

Lecanomancy - Vessel Divination

Supplementum Magicum 65 - inscription on a bowl sherd.

Iaeobaphrenemounothilarikriphiaeyeaiiphirkiralithonuomenerphaboeai (etc.). (Lines 31- 37) Hither to me, self-begotten god, (created) without cast seed, father of yourself, mother of yourself, invisible, incorporeal, ruler---- hidden----- true (?) —.

PGM IV. 222-255 - Greek Magical Papyri (Luck; Betz).

Inquiry of bowl divination and necromancy: Whenever you want to inquire about matters, take a bronze vessel, either a bowl or a saucer, whichever you prefer. Pour water into it—rainwater, if you call on the heavenly gods, seawater, if [you call] on the gods of the earth, river water, if you call on Osiris or Sarapis, spring water, if you call on the dead. Holding the vessel on your knees, pour green olive oil into it. Bend over the vessel and recite the prescribed spell. Address any god you desire and ask him any questions you wish. He will reply and tell you everything. After he has spoken to you, dismiss him with the dismissal formula. Having used this spell, you will be amazed.

Spell to be recited over the water: amoun auantau riptou mantauimantou lantou laptoumi anchomach araptoumi. Come to me, god NN, let me see you, and do not frighten my eyes. Come to me, god NN, listen to me, for this is the will and the command of achchorachchor achachach ptoumi chachcho charachoch chaptoumechorcharachoch aptoumi mechochaptou charachptou chach-cho pteneachocheu [a hundred letters].

But you are not unaware, mighty king and leader of magicians, that this is the chief name of Typhon, at whom the ground, the depths of the sea, Hades, heaven, the sun, the moon, the visible chorus of stars, the whole universe all tremble, the name which, when uttered, forcibly brings gods and daimons to it. This is the name that consists of 100 letters. Finally, when you have called, whomever you called will appear, god or dead man, and he will give an answer about anything you ask. And when you have learned to your satisfaction, dismiss the god merely with the powerful name of the hundred letters as you say, “Depart, master, for the great god, NN, wishes and commends this of you.” Speak the name, and he will depart. Let this spell, mighty king, be transmitted to you alone, guarded by you, unshared.

PGM IV. 3209-54 - Greek Magical Papyri (Betz).

Saucer divination of Aphrodite: Having kept oneself pure for 7 days, take a white saucer, fill it with water and olive oil, having previously written on its base with myrrh ink: “EIOCH CHIPHA ELAMPSEER ZEL A E E I O Y O”; and beneath the base, on the outside: “TACHIEL EHTHONIE DRAXO.” Wax over with white wax. On the outside of the rim at the top: “IERMI PHILO 6 ERIKOMA DERKO MALOK GAULE APHRIEL I ask” (say it 3 times). Let it rest on the floor and looking intently at it say “I call upon you, the mother and mistress of nymphs, ILOUCH OBRIE LOUCH TLOR; [come] in, holy light, and give answer, showing your lovely shape.”

Then look intently at the bowl. When you see her, welcome her and say, “Hail, very glorious goddess, ILARA OUCH. And if you give me a response, extend your hand.” And when she extends it, expect answers to your inquiry.

But if she does not listen say, “I call upon ILAOUCH who has begotten Himeros, the lovely Horan and you Graces; I also call upon the Zeus-sprung Physis of all things, two-formed, indivisible, straight, foam-beautiful Aphrodite. Reveal to me your lovely light and your lovely face, O mistress ILAOUCH. I conjure you, giver of fire, [by] ELGINAI, and [by the] great names OBRIETYCH KERDYNOUCHILEPSIN NIOU NAUNIN IOUTHOU THRIGX TATIOUTH GERTIATH GERGERIS GERGERIE THEITHI. I also ask you [by] the all wonderful names, OISIA EI EI AO EY AAO IOIAIAIO SOTHOU BERBROU AKTEROBORE GERIE IEOYA; bring me light and your lovely face and the true saucer divination, you shining with fire, bearing fire all around, stirring the land from afar, IO IO PHTHAIE THOUTHOI PHAEPHI. Do it.”

Preparation: having having kept yourself pure, as you learned, take a bronze drinking cup, and write with myrrh ink the previously inscribed stele which calls upon Aphrodite, and use untouched olive oil and clean river water. Put the drinking cup on your knees and speak over it the stele mentioned above, and the goddess will appear to you and will reveal concerning what things you wish.

PDM XIV.395-426 - Demotic Magical Papyri (Betz).

A vessel divination: “Open my eyes! Open your eyes!” And vice versa, up to three times. (That which another man said to me, “Open, O my eye! Open, O my eyes!” up to four times.) “Open, Tat! Open Nap! Open Tat! Open, Nap! Open, Tat! Open, Nap! Open [to me]! Open [to me]! for I am ARTAMO, whom the great craftsman bore, the great serp not of the east, who rises with your father at dawn! Hail, hail, Heh! Open to me, flame, I will make you open to me, flame. O ibis, ibis, sprinkle, so that I may see the great god Anubis, the powerful one, who is before me, the great strength of the sound eye! O powerful Anubis, the good oxherd, open every[thing] to me! Reveal yourself to me, for I am NESTHOM NESDJOT NESHOTB BORILAMMAI BORILAMMAI MASTSINKS Anubis, great one, Arian the one who is great, Arian, this bringer of safety, Arian, the one who is outside! Hail, PHRIKS IKS lord IBROKS AMBROKS EBORKS KSON NBROKHRIA, the great child Anubis, for I am this soldier.

“O those of the Atef crown, those of PEPHNUN MASPHONEGE; hail! Let all that I have said come to pass here today, for hail! You are THAM THAMYHOM THAMATHOM THAMATHOMTHAM THAMATHYTSI Amoun. Amoun is your correct name, who is called THOM ANKTHOM. You are ITTH; Thoth is your name. Son of THOM ANOTHOM OP SAO SHATNSRO black, open to me the mouth of my vessel here today! Come to me at the mouths of my vessel, my bandage! Let my cup make the reflection (?) of heaven. May the hounds of the Philostratus give me that which is just in the primeval waters. May they tell me that about which I am asking here today, in truth, truly, there being no falsehood therein AEEIOYO spirit of strife.

Formula: You bring a copper cup; you engrave a figure of Anubis in it; you fill it with settled water guarded which the sun cannot find; you fill the top [of the water] with true oil; you place it on [three] new bricks, whose undersides are spread with sand; you put another four bricks under the youth; you make the youth lie down on his stomach; you make him put his chin on the bricks of the vessel; you make him look into the oil, while a cloth is stretched over him, and while a lighted lamp is in his right hand and a burning censer in his left hand; you put a lobe of Anubis plant on the lamp; you put this incense up [on the censer]; and you recite these writings which are above to the vessel seven times.

The incense which you should put up [on the censer]: frankincense (?), oil, ammoniacum incense, dates. Pound them with wine, make them into a ball and offer up this scent.

When you have finished, you should make the youth open his eyes and you should ask him, “Is the god coming in?” If he says, “The god has already come in,” you should recite before him. Formula: “Your bull(?), MAO, O Anubis, this [soldier?], this bull / this blackness . . . This . . . This ITSI this SRITSI SRITSI SRITSI ABRITSI IS YOUR NAME, BEING YOUR CORRECT NAME.”

And you should ask him concerning that which you [desire]; when you have finished you enquiry about which you are asking, you should recite to him. Seven times and you should recite to him seven and you should dismiss [the god] to his home.

His dismissal Formula: “Farewell, farewell, [Anubis] the good oxherd, Anubis, Anubis, the son of a wolf and a dog, the . . .” (another papyrus says “the child of her of [?] Isis and a dog, NABRISHOTHT, the Cherub of Amenti, king of . . .”). Say seven times.

You should take the lamp from the child, you should take the vessel containing water, you should take the cloth off him. You can also do it alone by vessel Inquiry. [It is] very good, tried, tested nine times.