132  Bonner 21
Obv. Ouroboros enclosing uterine symbol. Above, Anubis, Chnoubis, Isis. Outside ouroboros, the Soroor formula, with some letters lost by damage to the stone.
Rev. Orioriouth.

Walters Art Gallery, 42.873
133 Obv. Ouroboros enclosing uterine symbol. Above, Bes, Anubis mummy; a female figure almost nude (perhaps Isis as Aphrodite) holding her r. hand towards Anubis, uncertain object (sistrum?) in l., behind her, above, scarab, below, ram to r. Several details are indistinct because of the minute and crowded character of the design. In field at sides of uterine symbol, the seven vowels. Round margin, outside ouroboros, the Soroor formula with ending different from the usual text.
Rev. In two lines, οὐροριον οὐροριον. Brown haematite or limonite. Broad upright oval, 19 × 17 × 5.

134 Bonner 26 (formerly Wyndham Cook)
Obv. Ouroboros enclosing uterine symbol over which, at each side, stands a goddess with a hand raised towards a squat figure (center), probably intended for the mummy of Osiris, with flail whip over each shoulder. Round edge, the name Orioriouth, three characters (四个方面), and vowels as follows: οὐροριον οὐροριον.
Rev. εἰς τὸ ἔριξα, apparently ἑκτὸς ἡ τῇ, "for the feet." The genitive τοῖς (alone) might have been expected, as in (ἐκτὸς εἰς) the reaper amulets; but the accusative with ἑκτὸς may be used to show the purpose for which the amulet is to be used.
Red Jasper, the only example of the material that I have found among amulets of this type. Upright oval, 13 × 10 × 3. Catalogue of the Wyndham Cook Collection, 252; no illustration.

135 Bonner 24
Obv. Ouroboros enclosing uterine symbol placed with mouth up. Above, three divinities shown from head to hips, lower parts omitted: Osiris mummy between Isis and Nephthys, winged. Below, the seven vowels.

136 B.M. 56522
Obv. Ouroboros enclosing uterine symbol of unusual appearance—a flattened ovoid, corrugate, and showing a central hollow. The "key" here has no stem, and its wards appear as a grating below the symbol. Downward-sloping lines from bottom of organ may represent ligaments. Standing on the curving appendages, l. to r., Anubis mummy standing to l., Chnoubis to r., Osiris mummy to l. and Isis to l. with one arm depressed and apparently holding a wand or torch, the other raised; probably an inaccurate rendering of a common type, Isis lifting one wing, depressing the other, as she fans Osiris. The figures of Anubis and Osiris are marked by a peculiar stylization of the trunks, which are triangular. At l. and below, ἱερος, at r., worm or small snake behind Isis.
Rev. άνασανος οὐροριον οὐροριον. Most of the letters have strongly marked serifs. Omicron and theta lozenge-shaped. Horizontal line above and below inscription.
Undetermined material; black, greenish gray in cuts. Broad horizontal oval, with suspension loop worked in the stone; 38 × 37. Obv. plane, rev. slightly convex.
Style strikingly like Southesk N 42, which may well be a product of the same workshop; see Lord Southesk's comment in the Catalogue of his collection.

137 Mich. 26036
Obv. Ouroboros enclosing uterine symbol in simplest form—no key, no deities above, appendages reduced to short lines slanting upward from the sides of the vessel. Below, ανασανος ουροριον ειροι. The absence of the name Orioriouth is worth noting.
REV. Plain.
Carnelian. Upright oval, 17 × 13 × 5. Slightly convex on obverse, very convex on reverse.

138 Bonner 25
Obv. Uterine symbol crossed diagonally by two lines making an X; appendages slightly indicated by lines dropping from top. No divinities. A crude example of the uterine design reduced to its simplest form.

Rev. Ὠρωμων.

139 Bonner 20
Obv. Ouroboros enclosing uterine symbol. Above, center, a goddess ( Isis?) to I., holding r. hand towards head of Bes, who stands facing front a little below her. Behind her, a lion to r. In field, the seven vowels.

Rev. Above, scarab. Below, octopuslike object (tentacles downward), probably another form of uterine symbol. Incription in two complete circles round design, some letters scarcely legible: Ὠρωμων ιυ οὐμωλοι, βαιλθερμανάκινα- θυμανθρα πάλιθαι. The long formula beginning στρομβοί is found, with variations, chiefly with solar designs.

Metal, probably gray iron with slight admixture of zinc; the only example known to me of a metallic amulet of this type. Upright oval, 21 × 17 × 3.

140 Brummer
Obv. Ouroboros enclosing uterine symbol. Above it, four divinities. At l., facing r., Isis with tall, slender calathus on head (or else Nephthys with her column sign); Anubis mummy; center, Chnoubis serpent to I., disk and seven rays on head; at t., facing l., mummy with disk over head (Osiris?). Over this group, the first five vowels, the other two at l. and r. of uterine symbol. Round margin outside ouruboros, the Sorocor formula followed by four characters and ταύ σα, the latter part of Sabaot omitted for want of room.

Rev. Flying scarab with head of hawk crowned with ovoid ornament, its hind legs touching the uterine symbol in another form, the “octopus” type. Round margin, beginning at top, encircling the design and continuing for half of another circuit, Ὠρωμων σαβαοθ στόλην μήρα μή σε Τυφών καταλαθήν, “Be assuaged, womb, lest Typhon seize upon thee.” On left side of bevel, ωσαμωιαμαθείν.

Haematite. Upright oval, 20 × 18 × 4. Well preserved, except for a crack, and one of the most interesting specimens of this type. It provides the means to correct an inscription on another stone of this kind published by Barry and discussed by Delatte (see p. 84).

141 Bonner 19
Obv. Ouroboros enclosing Harpocrates seated to front, head to l., on uterine symbol; r. leg extended, l. bent under him. Disk on head, r. hand to lips, l. resting on knobbled handle of key. Round the design, inside ouruboros, ἀετῳς Ἐρεχθιτε μεθυποντικήν, and the vowels ιανοκων. For the magical names, see p. 197.

Rev. Ὠρωμων ῥεματαξαράδερμαράδερμα- κείμενον (a palindrome) ιτιτι, two other characters, καιποσωμον.

Red carnelian clouded with white above and at left. Upright oval, 29 × 25 × 4. A smoothly drilled depression near the bottom of the reverse may indicate that the lapidary started to make the uterine symbol on this side also.

142 Mich. 26667
Obv. Ouroboros enclosing uterine symbol, at r. of which a seated god touches the knob of the key. His head is not human, but either that of a hawk or that of a ram. Above, four divinities; at r. and l., winged goddesses, with one wing raised, the other lowered, in the traditional attitude of Isis and Nephthys facing Osiris. Thefigures may be meant for those two goddesses, but they are not clearly characterized. At center, Anubis mummy facing an unidentified goddess. Round the design, inside the ouruboros, and in the field,
vowels in various combinations, also Iao at r., Sabaoth at bottom. Outside ouroboros, the Soroor formula, partly illegible through abrasion.


143 Seyrig 7
Obv. At r., ram-headed god (Chnum) with disk on head seated to l., holding in extended r. hand the uterine symbol with a tiny Harpocrates seated on it. At l., a female figure partly broken away, standing to r. and raising her hand toward Harpocrates. A groove above her hand is an accidental scratch or chip. Above, the seven vowels; in exergue, ἀπόσεια (cf. the last word in the reverse inscription of 139).

Rev. Inscription in seven lines, damaged at r.: ἀπόσεια Ἰαο πάτερον ἀπόσεια (five characters and an imperfect Chnoubis symbol) ὁμοίως ὁμοίως. The Soroor formula is abbreviated here, just as similar ones are mentioned by their first three or four syllables in magical papyri.

Haematite. Upright oval, 18 × 11 × 3.

144 In private possession, Beirut
Obv. Inscription in the form of a pterygoma, the first line repeated minus its first letter, the second and succeeding lines similarly treated, and so on until only the last letter remains: δύξης Τάνταλος, αἶμα πεῖ, "Tantalus-viper, drink blood." At lower l., warrior (Ares?) standing to front, head to l.; he is dressed in crested helmet, kilted tunic, chlamys and boots, r. hand holding spear upright, l. steadying shield which rests on the ground. Above the spearhead is a stylized thunderbolt. The first line of the pterygoma is too long for the space, and the last three syllables are written above the middle of the rest of the phrase.

Rev. Altar of peculiar form, over which is a uterine symbol, mouth upward. Above it, an eight-spoked wheel, at each side, a snake, its head near the edge of the symbol. At l., reading down, μετάθεσιν, at r., ἴσεν Σαβαωθ, on base of altar, Iao, in exergue, the seven vowels. Adventitious scratches at left of altar base.

Haematite. Upright oblong with rounded corners, 54 × 29 × 6.5. The illustrations are from direct photographs, which I owe to the courtesy of Mr. Henri Seyrig, who published the amulet in Berryus, 1, 3–4. For full discussion of the interpretation see p. 88.

145 B. M. 56389
Obv. Ouroboros enclosing naked woman seated with knees apart in wide chair, her hands gripping the arms. Head to l., hair loose. Round margin, outside ouroboros, ἀπόσεια ὁμοίως ὁμοίως. The inscription is noteworthy as combining a corruption of Aroriphrasis (a secret name of Aphroditē) with the name of the guardian of the womb, Oriorouth.

Rev. Above, KKK, center, scarab, below, round body with seven wavy lines projecting from its bottom. Another form of the uterine symbol (cf. No. 139). The three kappas are found on the reverse of colic amulets, where the obverse shows Herakles and the lion; see Nos. 108–110 and 145.

Red jasper in gold ring. Upright oval, 18 × 16.

146 B. M. 56564
Obv. Herakles to l., throttling lion, club behind; enclosed by ouroboros. Lower half of design lost.

Rev. Woman with loose hair; in squatting position, knees wide open showing tense, swollen abdomen; sword brandished in r. hand. Uncertain cuttings at each side of feet may possibly have been parts of the ligaments of the uterine symbol placed in the lower part. A squatting woman is placed over that symbol in a stone of the Ayvaz collection published by Mouterde; not one of those purchased by the University of Michigan. See Midanges Univ. St.-Joseph 25, 119; No. 40, Pl. 8. In field
at r. and l., KK, a third kappa lost with the lower part of the stone.
Red jasper. Upright oval, present measurements, 16 × 14.

147

R.O.M.A. C1145

Obv. Ouroboros enclosing uterine symbol with key; no divinities above.
Rev. Nude woman, face indistinct, hair hanging in locks to shoulders, standing to front, knees bent almost to a squatting position, hands pressed to swollen belly. Round margin, beginning at l. above, νομερισμα the ουρομοιον τακτελογοι. Inner inscription, beginning at l. of woman's head, κατάκελον. See p. 92.

A carnelian published by Extrem shows a woman in the same position (Forhandl. i Videnskabsdelaget, 1921, 20 and Pl. 2, 12). The writer explains the design as apotropaic, but the word orioirion on the reverse places it as a uterine amulet. I know no parallel, among stones of that group, for the running dog or jackal on the reverse.


UNSEEN PERILS AND AGGRESSIVE MAGIC

148

Seyrig 1

Obv. Naked man standing to front, head turned to l., hands crossed on chest. A large snake coils round his whole body, its head striking at the back of the man's head. The man is assailed by various creatures; a bird pecks at his eyes, a scorpion attacks the crown of his head, another his phallus, a third his left knee, while a centipede fastens its pincers into each elbow. The bar which serves as the ground line has a knot of cord at its center, perhaps to suggest that his feet are shackled. At left, ἄνθε, at right ἁπλόν, i.e. "Bad luck to you, Envoy!" The tortured figure personifies Envoy, and the stone is an amulet to protect against the evil eye.

The design is not known elsewhere as a protection against fascination; but the serpent-wrapped mummies on the so-called Sethianic curse tablets are akin in that they may represent enemies of the person who drew them.

Rev. Plain.
Gray agate. Upright oval, 26 × 19 × 3.

149

B.M. 56482

Obv. Lion-headed god in long tunic, seven rays round head, standing to l., holding cobra in outstretched r. hand, left arm (hand not indicated) hanging. Under his feet a curious cutting in the stone may be taken to represent a frog if the gem is turned upside down. It does not seem to be a natural flaw or pit.

Rev. Inscription in ten lines (a few uncertain cuts preceding): χικ βαριος μεμερισμα βαριος μεμερισμα βαριος μεμερισμα ρωσικοι σεμικοι ρωσικοι κατακελο γος τοις Τασοις. The last word is entirely on the bevel, and so also are the last two letters of each of the two preceding words.

Serpentine, green with black spots. Upright oval, 20 × 17.

The inscription is a θυμοκαταρχας designed to assuage the anger of a certain Taso or Tasois. The obverse design of the god holding a cobra may have been chosen as symbolizing the control of fierce passions.

150

B.M. 56505

Obv. Inscription in eight lines: χωρίσσατε ἐπὶ ηεραίια κορακας ἀνέ τοκε Σερενιλλας ἀνέ τοκε Σερενιλλας τὴς ἔτοι διαμήτη, "Separate Hierakion . . . son of Serenilla, from Serenilla, daughter of Didiyme."

For the use of article as relative, sporadic in papyri of the Ptolemaic and Roman periods, see Mayser, II, i, 38.

Rev. ἐπανά για το βεβερητας τοις ἑτος ἢμμορχησινος φαγκαφερος, "For the great god (magical names) commands." Round bevel.

Βεβερητας, probably for Βεβερητας, a name associated with figures of Bes.

Haematite, upright oval, 24 × 20 × 4.
151  B. M. 56241  
Obv. Mummy in network of bandages to front, feet to l. On head three pins (?) with rings at top; perhaps meant for nails, or else merely ornamental. Under feet of mummy, a bar with ring at each end and hook projecting downward from middle. Outer inscription beginning at top, Ἡμέρας γόνος Μέμνον κομάται; inner inscription, κραδα-ξραθερηθείσανως. 
Rev. Mummy as on obv. but feet to r. Outer inscription, διάστησα γόνος Ἀντί-πατρος κομάται. Inner inscription as on obv., and in addition, εγὼ at l. of mummy, δ ὥς at r. 
Banded jasper, black and red. Upright oval, 26 × 25. Edge chipped.

152  M. M. 95.15.1  
Obv. Headless and handleless man, dressed in kilted tunic and boots, standing to front, blood spilling from neck and wrists. The amputated hands are in the field opposite the wrists; there seem also to be traces of the head in the flaked surface at upper r. Inscription beginning at lower l., αδιαβροαθεὶς ἡπειροθείσανως. In lower field, Ιωά. The serifs at the bottoms of the letters are prolonged to the right to such an extent that lambda looks like delta. 
Rev. Cock-headed anguipede, head to r., whip in his r., shield on l. arm. Round margin, from lower l., κραδα-ξραθερηθείσανως. 
Crimson jasper. Upright oval, 28 × 20 × 3; in modern gold setting with suspension loop. Chipped at top and bottom of obverse.

153  Newell 29  
Obv. Ouroboros enclosing, just under the snake’s head, a rude figure with its hands apparently bound to its sides or behind its back. Knees close together as if bound. Over its head an object like an E turned forward, or the head of a trident; perhaps to be compared with the trident that pierces the evil eye on many Syrian bronze pendants. 
An inscription beginning on the left of the figure continues on the right, Μνημεῖον Ἐφεσιά Δάκαις Ιωά.

154  M. M. 10.130.1395  
Obv. Youthful figure, nude, hands bound together in front, feet close together, standing to r. on gable-topped stele lying on its side. Behind, a vertical row of characters; two of the signs resemble nails or pins with rings in their tops. On the face of the stele, arranged in six rows, meaningless combinations of the letters iota, omicron, and upsilon, also the signs of sun and moon, each occurring twice. Interpretation uncertain; perhaps a kind of deixis, perhaps crypto-Christian. 
Rev. ΧΝ, i.e. XP. 
Haematite. Upright oval 18 × 14 × 3. Obv. slightly chipped at l.

155  Mich. 26100  
Obv. Mummy standing to front, whip over r. shoulder, crook over l. On head, ornament resembling trident, but with balls or rings instead of barbed points. At r., an incense altar. 
Rev. Figure with human body and limbs, and the head of a horse, standing to front, head to r. On head, an ornament like that worn by the mummy on the obverse. In l. hand, a tall scepter, in r., an object resembling a small balance, but perhaps meant for a bridle bit. Incense altar at r. 
Disk of thin metal, probably silver, diameter 27.

156  Newell 21  
Obv. Isis-Hecate standing to front, wearing modius on head, dressed in long tunic with overfall girt in under breasts and reaching to hips. Whip in r. hand, flaming torch in l. The head of an unidentified bird projects from the r. side of her head, the head and neck of a goose from the l. An inscription beginning at the l. side of her head encircles the stone almost three times in an enlarging spiral. It is almost all unintelligible, but contains
πρός τέλει near the end. See p. 117 for the complete text.

Rev. Round margin, ἔσων Ἀχιλλὴν ὑπερ Σαραπίας Διονυσίας ὑπὸ τοῦ ἄμμου. “Bring Achilles son of Serapis to Dionysias, daughter of Serapis.” Across the middle, in a different, untrained hand, ἔσων ἔσων ἔσων “Bring him back or lay him low” (see comment, p. 117 f.).

Brown ironstone (limonite or iron shale).

Upright oval, 44 × 32 × 4.

The illustration is from a direct photograph.


157 Newell 32

Obv. Aphrodite standing to front, head to l., hands tied behind back with a cord which passes from her l. wrist around her hips and legs several times, holding the garment, which covers her from hips down, closely against her legs. At lower l., a winged Eros, kneeling on one knee, seems to be drawing the end of the cord tight. Round margin, πολεμεῖς (πόλεμος), “longing.”

Rev. Plain.

Haematite. Upright oval, 22 × 18 × 3.

158 Mich. 26086

Obv. At l., Aphrodite, nude to hips, standing to front, head to r., hands in the position of the Medici statue; opposite, standing to l., youth nude except for chlamys, the end of which hangs over his l. arm. His r. hand holds an indistinct object towards Aphrodite, l. holds leafy branch over shoulder. At Aphrodite’s feet, long-tailed bird (peacock or peafowl) pecking at fruit. Several letters, apparently with no connection, round margin and between the two figures.

Rev. χρυσός.


159 Mich. 26084

Obv. At l., Ares in helmet, cuirass, and kilted tunic standing to front, head to r.; in l. hand he holds a spear, with l. he steadies his shield, which rests with its edge on the ground. At r., Aphrodite, nude to hips, holding r. hand out to touch Ares’ face; l. holds mirror.

At top, η χάρως.

Rev. Plain.


160 Seyrig 18

Obv. Winged Eros standing to l., with r. extinguishing torch by pressing it to ground; or is the torch momentarily lowered to revive the flame? L. holds trident, a weapon sometimes used in the combats of gladiators. In exergue, οἷος ἦ αἰεταὶ.


161 Ruthven 2

Obv. At r., Eros standing to l., hands bound behind him to post, on which sits a griffin, scarcely recognizable except by comparison with similar designs; but the wings and tail are fairly clear. At l., winged Psyche threatening Eros with a burning torch. Above, διακλήσεως, with delta and alpha like lambda.

Rev. Plain.

Green jasper. Transverse oval, 17 × 13 × 3.
THE SNAKE-LEGGED GOD

162  Newell 4
Obv. Cock-headed anguipede, nude except for kilt; head to r., whip in r. hand, lash over head, shield on l. arm.
Letters of Iao separate in field. A good normal type.
Rev. Abrasax.
Green jasper shading to dark red at top.
Upright oval, 19 × 13 × 2.

163  Bonner 4
Obv. Cock-headed anguipede, nude except for kilt, head to r., whip with hanging lash in r., shield on r. arm.
Three stars in field, crescent at upper r., Iao below.
Rev. Abrasax, star above, crescent below.

164  Bonner 1
Obv. Cock-headed anguipede, wearing chlamys over r. shoulder, and kilt; whip in r. hand brandished over head, shield on l. arm, but only partly shown, as if partly concealed by the body. Iao round edge of shield.
Rev. Ouroboros enclosing sabao.
Green jasper. Upright oval, 18 × 14 × 4.

165  Bonner 2
Obv. Cock-headed anguipede, nude except for kilt, head to r., r. hand holds whip almost horizontally across the body. On l. arm large shield, so held that the inside is seen; on it the vowels μασαμο. The specimen is unusual in two points. Both snaky legs turn to r., one crossing the other; and the exaggeration of the cock’s comb and wattles makes it easy to take the head for that of an ass.
Rev. Plain.

166  Mich. 26666
Obv. Cock-headed anguipede to r.; chlamys hanging from r. shoulder, kilt. R. hand raised, whip indistinct if present, oblong shield on l. arm with letters Iao. Many indistinct letters in field, three characters below. The cock’s comb here resembles five short rays.
Rev. Abrasax followed by six characters.
Green jasper shaded with dark red.
Upright oval, 18 × 14 × 3.

167  M. M. 81.6.391
Obv. Cock-headed anguipede, head to r., whip in r. hand, shield on l. arm. Letters of Iao singly in field.
Rev. Abrasax sabao, two lines.
Green jasper. Upright oval, 18 × 13 × 2.
Segment broken away from r.

168  Mich. 26162
Obv. Cock-headed anguipede, head to r., kilted tunic, chlamys hanging from r. shoulder, whip in r. hand, shield on l. arm. Round margin, divided by the figure, a careless version of abianathanalba, alphas and lambdas alike, and kappa instead of first beta. Iao at bottom.
Rev. Μέγας Πατριάρχης Πατριάρχης.
Hematite. Upright oval, 18 × 16 × 3.
Obv. slightly chipped at top, and much abraded.

169  Newell 36
Obv. Cock-headed anguipede, head to l., shield on right arm, whip brandished in left hand; nude except for kilt.
Iao on shield.
The stone is unusual in several details. The shield is smaller than usual, and the material is red jasper, rarely used for this type, green jasper and hematite being the commonest materials. Further, the stone is cut seal fashion, as is shown by the fact that the shield is here carried on the left arm. Yet the genuineness of the stone is hardly to be questioned.
Rev. Three common ring signs, and under them five signs of a different sort, which look as though they might be letters of a cryptographic alphabet. Round bevel, letters widely spaced, abrasax.
170 Walters Art Gallery 42.869
Obv. Cock-headed anguipede, head to l., wearing tunic and kilt, whip in r. hand, shield on l. arm bearing letters α κ. Round upper margin, οικηπονωμεν. Below in three rows, characters that resemble hieroglyphs and some indistinct Greek letters (at r.).

171 Walters Art Gallery 42.871
Obv. Cock-headed anguipede, head to r., whip in r. hand. Instead of the ordinary shield usually held on l. arm, there is a large roughly oval surface, much larger than a shield, bounded by irregular curves and crossed by a horizontal line. On this surface and just above it are many letters, mainly vowels, but the name Μεθερακει occurs at the bottom, and also Ισταρα καλα, which is probably meant for Ιστρανα, an angel name (see Peterson in Rh. Mus., 75, p. 403), and also a variant spelling of the name Israel (see Moulton-Milligan’s references under Ισααχαοι). There is an arc of vowels round the cock’s head, and on the demon’s trunk there is an inverted pyramid of the vowels, from all seven in the first line to a single omega at the bottom. In the field, και, εικ, and on the “shield,” ιη, each of these couples of letters with a stroke above. A curious aberrant type.
Rev. Plain.

172 Mich. 26054
Obv. Ouroboros with head at bottom enclosing cock-headed anguipede, head to l., whip in raised r. hand. Large circular shield at l. side, but no part of l. arm is shown; apparently it is supposed to be behind the shield. Apart from this awkwardness the work is more careful than usual, the cock’s head being well cut. The figure wears a military tunic and kilt. On shield, in three lines, αποκηρακη ησα αποκηρακη. Above the shield, in four lines, Μεθερακει

Reposa γασθηκα μεθηκα. Over whip, οικη; below it, in seven lines, the magical names of the planets, with some errors, σερα κεφεω κοντει κεφεω κοσμει δαρικοι λοιποι (usually λοιποι). Under the snake legs, in five lines, σεμελαι λαθεσσε αιω αιω αιω αιω εις. Below this, following the curve of the lower margins, ψυχωθεσσεια.

Rev. Eagle-headed god clothed only in apron, standing to front, head to l., calathus on head, small wing at each side of it; two more wings from top of shoulders, two from hips, bird tail. In each hand, raised to shoulder height, a lozenge-shaped symbol ending below in two long points (α), perhaps a form of the τα, or sign meaning protection (Gardiner, Sign-list, V 17). At l. and r., reading upward, ααααμ ααααμ. Round bevel, seven scarab beetles, a star, an obscure character, a cuneocephalus, a crocodile, a rat (?), and a palm leaf.

The wings and the bird tail seem to connect the reverse type with the panteche, but no exact parallel has been found.
Green jasper. Upright oval, 37 × 27 × 4.

173 Mich. 26169
Obv. Cock-headed anguipede, head to r., nude but for close-pleated kilt; whip in r. hand, oval shield inscribed with the name Ιαο on l. arm.
Rev. Inscription in five lines, τα ιαο αραθεω ωράρο ντεκο ντοσοι. The last words have a Coptic sound; τοσο is the Coptic pronoun “thou”; ιαο is soul. See the discussion in Byz.-neugriech. Jahrb., 9 (1952), 376-377, where, however, the spurious character of the stone was not yet recognized.
Gray agate. Upright oval, 36 × 31 × 7.
This material has never been found in a genuine anguipede amulet. The present example is a forgery, almost certainly modeled on the illustration in Chiflet, Pl. 3, 14, reproduced in Montfauc, II, 2, Pl. 146, 4. There is no reason to doubt the authenticity of the stone.
published by Chiflet. The imitator reduced the size of the design, set the shield at a slightly different angle to the body, and improved the cock's comb, making it more natural. The inscription on the reverse is identical with that in Chiflet, even to the spacing of the words with reference to the edges of the field, except in line 2, where more space is left at the right.

174 Bonner 5
Obv. Sun-god in four-horse chariot, seen in front view. The god's head is turned to l., r. hand raised, whip over l. shoulder. At first inspection it looks as if his body from the waist down were that of a serpent; but the curious curve may be intended for the box of the chariot. As usual in such designs, two of the horses are turned to l., the other two to r., but the heads of the pole horses are turned toward each other. The wheels are shown as in side view under the two pole horses. Crude work.
Rev. Cock-headed anguipedes, head to l., whip in r. hand, shield on l. arm. The figure is very unusual in having no kilt to conceal the junction of the trunk with the snake legs.
Mottled jasper, green, yellow, and red.
Transverse oval, 20 × 16 × 4.

175 Newell 24
Obv. Cock-headed anguipedes, head to r., whip with hanging lash in r. hand, shield on l. arm; short-sleeved tunic and kilt, chlamys hanging from r. shoulder. Below, cynocephalus with disk on head standing to l., paws raised; scarab on each side of him. Round margin, beginning at lower l., ΙΑΟ ΗΒΙΑΚΑΟΝΩΟΤΑΙΩΝ ΙΑΟ ΗΒΙΑΚΑΟΝΩΟΤΑΙΩΝ
At bottom, ΙΑΟ. The presence of the cynocephalus emphasizes the solar character of the anguipedes.
Rev. Three lines of characters with a few Greek letters, and in the fourth line, ΙΑΟ.
Green jasper. Upright oval, 18 × 14 × 2.

176 R.O.M.A.C. 1162
Obv. Cock-headed anguipedes to r., whip in raised r., shield on l. arm. Seven stars in field.
Rev. Sun-god standing to front, head to l., r. hand to lips, l. holds whip. On head three projections—rays or plumes; body swathed with bandages like a mummy. In field, ΙΑΟ. The amulet is significant because of the combination on its two sides of the cock-headed god with a sun-god and the name ΙΑΟ.

177 Bonner 58 (formerly Wyndham Cook)
Obv. At l., cock-headed anguipedes to r.; center, lion running to l. over dead man; at r., Hermes to front, head to r.; purse in l. hand, caduceus over r. shoulder, chlamys wrapped round r. forearm. Eleven characters in field.
Rev. Six characters in two lines.
Green jasper. Transverse oval, 16 × 12 × 3.
Catalogue of the Wyndham Cook Collection, 220, Pl. 9; the description is faulty.

178 Bonner 6
Obv. Anguipedes, head indistinct but probably meant for that of a cock. Below the abruptly narrowed waist are two thin lines, which were meant for legs or else for the beginning of the snake coils; but at the position where the feet would be is a kilt from which snakes curve upward on each side, their heads opposite the waist of the human part. A very strange representation of the anguipedes, apparently without parallel. The r. hand holds an uncertain triangular object something like a rhyton or drinking horn (the scratches over it are adventitious). In the l. hand is a torch, or possibly a hammer. Round the snake coils is an inscription, apparently in the same unknown characters as those on the reverse.
Rev. Inscription in nine lines, the ninth crowded and partly worn away. Some of the characters resemble Greek
letters, but since the stone is of Syrian origin, it is possible that a degenerate Semitic alphabet was used. Neither Greek nor Semitic scholars have thus far been able to read it.

Unidentified black stone resembling slate. Oblong, with square corners above, rounded below, \(37 \times 27 \times 6\). There is a groove in the middle of the upper edge, probably cut in order to clasp the stone more firmly in a setting.

179

Obv. At center, rudely engraved male figure with indistinct head, wearing short tunic, legs bare, standing on a low pedestal crossed by diagonal lines; r. hand raised, l. extended downward towards an anguipede on a lower level. This monster has an indistinct head, brandishes a whip in r. hand and holds an irregularly outlined shield on l. arm. At l., a large snake. Five stars in field. Wavy line across the top of the oval, another across the bottom forming an exergue in which is a snake. Three indistinct objects, perhaps two disks and a star, over the snake in exergue.

Rev. At upper l., four uncertain letters, perhaps \(\eta\omega\). Lower, in three lines, \(\alpha\gamma\nu\gamma\alpha\lambda\nu\ Ου\upsilon\epsilon\upsilon\ Τα\upsilon\delta\upsilon\ ξ\), then, separated by a line drawn across the field, \(\beta\alpha\rho\lambda\nu\eta\mu\), another line, and \(\gamma\nu\). The letters are scratched awkwardly, and the lines are not horizontal. The beta in the name Gabriel is like an English lower-case \(b\) with a tall vertical stroke. The name \(\beta\alpha\rho\lambda\nu\eta\mu\) (Barlaam?), however applied, indicates a date in the Byzantine period.

Soft serpentine or steatite, \(52 \times 42 \times 4\). Perforated. One of the crudest amulets that I have seen.

180 Bonner 3 (formerly Wyndham Cook)

Obv. Human-headed anguipede, head to r., whip in r. hand, shield on l. arm. Round lower margin, \(\alpha\beta\rho\alpha\nu\alpha\nu\xi\).

Rev. Iao.

Bloodstone. Upright oval, \(16 \times 12 \times 4\).

Obv. flat, rev. convex. Catalogue of the Wyndham Cook Collection, 218; no illustration.

181 Newell 18

Obv. Anguipede with head of lion, body to front, head crowned with two feathers (?) to r.; kilted tunic, whip in r. hand, orb in l. Letters of Iao singly in field. Crude work, but a certain example of the lion-headed anguipede, and a link between the ordinary type and the lion-headed god, otherwise human, who carries whip and orb (see Nos. 234–236). These types, in turn, are related to the radiate lion-headed Chnoumba, all being forms of the sun-god.

Rev. \(\lambda\epsilon\omega\nu\rho\omega\nu\alpha\kappa\alpha\gamma\), "render of lions."

Purplish-brown haematite or limonite (?). Upright oval, \(25 \times 16 \times 6\).

182 Mich. 26155

Obv. Snake-legged demon with head of dog or jackal to l. Cuirass and kilt, shield on l. arm, r. forearm and hand broken away with l. third of stone. Very crude work.

Rev. \(\tau\epsilon\tau\tau\pi\epsilon\), i.e. \(\tau\mu\epsilon\tau\mu\epsilon\), the third \(\pi\) cut by mistake.

Haematite. Upright oblong with rounded ends. Present size, \(29 \times 12 \times 3\).

183 Seyrig 16

Obv. Anguipede, head injured by chipping, but apparently that of a jackal or a dog (note the bristles on the neck), facing l. Whip in r. hand, shield on l. arm. Swastika in field at l.

Rev. \(\sigma\tau\mu\mu\chi\omega\upsilon\) in column, two letters to a line; a character at bottom.

Haematite. Upright narrow oval, \(28 \times 13 \times 3\). Chipped at top.

184 Mich. 26006 (formerly Wyndham Cook)

Obv. Anguipede with animal head, body to front, head to l.; shield, here resembling a broad crescent, on r. arm, in l. hand scepter with knob at top. It is quite uncertain what animal the lapidary had in mind in engraving the head. It is not shaggy, as the lion is usually represented, yet the muzzle is like those of the cat family. It might be a lioness, but the ears are too long. I am not sure that the work is ancient;
the strange head, the unusual scepter, and the fact that the stone is cut as if for a seal, taken together, argue against it, as does the absence of any inscription.

Rev. Plain.

Mottled green stone described by previous editors as eyenite. Upright oval, 14 × 12 × 3.

Catalogue of the Wyndham Cook Collection, 221; no illustration.

185 Mich. 26196

Obv. Anguiped, head to l., wearing kilt; whip in r. hand, small shield held at l. shoulder. Small swastika in field at l. The head of this monster is rudely executed, and the engraver’s intention is uncertain. It is probably a stylized lion head with short rays; compare 102.

Rev. πέταλον.


186 Seyrig 14

Obv. Figure bandaged like the mummy of Osiris, its head, apparently that of a jackal or a dog, turned to r.; hands together in front, each holding a crozierlike scepter. On the head is a small disk, over that a crown or an ornament consisting of a long horizontal bar with recurved ends and another small disk in the middle. Instead of feet there are two snakes, rather shorter than the snake legs of the common anguipede type. In the field at l., λ (or λ), χυ, ε; at r., ρψ (the ρ cut over λ), γ. An isolated type, the style of which resembles that of an amulet in the Wyndham Cook Collection, 246, Pl. 9; there, however, the subject is different.

Rev. Female figure standing to l., dressed in tunic girt at waist and reaching below the knees. The l. hand holds a tall scepter of peculiar form; the top is like a lance head with two short horizontal bars over the point; two tassels hang from the middle, and there is a loop at bottom (unless this was intended for the letter omicron). The right hand holds out an uncertain object like a hanging purse with a smaller object of like shape attached to its bottom by a double cord. In field at r., ψ, η, χ (very small).


187 Newell 42

Obv. Bird-headed man in apron, standing to r., tall scepter with crutchlike head in l. hand, an object resembling a garland with hanging ties (Ϙ) in r., possibly a variety of the sign for protection (Gardiner, Sign-list, V 17). Eagle with spread wings on ground at l. The head of the principal figure is not that of a cock, since there is no trace of a comb. It may have been intended for a hawk’s head, but the rounded outline is more like that of a chick or some small bird.

Rev. In two lines, ζλωμεχρε δειγμα. Some letters may have been lost from the beginning of the first word, as the stone is chipped.

Olive-brown jasper. Upright oval, 15 × 12 × 3. The illustration is enlarged, 1 1/2 to 1.

188 Brummer

Obv. Lion-headed god standing to l., r. hand holding tall staff, l. situla. Nude except for apron. At l., reading down, όμηγη; at r., ιοδεσποτή.

Rev. In eight lines, ια Ιανον Σαβατον Ιεροναι Ελεονοι ιεροι δοτασεοι. See p. 136f. for discussion of the Gnostic inscription.

Green jasper, clouded with dark red. Upright oval, 27 × 20 × 5.
HARPOCRATES, THE YOUNG SUN

Obv. Harpocrates seated to l. on lotus with knees drawn up; r. hand to lips, hair flowing down on neck and shoulder. Ovoid ornament on head, hair flowing down on neck and shoulders (unless this effect is due to deterioration of the material). A rare, perhaps unique, example of the type in a special technique, painting under glass. The face, hair, hands, and legs are golden yellow, the face a little lighter than the other parts, but perhaps not originally so. The hair and lotus are also yellow. The child's body is a deeper reddish gold or golden brown. The background is a purplish red, but this may be merely the result of the decay of the golden yellow color; and the deeper color of Harpocrates' body may be due to the same cause. The surface is convex; the reverse is flat and not inscribed. Upright oval, 21 × 17 × 4.

Obv. Harpocrates seated to r. on lotus, knees drawn up; six rays round head, disk above. L. hand to lips, hair over r. shoulder (the stone was cut as a seal). Moon at l., star at r. above. Below, at l., head of Selene with crescent over forehead; at r., traces of a male head (Helios) damaged by the loss of a large chip from the lower right side of the stone.

Rev. Inscription in five lines: Σαλαμάκα δός χάριν πάντων έπειτα χώραν αυτήν. “Salamaca, grant favor, means, success, ioi!”
Carnelian. Upright oval, ca. 16 × 12.
In broken gold setting.
The illustrations are from direct photographs.

Obv. Harpocrates seated to l. in papyrus boat, disk on head, whip over l. shoulder, r. hand to lips. Head shaven except for the long scalp lock. Above and in front of his head, an inscription which seems to be arranged in a rough spiral, εξεκρατοβεί. R.-hand part of the stone, almost half, broken away, broad flake lost at l. end. Above the latter fracture faint traces of letters.

Obv. At l., Harpocrates seated to r. on lotus, flap whip over l. shoulder, r. hand to lips; facing him at r., cynocephalus with paws raised, disk over head. Star and crescent above between the two figures.
Rev. Αροριφίας, for Aroriphras, magical name of Aphrodite. Round bevel, εντύπως Αγαθόπος (l. εντύπως Αγάθοπος, “Agathopus is lucky,” or perhaps εντύπως, the late subjunctive as imperative, “Good luck, Agathopus!”) See Radermacher, N. T. Gram., pp. 166 f.).
Dark green jasper. Transverse oval, 19 x 13 x 3.

195 Seyrig 36
Obv. Harpcocrates to front, kneeling with l. knee on lotus, r. leg extended backward. R. hand raised, palm forward. Disk over head; star at l. At r., phoenix with radiate head; behind and below the bird, uncertain cuttings perhaps intended for a tree, on which the phoenix perches. Rev. The name Ororiouth, ordinarily found only on uterine amulets. Haematite. Upright oval, 13 x 12 x 4.

196 Mich. 26665
Obv. Cynocephalus with disk (apparently resting in a crescent) on head, standing to l. over flying scarab; in his extended paws he holds a little figure of Harpcocrates seated to l. on lotus in the usual attitude. At lower l. margin, Iao, round r. margin, the seven vowels. Rev. Extremely crude representation of Aphrodite drying her hair. On bevel the Abananathanalba palindrome twice, but with errors each time. Black jasper. Upright oval, 22 x 17 x 4.

197 M. M. 81.6.295
Obv. Harpcocrates seated to r. on lotus in papyrus boat with high ends. His body is in three-quarter front view, r. leg extended, l. flexed. Flail in r. hand, l. to lips. Facing him, cynocephalus with paws raised as in adoration. On r. end of boat, a bird, on l., a siren (human-headed bird) — the cutting is not very distinct, but there can be little doubt of the lapidary's intention. Compare the siren on the Michigan fragment, No. 382 below, and the stone published by Delatte, Musée Belge, 18, Pl. 2, 10. Rev. wdb awd, two lines. Green jasper. Transverse oval, 18 x 15 x 3, chipped at r. end.

198 Mich. 26163
Obv. Harpcocrates at r. seated to l. on lotus, knees drawn up, r. hand to lips, l. shoulder chipped away; disk over head. Star and crescent moon above between Harpcocrates and a goddess at l. who faces him. She is dressed in a long tunic, wears a head ornament of two feathers (?), carries the star scepter in her r. hand, ankhu in l. Under lotus, Iao, in exergue xvy. Rev. sbrw iasr. Red jasper. Upright oval, 20 x 14 x 4.

199 M. M. 10.150.1389
Obv. Harpcocrates seated to l. on lotus flower in papyrus boat. Plume on head, r. hand raised to lips, l. resting on l. knee. R. leg extended, left drawn up on the lotus. A slight groove near the l. shoulder is apparently accidental, not an indication of the usual flail whip. On the turned-up l. end of the boat, a cynocephalus facing Harpcocrates, on the r. end, an ibis. Rev. sbrw msb jnrs, jhbr. Khdt may represent hrd, “child”; cf. the Harpcocrates name Khoret (see No. 214). Lapis lazuli. Transverse oval, 18 x 12 x 3.

200 Mich. 26001 (formerly Wyndham Cook)
Obv. Papyrus boat with slightly up-curved ends, in which at l. Harpcocrates sits to r. on a lotus; l. hand holds flail, r. raised towards face. At r., cynocephalus facing towards Harpcocrates, paws raised, disk on head. Star and crescent moon between. Rev. Plain. Green jasper. Transverse oval, 13 x 10 x 2.

Catalogue of the Wyndham Cook Collection, 244; no illustration.

201 Bonner 18
Obv. Harpcocrates seated to l. on lotus in papyrus boat, feet resting on a small pedestal; r. hand to lips, l. holds flail whip. Hawk with a crest of three projecting feathers on l. end of boat, crouching cynocephalus on r. end. Below, sbrw msb jnrs, isosephic equivalent of sbrw msb jnrs (3665). Rev. Beginning on l. end of bevel, encircling the stone and finishing on the face, the Aberamethiou palindrome (pp. 202–203).
Green jasper shaded with red. Transverse oval, 15 × 11 × 4.
Discussed and illustrated in JEA 16 (1930), 8, Pl. 9, 4.

Newell 31

Obv. Harpocrates seated to l. on lotus in usual attitude; the lotus is supported by a scarab with spread wings, which in turn rests on a papyrus boat. Seated at l. end of the boat, a ram-headed god holding a paddle; standing at r. end, Amunis with steering paddle. The ends of the boat are decorated with indistinct animal heads.
Rev. Peculiar inscription in three lines, Greek and non-Greek letters mixed, the whole unintelligible.

Mich. 26085

Obv. Harpocrates seated to l., knees drawn up, in very small papyrus boat.
Disk over head, which is shaven except for scalp lock, flail whip over l. shoulder. Above, three scarabs, at l., three crowned hawks, at r., three goats; below, three crocodiles at l., three snakes at r. Star and crescent at l. and r. of Harpocrates' head.
Rev. Inscription in five lines, στριφεύς λαός ομοίως στοιχεῖά 
Bronze. Upright oblong with rounded corners, 33 × 20 × 1.

Mich. 26033

Obv. Harpocrates seated to l. in small papyrus boat, knees drawn up, hands in usual position; head smooth except for scalp lock, disk over head, star at l. of head, crescent at r. Above, three scarabs, at l., three hawks, at r., three goats. The lower part of the design is broken off, but the heads of two reptiles can be seen under the l. end of the boat.
Rev. Chabrack formula (see No. 205) in five lines, followed, apparently, by τῷ χάριν and one or two other letters.
There are also other letters round the margin, making no sense.
Haematite. Upright oval, but about a fourth has broken off at the bottom,

Bonner 15

Obs. Ouroboros enclosing Harpocrates seated to l. in the usual attitude on lotus in a papyrus boat, which differs from most other representations in resting flat on the water, with the ends rising at right angles. Three scarabs above, three hawks at l., three goats at r.; under the boat, at l., three crocodiles, at r., three snakes.
Rev. χάρις φωνή φωνία φωνή φωνή φωνή. This is the chabrack formula, the numerical significance of which (9999) was first established in connection with this stone; see JEA 16 (1930), 6-8.
Red jasper. Upright oval, ca. 19 × 14.
Set in modern gold ring.

Bonner 17

Obv. Harpocrates seated to r. in very small papyrus raft, r. hand raised towards mouth, l. holding flail whip. Small disk on head, star and crescent at l. and r. Above, three scarabs, at l., three hawks, at r., three goats, below at l., three cobras, at r., three crocodiles.
Rev. The Chabrack formula complete. On the bevel, δει χάριν [τῷ] φωνίων, “Grant favor to the wearer.”
Dark brown jasper. Upright oval, 23 × 19 × 5. Edge slightly chipped.

Bonner 16

Obv. Harpocrates kneeling to l. on lotus, l. hand to lips, l. holding flail.
Scarabs, hawks, and goats in the usual arrangement; but below, the engraver has so slighted his pattern that it is doubtful whether he meant to represent crocodiles or snakes; probably the former. Very crude work, of interest only because of the unusual kneeling posture of Harpocrates and the absence of a boat or raft.
Rev. ἕκαστρον ἐπεμφασιμάτωρ σκεπάσματι ἀνθρώπῳ ἀνθρώπῳ σύμπλεγμα. The last word is on the bevel, followed by ψάλω (character) 114. Read ἀνθρώπῳ (ς)ψάλω.
Dark green jasper. Upright oval, 24.
×21×5. Obv. slightly convex, rev. flat.

208 R.O.M.A. C1161
Obv. Harpocrates seated to l. on lotus in boat, the ends of which are turned up at right angles. R. hand to lips, l. holds flail, knees drawn up. Above three scarabs, at l., three hawks with disks over heads, and lower, three crocodiles; at r., three goats, three snakes. Before Harpocrates, lǎw in vertical column. Crescent and star in field. Poor work, much crowded, but a complete type.

209 Ruthven 25
Obv. Harpocrates sitting to l. on lotus, his legs hanging over. The plant springs from a small boat. The god's head is adorned with a crown consisting of the disk with uraei; r. hand holds the flail whip forward, l. holds a short scepter. Star and crescent at l. and r. above. At l., three birds, three crocodiles, at r., three scarabs, below, three snakes. The goats that usually appear are omitted.
Rev. Four-line inscription consisting entirely of vowels (except two phis) in no significant order.
Unidentified green stone, perhaps jasper but lighter in color than usual in green jasper. Roughly circular, 37×36.

210 Mich. 26109
Obv. Papyrus boat in which Harpocrates sits to front on lotus, one leg bent under him, the other extended; r. hand raised with palm to front, l. holds ear of grain. Disk over his head, which is encircled by a nimbus with seven double rays. Under his right foot is a minute figure of a cynocephalus with disk on its head. At Harpocrates' right stands a goddess wearing the atef crown and holding a lotus scepter in l. hand, ankh in r.; at his left, goddess wearing hemhem crown, lotus scepter in r., ankh in l. Two stars in field, and two crescent moons. Triads of animals are grouped in positions somewhat different from the ordinary arrangement: above, three scarabs and under them three cobras; at upper l., two goats, at upper r., goat and hawk. The other two hawks perch on the ends of the boat, under which are three crocodiles.
Rev. Scarab between two crowned hawks. Round margin, ᾑρπάγμενος ἄγιος, a formula which is found (usually with iota at the beginning) in connection with various solar designs.
Haematite. Transverse oval, ca. 26×21×3. In modern gold setting, with suspension loop.

211 M. M. 81.5.294
Obv. Harpocrates riding lion to l., r. hand raised, palm forward, l. holding flail whip. Ovoid ornament over head; scalp lock. Lion has nimbus with five double rays; there was originally another pair. There is an indication of fire breathed from the lion's nostrils; his tail ends in a cobra with two feathers on its head. Thunderbolt under lion's feet. The design was encircled with the Chabrach formula, but the edges were afterwards ground down until only the first word, part of the second, and the last letter of all can be read.
Rev. Marmarazi, letters arranged as a narrow inverted pyramid.

212 Seyrig 11
Obv. Child with radiate head (Harpocrates?), his l. hand raised, palm forward, riding lion to r. over a mummy; at r., facing, a female worshipper, hand to lips in gesture of proskynesis. The end of the lion's tail is forked, perhaps to suggest a snake's head; compare the previous number.

213 Mich. 26150
Obv. At r., lion walking to l. over dead body, which is rendered very crudely; over his back, head and shoulders of youth, probably supposed to be riding
the lion, but lower part of body nowhere shown. Crescent over lion's head, star at r., but damaged. At l., female worshiper facing r., hand to lips. Rev. Plain.
Haematite. Transverse oval, 17 × 10 × 2.

214
Ruthven 31
Obv. Harpocrates riding goose to l.; ovoid ornament on head, r. hand raised toward mouth, l. holds flail.
Rev. ᾿Ανάγκη, a name that belongs peculiarly to Harpocrates, probably meaning "the unique child."
Lapis lazuli. Upright oval, 17 × 12 × 2.

215
Mich. 26046
Obv. Harpocrates riding to l. on large bird, more like a hen than a goose. Disk on head, r. hand to lips, l. holding flail.
Rev. Priest in headcloth and long tunic standing to l. holding in both hands a Canopic jar with head of Harpocrates crowned with the aterf (?). Below, at l., small altar or pedestal on which a hawk perches; at r., another pedestal with indistinct animal or bird, probably meant for a hawk.

216
Ruthven 6
Obv. Harpocrates as youth, standing to l., nude, r. hand slightly raised towards face, l. arm, holding cornucopia, rests on a short column. R. leg bent, foot propped against column. Hair indicated by coarse parallel strokes. Crudely version of a type which is rare on amulets, but known from coins; cf. Dattari 496-497 (Domitian), 1375 (Hadrian).
Rev. ῾Είδες, "Isis conquers."
Black stone (jasper?), corroded and incrusted. Upright oval, 17 × 14 × 2.

217
Ruthven 3
Obv. Harpocrates as youth standing to front, head to l., nude but for chlamys falling behind l. shoulder. Hemhem crown on head; l. hand holds tall staff; r. holds pomegranate. Below at l., a small child holds its r. hand up towards the fruit. This design and those of the three following numbers are derived from the cult statue of Harpocrates (Zeus Kasios) of Pelusium, perhaps through the medium of coins. The relation of the gems and coins to the statue (or statues) is fully discussed in Hesperia, 15, 51-59.
Rev. ῾Ουροβορος enclosing two narrow tablets, each of which bears an inscription partly in Greek letters (some reversed), partly in other characters. Between the two tablets, in smaller letters, ᾿Ανάγκη. Outside the ouroboros, round margin, ᾿Είδες ᾿Ανάγκη ἀνθίζεται μελαχω ἀργακ. The first word is common in magical language, but usually begins a different four-word sequence.

218
Mich. 26102
Obv. Harpocrates of Pelusium, nude but for chlamys hanging over l. elbow, and boots, standing to front, head to r., wearing hemhem crown; pomegranate held in his l. hand, in r., a leafy branch towards which a child below raises his r. hand.
Rev. Plain.

219
Mich. 26104
Obv. Harpocrates of Pelusium, nude, standing to front, head with hemhem crown to l. Pomegranate in l. hand, in r., leafy branch. Below, a child holds his l. hand up towards the god.
Coarse work.
Rev. ᾿Είδες.
Black glass paste, corroded. Upright oval, 26 × 21 × 3.

219A Corpus Christi College, Cambridge
Obv. Harpocrates of Pelusium standing to front, head to l., nude but for chlamys round shoulders, hemhem crown on head. In his l. hand he holds a pomegranate shoulder high; in his r.
he holds a leafy branch downwards over a child at l. who reaches his r. hand towards it. As in 218, there are no marks of magical use; the specimen is listed because of its relation to the others of the group.

Rev. Plain.

Black jasper. Upright oval, ca. 22 × 17. Good work. The illustration was made from an impression and reversed in printing.

Described, but not illustrated, in J. H. Middleton The Lewis Collection, p. 75, No. 177. The interpretation there given is inaccurate; see Hesperia, 15, 56.

Mich. 26120

Obv. Harpocrates of Canopus, a youth to the waist, joined to the body of a crocodile to r., l. hand to mouth, cornucopia on r. arm. Two slight projections from head, resembling short horns, are probably an indication of the schent, as certain coin types show. Over the crocodile’s back, Ἱερά (retrograde), under him, θός (retrograde), i.e. Ἱερά τῆς θῆς. The stone has no marks of magical use, but, like other representations of divinities, was probably thought to have a protective power. It is cut as a seal. The crocodile is complete but for the head, as on Dattari 501 (Pl. 14), a coin of Trajan, and Feuillard, Numismatique (Coll. Demetri) 3588, a coin of the Menelaitic nome under Antoninus (year 8). On other coins there are only the hind legs and tail of the crocodile, as in B. M. Cat. Alex. 451-463 (Pl. 17), Dattari 6320, 6318 (Menelaitic nome). The leaden token, Dattari 6432, seems to be most like the figure on this stone.

Rev. Plain.

Dark green jasper. Transverse oval, ca. 11 × 6. Set in a modern silver ring.

Bonner 53

Obv. Youthful figure, beardless, standing to l., wearing headcloth, and wrapped from shoulders to knees in close folds resembling the coils of a snake; yet head and tail of the reptile are missing. There is an amusing resemblance to the little “Michelin man” of a well-known French advertisement. Six lines curve downward from the coils. There are a few non-Greek characters along the margin at l. and r., and a six-pointed star made with interlaced triangles at bottom.

The design is discussed at p. 147, n. 45. If the stone is genuine, no satisfactory explanation of it has been offered. If it is a forgery, it is not a recent one; the fact that the edges have been ground down, thus damaging the star and characters, suggests that the stone was worn for some time before it was fitted to a smaller setting.

Rev. Plain.


Compare Capello, Prodonus Iconicus 212; Chiflet, Pl. 25, 105, is more elaborate and is inscribed on the reverse.

HELIOS AND OTHER SOLAR TYPES

Bonner 30

Obv. Sun-god with radiate head standing to r., l. arm raised, r. holding whip and garment, which hangs from his forearm. In front, star over crescent.

Rev. Badly cut retrograde inscription, apparently intended for Ἀθέας.

Chalcedony. Upright oval, 15 × 12 × 6. Both sides convex, the reverse more so.

Bonner 31 (formerly Wyndham Cook)

Obv. Sun-god standing to front, head to l. Seven rays on head, a vowel at end of each ray, but 60 lost by a chip at upper r. edge. R. hand raised, l. holds orb. The god wears a long tunic, reaching to ankles, with girdle. Upper garment falls behind l. shoulder and
arm. Under his feet a scarab beetle, its head to l.
Rev. σεμανώματι, five characters, αβλα- 
ηχόνελεία (σις) φερο ; on bevel θα iu .
Chalcedony. Upright oval, 16 x 11 x 3 .
Edge chipped in three places.
Catalogue of the Wyndham Cook Collection,
255, Pl. 9.

224  Brummer
Obv. Sun-god standing to front, nude, 
radiate head to r., l. hand raised, r. 
holds whip, garment hanging over r. 
forearm. At l., reading down, αβρασα .
Star and crescent in lower field.
Rev. Plain.
Green jasper. Upright oval, ca. 19 x 13
x 3. Chipped at r. and l. Mounted 
in gold as stickpin.

225  Seyrig 24
Obv. Sun-god with radiate head standing 
to l. on back of running lion. He is 
nude but for a chlamys which blows 
back from his shoulders in a loop. 
R. hand raised, l. holds flaming torch.
Under lion, crudely executed recumbent 
male figure.
Rev. Very tall slender figure with head 
of snake (?), wearing long tunic reaching 
below knees, with three bands across it. 
R. hand at side, l. on breast. 
Crescent at l., star at r.
Red stone streaked with black (jasper?). 
Upright oval, 34 x 23 x 6. Chipped 
at bottom.

226  Ruthven 27
Obv. Sun-god, with seven rays round 
head, r. hand raised, riding to r. on 
lion, which rests a forepaw on an in-
distinct object probably meant for the 
skull of an ox. Facing him, a female 
worshiper with r. hand raised. Above 
λαο, in exergue, abrasax. Very crude 
work, many details uncertain.
Rev. Cock-headed anguiped in kilted 
tunic, head to r., r. arm fully extended 
brandishing whip (?). On l. arm small 
round shield with central boss (?) and 
name λαο. Palm frond in field over 
shield.
Pyrites. Transverse oval, 23 x 19 x 5 .
Much corroded. The significant com-
bination of sun-god and anguipede 
gives it some importance.

227  Ruthven 24
Obv. Sun-god standing to front in four-
horse chariot, head to l., r. hand raised, 
palm out, whip in l., six rays round 
head. He wears a long tunic and 
chlamys which blows back from l. 
shoulder. The horses are arranged as 
usual when the chariot is seen from 
front—two to r., two to l., the inner 
two looking back at each other. Four 
stars in field at r. and l., two in exergue. 
Round margin, Μαρυ Σαμασάθ Ρία-
φελα, Σαμασάθ is also possible (cf. Pet-
erson in Rh. Mus., 75, 412).
Rev. Winged victory standing on tiptoe 
to front, head to l., long tunic, girt 
under breasts and (with overfall) at 
waist. Garland with ties in extended 
r. hand, palm frond in l. Round margin, 
Ρεχε Αβρασα, the end of the latter 
word and the beginning of the former 
separated by a small palm frond at the 
bottom.
Bloodstone. Upright oval, 30 x 25 x 4 .
Chipped at r. side and, slightly, at 
bottom.

228  Seyrig 10
Obv. Sun-god with six rays round head, 
long tunic, r. hand raised, l. holding 
whip, driving four-horse chariot to l. 
Round margin there were seven stars, 
each with one of the vowels over it, a 
good illustration of their planetary 
meaning. Ιοτα and all but a trace of its 
star have been chipped away from the 
r. end of the stone, cimeicon and its star 
damaged at lower r.
Rev. σλωμαγημαδλ σεμβαβλακαμ σεμ- 
βηκρ (thus far a common solar formula, 
with variants, as usual) αελαμμενε-
τραπ.. On bevel εφσκεντραμειατπ. 
λυνταπτερα.
Greenish-black jasper. Transverse oval, 
17 x 13 x 4. Slightly chipped on edges.

229  M. M. 10.130.1392
Obv. Lion-headed god wearing long 
tunic, standing to l., r. hand raised to 
mouth, l. hanging at side; disk on 
head, seven rays on head and neck.

230 R.O.M.A. C 1146
Obv. Lion-headed god standing to l., r. hand to mouth, l. at side; dress seems to be the apron, with a sort of chlamys across upper chest; ovoid ornament on head and four rays on head and neck. Inscription beginning at upper r., χυς βασιχ χασατχ αραχασαχ βαρν. The last word is probably for βαδν (δοκε). There was not room for the bracketed syllables.

231 M. M. 81.6.305
Obv. Lion-headed god, standing to front, head to r., nude except for apron, holds situla in r. hand, in l. an erect snake, its head lost by a chip at upper right.
Rev. In three lines, σαβαν ψηφιν Ιαν; ψηφιν is for ψηφ, "the sun."
Green jasper shading to red below. Upright oval, 19 × 14 × 2.

232 Newell 5
Obv. Lion-headed god standing to l., r. hand raised towards mouth, left resting on hip. Eight rays on head. Draped from waist to ankles, apparently nude above. In field at r., three square sigmas in vertical column, at l., a kind of scepter represented by a long vertical stroke passing through four square sigmas two of which open upward, the others downward. A similar sign is cut twice along with magical words, part of the χυςβασιχ formula, on the back of a little seated figure of Maat (?), carved from green feldspar (No. 373). The sign is of uncertain origin and meaning; it does not seem to be Egyptian, and of foreign sources one can only suggest the trident, the caduceus, and the Babylonian lightning-fork.

233 Walters Art Gallery 42.866
Obv. Lion-headed god standing to l., naked except for kilt, holding dagger upright in r. hand, caduceus in 1. Under his feet, in two lines, σαιαονοιφσαραγης. Two wavy lines seem to proceed from the lion's mouth. Perhaps they are meant for flames, though they are more like crudely cut snakes; and they differ little from the locks into which the mane divides.

234 Boston, Museum of Fine Arts 01.7536
Obv. Lion-headed god standing to front, head to l. Seven rays round head, whip in r., orb in l.; chlamys fastened at neck and falling behind back to below knees. Better work than most magical gems.
Rev. Inscription in six lines: ζεβ οοφει τοντοφομαουομοφαφαοι ελου τη ημε φοχη και τοι εμεσ σεναπο. In the last three lines read πλεω τη ημι φοχη και τοι εμεσ τημεσ. Several letters of the third line are scratched lightly under the same letters incised.
Rock crystal. Broad upright oval, 25 × 23 × 15. Very convex on both sides, more so on the reverse.

235 Newell 34
Obv. Lion-headed god standing to front, head to l., naked but for apron. Nimbus with seven triangular rays round head, whip in r. hand, orb in l.
Rev. ζεβ οοφει τοντοφομαουομοφαφαοι πλεω κε τη ημι φοχη και τοι εμεσ βιοι; cf. the preceding number, and see p. 153. οοφει should be οοφει, but there is no trace of phi. The use of the abbreviation κε shows a Judaic-Christian influence, which appears also in magical papyri (Traube, Nomina Sacra, pp. 38–40, 91–93; Thompson, Palaeography, pp. 76–77). It suggests the possibility that the amulets of this group may have been made for Sethian Gnostics.
236  Ruthven 19
Obv. Lion-headed god standing to front, head to l., seven-rayed nimbus round head. Chlamys round shoulders and hanging over l. arm, cuirass, and short tunic; high boots. Whip in r. hand, orb with equator and meridian in l.
Rev. ζηθ αφε οφροσυνομιλωρογοφωτι. Rock crystal, tinged with brownish yellow. Upright oval, 19 x 13 x 7. Convex on both sides, more so on the reverse.

237  Mich. 266350
Obv. Lion walking to r., star over back. Inscription beginning above, Iao eulamo abrasax.
Rev. Plain.
Rock crystal. Lentoid, almost circular, 24 x 23 x 10. Part of upper margin broken away where an attempt was made to perforate it. Both sides convex, the reverse more so.

238  Mich. 26154
Obv. Lion walking to l., roaring. Seven rays round head. The seven vowels over his back, φηθ, "the sun," in field under his body.

239  Mich. 26098
Obv. Lion walking to l., star and crescent moon over back.
Rev. Plain.
Yellow jasper. Transverse oval, 17 x 14 x 4.

240  Bonner 59
Obv. Lion walking to l.; above him, heads of moon and sun divinities. At r., behind lion, a female figure raises hand to touch the sun-god; at l., facing lion, another female figure holds cornucopia in r.
Rev. Plain.
Haematite. Transverse oval, 12 x 9 x 2.

241  Bonner 60
Obv. Child riding lion to l. over a prostrate naked man. At l., in front of lion, another naked man standing to front, head to r., arms held stiffly at sides.
Rev. Άνω απασω δεξιός. The last word is evidently dominus, a rare example of a Latin word in inscriptions of this kind.
Yellow jasper. Transverse oval, 14 x 11 x 2.

242  Mich. 26127
Obv. Lion standing to l. holding out r. forepaw to a kneeling winged youth who is drawing a large thorn from it. Disk and six rays on lion’s head, star over back.
Rev. Μπραναπιλ. Yellow jasper. Transverse oval, 18 x 14 x 2. Slightly chipped on lower edge.
The relations of this stone and the following number are discussed in my article "Eros and the Wounded Lion," AJ 49 (1945), 441-444.

243  Mich. 26112
Obv. Lion standing to l., holding out r. forepaw to a kneeling winged youth who holds in his hand a large thorn, which he has drawn from the wounded paw. Star and crescent moon over lion.
Rev. βανωσωιδ βηθ.
Crimson jasper. Transverse oval, 17 x 12 x 3; formerly larger; the edge was ground off at some time after the work was finished, damaging the wings and one leg of the kneeling figure and the lion’s tail.

244  Mich. 26223
Obv. Cynocephalus seated to l., disk on head.
Rev. ουσείας, "Osiris!"
Chalcedony. Upright oval, 17 x 12 x 3.
Obv. flat, rev. slightly convex.

245  Mich. 26042
Obv. Cynocephalus standing to l., paws raised, disk on head, star and crescent moon l. and r. At r., τα at l., αε; the letters make no sense unless Ταυ is a corruption of Θαυ, which occurs as a transliteration of the Egyptian name of Thoth.
STUDIES IN MAGICAL AMULETS

Rev. Plain.

245 A
Mich. 26105
Obv. Shaggy cynocephalus standing to l., paws raised; disk on head, with star at l., crescent at r.
Rev. σαλβανεχμεμη.

246
Bonner 32
Obv. Cynocephalus standing to r., paws raised, atef crown on head. In front of feet, a cobra erect on its tail.
Rev. θεομοροι, retrograde; for the meaning of the word, see p. 197.
Yellow jasper. Upright oval, 17 × 11 × 3.

247
Seyrig 19
Obv. Cynocephalus standing to l., paws raised.
Rev. των σαλβανεχμεμη ἵππων ἡ τοῦ σαλβανεχμέμη; on bevel, ω[...]χαλ. ἤν is a Bohairic form corresponding to Sahidic ἤν, “ape.”
Haematite. Upright oval, 18 × 16 × 3.
Grooved slightly at top and bottom, probably for a claw to hold it in a setting.

248
Newell 52
Obv. Cynocephalus riding lion to l., r. paw raised, l. holding tail over shoulder. Above, two snakes and scarab, r. and l., crowned hawks. Only the head of the one at l. remains; the rest lost with large flake chipped from l. side. The same injury destroyed the forepart of the lion and a star corresponding to a crescent behind the ape’s head. The cynocephalus here takes the place of Harpocrates, who appears several times riding a lion.
Rev. A few unconnected letters and several characters; see illustration.
Chert with veins of chalcedony. Upright oval, 33 × 25 × 5. Chipped at left and bottom.

249
Mich. 26025
Obv. Crowned (?) hawk on back of lion walking to l. Indistinct traces indicate that there was a mummy, or possibly a crocodile, under the lion’s feet, but the extremely corroded condition of the piece makes this doubtful. The only interest of the object is that it shows a hawk taking the place of Harpocrates, as the cynocephalus does in the preceding number.
Rev. Inscription of which only a few letters are legible.
Bronze. Upright oval, 18 × 14 × 3.
Badly corroded.

250
George C. Aronstamm
Obv. Scarab with wings spread. Round margin, beginning at l., ὁσαφαρωχῶς ψφαιρας. The letters are evenly spaced, and the points of beginning and division are uncertain.
Rev. μαραμενας, in two lines.
Chalcedony, transverse oval, 18 × 15.
Both sides convex.

PANTHEISTIC AND MONSTROUS FORMS

251
Walters Art Gallery 42.872
Obv. Ouroboros, head at top, enclosing a scarab beetle (wings closed) and a long inscription cut in a diminishing spiral. Beginning at the upper left, ἑκτεχνὴ δοροβίδων φιλοκομὸς ὀμηνίας ἐκ ἔλειθον βακικάχεως ἔπειρασθερβαθμώσων. Though continuous on the stone, these elements are separated here because most of them occur separately elsewhere. The last five letters begin a third ring just over the scarab. In a corresponding position under it, not forming a part of the large spiral, σεμεολαι. 
Rev. Horus, here represented as an overchubby infant, somewhat resembling the infantile type of Ptah-Seker-