενωφρις (PGM III 104) Egypt. *mn-nfr* “established and beautiful”, epithet for Memphis, BERGMAN in: GMP 21.26. Egypt. „schönes Götterbild“, SCHMIDT, GGA 1934, 179. „Der schöne Anlegeplatz“ = Memphis, *mn-nfr* (?), HOPFNER, AO 3 (1931) 140.10.

μερου (PGM XXXVI 366) Egypt. *mrw.t* “love”, RITNER in: GMP 278.52.

μεσενκριφι (PGM I 28, IV 2201) Egypt. *ms-m-kʾr.f* „Kind in seiner Kapelle“, SCHMIDT, Ph. Wo. 1935, 1176; Id., GGA 1934, 177–178. An invocation of the sun god, PERDRIZET in: Mél. Maspero II, 137 ff. DMP 7.21

μεσεντριφι (PGM XXXVI 220) Egypt. “born of Triphis”, an epithet of Isis, RITNER in: GMP 274.25.

μεχαν (PGM IV 671) decan Machram. GUNDEL, Dekane 80 no. 28; PREISENDANZ, GGA 201 (1939) 141.1.

μηι μηι (PGM CVII 9) Fayumic and Bohairic “truth”, DANIEL, ZPE 19 (1975) 262.

Μηνοκερ (PGM IV 204): Egypt. *mʾc-n-ikr*, „gerechtfertigt vor Tho“, SCHMIDT, Ph. Wo. 1935, 1178.

μιντηρ (PGM VII 790) Egypt. „Geliebe der Götter“, SCHMIDT, GGA 1934, 180; HOPFNER, AO 7 (1935) 120: epithet of Selene.

μνηχ σακμηφ (PGM XII 189) Egypt. “beneficent, son of Agathodaimon”, RITNER in: GMP 160.57.

μορμοροντοκουμβαι (gem) μορμορο *non liquet* + *ντοκ* Coptic “thou” + *νεβ βαι* Coptic “Lord of Souls”, BONNER, Byz.-Neugr. Jbb. 9 (1930–1931) 375–378. DELATTE, Musée Belg. 18

- (1914) 87, derives it from Marmaraoth; PREISENDANZ, Ph. Wo. 52 (1932) 1045–1052, compares it with μόρμορος; BARB, JWCI 16 (1953) 201, with *komba*, (*kymbe*, *kumba*) = “womb”. BONNER, Studies 188, cps. PGM IV 2755, IX 14.
- μοροθοηναμ (SM 45) cf. PGM XII 350: μοροθ; DELATTE, Anec. Athen. I 13.17: μορωθ – „meine Herrin“ (GRÜNEWALD, Byz. Zeits. 2, 1893, 293).
- Μορωθ (PGM XII 350) „Herrin“, „meine Herrin“, GRÜNEWALD, op. cit.; DELATTE, op. cit.
- μου (PGM passim) Egypt. *m3j* “lion”, SCHMIDT, GGA 1934, 172.
- μου δρα (PGM VII 304) Coptic *ⲙⲟⲩ ⲗⲣⲟ* „starker Löwe“, SCHMIDT, GGA 1934, 172; HOPFNER, AO 7 (1935) 119.
- μουθ (LXI 21) the goddess Mut. THOMPSON, PBA 17 (1931) 267.
- μουλοχ (PGM VII 418, XIII 956) Moloch? HOPFNER, AO 3 (1931) 347. Cf. NÉVÉROV (v. p. 3567 ad PGM CVI) 847.47: μουλαχ.
- μουρωφ (PGM III 19, IV 1688) Hebrew « *sans crainte* », SCHWAB in PGM vol. III, p. 127. Coptic *ⲙⲟⲩ* (Nebenform von *ⲙⲟⲩ*) „füllen“ and *ⲣⲱϥ* „deinem Mund“; cf. *ⲕⲁⲣⲱϥ* „Maulfüller“, THISEN ap. Abrasax I 120.
- μου σαθε (PGM VII 305) Egypt. *m3j-sd* „zerbrechender, lähmender Löwe“ or „Löwe-Feuer, Feuerlöwe“ (*m3j-sd.t*), SCHMIDT, GGA 1934, 172; HOPFNER, AO 7 (1935) 119.
- μουσηθ = Μουσης, *ⲙⲟⲩⲩ* + *Ⲛⲉⲩⲑ*? MALTOMINI, SCO 29 (1979) 72–73.
- μουχ Egypt. *mh* „voller“, SCHMIDT, GGA 1934, 183.
- μουωρ (PGM VII 304) Egypt. *m3j-Hr* „Löwe Hor“, SCHMIDT, GGA 1934, 172.
- μωσρῳμ (*lamella*) Hebrew *mʿšarīthim* „*voi che fungete (da mediatori presso Dio)*“. SCIACCA, Phylakterion 98.
- ναβις βιεννουθ (only on Chnubis gem amulets) Hebrew “bound by chains”, WORRELL ap. BONNER, HThR 25 (1932) 362–367. Hebrew *nṯbsh b’noth* “bound with incantations”, KOPP, Pal. Crit. IV 158 ap. BONNER, Studies 199. Egypt. *nḥp* + *b3 n nṯr* « *le tour à potier* » + « *âme de dieu* », DERCHAIN, CdE 39 (1964) 179–180.
- ναιενχηρη (PGM VII 251) Greek ναί (?) + Egypt. ‘*n ḥ R*’ „*Re ewiglebend*“, ZUCKER, Byz. Zeits. 36 (1936) 400 f.
- ναμα (PGM III 80, 101) „Verehrung“, Abrasax I 242; MERKELBACH, Mithras, Königstein 1984, 106.
- ναμισφρητι (PGM V 16) Cf. the Mithraic invocation: *nama* (Latin: *vivas*), „Verehrung, Heil“, HARRAUER, Meliouchos 78.80, who cites MERKELBACH, Mithras, Königstein 1984, 106.
- νεβεννουι (PGM XIII 1054) Egypt. „*Herr im Urgewässer*“, Abrasax I 222, 242. V. φνεβεννου-vi.
- νεβουητι (PGM V 478, XIII 984) Egypt. „*Herr des Auges*“, JACOBY ap. PREISENDANZ, s. v. Nebutosualeth, in: RE XVI,1 (1935) 2159; PREISENDANZ, GGA 1939, 131. Egypt. „*Herr des gesunden Auges*“, Abrasax I 242.
- νεβουθ (PGM V 477) Egypt. Demotic *nb*, Coptic, *neb* « *maitre* », PHILONENKO, CRAI 1985, 444.
- νεβουν (PGM VII 901) either a repetition of l. 495: Αθερνεβουνι „*Hathor, Herrin von Den-dera*“ or else Egypt. *nb-iwnw* „*Herr von On (Heliopolis)*“, SCHMIDT, GGA 1934, 181.
- νεβουτοσουαληθ (papyri, *defixiones*) Various explained as Babylonian or Egyptian. Nebo is a Babylonian deity; cf. PREISENDANZ, s. v. Nebutosualeth, in: RE XVI,2 (1935) 2158–2160; PGM vol. II, p. xv n. 3. SCHMIDT, GGA 1934, 175, however, derives it: Egypt. *nb.t-w3d.t, n3w.j.t-i’ r.tj* „*Herrin von Uto, Königin der beiden Königsschlangen*“. I. ZUNDEL (n. 212) 484, 486: Egypt. *neb n to sual* + *ηθ* “Lord of the Underworld”. DMP 7.26, 14.29, 23.16. W. CRUM, JEA 28 (1942) 31: *Neboutos* + *oueri*. Cf. W. DREXLER, s. v. Kure, Persephone, Ereschigal, in: Roschers Lexikon II,1 (1890–1897) 1584 f., Id., s. v. Meliuchos, ibid. II,2 (1894–1897) 2647; A. KEHL, s. v. Hekate, in: RAC 14 (1988) 310–338; WM. BRASHEAR, APF 36 (1990) 59.
- νεθμομαωθ (PGM II 118–120, III 153–154, VII 988) Aramaic « *le caché* », TARDIEU, in: Mél. Delcor (v. s. v. ζαγουρη) 403–407, who cps. Pistis Sophia 353.8–12, 370.9–18. AUDOL-LENT, Defix. 242.29–31, 267.9–11.

- νετηρ (PGM III 144) Egypt. „Götter“, Abrasax I 242.
- νευθι (*lamella*) Νεφθυ = ΝΕΘΩ, etc. Egypt. *nb.t-h.t* «Nephthys», MORAUX, Défixion 30–31, with bibliography.
- νεφερητηρ (PGM IV 1266) Egypt. *nfr.t – ir.t* „Schönauge“, SCHMIDT, GGA 1934, 174. Nefret-ere, HOPFNER, AO 3 (1931) 328, with ref. to ERMAN, Religion 92 and EITREM, P. Osl. I, p. 61; HOPFNER, OZ I, p. 178; RITNER in: GMP 62.171.
- νηιθ (PGM VII 341), Egypt. Neith, RITNER in: GMP 126.44.
- νηθ (PGM IV 108) Egypt. „Erzarbeiter“, „Schmied“, SCHMIDT, Ph. Wo. 1935, 1181.
- Νηφ (PGM XII 288) Egypt. *nfw* „Schiffer“, here referring to the god in the ship of the sun. Cf. PGM III 652. SCHMIDT, Ph. Wo. 1935, 1178; ID., GGA 1931, 453 f.
- ΝΗΦ ΠΙ ΠΑΡΑΝ ΝΜΗΤ (PGM III 652) Egypt. „Nef (Schiffer) ist mein wahrer Name“, cf. 396, 671. SCHMIDT, GGA 1931, 453 f.; Ph. Wo. 1935, 1178.
- νινθερ (PGM IV 1022) Egypt. „die Götter“ MÖLLER, app. crit. ad loc., ref. to ERMAN, ZÄS 1895, 47.
- νιχαροπληξ (gems and papyri passim) A generalized word of power with solar associations, BONNER, Studies 201. BARB, Gnomon 41 (1969) 305: an anagram of *πληξον χάριν „sporne Gunst an“*.
- νοηρε σουρε (PGM II 33) „zwei Bezeichnungen des Re“, SCHMIDT, GGA 1931, 446. Cf. Coptic *noy-re* „vulture“, MARTINEZ 38.
- Νουθ (PGM XII 81, XIX a.31, LXI 30) Egypt. „Mutter des Wassers“, PGM vol. III s. v. DMP 6.19. THOMPSON, PBA 17 (1931) 267.
- νουθι = νουσι = NOYTE „Gott“, HOPFNER, OZ I § 694; MORAUX, Défixion 32.
- νουρι (PGM CVII 7) Coptic „vulture“. DANIEL, ZPE 19 (1975) 162.
- νουσι (PGM V 483 ff., II 123, XXI 27, XIII 807) Demotic *nsu* «roi», therefore in PGM V 483 ff.: «roi des rois», PHILONENKO, CRAI 1985, 447. Egypt. „Gott“ (?), Abrasax I 63, 153.
- νουφιηρ (PGM VII 902) Egypt. *nfr-ir.t* „Schönauge“, SCHMIDT, GGA 1934, 181.
- νουχα νουχα (PGM II 123 f., XIII 807 ff.) Egypt. *nkʿ*, Coptic *naake* «douleur», «douleurs de l'enfantement». PHILONENKO, CRAI 1985, 449.
- Νοφιρωθ (SM 45) Egypt. *nfr-htp* „benevolent“, THISEN in: SM 45.12 n.
- νηρωε (III 485) Copt. „to the man“, RITNER in: GMP 31.94.
- ντοκονβαι v. μορποροντκουμβαι
- Oamoutha (PREISENDANZ, s. v. O., in: RE 17.2, 1937, 1675): SCHMIDT ap. PREISENDANZ suggests it is Egyptian: *outha* = *wḏ3.t* „das unbeschädigte Auge des Horos d. i. der volle Mond“; *oam* = „fressen, verzehren“.
- οβαχ (SM 50) Egypt. *bʿh* „flood“, cf. PGM VII 461: οβακιου.
- ΟΒΑΚΙΟΥ (PGM VII 461) Egypt. *ʿb-ḥjw* „Großer der Toten“, „Türhüter der Toten“, SCHMIDT, GGA 1934, 175. Cf. οϣαϣϣ „to be white (or) shining“, THISEN in: SM 2.4 n.
- οεν Τυφων (PGM IV 279) Coptic οϣν τ „er ist Typhon“, PGM vol. III 265.
- οη (PGM IV 393) Coptic „einziger“, HOPFNER, AO 7 (1935) 120.
- οθιλαρι κριφι (PGM VII 585, I 140, IV 398, LIX 9) Egypt. *ʿd.mr-Rʿ*, (*m*)-*k3r.f* „wohl behalten Vorgesetzter (d. i. Löwe) in seinem Schreine / in seiner Kapelle“, SCHMIDT, GGA 1934, 177; HOPFNER, AO 7 (1935) 119.
- ολαμητηρ (SM 97) cf. Hebrew *ʿolam* „eternal“, MALTOMINI, SCO 29 (1979) 110.
- omorka: DREXLER, s. v. Omorka, in: Roschers Lexikon III,1 (1897–1909) 868–869.
- ονυρ (PGM XXXVI 195, X 12) Egyptian deity Onouris, RITNER in: GMP 149.2, 274.21.
- οπηθι (PGM V 15) decan. PREISENDANZ, GGA 1939, 144; GUNDEL, Dekane 77 no. 33. HAR-RAUER, Meliouchos 82.88: = Petbe (the Egyptian Nemesis or avenger). Cf. PERNIGOTTI, SCO 29 (1979) 41; LANGE (n. 293) 161–162; A. ERMAN, ZÄS 33 (1895) 47; PETTAZZONI, Kronos (n. 415); BRASHEAR, Magica Varia no. 1, introd.; VAN DER VLIET, L'image du mal en Egypte: Etudes de démonologie copte (forthcoming); ID., Spätantikes Heidentum in Ägypten; PERNIGOTTI, Aegyptus 73 (1993) 93 ff.

- ορβηθ (PGM VII 903) Hebrew « *lumière opportune* », SCHWAB, Angél. 415.
- ορεοβαζαγαρ (PGM, *defixiones*) WÜNSCH, Antike Fluchtafeln (n. 222) 6, connects it with Artemis „*welche die Berge beschreitend jagt*“. Cf. ΡΙΤΟΪΚ, AAASH 26 (1978) 439. DMP 27.22.
- ορθω (papyri, *lamellae*) variation of Artemis' name Ὀρθία, Ορθωσία? MARTINEZ 37.
- ορκορθαθα (PGM VII 510) Persian? Cf. PGM III 153 ff.: οροκοτοθορο, BOUSSET (n. 116) 203.34.
- ορνεοφαο (SM 45) ὄρνις + φάος or φάγειν?
- ορσενοφερη (PGM IV 1628) Egypt. „*Horus, der gute Gefährte*“, Abrasax I 243.
- ορωριουθ (almost exclusively on the reverse of uterine amulets). BONNER, Studies 199: a secret name for Artemis-Selene-Hekate. STRICKER, De Geboorte van Horus I, Leiden 1963, 81.331: vaguely reminiscent of *w'r.t*, dual form: *w'r.tj* = uterus. BARB, JWCI 16 (1953) 202: A. J. H. VINCENT, Essai d'explication de quelques pierres gnostiques, Mém. de la Soc. des Antiquaires de France n.s. 20 (1850) 450, proposed the meaning „*Light of Lights*“, which BARB still finds acceptable.
- οσεργαρι αχνουμαφι (PGM XIII 37) Egyptian *wsr k3 r'* „*stark ist der Ka des Re, Chnum, Hapi*“, WORTMANN, Kosmogonie 94.
- Οσεργαριαχ (PGM VIII 43) αχ = Egypt. *i'h* „*Mond*“, HOPFNER, AO 3 (1931) 130. ID., Plutarch I p. 130, cps. Coptic οοε, ιοε and Hebrew *iareach* „*Mond*“.
- οσερχενθεμενθει (PGM XIII 815) Egypt. „*Osiris, Erster des Westens*“, Abrasax I 243.
- Ὁσιρις κμηφι σρω (PGM IV 2094) Egypt. „*Osiris, Good Daimon, great prince*“ (or „*ram*“), RITNER in: GMP 75.255.
- οσορνούφε (PGM VII 444) Egypt. *wsir nfr* „*Osiris, the good*“. *ibid.*, 129.56.
- Οσορωνφρις (PGM XIX a.6, V 353) Egypt. *wnn-nfr* „*benefactor*“; GRIFFITHS (n. 15) 460; HOPFNER, OZ I § 157; THOMPSON, PBA 17 (1931) 284. Cf. WORTMANN, Texte 93–94; BRASHEAR, SAK 19 (1992) 95. V. Ωσορνοφριξ.
- οσταουα (PGM IV 2031) Latin *octava*? PGM vol. III p. 207.
- ουα (PGM XII 201) Egypt. „*eins*“. Abrasax I 168.
- ουαι Egypt. *w'j* „*fern sein*“; cf. Horapollo I 29: ουαιε „*entfernte Stimme*“, ROEDER, s. v. Horapollon, in: RE VIII, 2 (1913) 2316. PGM vol. III, p. 266.
- ουασθεν (PGM VIII 7) Egypt. *wsjn* „*freiausschreitender*“, SCHMIDT, GGA 1934, 183.
- ουερτο (PGM XII 265) Egypt. „*the great one of earth*“, RITNER in: GMP 163.79.
- ουζαθι (PGM VII 448) *udjat-eye*? EITREM ap. PGM vol. III p. 228; HOPFNER, AO 10 (1938) 136: Egypt. *wd3.t* „*Vollmond*“.
- ουημαντουρ (PGM VII 578) Latin *vehementer*? PGM vol. III p. 207.
- ουηρ (PGM XII 346, XIII 1061) Egypt. „*groß*“. PGM vol. III.
- ουηρι (PGM VII 497, 496) Egypt. *wr.t* „*Große*“, SCHMIDT, GGA 1934, 175; RITNER in: GMP 67.202, 131.72.
- ουιδε (PGM XIX a.1) Latin *vide*? PGM vol. III p. 207.
- ουμεσθωθ (PGM IV 1673) „*ein Junges des Thoth*“, Abrasax I 243.
- ουννεφερ (PGM VII 448) if aspirated: Egypt. *hwn-nfr* „*beautiful youth*“, RITNER in: GMP 130.61; HOPFNER, AO 10 (1938) 136.
- ουραιοι ουηρ (PGM XIII 1059) Egypt. „*great ureai*“ (sic), RITNER in: GMP 195.143. JACOBY in PGM vol. III 266: „*dreimal groß*“.
- ουριωρ Hebrew „*arise, Light*“. RIESS 53.
- ουρ να ουρ (PGM V 59) Egypt. *wr n urw* „*Großer der Großen*“, SCHMIDT, GGA 1931, 456.
- ουριχ (SM 6) Egypt. *wr 3h* „*Great spirit*“, THISEN in: SM 6.7 n.
- ουσερβαννουφι (PGM VII 444) Egypt. *wsjr-un-nfr* „*Osiris, gutes Wesen*“, SCHMIDT, GGA 1934, 174. Egypt. *wsjr ran nfr* „*Osiris, schöner Name*“, HOPFNER, AO 10 (1938) 136.
- ουσερβεντηθ (SM 48) Egypt. „*Osiris is the ba of the gods*“. MARTINEZ 82.
- ουσερκεντεμενθ, ουσερχεντεμενθ (PGM VII 445) Egypt. „*Osiris, erster der Westlichen (Verstorbenen)*“, SCHMIDT, GGA 1934, 175; HOPFNER, AO 10 (1938) 136, AO 3 (1931) 120.1, 125; RITNER in: GMP 191.120. QUAEGBEUR, P. Lugd.-Bat. XIX, p. 253: I. ουσερ-σετεμενθ, Egypt. *Wsir hntj imntj* „*Osiris, foremost in the West*“. Cf. χεντεμματεφριχεν.

- ουσερπατη (SM 48) Egypt. *usr phty* "Osiris is strength". MARTINEZ 82–83.
- ουσερσετεμενθ (PGM VII 445) Egypt. "Osiris ... the West (the underworld)", RITNER in: GMP 129.58.
- Οουσρεντεχθα (PGM III 171, VII 257) Egypt. *Osiris-khenty-khet*; Osiris and Khenty-khet, the local god of Athribis, *ibid.*, 22.40.
- ουφωρ (PGM VII 335) Egypt. *wp.t-rʿ* „Mundöffnung“, VERGOTE, *Bibl. Or.* 18 (1961) 213–214; THISSEN, *Ägypt. Beitr. z. d. gr. mag. Papyri* 300.
- ουχιωχ (PGM VII 443) Egypt. cf. *wh* „dunkel“, *wh.t* = ογχι „Nacht“, SCHMIDT, GGA 1934, 174.
- ουωθι (PGM VIII 7) Egypt. *wdʒ.t* „unverletztes Auge des Hor, Vollmond“, SCHMIDT, GGA 1934, 182; Egypt. *wdʒ* „heil, gesund“, *Id.*, *Ph. Wo.* 1935, 1175, (ad PGM XII 150).
- πααρμιαθον (PGM XII 111) *pa-Hr-m-athu* „Hor im Sumpfe“, WIEDEMANN ap. HOPFNER, *Plutarch* I 90.
- παγουρη (PGM VII 616, XIX a.37) Aramaic „dessen Licht schwindet, abnimmt“, JACOBY ap. PGM vol. III p. 229.
- παθενι (PGM XIII 922) Egypt. *pʒ-tnj* „der Erhabene“, SCHMIDT, *Ph. Wo.* 1935, 1183.
- πανκουθεν (gem: WORTMANN, *BonnJbb* 175, 1975, 80) Greek πανακουσθέν?
- παλμαεζχ ησε (PGM IV 76) Egypt. *pʒ-p.mʒh-n-h.t* „Der mit dem Feuerkranze“, SCHMIDT, GGA 1934, 171.
- παταθναξ (PGM XII 371, XIX c) PREISENDANZ, *Akephalos* 21.1, suggests a connection with πατάξαντα.
- παφθα (PGM V 22) Egypt. „mein Ptah“, HOPFNER, *AO* 3 (1931) 154; HARRAUER, *Meliouchos* 81. Egypt. „der des Ptah“ = Thot, THISSEN *ZPE* 73 (1988) 305.
- παχνουφι (AUDOLLENT, *Defix.* 270.13 f.) Coptic „zu Chnuphi gehörig“, PREISENDANZ, GGA 1939, 139, who cites MASPERO, *Bibl. Eg.* 2 (1893) 300. A. JACOBY, *ARW* 28 (1930) 271: „Pahnuphi, der Weisheit gibt“.
- πεκρανεβεχεο (PGM IV 1656) Egypt. „dein Name ist die große Schlange“, *Abrasax* I 253.
- πεκρηφ (PGM XII 165) Egypt. *pʒ-m-kʒr.f* „der in seiner Kapelle“, SCHMIDT, *Ph. Wo.* 1935, 1176, who cps. PGM XII 65: πεκριφ; I 140, IV 398, VII 585: κριφ; PGM I 28, IV 2201, VI 32: μεσενκριφ.
- περακομφω (PGM III 142) Egypt. „Haus des Schöpfers der Erde“, THISSEN, *Ägypt. Beitr. z. d. gr. mag. Papyri* 302.
- περκμημ (SM 44) Egypt. "lord of darkness" or "house of darkness", DANIEL, *ZPE* 19 (1975) 260. Cf. THISSEN, *op. cit.* 302.
- περω μυσηλ (PGM IV 1149) Coptic „der König“ + Hebrew „der Herrscher“ JACOBY ap. PGM vol. III 267.
- πετιανουπ (PGM XIX b.6) Egypt. "he whom Anubis has given", cf. RANKE, *Ägyptische Personennamen* I 122 no. 11, RITNER and BERGMAN in: GMP 258.5.
- πεφθα φωξα φνεβεννουι (PGM XXXVI 43–44) Egypt. "He is Ptah the healthy, the lord of the Abyss", RITNER in: GMP 270.2. Cf. WÜNSCH, *Zaubergerät* pp. 30–31: παι Φθα φωξα and PGM IV 961; NAVEH and SHAKED, *Amulets*, p. 109: φθα φωξαχωτ. Cf. φνεβεννουι.
- πεφωουθ (PGM III 130, X 12) Coptic „die große Schlange“, cf. Egypt. *hfw* „Schlange“, *wt* „alt, groß“, SCHMIDT, GGA 1931, 449, who cps. PGM IV 1683: Φωουθ.
- πιβηχis (PGM IV 3007) Egypt. *pʒ-bk* "the falcon", RITNER in: GMP 96.386.
- πιηθ (PGM IV 511) Egypt. „das Herz“, WIEDEMANN ap. ZUCKER 362.
- πιπι (PGM IV 595) Coptic "cock"; confused with the Hebrew Tetragrammaton, MEYER in: GMP 49.85, citing S. LIEBERMANN, *Greek in Jewish Palestine*, New York 1942, 120.38; M. PHILONENKO, CRAI 1979, 297–304. Occurs in Latinized form PIP in the gold amulet published by M. VERMASEREN, *A Magical Time-God*, in: J. HINNELLS, ed., *Mithraic Studies* I, Manchester 1975, 446–456 (R. KOTANSKY, *per litt.*, Aug. 13, 1990).
- πιχαρουρ (PGM I 133) cf. Copt. κρογρ, χρογρ, Egypt. *krr* „Frosch“, SCHMIDT, GGA 1931, 444.

πνητε (PGM VII 346) Egypt. *p³ ntr* “O, the god”, RITNER in: GMP 126.45.

πνουθ, πνυτε cf. πνητε, φνουθ.

πνουθεντηρ (PGM XII 150, XXXVIII 16) Egypt. *p-ntr-n²-ntr.w* „der Gott der Götter“, SCHMIDT, Ph. Wo. 1935, 1175.

πνου γμοηρ (PGM LVII 18) Egypt. “Nun (the Abyss), great power”, RITNER in: GMP 285.7.

πουτοουθω (PGM XIII 1076) Coptic ΠΟΥΤΟΥΕΤΩ „der große Grünende, die große Pflanze“? JACOBY, ARW 28 (1930) 273.3.

προμσαχ (PGM XII 484) Egypt. *p-rmn-ššh* „der Träger des Sternbildes Horion“, SCHMIDT, Ph. Wo. 1935, 1182. JACOBY ap. PGM vol. III p. 229, notes the Coptic word ⲙⲥⲁⲭ “Krokodil”.

Πταρχνουμεος (PGM L 7) I. Πχαρ; decan Charchnumis – GUNDEL, Dekane 66; Denkschrift Akad. Wien. 1917, 59; SCHMIDT ap. PGM vol. III p. 229; PREISENDANZ, GGA 201 (1939) 140.

πυριπηγανυξ, -ναξ ΡΙΤΟΟΚ, AAASH 26 (1978) 442 summarizes: EITREM, P. Osl. I, p. 73: “Lord of the fountains of fire” (referring only to the form in -αναξ, and leaving the form in -ανυξ unexplained). ΡΙΤΟΟΚ cites the verb νύσσω and suggests „Feuerquellstampfende(r)“ or „Feuerquellschlagende(r)“, referring to the stamping of horses’ hooves (i.e. Hekate in equine form). Cf. PREISENDANZ, s. v. Pyripeganyx, in: RE XXIV (1963) 52; Id., Akephalos 28.1; LIDDELL, SCOTT, JONES, Greek-English Lexicon s. v.; ZÜNDEL (n. 212); AUDOLLENT, Defix. 251.4 f.: *oreopeganyx*.

πυροβορυπ (WORTMANN, Texte 98) πῦρ + βορός? Palindrome.

ραβουνι (P. Ryl. 699.3) Hebrew “my teacher”, “my master”, cf. Mark 10.51, John 20.16.

Ραβχλου (XXXVI 175, angel) “Master of Power” (*rab Helu*), common in Samaritan magic. M. GASTER, Journal of the Royal Asiatic Society of Great Britain and Ireland 1927, 400–402.

PE I BET (PGM V 117) Copt. „Östlicher Re“, cf. Egypt. *šbtj* „östlich“, SCHMIDT, GGA 1931, 456.

ρήξιχθων, ρησι-, ρήζι- “cleaver of the earth”, describing Hekate; cf. Lucian, Philops. 24, quoted in BONNER, Studies 170 and ΡΙΤΟΟΚ, AAASH 26 (1978) 440. DMP vso 15.3. Cf. A. COOK, Zeus III, Cambridge 1940, 4–5; ZÜNDEL (n. 212); HOPFNER, AO 3 (1931) 124.12; A. D. Nock, JEA 11 (1925) 158.

ριγχ (PGM IV 1572, V 483 ff.) Demotic *rn-k*, „ton nom“, PHILONENKO, CRAI 1985, 447. “Phoenix”, JACOBY, ARW 28, 274.2.

ριντ (SM 44) Coptic “my name”, DANIEL, ZPE 19 (1975) 262. SM 44.8 n.

ριξ (PGM XIII 938, 971, 986) „dein Name“, Abrasax I 244.

ρουζω (PGM IV 2923) V. ζουρω.

ρουω (PGM XIII 623, 645) decan, GUNDEL, Dekane 58, 59, 77 no. 25; PREISENDANZ, GGA 1939, 136.

σαβαθιουθ (SM 48; PGM IV 388, 1241 f.) cf. σαβαρβατιαωθ. MARTINEZ 101.

σαβαρβα (*defixiones*; PGM) Σαβαωθ + αρβα. *ibid.*, 80–81.

σαβαρβατιαωθ (*defixiones*; PGM) Hebrew σαβ(αωθ), αρβατ (feminine construct of *arba*), Ιαω(θ). *ibid.*, 81.

σαβαρβατιανη (SM 48) Hebrew Σαβ(αωθ), αρβ(α) ατιανη (= Αδωναι)? *ibid.*

σαβαρβαφαι (SM 48) cf. the preceding entries. The termination might be for αια, or the possessive morpheme “my”, *ibid.*

σαβαωθ instead of the usual etymology (Hebrew “of hosts”), PERDRIZET, REG 41 (1928) 79, points out: Hebrew *seba’ōth* = ἐπτά γράμματα.

σαβερρα (PGM XI a.3) Egypt. for Anubis (*sšb*, “jackal”), Horus, Re, BERGMAN in: Mél. Gutbub (v. p. 3536) 1–11.

σαβριαμ (PGM V 142) Hebrew *shōbhēr yam* “breaker of the sea”, RIESS 54.

σαγηναμ (PGM XII 286) cf. GUNDEL, Dekane 78, no. 26: Sagen.

- σαθρεν (VII 520) isopsephistic value is 365, BERGMAN, *Ancient Egyptian Theogony* (v. p. 3532) 36.
- σακτιετη (PGM V 483) Egypt. *s3k*, Demotic *sk*, Coptic *sok* « *se contracter* » + Demotic *t(i)t*, Coptic *oote* « *utérus* ». Therefore: « *Celle qui fait se contracter l'utérus* », alluding to the deity Ipet and her beneficent influence. PHILONENKO, CRAI 1985, 448.
- σαλβαναχαμβρη (PGM VIII 83 f., III 474) Hebrew *hlbnh* “the moon” + *bmb* “the sun” + Egypt. Re. DÖLGER, *Sol Salutis* 361.5; MARTINEZ 108. Cf. *καλβαναχαμβρη*.
- σαλβιουθ (SM 48, PGM XII 102, IV 387 f.) Cf. βιουθ. MARTINEZ 100.
- Σαμας (PGM XIX a.13) Hebrew: “sun” or Egypt. “oldest”, THOMPSON, PBA 17 (1931) 15; HOPFNER, AO 3 (1931) 134.
- σαμασφρηθ (PGM V 47) Hebrew *šmš* „*Sonne*“ + PIPA (ΠPH) „*der Re*“, HOPFNER, OZ I § 753. SCHWAB, Angél. s. v. *sm hmpres*; BLAU, *Zauberwesen* 126: *sm' pris*.
- σανχερωβ (PGM IV 599) *σαν χερουβ*? JACOBY, app. crit. ad loc.
- σαραχθι (PGM I 136) Egypt. *sr šhtj* „*Fürst der beiden Horizonte*“, SCHMIDT, GGA 1931, 444.
- σαρουσις (PGM IV 1711) *Sar(apis)* + *Us(ir)is* in accusative, ABRASAX I 121, 244. Egypt. *sr wšr* „*großer Fürst*“, SCHMIDT, GGA 1931, 444.
- σταταμα (SM 48, PGM IV 390) I. Σατανᾱ PREISENDANZ ad loc.; F. LEGGE, PSBA 23 (1901) 47; MARTINEZ 104.
- σατις (PGM II 130) Egypt. *šd.t* „*Flamme, Feuer*“, SCHMIDT, GGA 1931, 449.
- σατουχεος ψατουχεος (PGM XLVII 5,6) names of gods or demons? the first might be an epithet (“loaded, burdened”?); BETZ, GMP 282.2.
- σατραπερκμηφ (PGM XII 185) Egypt. “great satrap Kneph”, BONNER, *Studies* 25; WORTMANN, *Kosmogonie* 86 f. DMP 17.19.
- σαχμ ουον ονο (PGM VII 300) Egypt. *šhm - w3d, 'd-ʔ* „*Mächtig-Gesunder, Strahlend-Großer*“ (*der Sonnengott*), SCHMIDT, GGA 1934, 171.
- σαχμουνε (PGM VII 365) Egypt. *šḥh-īwnj* „*stark ist der Gott von Heliopolis*“, SCHMIDT, GGA 1934, 173.
- σελβιους βαθινι (PGM XII 103) Hebr. *sel biath adonai* „*die Torsegenformel Benedictus qui intrat in nomine domini*“, DORNSEIFF 175.
- σεμ (PGM V 483 ff.) Coptic *sem* « *jeune* ». PHILONENKO, CRAI 1985, 448.
- σεμεσιλαμ, -λαμψε *aut sim.* (papyri, gems, *lamellae, defixiones* passim) Hebrew *šmš 'olam* “eternal sun”, WEIDEMANN, *BonnJbb* 79 (1879) 226; HOPFNER, OZ I § 457. The Greeks evidently associated it with *λάμπειν*. See also JACOBY, ARW 28 (1930) 277. However, SCHOLEM, *Gnosticism*² 134, rejects this long-standing etymology in favor of Aramaic: *shemi shelam* “my name is peace”.
- σεννεφθς (PGM XII 235) „*Schwester Nephthys*“, ABRASAX I 244.
- σεραπομνευις Osiris-Apis-Mnevis, BONNER, *Studies* 167.
- σερβιθ (*lamella*) Hebrew *šar bḥit* „*scettro*“. SCIACCA, *Phylakterion* 101.
- σερπωτ μουι σρω (PGM VII 499, 557, XII 80) Egypt. *srp.t mšy sr* “lotus, lion, ram”, variously associated with Eros and Harpocrates (cf. PGM III 659, VII 499). RITNER in: GMP 131.74; BONNER, *Studies* 200; HOPFNER, AO 3 (1931) 145; DANIEL, ZPE 19 (1975) 262; SM 44.7–8 n. Already attested in 1100 B.C.: MÖLLER ap. PGM vol. I, p. 61.3. Cf. M.-L. RYHINER, *Rev. d'Égyptologie* 29 (1979) 123–137. SCHMIDT, GGA 1934, 176: *šrpot* = ΣΕΡΠΙΟΤ „*Lotos*“; *mšj* = ΜΟΥΙ „*Löwe*“, *sr* = ΣΡΟ „*Bock*“.
- σεσεγγενβαρφαραγγης KOPP, *Pal. Crit.* III 672–673, connected it with the aglaophotis plant which grew in the Baaras ravine (Josephus, *de bello Jud.* 8.6). PERDRIZET, REG 41 (1928) 79: = *sisim gibborim* + *Pharaoh*? Cf. HOPFNER, OZ I § 507, 754. SCHOLEM, *Gnosticism*² 97–100, discusses and rejects all previous hypotheses. Perhaps Sesengen bar (son of) Pharranges is the name of a mythical figure, the possessor of magical power, like SSM BN PDRS, whose magical curse is on a 7th-c. B.C. Canaanite or Hebrew inscription (TORCYZNER, JNES 6, 1947, 18–29; GASTER, *Orientalia* 6, 1942, 41–79; BARB, JWCI 27, 1964, 14–15). The name still awaits elucidation, says SCHOLEM, who cites early and late (i.e. medieval Jewish magic) occurrences. DMP 16.10. DELATTE, *Bull. Classe d. Lettres*.

- Ac. Roy. Belg. 5 sér., t. 45 (1959) 297.1, notes an occurrence in a 16th-c. manual of Greek exorcisms. Cf. FAUTH, ZDMG 120 (1970) 229; MARTINEZ 78.
- Σημεα (PGM III 29, 207, V 429) See the literature cited in n. 228; HARRAUER *Meliouchos* 16–17; DELATTE *Mus. Belge* 17 (1913) 330 f.; HOPFNER *AO* 7 (1935) 109, *Id.*, *OZ* I §§ 692, 729, 786, 876; MERKELBACH (v. s. v. *ναμα*) 393.
- σθομβολη ... (common on gems; two examples in the papyri: SM 96A,E). BONNER, *Studies* 206, says it is solar. WÜNSCH, *Seth. Verfluch.* (n. 340) 4.34: Σθομβλον is lord of sleep.
- σιεθο (PGM V 485) Egypt. *s3-t* «*fil*s de la terre», «*serpent*». Cf. Demotic *st*, Coptic *sit*; AUDOLLENT, *Defix.* 269.16–17: *σιεντε* *σιεντε*; GUNDEL, *Dekane* 77.11: *σιτ*, *ibid.*, 79.24: *σιετο*. Therefore here: «*serpent des serpents*» = Agathodaimon. PHILONENKO, *CRAI* 1985, 447, who cps. Papyrus Salt 825 and DMP 29.6. *Abrasax* I 154.
- Σιεθω *aut sim.* (PGM XIII 808, XII 101, II 123, I 240, V 485) decan, PREISENDANZ, *GGA* 1939, 144; GUNDEL, *Dekane* 79 no. 24.
- σιεπη (PGM V 483) Demotic *s3* «*fil*s» + *Ipet*, *Opet*. Cf. GUNDEL 77.14 *ηπη*, 79.14: *ιπι*, *επει*. PHILONENKO, *CRAI* 1985, 448.
- σιλθαχουχ (PGM V 477) Old Coptic *seleet* «*fiancée*», *khookh* «*ténèbres*» = *fiancée des ténèbres*. PHILONENKO, *CRAI* 1985, 444.
- σισηθ (SM 96) Egypt. «son of Seth», MALTOMINI, *SCO* 29 (1979) 73.
- σισισρω (PGM, gems, *lamellae*) Egypt. *sro* «ram». WORTMANN, *Kosmogonie* 81.123; HOPFNER, *AO* 3 (1931) 147; BONNER, *YOUTIE*, *TAPA* 68 (1937) 61–62; JACOBY, *ARW* 28 (1930) 271.15. PREISENDANZ, *Akephalos* 26.2, would associate it with the Egyptian decans *sisrat* and *srat*; cf. GUNDEL, *Dekane* 77; GUNDEL, *Weltbild* 23. BARB, *JWCI* 27 (1964) 15.87, says it reminds one of *sesengenbarpharanges*. Cf. SM 42.49–50 n.
- σιτενγι αρτεν βεντεν (PGM IV 6) Egypt. *s3-tnj-h.t*, *irw-tnj*, *wn-tnj* „Sohn des von erhabener Gestalt, erhabenes Geschöpf, erhabenes Wesen“, SCHMIDT, *Ph. Wo.* 1935, 1183.
- σκιαθι (PGM VII 518) Egypt. *sk.t.t*. „Abendbarke“, SCHMIDT, *GGA* 1934, 176. Cf. BERGMAN, *Ancient Egyptian Theogony* (v. p. 3532) 30.
- σοιρε, σοιρη, συρε (PGM XIII 924) Egypt. *hj-hrj* „der in der Höhe“, SCHMIDT, *Ph. Wo.* 1935, 1183. SCHWAB, *Angél.* 420: «*fuyez, fuyez*». GUNDEL, *Dekane* 379: Syro. *Abrasax* I 244: „*Schai-Re*“. DMP 7.25: *Sere Sere*.
- σορκραθωμ (PGM XIII 900 app. crit.) HAUER (n. 234) 25, considers and rejects the possibility that this word might derive from Sanskrit *svargaratham*.
- σοροομερφεργαρβαρμαφριουριγ (on gem uterine amulets; in PGM only three occurrences: IV 1567, VII 172 f., XIX a.10) RITNER, *JNES* 43 (1984) 218–219: formula for opening the womb. Cf. AUDOLLENT, *Defix.* 252.23, 253.34.
- ΣΟΥΒΡΟΜ (gem) Latin *morbus*. HARRAUER, *Tyche* 7 (1992) 39.
- σουηρι (PGM VII 496) Egypt. *ś.t-wr.t* „große Isis“, SCHMIDT, *GGA* 1934, 175.
- σουμαρθα (PGM, gems) Hebrew for „custodi, custodias“, KOPF ap. HOPFNER, *OZ* I § 755; cf. GOODENOUGH, *Symbols* II 260. BARB in: *Fs. G. Eis*, Stuttgart 1968, 485–493, notes a late occurrence in a medieval Latin charm. Cf. L. W. DALY, *AJPh* 103 (1982) 95–97. SCHOLEM, *Gnosticism*² 86, 89, 94 ff., notes it on an Aramaic phylactery. LE GLAY, s. v. *Abrasax*, in: *LIMC* I (1981) 2–7, cps. Hebrew *šmr* «*veille sur*», «*protège*». PHILIPP, pp. 52–53.
- ΣΟΥΩ ΠΙ, ΣΟΥΩ (PGM I 135) Egypt. *š.w-3* „großer Lichtglanz Re, großer Lichtglanz“, SCHMIDT, *GGA* 1934, 172.
- σρω (v. *σερπωτμουισρω*) decan. PREISENDANZ, *GGA* 1939, 14; GUNDEL, *Dekane* 77–79; HOPFNER, *AO* 3 (1931) 145, 147; PREISENDANZ, s. v. *Tro*, in: *RE* VII A,1 (1939) 524. V. *βολβεσρω*.
- σφη (PGM V 483, XIII 786) Egypt. *nšw.t p.t* „König des Himmels“ SCHMIDT, *Ph. Wo.* 1935, 1183; Demotic *sf3* «*seigneur*», therefore σφη σφη «*seigneur des seigneurs*», PHILONENKO, *CRAI* 1985, 447. Egypt. *šfi* „Widder“, *Abrasax* I 63. V. *ιασφη*.
- σως (PGM VII 345, IV 1571) PGM vol. III 231 s. v. refers to Josephus, *contra Apionem* 1.14, where according to Manetho it means “shepherd”; and to A. WIEDEMANN, *Sammlung altägypt. Wörter* (1883) 41.

ταννητις (PGM I 3204) decan? PREISENDANZ, GGA 1939, 135; GUNDEL, Dekane 447 s. v. Tannen. Egypt. *Ta-nt-N.t* "she of Neith", RITNER in: GMP 96.390.

τασβερεβρετας usually associated with Bes, guardian of infants. BONNER, Studies 200. Only on gems.

ταυροπολιτ cf. ταυροπόλος WORTMANN, Texte 98.

τετραξ v. ασκι

thebal gut guttani: Hebr. „*du magst bringen/tragen* (oder: *sie mag bringen/tragen*) *gutes Los, gutes Schicksal, gutes Los in bezug auf mich*“ JÜRGEN KEGLER ap. REINHOLD MICHELLY, Der Spandauer Thebal-Ring. Neues zum Problem der Thebal-Ringe, in: ADRIAAN VON MÜLLER und KLARA VON MÜLLER-MUČI, Ausgrabungen und Funde auf dem Burgwall in Berlin-Spandau, Berlin 1987, 64–81. Cf. PGM IV 2929: γωθητινι; F. PRADEL, Griechische ... Gebete, Beschwörungen und Rezepte (RGVV 3.3), Giessen 1907, 32.3: γωτουνη γωτανη γωβωρραννη.

Τθαττασια (P. Yale inv. 1792) one of the three wise men; *vox magica* in a Coptic papyrus. BRASHEAR, Cde 58 (1983) 297 f.; VAN DER VLIET, Aegyptus 71 (1991) 242.

τρω v. σρω

τυφι (PGM XII 232) Tefnut, Abrasax I 244. Egypt. *Tʒ-rpy.t* "the maiden", "Triphis", RITNER in: GMP 162.73.

υεσεμμιγαδων (papyri, *defixiones*) Hebrew *hu'a semo gadol* "That is: his name is great", COR-MACK, HThR 44 (1951) 32. Cf. DREXLER, s. v. Hyesemmigadon, in: Roschers Lexikon I,2 (1886–1890) 2771, and s. v. Kure, Persephone, Ereschigal, ibid. II,1 (1890–1897) 1584 f. DMP 7.25. MARTINEZ 39–40, cites further bibliography and attempts at interpretation.

υονιεγυμοσθοβ (gem) retrograde inscription; l. βοηθός μου γείνου BRASHEAR, ZPE 56 (1984) 65.

φαρναθαρ (PGM VIII 20) Iran. „*Glücksbringer*“, SCHMIDT, GGA 1934, 183.

φαριερι (VII 387) Egypt. *p'p'.t-irt* „*leuchtenden Auges*“, synonym for νεφεριηρι Egypt. *nfr.t-irt* „*Schönauge*“, SCHMIDT, GGA 1934, 174.

φηουαβ (PGM LXI 26) Egypt. "the holy one", THOMPSON, PBA 17 (1931) 267.

Φθα (PGM LXI 26) Egypt. deity Ptah, HOPFNER, AO 3, 327; MARTINEZ 44.

φθααχε (PGM LXI 26) Egypt. "Ptah", THOMPSON, PBA 17 (1931) 267. DMP 16.2.

φθα φοωζα (PGM XIII 1056) Egypt. "Ptah, health", RITNER in: GMP 195.143.

φθαω M. SMITH ap. NAVEH and SHAKED, Amulets 103, derives this word on a silver *lamella* written in Aramaic: "Ptah with an ending".

φθισικηρε (PGM II 100) Greek „*Vernichter des Todesloses*“, MERKELBACH, ZPE 47 (1982) 172. Cf. PREISENDANZ, s. v. Palindrom, in: RE 18.3 (1949) 135.

φθοηρι ... φθαω (PGM LVII 20) Egypt. *pth wr ... pthʒ* "Ptah the Great", RITNER in: GMP 285.8.

ΦΘΟΥΘ(Ξ)ΕΛΦΗ (PGM V 351, cf. 253, 353) Egypt. „*Der Thot, Steuermann des Re*“, SCHMIDT, GGA 1931, 457.

φθωθω (PGM LXI 21) Egypt. "Thoth the great", THOMPSON, PBA 17 (1931) 267.

φιασαδων ιαω (PGM XII 103) Hebr. *biath adon Jahwe* „*Eingang des Herrn Jahwe*“, DORNSEIFF 175.

φιαχα (PGM IV 456–457) Egypt. *pj-izhw* „*der Sonnenglanz*“, SCHMIDT, Ph. Wo. 1935, 1180.

φιβλω cf. ιαρβαθαγραμμηφ. Egypt. *pʒ-hb* "the ibis"? SM 3.1 n.

φιμοιου (PGM LXI 27) Bohairic Coptic Φιμοου "the water", THOMPSON, PBA 17 (1931) 268.

φιριμνουν (PGM XII 345) Egypt. "He who comes forth from Nun", RITNER in: GMP 165.87. DMP 28.2: *phirim-phuni*; Egypt. *prj-m-Nun* „*der aus dem Nun kommt*“ THISEN, Ägypt. Beitr. z. d. gr. mag. Papyri 299.

φιριμνουν ανοχ (PGM XXI 20) Egypt. "I am he who came forth from Nun", cf. PGM XII 345, III 549–558, RITNER in: GMP 259.5.

φνεβεννουθ Egypt. "the Lord of the gods", KOTANSKY, JPMJ 11 (1983) 173, who says it appears only on two *lamellae*; not on gems, not in PGM. KOTANSKY cites "R. G. COLLINGWOOD and R. P. WRIGHT, Roman Inscriptions of Britain I, Oxford 1965, no. 706, 236 f., where a slightly different interpretation is also given; cf. also (Royal Commission on Historical Monuments in England), An Inventory of the Historical Monuments in the City of York I: Eboracum, Roman York, London, 1962, nos. 139, 133, pl. 65, which provides earlier literature on the interpretation of this word".

φνεβεννουθι (PGM XXXVI 44) Egypt. „Herr des Urwassers“, HOPFNER, AO 10 (1938) 133. Cf. πεφθα φωζα φν.

φνεσκηρ (PGM I 142, III 78, 151, II 139?) Egypt. *p³-nb-šgr* „der Herr der Stille“, SCHMIDT, GGA 1931, 444.

φνου (PGM CVII 1) Copt. πνουν "the Abyss", DANIEL, ZPE 19 (1975) 259.

φνουθ (PGM XIII 809) Egypt. *p.ntr* „der Gott“, SCHMIDT, Ph. Wo. 1935, 1183.

φνουκενταβαωθ (PGM, *defixiones*) ΡΙΤΟΟΚ, AAASH 26 (1978) 438, cps. PGM IX 11: φνουνοβοη; PGM VII 401: φνουβε; AUDOLLENT, Defix. 242.29: φνουφοβοη; PGM XII 290: τὸν φνου τὸν κενταβαωθ, *inter alia*, and notes the common element φνου, which contains according to HOPFNER, OZ I § 751, „das Urwasser, der Abyss der ägyptischen Mythologie“. DMP vso. 15.2. AUDOLLENT, Defix. 251.4 f. Egypt. *phnwgeni* b³-ʕ „Nun, erster der Väter“, φνουv st. cstr. for Nun „als Gottheit und als Urgewässer“, κεντ Egypt. *hntj* „erster“; αβαωθ Hebr. *aboth*. THISEN, Ägyptologische Beitr. z. d. gr. mag. Papyri 298.

Φνουνηβηηλ (Test. Salomonis c. 9) Egypt. and Hebr. „Der Nun + ηβηηλ (Hebr. *bi'l* „Vater Gottes“) THISEN, Ägypt. Beitr. z. d. gr. mag. Papyri 298.

φνουνοβοηηλ (SM42.50; PHILIPP no. 191) Cf. the decan Phnunebiel (GUNDEL, Dekane 59), which G. interprets as Ptah-Nun-El. Cf. HARRAUER, Meliouchos 86.93; WÜNSCH, Antike Fluchtafeln (n. 222) p. 18; AUDOLLENT, Defix. no. 243.9; BRASHEAR, CdE 58 (1983) 297.1.

φνουνοχθονιος (PGM V 250) Egypt., not Greek. THISEN, Ägypt. Beitr. z. d. gr. mag. Papyri 300.

φορβαφορφορβα (or βορβοροφορβα) Greek „die sich vom Kote nährt“, WÜNSCH, Zaubergegerät 27.

φορβηξ (PGM VIII 82) Egypt. „Falkenhaus“ or „Hor der Falke“, JACOBY in PGM vol. III p. 274. φραινφιρι (Argive magical relief) DELATTE, Mus. Belge 17 (1913) 332 f., suggests a derivation from Phre and cites numerous similar words. M. SMITH ap. PATTERSON, HThR 78 (1985) 441: φρε + a cryptogram for Nephtheri. Otherwise, maybe φραιν = φρήν, hence "heart-bearer"? Cf. BRASHEAR, HThR 83 (1990) 337.

Φρε (PGM VII 715: χαρφαυθιφρε) Egypt. „der Obere“, „oberster Gott“, referring to the sun god, SCHMIDT, GGA 1934, 180.

φρεω (PGM XII 53) Egypt. "Pre the great", RITNER in: GMP 155.15; Abrasax I 244.

φρη (gem: BONNER, Studies 184; PGM XV 14) Egypt. „der Re“, JACOBY, ARW 28 (1930) 273.9, 274.5. Cf. BONNER, Studies 188.

φρηθωυθ (PGM LXI 21) Egypt. „Re-Thot“, THOMPSON, PBA 17 (1931) 267.

φρηυ (PGM VII 362) Egypt. *p.hrw* „der in der Höhe“, SCHMIDT, GGA 1934, 173, who emends: φρηι.

φρουερ (PGM III 503) Egypt. "Pre the great", RITNER in: GMP 31.97.

φωζα (PGM XIII 1055) „der Gesunde“, Abrasax I 222, 244.

φωζαχωτ M. SMITH ap. NAVEH and SHAKED, Amulets 103, cps. PGM XXXVI 44, 228: φωζα.

φωκενγυεφ (PGM III 32, 513, 545) Egypt. *p³-hkr-n-hpš* „der mit dem Schwert Geschmückte“, SCHMIDT, GGA 1931, 452; MARTINEZ 43.

φωουθ (PGM IV 1683) Egypt. „große Schlange“, SCHMIDT, GGA 1931, 449. V. πεφωουθ.

χαβραχ (PGM II 138, III 78; gems) = 9999. BONNER, Studies 192; Id., JEA 16 (1930) 6–9.

χαε v σουω (PGM VII 300) Egypt. *h'j-m-šw-ʕ* „aufgehend im großen Lichtglanz“, SCHMIDT, GGA 1934, 172.

- χακε πωφοπι καχε ανοχ (PGM XIX b.14) Egypt. "Darkness, Apophis, darkness I am", RITNER and BERGMAN in: GMP 258.5.
- χανθαρ (PGM VII 791) cf. GUNDEL, Dekane 77 nos. 21, 35; 79 nos. 21, 34: Chonthar.
- χασουχ χωουχ (PGM XIX a.5) cf. *ibid.*, 77 no. 4: χαν χωου.
- χαρι (PGM IV 3013) decan, cf. *ibid.*, 81 no. 4.
- χαρμιωθ: χαρ is a common prefix (cf. χαραβιατ, χαρχνουμις) + Egypt. *mioth* "lion", BARB, Syria 49 (1972) 369.2.
- χαρχαρ (PGM IV 2771) decan, GUNDEL, Dekane 289.4. PREISENDANZ, GGA 1939, 140, is against this interpretation, claiming χαρχαρ is a mistake for βαρβαρ.
- χαρχνουμις: χαρ + Chnum, BARB, Syria 49 (1972) 369. Cf. JACKSON, Lion 86.58.
- χαχ (SM 42) Egypt. *ḥḥ* "countless", THISSEN in: SM 42.53 n.
- χωωχαουφ (PGM I 203) Egypt. *ḥ'j* „aufgehen, erscheinen“, 3 „groß“, *ip.t* „Theben“ = „groß Aufgehender, Aufgehender in Theben“, SCHMIDT, GGA 1931, 445.
- χεντεμματαφρειχεν (*lamella*; U. SCHMOLL, Die vorgriechischen Sprachen Siziliens, Wiesbaden 1958, 44.2) Egypt. *ḥntj imntjw* „Totengott“. Cf. ουσερκεντεμενθ.
- χεντεχθαι Egypt. „der im Bauch“, HOPFNER, OZ II § 209.
- χεχφω (PGM IX 2, XI 3) «*grâce de sa bouche*», SCHWAB ap. PGM vol. III 253; Coptic: ξεε φι ω „die große Finsternis“, HOPFNER, AO 10 (1938) 134.
- χθεθωνι (PGM V 485, VII 368, IV 1982) Demotic *tḥn.t* «*le canal*». Cf. Coptic *hone, thone*. Χθε is Egypt. «*à la tête*». Therefore: «*(Celui qui est) à la tête du canal*» = Sobek. PHILO-NENKO, CRAI 1985, 447–448. Cf. DMP 28.2, 27.20; AUDOLLENT, Defix. 252.4: θνυχθεθωνι ρινγχ οσεσρω, 253.5: θναξχθεθωνι ρινγχ οσεσρω.
- χιμνουθι (PGM IV 2024) „Geist, Dämon Gottes“, JACOBY ap. PGM III p. 233.
- χιουουχλαουσρω (gem) Hebrew: *his u k la'u* ... «*hâte-toi et comme un (homme) fatigué, crie*», CH. BRUSTON, Rev. arch. 1923, 111–116.
- χμουωρ (SM 42, 45) Chnum-Horos, WORTMANN, Texte 101.
- χνεωμ: δνομα όργής (PGM XII 180) l. χνωωμ Coptic „Zorn, Groll“, HOPFNER, AO 10, 132.2; = Chnum, RITNER in: GMP 160.56.
- χνουβ ουηρ (PGM XIII 1058) Egypt. "Chnum the great", RITNER in: GMP 195.143; JACOBY, ARW 28 (1930) 271.
- Χνουβις, Κνουφι, Χνουμ, etc. (PGM passim, gems passim) Egyptian demiurge Ḥnmw, JACOBY, ARW 28 (1930) 270; JACKSON, Lion 101–103 n. 78.
- χνουωρη (PGM IX 8, SM 45) Chnum-Horus-Re, WORTMANN, Kosmogonie 81.
- χουχ (PGM XXI 19) Egyptian primal deity, Abrasax I 245.
- XOXI (PGM XIII 922) „Finsternis“, Abrasax I 217.
- χωω (PGM V 73) Coptic κω "hand over" or "put"? RITNER in: GMP, 102.9. Var. of χωωχ „Finsternis“, JACOBY in PGM vol. III 276.
- χραβ Semitic *hrb* "sword", MOUTERDE (v. s. v. *abracadabra*) 116; only on the *defixio* published by him.
- χρατης (PGM XII 229) Egypt. *hrd* „Kind“, WORTMANN, Kosmogonie 73.61. Cf. κρατης.
- χρατωρ, χραντορ (PGM XIII 198, 529, 549, 587) Egypt. *hrd* + *r* „Kind + Horus“, JACOBY, ap. PGM vol. III p. 233.
- χρεψενθασις (PGM IV 670) PGM vol. III, p. 233, cps. PREISIGKE, Namenbuch, Heidelberg 1922: Ψενθαση et al.
- χρουρ → πιχαρουρ
- χυριρωου (PGM IV 1588) = χφῶρις φῶϋ, PREISENDANZ, Uroboros 203.
- χυρις = ΚΩΒ + Ὠρος „der Verdoppler“ (oder „Vervielfältiger“, i. e. „eine Vervielfältigung“) des Horos“, JACOBY ap. PREISENDANZ, *ibid.* 203; „Selbstgeschaffener“, SCHMIDT, GGA 1934, 177. Cf. JACKSON, Lion 101–103 note 78; SM 38.8 n.
- ΧΩΝΣΟΥ ΟΧ ΧΑΕ Ν ΣΟΥΩ (PGM VII 300) Egypt. *Ḥnsw. i'h, ḥ'j-m-šw* 3 „Wanderer Mond, aufgehend in großem Lichtglanz“, SCHMIDT, GGA 1934, 172.
- χωουκ (PGM VII 361) Egypt. "darkness", RITNER in: GMP 127.48.
- χωωχωωωχωωχ (PGM IV 1066) Egypt. „Finsternis“, JACOBY, app. crit. ad loc. Coptic κω κω ω κακε "depart, depart, O darkness", RITNER in: GMP 59.147.

- ψεμψοι (SM 42) Egypt. *pš-šrj-n-pš-ššj*, Copt. πσεν-ψοις “the son of Shai”, SM 42.53 n.
- ψηριθα (SM 48) Egypt. “son of Re-Ptah”, MARTINEZ 44–45.
- ψινωθ (PGM VII 316) Egypt. “son of the female falcon”, RITNER in: GMP 125.38.
- ψεναβωθ (PGM IV 508) ψεν „*der Sohn des*“ + αβωτ „*Monat*“ WIEDEMANN, app. crit. ad loc.
- ψεντεβηθ (IV 2367) Egypt. “Son of the female falcon” = Horus, RITNER in: GMP 81.300; JACOBY ap. PGM vol. III 233: „*Sohn eines Falkens*“,
- ψι (PGM V 8) Egypt. *pš sš* „*der Sohn*“, THISSEN, ZPE 73 (1988) 305. V. αμελχιψι θιουθι.
- ψινωθερνωψιθερνωψι (PGM IV 828, VII 316, etc.) Egypt. ψι „*höchst*“ + ntr „*Gott*“ HOPFNER, OZ I, p. 456; Pistis Sophia 244.3 ff. RITNER in: GMP 54.112, Egypt. “the sons of God”.
- ψιχομ (PGM VII 711) Egypt. *pš šhm* “the image/power”, RITNER in: GMP 138.130.
- ψοι φνουθι νινθηρ (PGM IV 1643) Egypt. „*der in der Höhe, der Gott der Götter*“, SCHMIDT, GGA 1931, 446. QUAEGBEUR, Shai (v. p. 3516) 169.2: « *Psais, le dieu (par excellence) des dieux* ». Cf. JACOBY, ARW 28 (1930) 272.1; HOPFNER, OZ I § 408, II § 133; ID., AO 7 (1935) 100.7, 105 f. DMP 2.5, 25, vso. 22.14.
- ψοιεω ψοιεω πνυτε νεντηρ τηρου (PGM III 144) Egypt. „*in der Höhe Großer, in der Höhe Großer, der Gott aller Götter*“, SCHMIDT, GGA 1931, 449. QUAEGBEUR, Shai (v. p. 3516) 169: « *le grande Psais (bis), le dieu (par excellence) de tous les dieux* ». Cf. RITNER in: GMP 22.36; THISSEN, ZPE 73 (1988) 305.
- ψυχοπομοιαψ (PGM CI 28) cf. ψυχοπομπός, WORTMANN, Texte 98.
- ω (PGM passim) Egypt. ʾ “*groß*”. Appears everywhere accompanying the names of deities and demons. Hauchet, an Egyptian primal deity, Abrasax I 245.
- ωαπ (SM 45) Egypt. *w b* “to clean, to be clean”, Copt. ογοπ “temple”, WORTMANN, Texte 97. DMP 29.6. SM 45.20 n. BRASHEAR, SAK 19 (1992) 99.
- ωνθηρ (PGM XIII 956) Egypt. ʾntr-w „*Großer unter den Göttern*“, SCHMIDT, Ph. Wo. 1935, 1184; Abrasax I 218, with ref. to JACOBY, ARW 28 (1930) 272.1.
- ωπολλορφε (PGM VI 35) ὦ Ἀπολλων Φρῆ, HARRAUER, Meliouchos 74.
- ωρβεουσιρι „*die Seele des Osiris*“, JACOBY ap. HOPFNER, Plutarch I, 87.4.
- ωρθμενχινιαβων associated with scorpion gems. BONNER, Studies 200.
- ωρι πι[ρνε]μου (PGM I 134) Egypt. *Hr pšrn inn* „*Groß ist Re, der mit dem verborgenen Namen*“, SCHMIDT, GGA 1931, 443. RITNER in: GMP 6.28; Egypt. Horus ... Amun.
- ωσπορνωριξ (*lamella*) Egypt. “Osiris, the good + ξ”, YOUTIE and BONNER, TAPA 68 (1937) 62. Cf. οσορνωριξ.
- ωυδα cf. λακι
- ϣαιϣωρα (P. Yale inv. 1792) one of the three wise men; *vox magica* in a Coptic papyrus. BRASHEAR, CdE 58 (1983) 297f.; VAN DER VLIET, Aegyptus 71 (1991) 241–242.

III. Annotated Bibliography (1928–1994)

The following bibliography lists books and articles which mention and discuss the magical papyri, ostraca or *lamellae* from Egypt published since PREISENDANZ' bibliography in APF 8 (1927) 104–167, covering the first hundred years of literature on these texts. Also included in the present bibliography is the occasional omission from PREISENDANZ' list as well of books and articles which by the sound of their titles could have conceivably contained matter on the magical texts but which upon inspection proved not to. Not included are editions of papyri, ostraca and *lamellae* from Egypt. These editions are listed in II 1. Included is the occasional gem publication or non-Egyptian *lamella* only