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SUMPTIBUS PONTIFICII INSTITUTI BIBLICI
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Coptic Magical and Medical Texts (1)

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Among the papyri acquired for the University of Michigan by the late Prof. Francis W. Kelsey in the years 1921-27 are thirty-three items which have to do with Coptic magic or medicine. The writing material in a few cases is not actually papyrus but vellum or paper. They are preserved under the numbers: Inv. 592-603, 593 *a*, 593 *β*, 608, 1190, 1294, 1523, 3023, 3544, 3565, 3569, 3590, 4277, 4278, 4914, 4930, 4832 *b*, 4932 *c*, 4932 *f*, 4970, 4971, and Ms. 136.

The texts here presented are Inv. 593 *a*, 593 *β*, 1190, 1523, 3565, 4932 *f* and Ms. 136, in another order, based roughly upon age and importance.

Provenance in most cases is unknown. Inv. 1190 was said by the dealer to have come from Araba al-Madfuna (Abydos), and the statement may be credited perhaps, because it is unusual. Ms. 136 was bought by Dr. David Askren in Medinat al-Fayyum, and doubtless came from the immediate neighbourhood.

(1) STEGEMANN, *Die koptischen Zaubertexte der Sammlung Papyrus Erzherzog Rainer in Wien*, Heidelberg, 1934, appeared after this article had been given to the printers. Otherwise STEGEMANN's observations (p. 7, note 1) would have enabled me better to date my texts, the arrangement of which is tentative and uncertain. CRUM, *Magical Texts in Coptic - I*, in *Journal of Egyptian Archaeology*, XX, pp. 51-53, also appeared subsequently. Neither of these publications presents any texts closely related to those in the present article. As we go to press I note BILABEL-GROHMANN-GRAF, *Griechische, koptische und arabische Texte zur Religion* etc., Heidelberg, 1934.

ABBREVIATIONS

in the order of their appearance

- HEUSER. GUSTAV HEUSER, *Die Personennamen der Kopten*, I, Leipzig, 1929.
- KROPP: ANGELICUS M. KROPP O. P., *Ausgewählte koptische Zaubertexte*, Bruxelles, 1930-31.
- BUDGE: E. A. WALLIS BUDGE, *The Earliest Known Coptic Psalter*, London, 1898.
- WESSELY: CARL WESSELY, *Griechische und koptische Texte theologischen Inhalts*, IV (*Stud. z. Pal. u. Pap.-Kunde*, XV), Leipzig, 1914.
- BELL JC: H. IDRIS BELL, *Jews and Christians in Egypt* (Coptic texts by W. E. Crum), London, 1924.
- WORRELL CS: W. H. WORRELL, *Coptic Sounds*, Ann Arbor, 1934.
- COON RN: R. H. COON, *The Reversal of Nature as a Rhetorical Figure* (*Indiana University Studies*, XV), 1928.
- SPIEGELBERG: WILHELM SPIEGELBERG, *Koptisches Handwörterbuch*, Heidelberg, 1921.
- PREISENDANZ: KARL PREISENDANZ, *Papyri Graecae Magicae*, Berlin, 1931.
- SCHWAB: M. MOÏSE SCHWAB, *Vocabulaire de l'Angéologie (Mémoires présentés... à l'Académie des Inscriptions et Belles-Lettres, Sér. I, 10)* Paris, 1897.
- KRALL MER: JAKOB KRALL, *Mitteilungen aus der Sammlung der Papyrus Erzherzog Rainer*, Wien, 1887 and following.
- TILL AKG: WALTER TILL, *Achmimisch-Koptische Grammatik*, Leipzig, 1928.
- CRUM E: W. E. CRUM, with H. E. WINLOCK, *The Monastery of Epiphanius at Thebes*, New York, 1926.
- ZOËGA: G. ZOËGA, *Catalogus codicum copticorum manu scriptorum qui in Museo Borgiano Velitris adservantur*, Roma, 1810 and Leipzig, 1903.
- HOPFNER: THEODOR HOPFNER, *Griechisch-Ägyptischer Offenbarungszauber*, I, Leipzig, 1921, II, 1924 (*Stud. z. Pal. u. Pap.-Kunde*, XXI, XXIII).
- EITREM: S. EITREM, *Papyri Osloenses*, I, *Magical Papyri*, Oslo, 1925.
- BERENDES: J. BERENDES, *Des Pedanios Dioskurides aus Anzarbos Arzneimittellehre*, Stuttgart, 1902.
- CRUM D: W. E. CRUM, *A Coptic Dictionary*, Oxford, 1929 and following.
- REITZENSTEIN: R. REITZENSTEIN, *Poimandres, Studien zur griechisch-ägyptischen und frühchristlichen Literatur*, Leipzig, 1904.
- GRIFFITH-THOMPSON: F. LI. GRIFFITH and H. THOMPSON, *The Demotic Magical Papyrus of London and Leyden*, London, 1904-1909.

I.

Inv. 1523. $8\frac{1}{2} \times 12\frac{1}{2}$ inches.

Provenance unknown but, considering the dialectic peculiarity, probably somewhere south of Asyut.

Age: Perhaps fourth or fifth century.

Dialect: Mostly Sub-Achmimic (A_2), but also partly Achmimic (A) and Sahidic (S). Otherwise misspellings are rare.

†ϥⲁⲛⲉⲛ ⲛⲓⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲱⲖⲉ ⲙⲙⲱⲧⲏ ⲙⲙⲁⲣ-
 ⲧⲩⲣⲟϥ
 ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲁⲕ ⲑⲉⲱⲗⲟⲣⲁ ⲛⲥⲣⲓⲙⲉ ⲉⲧⲭⲏⲩ ⲛⲃⲁⲛϥ
 †† ⲙⲛⲓⲗⲓⲃⲉⲗⲗⲟϥ ⲉⲗⲟⲩⲏ ⲉⲗⲁ ⲛⲭⲟⲣ ⲙⲏ ⲧⲥⲣⲓⲙⲉ
 ⲉⲓⲛⲱⲉⲧ ⲙⲙⲁⲓ ⲛⲧⲉⲧⲏⲙⲏⲧⲁⲉⲁⲑⲟϥ ⲭⲉⲕⲁⲁϥ
 5 ⲁⲧⲉⲧⲏⲁⲣⲏⲁⲉⲗⲓ ⲙⲏ ⲛⲭⲟⲣ ⲙⲏ ⲧⲥⲣⲓⲙⲉ
 ⲧⲉⲧⲏⲏ[ⲁ]ⲧⲁϥϥ[ⲉ] ⲙⲙⲟⲟⲩ ⲧⲉⲧⲏⲭⲟⲣⲟⲩ [ⲁ]ⲃⲁⲗ
 ⲧⲉ ⲛⲥⲁⲉⲗⲟⲩ ⲧ[ⲉ] ⲛⲥⲏⲧ ⲙⲏ ⲛⲭⲟⲩⲣⲉ ⲁⲃⲁⲗ
 ⲧⲉⲉⲗⲁⲩ ⲧⲉ ⲧⲟⲣ[ⲧ]ⲏ ⲙⲏⲛⲟⲩⲧⲉ ⲧⲉⲉⲗⲟ ⲛⲭⲟⲣ
 ⲙⲏ ⲧⲥⲣⲓⲙⲉ ⲙⲏ ⲛⲉⲧⲱⲟⲟⲛ ⲛⲁϥ ⲧⲏⲣⲥ
 10 ⲧⲉ ⲟⲩⲛⲟⲃ ⲛⲑⲗⲓⲩⲩⲥ ⲙⲏ ⲟⲩⲛⲁⲃ ⲛⲁⲩⲱⲃⲁⲛ
 ⲩⲱⲛⲉ ⲉⲓⲭⲙ ⲛⲥⲏⲓ ⲙⲏ ⲧⲥⲣⲓⲙⲉ

1 ⲙⲙⲱⲧⲏ] A_2 not ⲙⲙⲱⲧⲏⲉ A | 2 ⲉⲧⲟⲩⲁⲁⲃ] A_2 not ⲉⲧⲟⲩⲁⲁⲃⲉ A |
 3 ⲉⲗⲟⲩⲏ] S not ⲁⲉⲗⲟⲩⲏ A_2 ⲁⲉⲗⲟⲩⲏ A | ⲉⲗⲁ] A_2 not ⲉⲗ A | ⲛⲭⲟⲣ] for ⲛⲭⲱ-
 ⲱⲣⲉ, proper name, A_2 not ⲭⲟⲩⲟⲩⲣⲉ A. The σ inaccurately for ω , the stroke
 above ρ for vowel-doubling, the ϵ omitted (?). Cf. below ⲭⲟⲣⲟⲩ, ⲭⲟⲩⲣⲉ.
 HEUSER, p. 29: ⲛⲭⲱⲱⲣⲉ u. Varr | 4 ⲛⲱⲉⲧ] A_2 not ⲛⲱⲉⲧ A | ⲭⲉⲕⲁⲁϥ]
 A not ⲭⲉⲕⲁⲁϥⲉ A_2 | 5 ⲁⲧⲉⲧⲏⲁ-] A (Fut. II/III) not ⲉⲧⲉⲧⲉⲛⲏⲁ- (Fut. II)
 or ⲉⲣⲉⲧⲏⲁ- (Fut. III) A_2 | 6 ⲧⲉⲧⲏ-] A not ⲛⲧⲉⲧⲏ- A_2 | ⲙⲙⲟⲟⲩ] S not
 ⲙⲙⲁⲩ AA_2 | ⲭⲟⲣⲟⲩ] for ⲭⲟⲣⲟⲩ S not ⲭⲁⲁⲣⲟⲩ A | 7 ⲧⲉ-] A not ⲛⲧⲉ- A_2 |
 ⲭⲟⲩⲣⲉ] for ⲭⲟⲩⲟⲩⲣⲉ A not *ⲭⲱⲱⲣⲉ A_2 | 8 ⲧⲉⲉⲗⲁ] AA_2 | ⲧⲉⲉⲗⲟ] AA_2 |
 9 ⲩⲱⲟⲟⲛ] A_2 S not ⲉⲗⲟⲟⲛ A | 10 ⲛⲟⲃ] S not ⲛⲁⲃ AA_2 | ⲁⲩⲱⲃⲁⲛ] A not ⲁⲩⲱⲃⲏⲗ
 A_2 nor ⲁⲩⲱⲕⲁⲕ S | 11 ⲩⲱⲛⲉ] A_2 S but first written ⲉⲗⲱⲛⲉ for ⲉⲗⲱⲛⲉ A |

[ΑΤΕ]ΤΕ[Ν]ΑϞΙ Ν[ΕΤ]Π̄ΒΙΧ ΑΧΩ[Ϟ] Τ[Ε]ΤΒΙΧ ΕΤΧΟΟΡ
 ΜΗ Π̄ΒΑΙ ΕΤΧΑΣΕ ΕΙ ΕΧΩΟΥ ΖΙΟΥΣΟΠ
 Π̄ΤΟϞ ΜΗ ΤϞϞΖΙΜΕ Μ̄ΜΑΡΤΥΡΟΣ ΕΤΟΥΑΑΒ
 15 ΑΤΕΤΝΑΒΕΠΗ ΤΕΤΠ̄ΡΠΑΣΕΠ ΝΕΜΕΥ
 [ΤΠΗ]ΑΥ Π̄ΠΕΤΠ̄ΒΟΜ ΜΗ ΕΤΠ̄ΩΠΗΡΕ
 [Μ̄ΜΑΡΤΥ]ΡΟΣ Ε[ΤΟΥ]ΑΑΒ [Α]ΤΕΤΝΑΡΠΑΣΕΠ
 [.]ΤΕ Π[.]Π̄ΚΟΛΟΧΕ

- I beseech, I adjure, I beg you, holy Martyrs (1),
 I Theodora, this wronged woman,
 I bring this indictment against Jor and his wife.
 I cast myself down before your good selves,
 5 That you may do my will with Jor and his wife,
 And smite them and scatter them abroad,
 And that the curse, and the worm (2) and the scattering abroad
 may overtake them,
 And that the wrath of God may overtake Jor and his wife and
 all that is his,
 10 And that a great tribulation and a great outcry may come upon
 his house and his wife.
 May you lay your hands upon him,
 And may the mighty hand and the exalted arm (3) descend
 upon them all at once, him and his wife.
 Holy Martyrs, may you hasten and execute my judgment upon them.
 Send your powers and your miracles.
 15 Holy Martyrs, may you execute my judgment.... Koloje.

12 ΑΤΕΤΕΠ̄Α-] for ΑΤΕΤΠ̄Α-, cf. ll. 5, 15, 17 | ΧΟΟΡ] A₂S not ΧΟΟΡΕ Α |
 13 ΕΧΩΟΥ] S not ΑΧΩΟΥ ΑΑ₂, cf. ΑΧΩϞ l. 12 | ΟΠ] S not ΟΑΠ ΑΑ₂ |
 14 Π̄ΤΟϞ] S not Π̄ΤΑϞ ΑΑ₂ | 16 ΒΟΜ] S not ΒΑΜ ΑΑ₂ | ΜΗ ΕΤΠ̄-] for
 ΜΗ Π̄ΕΤΠ̄- | 18 Π[.]Π̄ΚΟΛΟΧΕ] cannot be the expected Π̄Π̄ΕΠ̄ΚΟΛΟΧΕ, because
 there is not room for Π̄, and remains admit only Ϟ, χ or Ϟ. HEUSER, p. 35:
 ΚΟΥΛΟΧΕ.

(1) Perhaps the Forty Martyrs of Sebaste. See KROPP, II, 220; III, 103.

(2) Isaiah LXVI, 24: ὁ γὰρ σκόληξ αὐτῶν οὐ τελευτήσει.

(3) Ps. CXXXV (CXXXVI), 12 (BUDGE); Jeremiah XXXIX (XXXII), 21
 (WESSELY IV): οὐδὶχ ἐσχοορ μ̄μ οὐββοῖ ἐϞχοσε.

II.

Inv. 1190, 11 1/2 × 11 1/2 inches.

Provenance: °Arāba al-Madfūna (Abydos).

Age: Hardly greater than the fifth century, since there is no A₂ influence such as might be expected in this region of A₂ background. Perhaps very much later.

Script: Stiff, unshaded, distinct, non-professional, of a general character often encountered in magical texts and elsewhere (4).

Dialect: S, but with marked peculiarities which are probably regional (2). These are: 1. Weakness of ϩ. 2. Simplification of doubled letters. 3. Confusion of χ and ϭ. The syllables Δϩ, Ωϩ, Ηϩ, ΟΥϩ are written ϩΔ, ϩΩ, ϩΗ, ϩΟΥ. Since metathesis, e. g., in πϩΩ for πΩϩ and μϩΗ for μΗϩ, is hardly possible, the ϩ must have been a silent letter. χε εϊ, χε εκε-, χε εκεεϊ, χε ερεεϊ, μμοκ, μμο, μμοϭ, οΥϭμμε εσεετ become respectively χεϊ, χεκε-, χεκει, χερεϊ, μοκ, μο, μοϭ, οΥϭ-μεσετ.

The expression ΔεμϩτεΔνοκ (= ἡ δεινα εἰμί τε Δνοκ) shows Greek origin. Greek origin is indicated (3) by the use of οκεμ (οκμ) in the sense of « baneful. » The word means « sad »; but here it is the equivalent of λυγρόν « sad » and also « baneful ». Achmimic or other antique influence in transmission can be seen in χΔρμ (χΔρμ) — οκεμ (οκμ). They must have been pronounced by a previous scribe: χΔρμ — *ακμ, so as to rhyme. Manuscript transmission through a cursive hand is proved by confusion of οΥ/ϭ (4) and εϭ/οΥ (5). From the first century B. C. to the fourth A. D. both ϭ and ϣ may assume a v-shaped form.

(4) Cf. the documents in rude handwriting, datable in the middle of the fourth century or earlier, in BELL JC, 91 (See Pl. III). A fragmentary papyrus of the second century, discovered by the Michigan expedition to Dimē in 1932, Inv. 31/I-112 D/P [26], (unpublished) has a similar hand.

(2) See WORRELL CS, Part II, Ch. III, and Appendix I, where Inv. 1190 was tentatively published.

(3) Recto, Col. I, 24.

(4) Recto, Col. I, 7.

(5) Recto, Col. II, 38.

This text mentions no particular individual, and was therefore copied for the magician rather than for his particular patient, as contrasted with No. I. It is a birth-spell ⁽¹⁾, the effect of which is to produce delivery by suggestion. There is an unexplained parallelism between the recurrent **πισπιρ** and the expression **יְשִׁיב אֶת הַיָּלֶד** in the Mishnah of the Babylonian Talmud (Niddah V, 1, fol. 40). By this «issue of the side» Rashi, the commentator, understands delivery through the use of a «drug» (**מַדְד**), or possibly a spell ⁽²⁾. Note the «adynata» in Recto, Col. I, lines 6-12 ⁽³⁾.

Suggestions of Dr. H. J. Polotsky and of Miss Elizabeth Stefanski are so indicated.

RECTO, COL. I.

Ⲫ

Ⲫⲉⲡⲓⲕⲁⲗⲉ ⲙⲟⲕ ⲁⲑⲣⲁⲕ ⲡⲛⲟⲭ
 ⲛⲁⲓⲛⲉⲗⲟⲥ ⲉⲧⲁⲑⲉⲣⲁⲑⲉⲓ ⲛⲥⲁⲩⲟⲩ
 ⲛⲁⲙⲙⲓⲣⲏ = ⲡⲉⲧⲉⲣⲉⲛⲉⲕⲑⲟⲩⲁ ⲧⲏ
 ⲣⲟⲩ ⲙⲓⲣⲏ - ⲉⲩⲑⲏⲡⲟⲧⲁⲥⲉ ⲛⲁⲓ ⲭⲉⲓ
 5 ⲩⲁ ⲛⲥⲁ ⲧⲕⲉ ⲡⲛⲟⲩⲏ = ⲉⲕⲉⲙⲟⲟⲩⲧⲉⲓ
 ⲡⲓⲗⲁⲧ ⲭⲉⲕⲉⲙⲟⲟⲩⲧⲉⲓ: ⲡⲗⲁⲓⲏ ⲭⲉ
 ⲕⲉⲟⲩⲟⲗⲏⲉⲓ = ⲡⲉⲛⲓⲡⲉ ⲉⲕⲉⲁⲅⲟⲗ
 ⲉⲅ ⲉⲅⲟⲗ . ⲡⲱⲛⲉ ⲉⲕⲉⲡⲟⲅⲉⲓ = ⲙ
 ⲟⲟⲩ ⲛⲡⲑⲁⲗⲗⲁⲥ = ⲉⲕⲉⲧⲣⲉⲩⲩⲱ
 10 ⲟⲟⲩⲉ = ⲏⲧⲟⲟⲩ ⲏⲕⲧⲉⲣⲉ[ⲩⲕ]ⲓⲙ .
 ⲙⲡⲉⲧⲣⲁ . ⲉⲕⲉⲧⲣⲉⲩⲩⲱⲗ ⲉⲅⲟⲗ:

⁽¹⁾ Cf. Berlin P8313.

⁽²⁾ יִשָּׂא דוֹפֵן עֲלֵיָדֵי כִּם נִפְקָחוּ מֵעִיה וְהוֹצִיאוּ אֶת הַעֹבֵר לְהוֹךְ (וּמְתָרְשָׁא)

⁽³⁾ Coon RN.

2 ρⲁⲑⲉⲓ | ρⲁⲧⲉⲓ | ⲛⲥⲁⲩⲟⲩⲛⲁⲙ | ⲛⲥⲁⲟⲩⲛⲁⲙ | 3 ⲉⲕⲑⲟⲩⲁ | ⲉⲑⲟⲩⲁ |
 4 ⲭⲉⲓ | ⲭⲉ ⲉⲓ | 5 ⲕⲉ | cf. Boh. κη | ⲡⲛⲟⲩⲏ | ⲙⲓⲡⲛⲟⲩⲏ | ⲉⲕⲉⲙⲟⲟⲩⲧⲉⲓ | de-
 lendum | 7 ⲟⲩⲟⲗⲏⲉⲓ | ⲥⲟⲗⲏⲉⲓ as in BM Hay 10391 (KROPP, I, p. 56), l. 29:
 ⲡⲡⲉⲛⲓⲡⲉ Ⲫⲏⲁⲥⲟⲗⲏⲉⲓ ⲉⲅⲟⲗ (STEFANSKI) | ⲡⲉⲛⲓⲡⲉ.....ⲉⲅⲟⲗ | ⲡⲡⲉⲛⲓⲡⲉ ⲉⲕⲉ-
 ⲅⲟⲗⲉⲓ ⲉⲅⲟⲗ | 8 ⲙⲟⲟⲩ ⲛⲡⲑⲁⲗⲗⲁⲥ | ⲙⲙⲟⲟⲩ ⲡⲑⲁⲗⲗⲁⲥⲁ | 10 ⲏⲕⲧⲉⲣⲉ-
 ⲕⲓⲙ | ⲡⲧⲧⲣⲉⲩⲕⲓⲙ |

οὐσίμε · σετ · екепρω мпеспї
 ρ ποῦπαμ = κκινε εβολ мπε
 ωнре: пеїεΔι μοκ πα[μ]н ου
 15 Δε [...]οογε ΔΔΔ[Δ.]
 κ[.]са[β]αωθ[.]
 [.]†[.]
 [.]αι[.]
 [.]οῦнне[.]
 20 [.]πρα: епессп[ιρ]: εκ
 οῦн[. . .]χιη сг[ο]οу пβωс: επεзн
 т · εїβ песоу[ер]нте: κκινε εβ
 ολ гарос: ποῦсноу: εβχгам
 мп оῦмооу: εβοкем · ехен п
 25 εгпир ποῦπαμ: ψα п[ε]спир: п
 εгво[у]р: екетреβгеров: ерос:
 нте ποῦωне псіке: εβεгω
 κ гарос: нѳе птархн мпес
 тооу пiero: їде макос: їде
 30 φαρμαгос: їде ποῦрапion
 їде катаптонion: їде χιβ
 пρωме бембома εβολ мп

12 οὐσίμε.....ωнре] οὐсгїме есеет екепρω мпесспир п̄οῦπαμ п̄т̄εїне
 εβολ мпесωнре | 14 пеїεΔι.....οῦΔε] п̄пеїΔιτ̄еї (αἰτεῖν) м̄моκ п̄аме
 οῦΔε | 21 χιη.....οῦернте] χιη тсооγгε п̄χωс епеснт̄ еп̄εїβ̄ п̄песоуе-
 рнте | 22 κκινε] п̄т̄εїне | 23 εβχгам] егχггм | 24 εβοкем] егок̄ем̄ |
 ехен пезпир] еχ̄м̄ п̄есспир | 25 ψα.....пезвоур] ψа п̄есспир п̄гвоур |
 26 еке.....пте] екетреггров ерос п̄т̄ге | 27 εβεгωκ] егесωκ | 29 п-
 iero] п̄iero | їде.....мписноу] еите магос еите φαρμακос еите еп-
 οῦрапion (POLOTSKY) еите катаχθонion еите бїχ̄ п̄ρωме б̄ембома
 εβολ г̄м̄ писноу? |

ΙΣΝΟϚ : ΕΤΖΑ ΝΙΛ Δ ΕΜΙ ΤΕ ΔΝΟΚ
 †ΕΠΙΚΑΔΙ ΜΟΚ : ΜΙΧΑΝΔ

35 ΠΑΓΓΕΛΟΣ

РЕСТО, COL. II.

ΕΤΖΑΕΡΑϚ : ΝΣΑ ΟΥΝΑΜ ΜΠΩΤ
 ΧΕΚΕΪ . ΕΧ : †ΕΠ : ΓΑΒΡΙΗΔ ΠΑ
 ΓΓΕΛΟΣ : ΕΤΖΑΕΡΑΤϚ ΣΑΖΒΟΥΡ Μ
 ΠΩΤ ΧΕΚΕΪ ΝΑΪ ΜΝ ΤΕΚΗϚ
 5 Ε ΝΚΖΩΤ . ΕΧΕΝ ΠΙΣ : †ΕΠ : ΜΟ
 Κ : ΑΔΩΝΕ ΠΝΟΒ ΠΑΓΓΕΛΟΣ
 ΕΤΖΑΕΡΑΤϚ : ΖΙΧΕΝ ΤΜΕΪΒ . ΝΟΥ
 ΝΟΥ ΜΠΕΖΟΥ ΧΕΚΕΪ ΝΑΪ ΕΧΕΝ
 ΠΙΣ : †ΕΠΙ : ΟΥΡΙ ΠΝΟΒ ΠΑΓΓΕΛΟΣ
 10 ΕΤΖΑΕΡΑΤ[Ϛ] ΖΙΧΗ : ΙΒ : ΝΟΥΝΟΥ
 ΝΤΕΥΩΗ : ΧΕΚΕΪ ΝΑΪ ΕΧΕΝ ΠΙΣ :
 †ΕΠΙΚΑΔΕ ΜΟΚ ΒΟΡΙ[ΗΔ Π]Ω :
 ΠΖΟ ΝΨΔΖ ΝΚΖΩΤ [Χ]ΕΚΕΪ Ν
 Δ[Γ] ΕΧΕΝ : †ΕΠ ΜΟΚ : [.]
 15 ΗΔ ΠΑ[ΓΓΕΛΟΣ ΕΤ]
 [Τ]ΟΡΥ[Η]
 [. . .]Β[.]

33 Δ ΕΜΙ ΤΕ ΔΝΟΚ] ή δείνα εἰμί + ΝΙΛ ΤΕ ΔΝΟΚ | 34 ΜΟΚ] ΜΜΟΚ.

1 ΕΤΖΑΕΡΑϚ] ΕΤΑΖΕΡΑΤϚ | ΜΠΩΤ] ΜΠΕΩΤ | 2 ΧΕΚΕΪ] ΧΕ ΕΚΕΕΙ |
 ΕΧ] ΕΧΜ ΠΙΣΠΙΡ according to I, 24-26; II, 2, 5, 8, 11, 14, 25, 29; verso, 5 |
 †ΕΠ] †ΕΠΙΚΑΔΕΙ ΜΜΟΚ according to I, 1, 34; II, 2, 5, 9, 12, 14, 25,
 29; verso, 1 | 3 ΕΤΖΑΕΡΑΤϚ] ΕΤΑΖΕΡΑΤϚ | ΣΑΖΒΟΥΡ] ΠΣΑ ΖΒΟΥΡ |
 4 ΠΩΤ] ΠΕΩΤ | ΧΕΚΕΪ] ΧΕ ΕΚΕΕΙ | 5 ΝΚΖΩΤ] ΠΚΩΖΤ | ΕΧΕΝ.....ΜΟΚ]
 ΕΧΜ ΠΙΣΠΙΡ †ΕΠΙΚΑΔΕΙ ΜΜΟΚ | 7 ΕΤΖΑΕΡΑΤϚ.....ΝΟΥΝΟΥ] ΕΤΑΖΕ-
 ΡΑΤϚ ΖΙΧΗ ΤΜΠΤΣΠΟΥΣΕ ΠΟΥΝΟΥ | 8 ΧΕΚΕΪ.....ΠΙΣ] ΧΕ ΕΚΕΕΙ ΝΑΪ
 ΕΧΜ ΠΙΣΠΙΡ | 9 †ΕΠΙ ΟΥΡΙ] †ΕΠΙΚΑΔΕΙ ΜΜΟΚ ΟΥΡΙΗΔ | 10 see 7 |
 11 see 8 | 12 ΠΩ] ΠΑ | 13 ΚΖΩΤ] ΚΩΖΤ |

[...]χ[...]
 τεβс[...]
 20 ρητα[...]πτα[ρ]ταροу
 χος: παμεντε: πετεπλο
 ο[γ] μπεσφω πορεу [εβο]λ: εх
 η Ϛκουμνηη τηρεс: ете η
 есφραη пе · сiсiηαι παμiη χε
 25 кеi παi: εх: Ϛε μο теспарт
 η · тφερε μπτιαβολос тента
 ссφωке песнт еаменте асiη
 ε μπтартароуχос παμεντε
 ερραi · χερεi παi εхен = Ϛε μο
 30 тен iβ · παρχηαγτελос: ере
 тегη · iβ: μπιαде μηη μοоу
 ρη еγχιβ μπηαу етi · παсi
 те моу: εροуη епкρωт · ет
 етпемроу ηте · iβ · μπιαде
 35 ηκρωт · ηтетпоухе мооу
 εροуη еπερηт: песоуоу: пе
 сρηт пезηпароη песiкоу
 тоη пεуе η χестη μελос

21 πετεπλο.....πορεу] петере п̄λοоу μπεσφω πορ̄у | 26 τφερε.....
 песнт] тφεερε μπ̄διαβολос тентасφωде епеснт | 29 χερεi] χε
 ерее | μωтеп] μ̄μωтiη | 31 τεγμηiβ.....χιβ] τεγμη̄птспооусе μ̄φια-
 λη μηρ μ̄μοоу ρ̄η пегсiс | 33 κρωт] κωρт | 34 μροу] μοуρ |
 35 ηтетпоухе.....ρηт] η̄тет̄п̄оухе μ̄μοоу εροуη еπεсρηт | 37 пе-
 ρηпароη.....μελос] песρηпароη (sic, obwohl natürlich falsch) песси-
 коутоη (= σικωτόν, cf. CRUM E, I, 163, n. 11) [POLOTSKY] пεсуе μ̄η
 χουтiη μ̄μεлос. The scribal error of εс for оу in χестη is like оу for с
 in ουολ̄п̄ε (Col. I, 7).

VERSO.

†επ: μωτεп πίζ παρχη
 αγγελοс ετε παϊ νε μιχανηλ .
 γαβρινηλ = ουρινηλ = ρακουηλ .
 соυρινηλ = ασουηλ = σαλαφουηλ =
 5 πει ρωκ μιχανηλ εραϊ = εχε . ε†
 εтμσωтеμ пса парωї пте
 тенбωк εβοηλ μπουωω μπ
 αρηт . петημα птаψυχη
 †παχωτε μπζαωϗ πiero
 10 ηκρωт: ηтапωт εεραϊ . ε
 тμερζαωϗε μπε пма εт
 ере іаω саваωθ ερμ[ο]с
 ηρ[ηтϗ] . †παχιηε μιχανηλ =
 εβρ[α]εραтϗ [пса оун]αη [μπ
 15 ε[ιωт.]сн[. . . .]
 [.]η[.]
 [.]μπε [.]
 [.]ϗμα[.]
 [. та]χη таχη[.]

Below the text and at right angles to it: ωωωωχ seven times in one column, five times in another. Below this: κ with a small circle on the right lower extremity. Horizontal line. Below this: « ring-signs », π (?) three times, β in horizontal position three times, β in normal position three times, more « ring-signs », ко.

1 πίζ] πсаωϗ | 5 πει ρωκ] ππει ρωωκ, if indeed the conjunctive can be used with change of subject | 7 βωκ] χωκ | 8 εтημα] αιτημα | 9 ζαωϗ] σαωϗ | πiero] πiero | 10 εεραϊ] εραϊ. The second ε was written in compensation for the loss of ρ in pronunciation | 12 ερμωс] ερμωсс. The ε in compensation for loss of ρ | 13 χιηε] βιηε | 14 εβραε-ραтϗ] εραεραтϗ | 19 таχη] таχχ.

RECTO, COL. I.

- I invoke thee, Athrak ⁽¹⁾, great angel that standest at the right
hand of the sun,
To whom are subject all the Authorities ⁽²⁾ of the sun:
5 Go even to the shore of the Abyss,
The silver, mayest thou slay it,
The steel, mayest thou break it,
The iron, mayest thou dissolve it,
The stone, mayest thou split it,
The waters of the sea, mayest thou dry them up,
10 The mountains, and mayest thou move them,
The rocks, mayest thou dissolve them,
A pregnant woman, mayest thou split her right side ⁽³⁾ and bring
forth her child.
15 I shall not ask thee, in fact, neither.... but.... Sabaōth.... to her
side.... from the crown of her head down to the nails of
her feet,
And bring out from under her some polluted blood and some
baneful fluid:
25 Upon her right side, as far as her left side.
Mayest thou make it weigh upon her like a millstone,
May it strain through under her like the source of the Four Rivers.
30 Be it wizard, be it enchanter,
Be it heavenly, be it infernal,
Be it hand of man ⁽⁴⁾:
Find strength from this blood ⁽⁵⁾ which is under so-and-so.
So-and-so am I ⁽⁶⁾.
35 I adjure thee, angel

(1) KROPP, I, 58. Cf. אַתְרַק in SCHWAB, 190.

(2) Colossians I, 16; I Peter III, 22.

(3) Why is the *side* mentioned, particularly the *right* side? The spell might conceivably produce normal labor, but certainly not a Caesarian delivery, unless there were also an incision, and of this there is no mention. Note, however, that Rashi's interpretation of the «issue of the side» is the use of a drug or spell (?), and not a surgical operation. Both the present spell and the Talmudic «issue of the side» present the same mixture of ideas.

(4) Referring to the possible causes of the affliction?

(5) Referring to the patient?

(6) Referring to the patient, or the magician?

RECTO, COL. II.

- that standest at the right hand of the Father (1),
 Mayest thou come upon this side.
 I adjure thee, Gabriel, angel that standest at the left hand o
 the Father,
 5 Mayest thou come for me with thy fiery sword upon this side.
 I adjure thee, Adone (2), great angel that standest over the twelve
 hours of the day,
 Mayest thou come for me upon this side.
 10 I adjure thee, Uri (3), great angel that standest over the twelve
 hours of the night,
 Mayest thou come for me upon this side.
 I adjure thee, Boriel (4), thou of the face of fiery flame,
 Mayest thou come for me upon this side.
 15 I adjure thee..... el, angel that..... anger.....
 20 the keeper of Hell (5), the locks of whose hair are spread
 out over the whole world, whose name is Sisinaei the
 Amīn (6),
 Mayest thou come for me upon this side.
 25 I adjure thee, Asparte (7), daughter of the Devil, that sprang
 down into Hell and brought up the keeper of Hell (8),
 Mayest thou come for me upon this side.
 30 I adjure you, ye twelve archangels, your twelve bowls, full of
 water, being in your hands (9),
 At the time when I shall cast it into the fire may
 35 ye fill the twelve bowls with fire and cast them into her heart:
 her lung, her heart, her liver, her spleen, her hundred and
 twenty five members.

(1) Michael, according to Verso, 13 ff.

(2) Adonai (אֲדֹנָי). KROPP, III, 30 f.

(3) Uriel.

(4) בּוֹרִיֵּאל + אֵל ?

(5) KROPP, III, 14, 63, 87, 143,

(6) « Trustworthy », either Syriac or Arabic in origin.

(7) Astarte? Cf. SCHWAB, 180: אֲסְתֵרְתָּא .

(8) KROPP, III, 63.

(9) Rev. XV, 7 ff.

VERSO.

I invoke you, ye seven archangels, which are these:

Michael, Gabriel, Uriel, Rakuel ⁽¹⁾, Suriel ⁽²⁾, Asuel ⁽²⁾, Salafuel ⁽³⁾,

5 And that thou even, Michael, come down upon this side,

To give – not to hear, except the things of my mouth – and fulfill
the wish of my heart, the demand of my soul.

10 I will ford the Seven Rivers of fire,

And run up to the Seventh Heaven ⁽⁴⁾,

The Place in which Iao Sabaoth ⁽⁵⁾ is seated.

I shall find Michael, standing at the right hand of the

15 Father..... Quickly! Quickly!

III.

Inv. 3565. $8 \times 11 \frac{3}{4}$ inches.

Provenance unknown. Possibly Fayyumic.

Age: Sixth century or earlier, as indicated by the reversed form of the letter **Ϣ**. The script is otherwise undatable at present. The large number of purely scribal errors would seem to indicate a rather late date; the large number of Achmimic forms or spellings would indicate an early one. But the carelessness of magical texts and the archaizing tendency of magic perhaps render such conclusions unreliable.

Script: Stiff, unshaded, rude, as often in magical texts. The letter **Ϣ** is reversed, the tail curling to the left instead of the right, as in Fayyumic manuscripts of the sixth century or earlier ⁽⁶⁾.

Dialect: Sahidic, with many scribal errors and certain peculiarities: 1. Absolute form of the infinitive instead of the shortened

⁽¹⁾ Raguel. KROPP, III, 29 f., 76 f.

⁽²⁾ KROPP, III, 76 f.

⁽³⁾ KROPP, III, 29 f., 76 f.

⁽⁴⁾ KROPP, 47.

⁽⁵⁾ KROPP, III, 128.

⁽⁶⁾ KRALL MER, I, p. 111, lines 6 ff.

form. 2. Omission of the connective particle $\bar{\eta}$ -. 3. Omission of η before τ in $\psi\alpha\tau\epsilon\kappa$. 4. Accented ϵ for α . 5. ϵ instead of $\epsilon\rho\epsilon$ (circumstantial) ⁽¹⁾. 6. Weakness of ζ . 7. Simplification of vowel combinations. 8. Possibly even more drastic simplifications ⁽²⁾. 9. Substitution of nasalized (?) ϵ for syllabic η ($\mu\epsilon$ for $\bar{\mu}\eta$) ⁽³⁾. 10. Prosthetic vowel ($\epsilon\sigma\zeta\alpha\iota$ for $\sigma\zeta\alpha\iota$). 11. Misuse of the nominative particle, $\bar{\eta}\delta\iota$.

ϣαλψωψτωψνανψσεψρμεψιβαμωη
εωωωωωωωω

†εσζαι τωρκ εροκ σαωτ σαβαωτ εκεχι πιζιβα
 ρος τοτο εκετεου ψαχε εβρο ροι εχε αλω τωην
 5 ηανσε ζα[...].ουηζ εκεινε νογοσε μεν ου[ζ]υπε
 ερε πρηαψ ωε τπε ψατεκρε παζαι μεν αλω
 τωηνανσε ερε σαζου ππουτε ηαι εχε αλω ερε πκ

(1) These five are A.

(2) These three are characteristic of No. II (Mich. Pap. Inv. 1190) which comes from Abydos.

(3) Well known characteristic of late Sahidic texts.

1 τωηανσε] τωηντανσε or τωην*ζανσε. τανσε. «She of Isis», is a common name. *ζανσε, «Face of Isis», is unknown. Phonetic omission of τ is very improbable. Scribal error in all six cases is impossible. Phonetic omission of ζ is very probable | $\mu\epsilon$] $\bar{\mu}\eta$ | 3 εσζαι] σζαι | τωρκ] ψωρκ. Scribal error | σαωτ] σαβαωτ | 4 τοτο] $\bar{\eta}$ τοτο as in line 9. But $\bar{\eta}$ - may be omitted (TILL AKG, pp. 89, 91, 178, 179), particularly in A. ζιβανος $\bar{\eta}$ τοτο, «spotted incense» is without parallel. $\bar{\eta}$ τοοτ, «from my hand», is reasonable; but phonetic transposition is very improbable, and scribal error in the two cases is equally improbable | 4 τεου ψαχε] ταχε ουψαχε. Influence of A *τεουε- | εβρο] εβρω | ροι] εροι | εχε] εχη- | 5 μεν] $\bar{\mu}\eta$ | 6 πρηαψ] πρηαψ. Perhaps scribe corrected to πρηαψ | τπε] ετπε | ψατεκ-] ψαητεκ-. Influence of A | ιρε] $\bar{\rho}$ -. But the absolute infinitive may be used (TILL AKG, p. 179), particularly in A | ζαι] ζοι. Influence of A ζαι | 7 σαζου] πσαζου | ππουτε] $\bar{\mu}$ ππουτε. But $\bar{\mu}$ - may be omitted (cf. τοτο, line 4) |

AKE XITC NBI ΔΛΩ ΤΨΕΝΑΝΣΕ ΜΟΥΙΟ ΕΕΤΝΕΣΟΠΣΠ
ΠΕ [Τ]ΡΒΧΙ ΠΙΖΙΒΑΝΟΣ ΝΤΟΤΟ ΝΣΑΖΟΥ ΠΠΟΜΟΣ

ΜΕ Π

10 ΤΕΥΤΡΑΝΟΜΟΣ ΝΑ ΕΡΑΙ ΕΧΕ ΔΛΩ ΤΨΕΝΑΝΣΕ
ΕΠΕΖΚΟ ΜΕ ΠΙΒΙΕΝ ΔΕΡΧΟΙΣ ΕΠΣΩΜΑ ΝΑΔΛΩ
ΜΕ ΦΙΒΑΜΩΝ ΒΕΑΤΟΥ ΝΑΙΕ ΕΡΕ ΠΚΑΜΝΟΣ ΚΩΖ
ΝΑ ΕΒΟΔ ΖΕ ΤΕΣΤΑΠΡΟ ΝΒΙ ΔΛΩ ΤΨΕΝΑΝΣΕ Ε
ΣΑΖΟΥ ΠΠΟΥΤΕ ΝΑΙ ΕΡΑΙ ΕΧΕ ΔΛΩ ΜΕΣΝΙ ΤΗΡΕΒ
15 ΕΡΕ ΠΨΥΤΟΡΤΕΡ ΠΠΟΥ ΝΑΨΩΠΕ ΖΕ ΠΝΙ ΝΑΔΛΩ
ΕΚΕΔΟΧΟΚΟΥ ΕΜΑΝΕΚΟΤΚ ΖΑΜΗΝ ΖΑΜΗΝ ΣΑΒΑΩ[Τ]
ΑΠΑ ΒΙΚΤΩΡ ΠΨΕΦΙΒ[ΑΜ]ΩΝ

Alo (1), the daughter of Aese (2), and Phibamon (3).

ΕΟΟΟΟΟΟΟ (4)

I write, I swear to thee, Sabaot (5), Sabaot:

8 **ΝΒΙ**] **ΧΕ**. Misuse of **ΝΒΙ**, the nominative particle | **ΜΟΥΙΟ**] **ΠΟΥΟΙ** (?) | **ΕΕΤΝΕΣΟΠΣΠ**] **ΕΤΕΤΝΕΣΟΠΣΠ** | 9 **ΠΕ**] **ΜΠΑΙ** (?) But **Μ-** may be omitted. Influence of A **ΠΕΙ** (?) | **ΕΤΡΒΧΙ**] **ΕΤΡΕΦΧΙ** | **ΠΠΟΜΟΣ**] **ΜΠΠΟΜΟΣ**. But **Μ-** may be omitted | 10 **ΤΕΥΤΡΑΝΟΜΟΣ**] ***δευτερονομος** (?) | **ΝΑ**] **ΝΑΙ** | **ΕΡΑΙ**] **ΕΖΡΑΙ**. Phonetic loss of **Ζ** | 11 **Ε**] **ΕΡΕ**. But **ε** is regular in A | **ΠΙΒΙΕΝ**] **ΤΜΠΤΕΒΙΝΗ** | **ΔΕΡΧΟΙΣ**] **ΝΑΡΧΟΕΙΣ** | 12 **ΝΑΙΕ**] **ΝΑ** +? Perhaps corrupt | **ΚΑΜΝΟΣ**] **ΚΑΜΝΟΣ** | **ΚΩΖ**] **ΠΚΩΖΤ**. But **Π-** may be omitted | 13 **ΝΑ**] **ΝΑΙ** | **ΖΕ**] **ΖΗ** | **ΝΒΙ**] **ΧΕ**. Misuse of **ΝΒΙ** | **Ε**] **ΕΡΕ** as in ll. 11, 12 | 14 **ΣΑΖΟΥ**] **ΝΣΑΖΟΥ**. Scribal error | **ΠΠΟΥΤΕ**] **ΜΠΠΟΥΤΕ**. But **Μ-** may be omitted | **ΜΕΣΝΙ**] **ΜΠ ΠΕΣΝΙ** (?). Phonetic shortening? | **ΤΗΡΕΒ**] **ΤΗΡΕΦ** | 15 **ΠΠΟΥ**] **ΜΠΠΟΥ**. But **Μ-** may be omitted | 16 **ΔΟΧΟΚΟΥ**] **ΔΟΧΟΟΥ** | **ΜΑΝΕΚΟΤΚ**] **ΜΑ ΠΠΚΟΤΚ** | 17 **ΠΨΕΦΙΒΑΜΩΝ**] **ΠΨΕΦΙΒΑΜΩΝ**. But perhaps **Π** may be omitted. **Φ** is a scribal error.

(1) «Apple of the Eye», HEUSER, p. 68.

(2) Perhaps «She of Isis», HEUSER, p. 61, or «Face of Isis».

(3) «Phib-Amon», CRUM E, I. p. 110, or «Phoebus-Amon», HEUSER, p. 95.

(4) KROPP, III, p. 135 ff.

(5) Name of a spirit, derived from «Sabaoth», part of the Divine Name.

- Mayest thou take this incense from me ⁽¹⁾,
 Mayest thou utter a speech sufficient for me,
 5 Over Alo, the daughter of Aese.
 Ha---uel ⁽²⁾, mayest thou bring an injury and a distress,
 May ⁽³⁾ the oath reach unto heaven,
 Till ⁽⁴⁾ thou work my will with Alo, the daughter of Aese.
 The curse of God shall come upon Alo.
 May ⁽⁵⁾ the darkness take her: Alo, the daughter of Aese.
 Ye woes ⁽⁶⁾, may ye supplicate this one ⁽⁷⁾ to take this incense
 from me ⁽⁸⁾.
- 10 The curses of the Law and the Second Law ⁽⁹⁾ shall come down
 upon Alo, the daughter of Aese;
 Hunger and want threatening ⁽¹⁰⁾ to master the body of Alo and
 Phibamon,
 Their eyes threatening to....
 The furnace ⁽¹¹⁾ of fire shall come out of her mouth: Alo, the
 daughter of Aese,
 The curse of God threatening to come down upon Alo and all
 her house ⁽¹²⁾.
- 15 The consternation of death shall be in the house of Alo.
 Mayest thou bind them to bed.
 Amen, Amen, Sabaoth.
 Apa Victor, the son of Phibamon ⁽¹³⁾.

(1) Or « this spotted incense ».

(2) Unidentified angelic name.

(3) Future III, the **ε** being omitted.

(4) Really « so that ».

(5) Future III, the **ε** being omitted.

(6) Very uncertain text.

(7) Sabaoth or Ha---uel.

(8) Or « this spotted incense ».

(9) Meaning Deuteronomy?

(10) Here and in two following cases the Achmimic future participle, **ε.....να** (in S, **ερε.....να**) has been distinguished in translation from the S Future II, **ερε.....να**. Perhaps no distinction was intended.

(11) Evidently « fire ».

(12) Very uncertain text.

(13) Perhaps Apa Victor is the son of the Phibamon mentioned in the curse, and also the writer of the same. If so, Aese is a second wife or a mistress of the father.

IV.

Ms. 136. Vellum codex, $4\frac{1}{8} \times 4\frac{7}{8}$ inches, originally consisting of eight leaves. The first is now missing. The text began upon the verso of the first leaf and ended upon the recto of the last.

Bought by Dr. D. L. Askren in Medinat al-Fayyum.

Age: The small **o**, the flat **ω** and the broad letters are certainly early. But it is difficult to imagine how an early and practiced scribe could copy a text in his native speech with so little comprehension and fidelity. Were it not for this, and for the occurrence of the Bohairic abbreviation, **ϥϥ**, the manuscript might be dated even earlier than the sixth century. Of course, the literary fixation of Bohairic may have occurred earlier than has been supposed.

Script: Small and professional. Much of the text is now pale, and some of it nearly illegible. It has been retouched in parts with very black ink, probably by the original scribe.

The dialect is Sahidic. The original was, in part at least, Greek; and some of the text has been taken over, untranslated.

Dr. W. E. Crum kindly gave me the benefit of collation with a pen-copy of the text which he had earlier made. Dr. Crum, Miss Elizabeth Stefanski and Dr. T. George Allen furnished emendations or interpretations of passages in the Coptic, and Professor Campbell Bonner and Dr. Warren E. Blake, of passages in the Greek portion of the text. The extent of my grateful indebtedness is indicated in the notes.

B

ΔΥΩ ΕΧΗ ΟΥΠΕΖ ΠΚΤΑΖCQ ΚΟΥΙ
 ΠΔΙ ΝΕ ΠΡΑΝ ΕΤΚΝΑΧΟΥ ΕΧΜ
 ΠΠΕΖ ΜΠ ΠΕΤΑΔΔΟΝ · ΔΝΑΖ · CΑ
 ΒΡΗΖ · ΔΠΗΜΕΝΩΝ · ΒΟΡΑΥ · ΠΕΡΙ
 5 ΤΡΑΡΑ · ΠΟΥΑΠΠΩΩΠΟCΠΕΤΑΔΑ
 ΚΕΠΟΝ · ΟΠΗCΠΠΕ ΨΑΚCΑΖΟΥ Ε

1 ΚΟΥΙ] ΚΟΥΙ ΚΟΥΙ | 3 ΠΕΤΑΔΔΟΝ] ΠΠΕΤΑΔΔΟΝ | 5 ΠΟΥ.....ΚΕΠΟΝ] Unintelligible. Perhaps contains πέταλον καιόν | 6 ΟΠΗCΠΠΕ] Unintelligible |

- εππεδαλλον . παϊ νε ςζαϊ π̄π
 κεραπ̄ επ̄ νεχαρκτηρ ※
 ※ ς ς ς πηττοι ςς ςς ςς ρ = <<
 10 προς ποδαγραп λογισμον > X
 Γ 7 ςς ς ς ς ς ς ς π αρλαβαι
 μακουμ . γρ ειαργγυριαп . σεζηνηп
 ληγουσнс . και θαλασσнс ςζ!
 αρα καταпτλων . επιζεγε
 15 το οπομα . λειαп ενεργ. со -
 ποιηсон τουτο εως μλ . ημε
 ρас - επικαλουμαι σε την μεγισ
 την̄ ἰσιν̄ την̄ βασιδευου[са]п̄ εν
 τω̄ τελειω̄ μελανι . η . δεσποин[α]
 ς̄
 20 θεων̄ ουραпοῡ γεнеси . αθερне
 κλнсια . αθερнеβοуни . λαβиса
 ςθι . ςωμοςωωςι . ἰσι . соυсн . μοуп
 ти . τп̄т̄ωρεω . ἰωβаст . βαστᾱι .
 ρиват ςριβат . οερнсиват . ςα
 25 μαρει . ςυρσιβас . соуерп . θαρθα
 θαβααθα . θαθ . βαθαθ . λαθᾱι .
 αςρα . αβαθᾱι . αν̄ . ποιηсон̄ την̄
 μητραп̄ της̄ Δ̄ ηп̄ етеκαν̄ η̄ ↑
 εις̄ το̄ καταφ†̄ ενесθαι . και

7 πεδαλλον] πεταλον | 10 λογισμον] λοκιμον | 12 γρ] γράφε | ειαρ-
 γυριαп] εις ἀργύριον | σεζηνηп] σελήνης | 15 λειαп] λίαν | 16 τουτο]
 BONNER, CRUM | 19 δεσποин[α] BONNER | 20 θεων.....γενеси] τῶν θεῶν
 τοῦ οὐρανοῦ γένεσιν (?) | 28 μητραп] BONNER, CRUM | етеκαν] ἔτεκεν |
 29 καταφ†] BONNER suggests καταφρ, κατάφορον (?), « downward po-
 sition » (?) |

- 30 ἀφλεγμάντων είναι· ακινδύμι· α
 ει πβασανιστως ἦδν Β̄ ταχχ
 Β̄ - βατον μαλλον εριδν λευκου
 βαδε ὑποκατω αὐτης και ευθεως
 θεραπεισον· >>>— προς σπλην
 35 λοκιμον εμπλαστρον απο πρωῖ
 ας εως ο θ̄ της ηρερας· νοῖτ̄̄ π̄ει
 ωτ̄· ρι οζγγτιν π̄ριρ ρι ρ̄μχ εϋ
 χνηϋ τονου· ρ̄μου = >>>— ετβε ρεν
 βουρε κε πνευρωτ̄ σποϋ π̄β̄[ι]
 40 β̄λω· ρι σποϋ π̄κουρις· ερε ποορ β̄[ω]χηϋ =

 προς ριτος· ο[ς]̄ λοτε τις τε δρακοντα
 ἱσων παλιμορ[ς]ος ἀνεπτη· ουρεος
 εν βησσης ὑπο τε τρομος ελδαβε
 γυια· αψ̄ τε ἀνεχωρησεν κτριτε·
 45 γαβρινλ̄ θεραπεισον το λ̄λ̄ ἦδν
 Β̄· ταχχ· ταχχ· οταν ουν ποιεις ζ̄
 χορδασ η στιμονος η κροκης·
 λ̄νσας ποινσον ζ̄ αμμα· και εις
 την ἀνατολ̄ν· βλεψ̄ας ειπε γ̄
 50 κυριε γαβρινλ̄· κυριε γαβρινλ̄·
 κυριε γαβρινλ̄· θεραπεισον τον

30 ἀφλεγμάντων] BONNER | 31 πβασανιστως] ἀβασανιστος | 32 Βα-
 τον...αὐτης] βάτον μαλλον ἐριδίου λευκοῦ βάλε ὑποκάτω αὐτῆς (BLAKE)
 34 σπλην] σπληνα | 36 ο θ̄] ὄρας ἐκτῆς (?) BONNER | 37 οζγγτιν] ἄξούγ-
 γιον | 39 π̄β̄β̄λω] CRUM π̄β̄ινβ̄λω | 40 κουρις] Doric form of κωρίς |
 βωχηϋ] βωχῆ | 41 ος λοτε...ἀνεχωρησεν] from Iliad III, 33-35 (BON-
 NER): ὡς δ' ὅτε.... ἰδὼν.... ἀπέστη.... τ' ἀνεχώρησεν | 44 κτριτε] κ̄ τρίτη? |
 48 αμμα] ἄμματα | 49 την] τήν | ἀνατολ̄ν] ἀνατολήν |

ΠΑΣΧΟΝΤΑ = >>>—
 ΕΤΒΕ ΟΥΚΟΥΪ ΠΚΕΚΕ ΕΤΡΕ ΠΕΦΝΑ
 ΧΕ ΡΩΤΕ ΕΠΠΕΦΡΙΣΕ †ΣΒΗΗΤΕΠ
 55 ΜΟΥΛΑΣ ΕΠΕΦΡΗΤΕ = >>>—
 ΕΤΒΕ ΟΥΡΩΜΕ ΕΦΨΑΦΒΕ ΖΜΟΥ ΠΟΥ
 ΠΟΥΒ ΠΗ ΕΨΑΥΩΨΜ ΜΠΟΥΒ ΠΖΗΤΕ
 ΤΠΠΟΥ ΖΙ ΝΕΖ ΤΩΖΣ ΕΡΟΥ ΨΑΠ
 ΤΦΔΟ = >>>—
 Ε

60 ΖΡΟΥ ΠΤ[Η]ΟΥ ΕΜΠ ΤΗ[Υ] ΖΡΟΥ ΠΖΟΪΜΕ
 ΕΜΠ ΖΟΪΜΕ . ΖΡΟΥ ΠΑΜΟΥΝ ΠΨΜΠΤ
 ΠΤΗΡ ΔΜΟΥΝ ΕΚΠΗΥ ΤΩΠ ΜΠΕΪ
 ΣΜΟΤ ΜΠΕΪΡΗΡΕ . ΕΪΠΗΥ ΜΠΤΟΥΡΗΣ
 ΕΖΗΤ . ΟΥΤΕ ΚΑΨ . ΟΥΤΕ ΚΑΜ . ΟΥΤΕ
 65 ΤΠΔΕΒΩΤ . ΟΥΤΕ ΠΑΪ ΤΟΥ ΣΝΑΥ .
 ΠΤΕ ΤΕΪΣΒΙΤ ΣΠΤΕ . ΕΪΤΑΔΗΥ
 ΕΖΤΟ ΖΑΤ . ΖΤΟ ΚΑΜΕ ΠΕΦΖΑΡΟΪ .
 ΕΡΕ ΠΧΩΜΕ ΠΘΟΥΤ ΠΤΟΤ :
 ΠΑΠΟΡΨΟΥ ΖΠ ΠΑΒΙΧ . ΕΪΤΜΑ
 70 ΣΪΟ ΠΠΕΤΕΕΤ ΕΪΩΤΠ ΠΠΕΤ
 ΨΠΤ . ΕΪΤΡΕ ΣΟΥΖΕ ΠΠ ΡΨΑΥ . ΨΑ
 ΤΠ ΣΟΥΖΕ ΠΑΒΡΗΠ ΔΥΟΥΩΤΕ

54 εππεφρισε] εμπεφρισε | †σβηητηεπιμουλας] Perhaps † σβη (?)
 η †πιμουλας | 55 πεφτε] πεφτε | 56 ψαφβε] ψαφε | 57 μπιπουβ]
 πιπουβ | 60 ζρου] ζροου | τηου] η very doubtful | ζοιμε] ζοειμ |
 62 των] ετων | 63 ρηρε] ρητε | 65 τιναεβωτ] †πα εεβωτ (CRUM),
 but out of place | 66 ητε] ουτε | σιβιτ] σιβτ | 67 εζτο ζατ] ευζτο
 ηζατ | ζτο καμε πεφζαροϊ] ερε ουζτο ηκαμε ζαροι | 68 ητοτ]
 ητοοτ | 69 τμασιο] τμεσιο | 72 σουζε] ησουζε | αυουωτε]
 εουωτε or ευωτε (CRUM). Cf. CRUM D, p. 62b, refs.; PREISENDANZ,
 p. 66, line 11 |

- θοοϣτ ρει εβολ ρητ · αμοϣν
 εκνηϣ τωη πϣομντ ηησε :
 75 ποϣϣ εσϣηαακε · ϣτοϣϣ ηϣϣϣ
 ηρ μενοϣτε ϣπολβ εητωβε
 εμμεσε εστω μπεκβ ητ μπεκ
 βημε μπαρην · μπεκβημε η
 οϣϣηη ηηεζ ηηημε εβολ ρημ
 ρ
- 80 ηϣηααϣ οϣτ[ε] ηλεβεν ητεςϣησε
 επεσητ ηκχεοϣ χε αλο αλο μμαϣ
 ϣμντε · ϣμν τοϣοοτε ϣμϣε μ
 ποϣμαϣ ρ ερωτε ηρωρ ποϣϣηρε
 ρη τβομ μηϣοειϣ ηνοϣτε —
- 85 τερε τερε ηαμοϣη ημααϣ η
 ητβηνοϣε αϣρωη ετοοτε ρτροϣε
 ραι εβολ εμοοηε · αϣρωη ετοο
 τε ρη ροϣρε εραβωκ ερωη ετρϣω
 χε ραρεζ ερο επι ρ ηβωη επκα
- 90 ρωρ · κκαηζ · ηβοϣρε · ηβητ ηπω
 ηε εμπατεϣηρωρ ηωτ εμπα
 τηρϣηβε · ητηβμε παη εμεϣρκε
 ρελε ηϣωϣ · μεϣρϣβωτ ηελοηζ
 μαϣρϣοοκεϣ ηεμε αϣει εχωη πα

74 ηϣομντ] Why η-? (CRUM) | 75 ϣτοϣϣ.....τε] contains (?) ϣοϣ(οϣ)ηρ
 (CRUM) | 76 ητωβε] ηωωβε | 80 οϣτε] οϣβε | 81 ηκχεοϣ] ηϣϣοοϣ |
 αλο] αλοϣ | 83 ποϣϣηρε] μποϣϣηρε | 85 ρτροϣεραη] ρτοοϣε
 εραη | ερα-] A₂ form | 88 ετρϣω] ετρϣωϣ | 89 βωη] βωωη | 90 κκαηζ]
 κκειηζ | ηπωηη] μποοηη | 92 ϣηβε] ϣηϣε | ητηβμε] ηητηβ μμε
 (STEFANSKI) | 93 κελελε] κκαηβε (STEFANSKI) | ηϣωϣ] ηηϣωϣ | ηε-
 λοηζ] ηηελοηζ | 94 μαϣ-] μεϣ- | ηεμε] ηηαμε |

95 $\omega\omega\sigma$ $\overline{\pi\alpha\epsilon\lambda\omicron\iota\varsigma}$ $\overline{\pi\alpha\alpha\mu\epsilon}$ $\overline{\nu\epsilon\upsilon\gamma\omicron\iota\tau\epsilon}$
 $\overline{\pi\eta\zeta}$ $\overline{\epsilon\rho\alpha\upsilon}$ $\overline{\gamma\alpha\chi\iota\zeta}$ $\overline{\zeta\eta\tau\epsilon\tau\eta\epsilon}$ $\overline{\mu\pi\epsilon\upsilon\tau\omicron\omicron\upsilon\epsilon}$
 $\overline{\epsilon\tau\tau\eta\kappa}$ $\overline{\eta\lambda\alpha\gamma\mu\epsilon\tau}$ $\overline{\eta\kappa\epsilon\mu}$ $\overline{\alpha\gamma\rho\omicron\kappa}$ $\overline{\epsilon\kappa}$
 $\overline{\pi\eta\tau}$ · $\overline{\epsilon\kappa\iota\omicron\varsigma}$ $\overline{\pi\alpha\omega\omega\sigma}$ $\overline{\pi\alpha\epsilon\lambda\omicron\iota\varsigma}$ · $\overline{\pi\alpha\alpha}$
 $\overline{\mu\epsilon}$ $\overline{\epsilon\rho\epsilon}$ $\overline{\eta\epsilon\kappa\gamma\omicron\iota\tau\epsilon}$ $\overline{\pi\eta\zeta}$ · $\overline{\alpha\gamma\rho\omicron\kappa}$

$\overline{\zeta}$

100 $\overline{\gamma\alpha\chi\iota\zeta}$ · $\overline{\zeta\eta\tau\epsilon\tau\eta\epsilon}$ $\overline{\mu\pi\epsilon\kappa\tau\omicron\omicron\upsilon\epsilon}$ $\overline{\tau\eta\kappa}$ $\overline{\eta\lambda\alpha\varsigma}$
 $\overline{\eta\kappa\alpha\mu}$ · $\overline{\zeta}$ · $\overline{\eta\epsilon\sigma\omicron\upsilon\gamma\eta\rho}$ $\overline{\zeta}$ $\overline{\eta\epsilon\sigma\omicron\upsilon\kappa\alpha}$
 $\overline{\mu\epsilon}$ · $\overline{\zeta}$ $\overline{\eta\beta\alpha\gamma\varsigma\epsilon}$ · $\overline{\omega\eta\eta\mu}$ · $\overline{\zeta}$ $\overline{\eta\gamma\epsilon\omega}$ · $\overline{\mu\alpha}$
 $\overline{\rho\epsilon}$ · $\overline{\epsilon\gamma\epsilon}$ · $\overline{\eta\eta\mu}$ $\overline{\gamma\iota}$ $\overline{\tau\beta\eta\eta}$ $\overline{\eta\eta\mu}$ $\overline{\chi\iota}$ $\overline{\eta\epsilon\tau}$
 $\overline{\omega\eta\eta\epsilon}$ $\overline{\chi\epsilon}$ $\overline{\eta\epsilon\chi\epsilon}$ $\overline{\iota\alpha\omega}$ · $\overline{\varsigma\alpha\beta\alpha\omega\theta}$ · $\overline{\rho}$

105 $\overline{\pi\epsilon\mu\gamma\iota\tau}$ $\overline{\eta\alpha\beta\omega\tau}$ $\overline{\rho\eta\rho\eta\varsigma}$ $\overline{\tau\eta\eta}$ · $\overline{\omega\alpha\eta}$
 $\overline{\tau\epsilon\kappa\beta\eta}$ $\overline{\eta\pi\alpha\iota\varsigma\omicron\eta\eta}$ $\overline{\varsigma\eta\alpha\upsilon}$ $\overline{\epsilon\upsilon\omega\omega}$ $\overline{\epsilon\upsilon\tau\eta\tau}$
 $\overline{\beta\alpha\gamma\eta\tau}$ $\overline{\epsilon\pi\eta\tau}$ $\overline{\eta\varsigma\omega\omicron\upsilon}$ $\overline{\epsilon\upsilon\tau\eta\tau}$ $\overline{\varsigma\alpha\rho\eta\varsigma}$
 $\overline{\eta\kappa\chi\omicron\omicron\varsigma}$ $\overline{\chi\epsilon}$ $\overline{\beta\omega\kappa}$ $\overline{\eta\mu\mu\epsilon\upsilon\epsilon}$ $\overline{\mu\pi\epsilon}$
 $\overline{\tau\eta\zeta\eta\tau}$ $\overline{\epsilon\beta\omega\lambda}$ $\overline{\chi\epsilon\kappa\alpha\alpha\varsigma}$ $\overline{\epsilon\rho\epsilon}$ $\overline{\tau\beta\eta\eta}$

110 $\overline{\eta\eta\mu}$ $\overline{\eta\alpha\chi\iota}$ $\overline{\eta\epsilon\tau\omega\eta\eta\epsilon}$: $\overline{\alpha\eta\omicron\upsilon\varsigma\phi}$ ·

$\overline{\alpha\eta\omicron\upsilon\varsigma\phi}$ · $\overline{\alpha\eta\omicron\upsilon\varsigma\phi}$ · $\overline{\alpha\eta\omicron\upsilon\varsigma\phi}$ · $\overline{\alpha\eta\omicron\upsilon\varsigma\phi}$ ·
 $\overline{\alpha\eta\omicron\upsilon\varsigma\phi}$ · $\overline{\alpha\eta\omicron\upsilon\varsigma\phi}$ · $\overline{\iota\beta\iota\alpha\chi}$ · $\overline{\kappa\alpha\tau\epsilon\chi\epsilon}$
 $\overline{\tau\omicron}$ $\overline{\alpha\iota\mu\alpha}$ $\overline{\epsilon\eta}$ $\overline{\eta\eta\omega}$ $\overline{\mu\epsilon\lambda\epsilon\iota}$ $\overline{\tau\omicron\upsilon\tau}$ $\overline{\alpha\delta}$ $\overline{\tau\iota}$
 $\overline{\kappa\epsilon\lambda\epsilon\upsilon\epsilon\iota\varsigma}$ $\overline{\omicron\iota\lambda\alpha}$ $\overline{\mu\eta\alpha\mu\epsilon\eta\epsilon\upsilon\varsigma}$ =

115

$\overline{\chi\alpha\rho\iota\varsigma}$

$\overline{\chi\alpha\iota\rho\epsilon}$ · $\overline{\eta\rho\eta}$ · $\overline{\chi\alpha\iota\rho\epsilon}$ $\overline{\eta\epsilon\tau}$ $\overline{\eta\mu\mu\alpha\kappa}$

95 $\overline{\nu\epsilon\upsilon\gamma\omicron\iota\tau\epsilon}$ $\overline{\eta\kappa\epsilon\mu}$] $\overline{\epsilon\rho\epsilon}$ $\overline{\nu\epsilon\upsilon\gamma\omicron\iota\tau\epsilon}$ $\overline{\pi\eta\zeta}$ $\overline{\epsilon\rho\epsilon}$ $\overline{\omicron\upsilon\gamma\alpha\beta\epsilon}$ $\overline{\zeta\eta\tau\epsilon\tau\eta\epsilon}$ $\overline{\mu\pi\epsilon\upsilon\tau\omicron\omicron\upsilon\epsilon}$ $\overline{\epsilon\tau\tau\eta\kappa}$ $\overline{\eta\lambda\alpha\gamma\mu\epsilon\tau}$ $\overline{\eta\kappa\alpha\mu}$ (STEFANSKI) | 100 $\overline{\gamma\alpha\chi\iota\zeta}$ $\overline{\eta\kappa\alpha\mu}$] $\overline{\epsilon\rho\epsilon}$ $\overline{\omicron\upsilon\gamma\alpha\beta\epsilon}$ $\overline{\zeta\eta\tau\epsilon\tau\eta\epsilon}$ $\overline{\mu\pi\epsilon\kappa\tau\omicron\omicron\upsilon\epsilon}$ $\overline{\epsilon\tau\tau\eta\kappa}$ $\overline{\eta\lambda\alpha\varsigma}$ $\overline{\eta\kappa\alpha\mu}$ | 101 $\overline{\epsilon\sigma\omicron\upsilon\gamma\eta\rho}$] * $\overline{\epsilon\sigma\omicron\upsilon\gamma\alpha\tau\epsilon}$ (ALLEN) | 102 $\overline{\gamma\epsilon\omega}$] $\overline{\epsilon\gamma\epsilon}$ $\overline{\omega}$ (CRUM), $\overline{\epsilon\omega}$ (STEFANSKI) | 105 $\overline{\alpha\beta\omega\tau}$] $\overline{\epsilon\beta\omega\tau}$. Form is antique | 107 $\overline{\beta\alpha}$] $\overline{\varsigma\alpha}$ | $\overline{\epsilon\pi\eta\tau}$] $\overline{\epsilon\kappa\eta\tau}$ | 108 $\overline{\eta\mu\mu\epsilon\upsilon\epsilon}$] $\overline{\eta\mu\mu\epsilon\upsilon\epsilon}$ | 114 $\overline{\mu\eta\alpha\mu\epsilon\eta\epsilon\upsilon\varsigma}$] $\overline{\mu\eta\eta\mu\omicron\eta\eta\epsilon\upsilon\omega}$ (?) |

χαίρε πετε πωϥ πε πε χαίρε χαί
 ρε μηχανλ χαίρε γαβρινλ · χαί
 ρε σεμεσιδαμψ μα† παϊ πτβομ

н

120 πιαω · πταχρο παβρασζ: τε
 χαρις παβαωθ · ηερη ρωμε πιμ
 κο † μαλιστα παερη ΔΔ · πευρο
 πα παρο · ηλη Β η ταχυ Β =

φυλακτηρ η στομαχον και

125 καφαλλαδωγίαν εις κασσιτερ

γρ Δ Ε Η Ι Ο Υ Ω

Ω Υ Ο Ι Η Ε Δ

Δ Ε Η Ι Ο Υ [Square contain-

ω υ ο ι η ε

Δ Ε Η Ι Ο ing ring-signs] ω υ ο ι η

Δ Ε Η Ι ω υ ο ι

130 Δ Ε Η ω υ ο

Δ Ε ω υ

Δ ω

[θ]

Ϛ ετβε πωωνουμη =

ουωι αφιλανις = ωομητ

135 ηωι ηεβριδαμ = ωομητ

ηωι ηεβρισελινη = ωομητ

ηωι ηεβριεμισε = ητ†

εβιω ησωου ηττριβε μεου

μη πευερηυ ηκταδυ εου

117 πε πε] πε | 121 ηερη | ηπαερη | 122 κο] abbreviation? | 125 κα-
 φαλλαδωγίαν] κεφαλαγωγίαν | 125 κασσιτερ] κασσιτήριον | 126 γρ]
 γράφε | 133 ωωνουμη] ωωνουαμωμ (?) (CRUM) | 135 εβριδαμ] Cf.
 ωε παβραδαμ, KROPP, I, pp. 45, 49 (CRUM) | 136 σελινη] σέλινον |
 139 εου] dele |

140 εΥΑΠΟΤ Π ΖΗΚΕ ΜΗ ΟΥΑΠΟΤ
 ΠΗΡΠ Π[.]ΣΑΠ ΠΤΤΡΙΒΕ ΜΜΟΥ
 ΚΑΔΩΣ ΜΗ' ΠΕΥΕΡΗΟΥ · ΠΥΑΔΕ
 ΠΥΟΜΠΤ ΠΟΥΩΠ ΠΥΧΙ ΟΥΩΠ
 ΠΜΜΑΚ ΜΗΠΕ ΠΥΟΜΠΤ ΠΖΟΥ ΠΥ
 145 ΣΕ ΣΑΨΕ ΠΑΜΟΥ ΖΗ ΤΚΕΔΙΣΤΡΑ
 ΠΠΛΑΖΤΚ ΕΧΠ ΖΗΤΚ ΠΣΕΒΠ ΠΕΚ
 ΟΥΕΡΗΤΕ ΠΣΕΠΔΖΟΥ ΕΧΠ ΠΕΚΡΑ ·
 ΤΕ ΠΣΕΧΙ ΣΑΨΕ ΠΚΟΤΣ ΠΜΜΑΚ
 ΜΗ ΠΣΩΣ ΠΚΒΩΚ ΕΖΡΑΪ ΕΤΖΜΜΕ

[1]

150 [οσ]φη · οσφη · οσφη · ἰοσφη · ἰοσφη · ἰοσφη
 ΒΙΒΙΟΥ · ΒΙΒΙΟΥ · ΒΙΒΙΟΥ · ἸΑΣΑΒΑΘ
 ΑΔΩΝΑΙ · ΠΕΤΑΜΑΖΤΕ ΕΖΡΑΪ Ε
 ΧΠ ΠΕΨΤΟΥ ΠΚΟΟΖ ΜΠΚΟΣΜΟΣ
 ΖΠ ΖΩΒ ΠΜ ΕΕΙΟΥΑΨΕ · ΑΠΟΚ ΠΜ ·
 155 ΠΥΕ ΠΜ ΗΔΗ ΗΔΗ ΤΑΧΥ ΤΑΧΥ:

Ν ΠΥΣΕ ΚΕΣΑΨΕ ΠΑΜΟΚ ΠΥΒΩΚ ΕΤ
 ΚΟΛΟΜΗΘΡΑ ΜΜΟΥ ΖΜΜΕ ΠΥΣΕ ΚΕΣΑ
 ΨΕ ΠΑΜΟΥ · ΠΥΕΙ ΕΖΡΑΪ ΠΥΣΕ ΚΕΣΑ
 ΨΕ ΠΑΜΟΥ · ΠΥΡ ΨΟΜΠΤ ΠΖΟΥ ΕΚ
 160 ΕΙΡΕ ΜΠΑΪ ΜΜΗΠΗ ΕΚΣΕΒΩΠ

ΕΤΒΕ ΟΥΣΖΜΜΕ ΕΨΑΡΕ ΤΕΣΟΟΤΕ ΜΚΑΖ
 ΧΙ ΠΑΚ ΠΟΥΠΕΖ ΠΒΙΩΟΥΠΠΟΥΑΖΕ ΜΗ ΟΥ

143 χι ουων] χι ουουων | 144 μμη] μμη | 145 αμο] αποτ (CRUM) | 147 παρο] παρτο] | ρατε] Cf. Boh. ρωτεβ, «lay (or lie) down». *ροτβεε = «bed»? | 156 αμο] αποτ | 158, 159 αμο] αποτ | 162 πβιωουππουαζε] corrected to πβιωουππυαζε (?). CRUM saw πβιωουπς.....αζε and suggests πκωου. Read πκωου η μπαααζε (?)

ϣⲏⲙ ⲡⲃⲱ ⲡⲉⲗⲱ, ⲧⲁⲁϣ · ⲉⲗⲣⲁⲓ ⲉϣⲏ ⲗⲏ ⲭⲃϥ
 ⲡⲏⲣⲱⲉ ⲡⲏⲟϣⲗⲉ ⲙⲁⲣⲉϥⲗⲙⲟⲟϥ ⲗⲓϣⲏ ⲡⲉϣ

165 ⲕⲁⲗⲡⲟϥ ⲥⲏⲁⲗⲟ = ⲉϣⲱⲡⲉ ⲟϣϥⲗⲙⲉ

ⲧⲉ ⲉⲁϥⲱϥⲕ ⲉⲧⲧⲧⲕⲁϥ ⲟϣⲃⲟⲡⲉ ⲡⲉⲣⲱ

ⲧⲉ ⲡⲉϣⲁϣ ⲧⲁⲁϥ ⲉⲟϣⲱⲙⲉ ⲡⲏⲣⲏ ⲉϥⲗⲟⲗⲃ ⲙⲁ
 ϣⲉϥϥⲟⲟϥ ⲥⲏⲁⲗⲟ

[1A]

ⲉⲧⲃⲉ ⲡⲉⲧⲏⲁϣⲱⲡⲉ ⲉⲡⲉϣⲗⲏⲧ' ⲣⲱⲁⲏ ⲡⲉϣⲗⲏⲧ

170 ⲙⲗⲓⲃⲉ ⲉⲣⲟⲟϣ ⲉϣⲟ ⲡⲗⲁⲓⲙⲟⲏⲓⲟⲏ ⲱⲁⲣⲉ ⲧⲉϥ

ϥⲧⲏⲗⲏ ⲧⲣⲉⲟϣⲗⲟ

[Signs]

[Square with rounded top, filled

ϣⲟϣⲃⲁⲣⲱϣ

with mixed letters and signs]

[Erasure]

ⲡⲉⲧϣⲱⲡⲉ [left] ⲙⲁⲧⲟϣϥⲉ [right]

175 ⲥⲁⲗϥ ⲉⲟϣⲱⲡⲉ ⲡⲟⲟⲧⲉ

ⲉⲧⲃⲉ ⲭⲁⲧⲃⲉ ⲏⲙ ⲉⲕⲟϣⲱϣ ⲉⲧⲣⲉϣⲉⲓ ⲉⲃⲟⲗ

ⲗⲙ ⲡⲉⲕⲏⲓ ⲟϣⲱⲙⲉ ⲡⲭⲁⲗⲃⲁⲏⲏ ⲟϣ

ϣⲏⲙ ⲡⲥⲁⲧⲏⲣⲁⲕⲉⲓϥ ⲟϣⲱⲙⲉ ⲡⲕⲏⲡⲉ

ⲙⲃⲁⲁⲙⲡⲉ ⲧⲁⲗⲟϥ ⲉⲗⲣⲁⲓ ⲉϣⲏ ⲟϣϣⲃϥ

180 ⲡⲏⲉ ⲡⲟϣⲗⲏ[. . . .] ⲕⲗⲁⲙⲉ ⲡⲕⲁⲕⲟⲗⲁ

ϥⲏⲏ ⲕⲁⲁϥ ⲗⲙ ⲡⲙⲟⲟϣ ϣⲁⲏⲧϥⲃⲱϥ

ⲡⲕⲏⲟϣϣⲧ ⲙⲡⲏⲉⲓ

[1B]

ⲉⲧⲃⲉ ⲧⲡⲁⲉⲓϣⲉ ⲉⲧⲕⲁⲕⲟϣⲕⲉ ⲟϣⲕⲗⲁⲗⲟϥ

ⲡⲁⲏⲏϣ ⲙⲡⲏⲏ ϥⲧⲟ ⲥⲁⲧⲉⲣⲉ ⲡⲉⲟϥⲙ ⲡⲁⲣ

185 ⲥⲉⲏⲓⲕⲟⲏ ⲧⲏⲟⲟϣ ⲙⲏ ⲡⲉϣⲉⲣⲏϣ ⲡⲉⲣⲓϣⲣⲓⲁ ⲙ

163 ⲗⲉⲗⲱ] ⲗⲗⲱ | ⲭⲃϥ] ⲭⲃⲃⲉϥ | 171 ⲧⲣⲉⲟϣ-] ⲧⲣⲉϣ- | 174 ⲡⲉⲧ-
 ϣⲱⲡⲉ] ⲡⲉⲧϣⲱⲡⲉ | ⲙⲁⲧⲟϣϥⲉ] ⲙⲁⲧⲟϣⲟ | 177 ϣⲁⲗⲃⲁⲏⲏ] ϣⲁⲗⲃⲁⲏⲏ |
 178 ⲥⲁⲧⲏⲣⲁⲕⲉⲓϥ] ⲥⲟⲓⲧ. ⲧⲟ ⲥⲁⲧⲏⲣⲁⲕⲉⲓϥ. ⲥⲁⲏⲃⲁⲣⲁϣⲏⲥ | 179 ⲭⲃϥ] ⲭⲃⲃⲉϥ |
 180 ⲕⲗⲁⲙⲉ] ⲕⲗⲙⲉ (CRUM) | 183 ⲕⲁⲕⲟϣⲕⲉ] ⲕⲁⲕⲕⲟϣⲕⲉ (CRUM) | 184 ϥⲧⲟ]
 ϥⲧⲟⲉ | 185 ⲧⲏⲟⲟϣ] ⲧⲏⲏⲟⲟϣ | ⲡⲉⲣⲓϣⲣⲓⲁ] ⲡⲉⲣⲓϣⲣⲉⲓⲏ |

μοοϣ̄ ποϣ̄μνηζε̄ η̄ριβ̄ωι > > > . ετβε̄ οϣ̄πα
 ειϣ̄ε̄ ες̄ ρ̄μ̄ φο̄ μ̄πρωμ̄ε̄ οϣ̄λιβ̄ανος̄
 η̄ζενικον̄ σαϣ̄ϣ̄ η̄βαπατ̄ ρ̄ιαοῡσοϣ̄ η̄
 καμ̄ε̄ οϣ̄ταπ̄ η̄πесоϣ̄ εϣ̄ροϣ̄ζ̄ οϣ̄
 190 μ̄νημοϣ̄ η̄κοϣ̄ῑ αφ̄θαρτο̄ς οϣ̄λοκ̄ η̄
 ρ̄μ̄χ̄ εϣ̄χηϣ̄ ταδ̄ϣ̄ εοϣ̄οοκε̄ η̄βρρε̄ ες̄
 χ̄ηρ̄ παστοϣ̄ μ̄η̄ πεϣ̄ερηϣ̄ περιχ̄ριᾱ μ̄
 μοοϣ̄ ποϣ̄μνηζε̄ η̄ριβ̄ωι

αηη̄ λαλε̄

εϣ̄ωπε̄ οϣ̄αᾱ πε̄ εϣ̄ο
 195 [η̄]εϣ̄μοτε̄ η̄σιϣ̄ε̄ μ̄μασε̄ = οϣ̄ραβ̄[λ]εε̄δε̄ ο̄
 η̄πτε̄ιζε̄ εσοϣ̄εττοϣ̄ωτ̄ ροϣ̄ζ̄ς̄ τ̄πο̄ς̄ ρ̄ῑ ρ̄μ̄χ̄
 ταδ̄ς̄ ρ̄ῑ λιβ̄ανος̄ † ε̄ρ̄ηβαλ̄ εϣ̄ρ̄ρεϣ̄ματῑ
 σε̄ σε̄ναλο̄ = οϣ̄ϣ̄ημ̄ η̄κ̄η̄πε̄ πεϣ̄ω̄ εϣ̄οϣ̄
 ωτ̄ τ̄πο̄ς̄ † ε̄ρ̄ησαϣ̄ εϣ̄αϣ̄ωπε̄ ρ̄ῑ π̄μᾱνερ̄μοο̄ς̄
 [ρ̄ῑ ε̄β̄ιω̄
 200 μ̄μ̄ε̄ = ετβε̄ ρ̄η̄μᾱαχε̄ εϣ̄τιτκᾱς̄ οϣ̄βο̄

πε̄ η̄ερ̄ωτε̄ η̄εω̄ εϣ̄[η̄]μ̄ ε̄ιᾱ ρ̄ωκ̄ εβ̄ολ̄
 μ̄μο̄ς̄ αϣ̄ω̄ σε̄ναλο̄ = > > > >

[η̄]

ετβε̄ ρ̄η̄μᾱαχε̄ εϣ̄τιτκᾱς̄ οϣ̄ϣ̄ημ̄ η̄σιϣ̄ε̄
 μ̄μασε̄ ταδ̄ς̄ ε̄ροϣ̄η̄ επ̄εϣ̄μᾱαχε̄ αϣ̄ω̄

188 βαπατ] v. P(aris) 44, 70^a (CRUM); cf. χαφατ, SPIEGELBERG, p. 274.
 ρ̄ιαοῡσοϣ̄] ρ̄ῑ οϣ̄εσοϣ̄. Doubtful α or ο above line | 189 η̄-] μ̄- | ροϣ̄ζ̄]
 ροκ̄ζ̄ | 191 οοκε̄] Cf. (?) οϣ̄οκῑ η̄σαρ̄ην̄ (-εμ̄? طحينه) (CRUM) | 192 χ̄ηρ̄]
 χ̄ηϣ̄ (?) | 194 οϣ̄αᾱ] οϣ̄ᾱ | λαλε̄] Connects with line 195. Written over a
 crease | 196 οϣ̄εττοϣ̄ωτ̄] οϣ̄ετοϣ̄ωτ̄ | ροϣ̄ζ̄ς̄] ροκ̄ζ̄ς̄ | τ̄πο̄ς̄] τ̄η̄πο̄ς̄ |
 199 τ̄πο̄ς̄] τ̄η̄πο̄ς̄ | εϣ̄αϣ̄ωπε̄] εαϣ̄ωπε̄ | ερ̄μοο̄ς̄] ρ̄μοο̄ς̄ | εϣ̄.....ο̄ς̄]
 inserted above line with mark / for insertion | 202 σε̄ναλο̄] σε̄ναλο̄ |

- 205 ρα πεσοβζε αυω σεπαλο = ουρωμε εκ
 μοχρ εερμνοεικ λαλε ρητε παν
 τηλμ μμασε αυω σηαλο = εγωπε ου
 κογι ηκεκε πε εφριμε λαλε πεφ
 αντηλμ πατκασ μμασε η αντκεφα
 210 λος μμασε = ουκει εκο μπηει ουσι
 μιθιον ποχτφ εουμου ηρμου ποχτφ
 ρμ ηηει = ετβε τεσ
 κε[.]υ η η[ραφ]λελι ηηκαμη
 ουζεστ[ησ] ηηερμε = ου
 215 ζεστησ ηρμχασ = ουλιτρα
 ηρεκιερα = ωμτε η
 σατεερε μπσιμιθιου = ηγ
 τααυ ερη [ρ]ηλοοκ επσαρ
 τε ραροου φατσει ερουη
 220 εκτωρ μμ[ο]ου ηρεβα εουωτ

[ιλ]

- [ε]τβε πεσχιον : τοκιμον .
 ουονγία μμουλαρ
 ουονγία ηρμχασ
 ουοτρ ηηερ ησιμ εκ
 225 μοκε = γραμα σπαυ
 παλλων . [β]λ βα ρμ ου

206 μοχρ] μοκρ | αντηλμ] derived from line 209. Read ατκασ acc. to line 209. | 207 η- | 209 αντκεφαλος] ἐγκέφαλος | 210 σιμιθιον] ψιμίθιον (BONNER) | 211 ποχτφ] ποχτφ | 213 ραφλελι ηηκαμη] ραφ-λεελε ηκαμη. But σπελεδιν, «poultice» (CRUM) | 218 λοοκ] λок | ε-] Achm. for ερε- | 219 φατс-] Boh. and Achm. for φαηтс- | 221 σχιον] ἰσχίον | τοκιμον] δόκιμον | 222 οηγία] ούγγια | μουλαρ] μουλαρ | 224 ουοτρ] ουωτρ | 225 μοκε] μοκρ | γραμα] γραμμα | 226 αλ-λων] ἀλόης | ρμ] ρη |

Β̄η̄νε̄ ε̄μ̄πο[γ]† πε̄νι
 πε̄ ε̄ρο̄ς ε̄[νε̄ς ε̄μ]πο̄ῡσκ̄
 βᾱ η̄ρη̄ντ[ς.]η̄ρο̄ ε̄χ
 230 ρ̄εν̄ω̄ε̄ ρ̄ῑ η̄λ[.]λᾱῡ ε̄γ
 ε̄γ̄λῑκ̄ η̄τᾱλο̄ο̄ς ε̄χω̄οῡ η̄τ̄
 τ̄ω̄ς μ̄μο̄οῡ ρ̄η̄ η̄βᾱ ω̄αν̄τ̄ῡ
 β̄ω̄λ̄ ε̄βο̄λ̄ το̄ῡερ̄η̄τε̄ ε̄τ̄ω̄ω̄νε̄
 τ̄β̄ῑχ̄ ε̄τ̄η̄μᾱῡ τ̄ε̄ε̄ω̄ᾱςτ̄ᾱρ̄ς
 235 [ε̄]μ̄π̄κ̄ω̄ᾱχε̄ η̄[γ]ρ̄ ω̄ο̄μ̄η̄τ̄
 τε̄ η̄πο̄ῡω̄ :: ε̄τ̄ω̄ς μ̄μο̄κ̄
 μ̄π̄τ̄ω̄ᾱχε̄ ε̄μ̄π̄κ̄ῑμ̄μο̄κ̄ ε̄λᾱ
 ο̄ῡ η̄τ̄η̄ρο̄ῡτε̄βο̄λ̄το̄ῡ
 ο̄ῡτ̄ω̄η̄τ̄ε̄λ̄η̄κο̄τ̄κ̄ρ̄ιο̄ῡ
 240 [.] ο̄ο̄ῡη̄ςρ̄ε̄ο̄ῡτ̄ω̄βε̄ρ̄ [.]

and (1) over some oil, and you anoint him (2) little by little.
 These are the names which you shall say over the oil and the leaf
 5 of metal: Anax (3) (magical names)... fresh leaf of metal (?)...
 You write them upon the leaf of metal. They are these. Write
 also the names (4) and characters: (magical signs and letters).

10 For gout: a proved (remedy). (Magical signs and letters).
 Write upon a piece of silver when the moon is waning; then,
 pouring warm (water) of the sea (5), read the name. Labor
 diligently. Do this for forty-four days (saying):

229 εχ] εχη | 231 λικ] ληκ | ηταλοος] ηηταλος | 232 ωαντυ] ωαν-
 τού- | 234 τεεωασταρς] τε(τ)ωασταρςς | 235 ωομηηττε ηηπουω
 ωομηητ ηηω | 236 εττωρ,....ελαου] εκτωρς μμοκ εμπκωαχε εμ-
 πκκμ μμοκ ελλαυ.

(1) The beginning of this passage is lost.

(2) The patient.

(3) ἄναξ, « lord ».

(4) κεραία = γράμμα (BONNER).

(5) BONNER.

I invoke thee, great Isis, ruling in the absolute blackness,
 20 Mistress of the gods of heaven by birth ⁽⁴⁾,
 25 (Magical names or words) ⁽²⁾.

Make the womb of so-and-so, whom so-and-so bore, relax into
 30 the natural position ⁽³⁾ and be uninflamed:

Without danger, forever without pain,
 Straightway, straightway,
 Quickly, quickly!

Soak ⁽⁴⁾ a flock of white wool. Put it underneath it ⁽⁵⁾, and
 straightway cure ⁽⁶⁾.

35 For (a disorder of the) spleen: a proved salve ⁽⁷⁾.

From morning till the sixth hour of the day: Flower of barley (mixed)
 with fat of swine (mixed) with very acrid vinegar (and) salt.

Concerning eyelids: that they may not grow ⁽⁸⁾.

40 Blood of bat (mixed) with blood of shrimp (?) ⁽⁹⁾, when the
 moon is waning.

For chills:

And even as a man at sight of a snake in the glades of a moun-
 tain starteth back, and trembling seizeth his limbs beneath
 him, and he withdraweth back again ⁽¹⁰⁾ ⁽¹¹⁾

(1) Uncertain text, poor Gr.

(2) *ici* is Isis.

(3) *ϕϕ*, though without the supralinear stroke, must be an abbreviation, and if so, it must be the Bohairic *ϕϕ*, *ϕϕουϕ*, « God ». For the substantive use of *κατα* + object, compare *το καταμαθηαιον*, « The (Gospel) according to Matthew ». *το καταϕουτε* might then mean « the (condition) according to God ». It is even possible that *ϕϕ* was read ideographically, as *θεόν*.

(4) Directions to operator.

(5) Womb.

(6) Meaning « and you will straightway cure ».

(7) Or « plaster ».

(8) Perhaps this refers to the eye-lashes (*λοον*), which grow inward as a result of trachoma: or to the thickening of the lids in that disease; but one would expect a more explicit expression.

(9) Very unlikely meaning. Has the shrimp any apparent blood?

(10) « Trembling seizeth his limbs beneath him » is the essential phrase which led to the choice of the passage (Iliad, III, 33 ff.). BONNER calls attention to the Homeromancy in PREISENDANZ, pp. 1 ff. The present verse does not however occur there.

(11) « Twenty-third »? Perhaps strayed into the text from the Greek original.

45 Gabriel, cure so-and-so, (son / daughter of) so-and-so,
Straightway, straightway,
Quickly, quickly!

Whenever, accordingly, you make seven cords, either of warp or
of woof, binding (them), make seven knots and, looking
toward the east, say three (times):

50 Lord Gabriel, Lord Gabriel, Lord Gabriel,
Heal the sufferer.

For a little child: to make its teeth grow before he has suffered:
55 Put..... or put (4) the wax upon its swellings.

For a man who becomes swollen (inflamed) (2):
Salt (3) of a piece of gold: that in which pieces of gold are quen-
ched (4). Pulverize (5) with oil. Anoint him till he recovers (6).

60 Voice of wind when there is no wind,
Voice of flood when there is no flood,
Voice of Amon, the three gods (7).
Amon, whither goest thou in this wise, in this manner?
I go from the south wind northward.

65 Neither reed nor rush nor..... (8), nor these two mountains nor
these two hills (9).

(1) Very doubtful.

(2) **ωααε** (also **ωαβε**, **ωεεε**, **ωεβε**, **ωηεε**, and the qualitative **ωοβε**) combines the ideas of «swelling» and «inflammation», with varying emphasis upon the one or the other. Sheep eat, **ωαηωαεε πρεμογ** (ZOËGA, p. 426), «become distended and die». A stomach **εεωοβε** (CHASSINAT, p. 177) is a «distended» stomach. In these examples there is little emphasis upon pain. A man **ερε πεεωωα τηρηε ωεεε** (ibid., p. 102), or **ερε πεεχοεετ ωωνε αγω εεωεεε** (ibid., p. 287), eyes **ετωεβε** (ibid., p. 204), **πωεβε ππωωα** (ibid., p. 204), places **εγωοβε αγω εεττκαε** (ZOËGA, p. 609), remedies **ετβε ωαβε πω** (ibid., p. 626), a man **εεωηεε** (Mich. Pap. No. 594 + 599): these examples indicate greater emphasis upon pain or inflammation. The word seems to have no exact medical sense.

(3) Perhaps «brine».

(4) «Cooled» or «tempered».

(5) Perhaps salt from the brine.

(6) **ωαντεεδο**, supply **εεωωνε**.

(7) Amon, Mut and Khonsu?

(8) «I am going to Abydos» (CRUM), but out of place.

(9) Cf. GRIFFITH-THOMPSON, I, p. 203: «Horus..... he was going up a hill».

- I am mounted upon a silver horse,
 A black horse being under me,
 The books of Thoth being with me,
 Those of Pwrtly in my hands ⁽⁴⁾.
- 70 I make to bear them that are with child,
 I close up them that break forth ⁽²⁾,
 I make every egg useful, except the unfertilized eggs.
 Hail ⁽³⁾ Thoth!
 He has come forth toward me.
 Amon, whither goest thou, the Three of Isis ⁽⁴⁾?
- 75 Today she is in labor.
 Four (days), on the how-manyeth.... ⁽⁵⁾
 It is freed from the seals so as to bear.
 So be it ⁽⁶⁾!
 Thou hast not found me,
 Thou hast not found my name,
 Thou hast not found a little oil of bringing forth in.... ⁽⁷⁾
- 80 And you put it against the ridge (?) ⁽⁸⁾ of her back downward,
 And you say: Child, Child there,
 Heal thyself, heal thy womb, serve thy offspring,

(4) Cf. loc. cit.: «mounted on a white horse... on a black horse, the papyrus rolls of.... being on him, those of the Great-of-Five in his bosom» (CRUM). Cf. op. cit., I, p. 30 and footnote; p. 143; III, p. 129, No. 398.

(2) Premature birth.

(3) Antique expression. See note to text.

(4) Isis, Nephthis and Horus?

(5) CRUM.

(6) ἔστω.

(7) The scribe in turning the page has omitted something. From KROPP, I, p. 12; II, p. 3, amend (STEFANSKI) to something like this: **εμπεκοντ απεκονε απαραν χι πακ πογωνα ππερ πεπε εβολ....** «Though thou hast not found me, hast not found my name, take a little oil of bringing forth....». The «oil of bringing forth» is that employed in «scrying» or oil-gazing. These ceremonies are attested for ancient Egypt by the Demotic Magical Text (GRIFFITH-THOMPSON), passim, and for modern Egypt by the observations of travellers. See my incomplete account in *JAOS*, XXXVI, pp. 37-53. There may be some connection between the «shepherd, herdsman» of lines 95 ff. and the «beautiful oxherd, Anubis, the good oxherd» (GRIFFITH-THOMPSON, Col. I, line 17; Col. II, line 7), the characteristic forerunner in such visions; and the queer appearances in lines 90-114 may be descriptive of what is seen there.

(8) Cf. (?) **λεβαν**, «hawser», which has undulations like vertebrae.

- Give milk to Horus, thy son,
 By the power of the Lord God (1)!
- 85 The Cow, the Cow of Amon, the mother of the cattle,
 They have approached thy (fem.) hand,
 In the morning thou (fem.) shalt go forth to pasture (them),
 They have approached thy (fem.) hand,
 At even thou (fem.) shalt come in to let them drink.
 Say: Beware of these seven evils against the secretion of milk (2):
- 90 The sheath, the eyelid, the worm of (the month of) Paope
 when it has not yet spread out, the barley when it has not
 yet sprouted, the true weed — not furnishing shelter for
 the shepherds, not furnishing a staff for the herdsmen,
 not furnishing thorn(-hedge?) for the herdsmen (3).
- 95 They have come upon me, my shepherd, my herdsman, my
 herdsman,
 Their garments being torn,
 A cord being in the midst of their sandal(s), fastened with..... of
 grass (4).
 What ails thee, that thou art in flight, that thou art in haste,
 my shepherd, my herdsman, my herdsman,
 Thy garments being torn?
- 100 What ails thee, a cord being in the midst of thy sandal, fasten-
 ed with tongue of grass (5)?
 Seven white sheep, seven black sheep, seven little calves, seven
 big oxen (6).
 Let every cow and every domestic animal get its young,
 For Iao Sabaoth hath spoken!
- 105 Go north of Abydos, go south.....
 Till thou findest my two brothers,
 (They) crying out, fleeing northward,
 (Thou) fleeing after them, (they) fleeing southward,
 And thou sayest: Send forth the thoughts of your heart(s)
- 110 That every domestic animal shall get its child.

(1) Lines 82-83 are addressed to Isis (CRUM), and line 81, to Horus.

(2) STEFANSKI.

(3) STEFANSKI (latter half).

(4) STEFANSKI.

(5) Here and above the fugitives are « slipshod » because of their haste.

(6) Or « seven asses ».

Anusph, Anusph, Anusph, Anusph, Anusph, Anusph, Anusph,
Ibiach!

Restrain the blood in whatsoever member of so-and-so ⁽¹⁾, (son)
of so-and-so.

What dost thou command?

I know, I am mindful ⁽²⁾.

115 Grace.

Hail Sun,

Hail to them that are with thee,

Hail to that which is thine!

Hail, Hail Michael, Hail Gabriel, Hail Semesilamps ⁽³⁾!

120 Give me the power of Iao ⁽⁴⁾, the strength of Abrasax ⁽⁵⁾, the
grace of Sabaoth,

In the presence of every man.....,

Especially in the presence of so-and-so, (son/daughter) of so-and-so,

Their face toward my face.

Straightway, straightway, or quickly, quickly!

125 An amulet for ⁽⁶⁾ stomach and headache:

On a piece of tin write:

(Two triangles of vowels with intervening square, containing
« ring-signs ». See text.)

For the fire(?)-disease:

135 A measure of....., three measures of..... seed, three measures of
parsley seed, three measures of dill seed.

You put honey on them, and you rub them with one another,

140 and you add them to a cup of beer and a cup of.....

wine, and you rub them well with one another, and you

make it into three parts, and you take a part with you

145 daily for three days, and you drink seven cups ⁽⁷⁾ in

(1) τοῦ is masculine.

(2) Spoken by the spirit invoked.

(3) Semesilam(ps), KROPP, II, p. 125; HOPFNER, I, p. 191 (BONNER).

(4) Though Iao is Jehovah, and Sabaoth means « of hosts », Iao-Sabaoth is a spirit. See KROPP, III, p. 31.

(5) See KROPP, III, pp. 17, 27, 123 (literature); I, p. 50; II, p. 201; III, p. 31.

(6) πρὸς.

(7) ΔΙΟΚ/ΔΙΟΤ occurs five times, but nevertheless may be a graphic error for ΔΙΟΤ (CRUM).

the..... (1), and you stretch yourself out upon your stomach, and they seize your feet, and they stretch them out upon your..... (?), and they take seven turns with you (2). Then you go down to the warm (bath) (3).

150 Osphe, Osphe, Osphe, Iosphe, Iosphe, Iosphe,
Bibiou, Bibiou, Bibiou, Iasabaoth! (4)

Adonai (5), that rulest over the four corners of the world, in anything that I desire!

I am so-and-so, the son of so-and-so.

155 Straightway, straightway, quickly, quickly!

And you (6) drink seven more cups, and you go to the swimming bath of warm water, and you drink seven more cups,

160 and you come up and drink seven more cups, and you do this daily for three days, drinking (?).....

For a woman whose vulva (7) is painful:

Take some oil, (or) fat, or the (fat) of an ox (?) with a little hair of an old woman. Put them upon some coals of sycamore sticks. Let her sit over their smoke. She will recover.

165

If it is a woman whom it (8) has continued to pain:

(Take) a cup of sow's milk. Add it to a little sweet wine. Let her drink it. She will recover.

For those that are about to be sick with respect to their mind

170 — if their mind troubles them, they being possessed of a demon: His (9) stele (10) will cause them to recover.

(1) ΚΕΛΙΣΤΡΑ is perhaps for κλειστρον, « bar » or « bolt », perhaps for « room »; cf. German « Schloss ». EITREM, I, p. 115, gives κλειστρον, κλειθρα, κλιθρα (BONNER).

(2) « turn you over » (?).

(3) Cf. line 157.

(4) KROPP, III, pp. 31, 77, 128.

(5) KROPP, III, pp. 30, 31, 128.

(6) The patient.

(7) Or « uterus ».

(8) Idem.

(9) Something omitted?

(10) A stele is a magical formula. See PREISENDANZ, I, p. 110 (IV, 1115); p. 112 (IV, 1165); p. 184 (V, 99); II, p. 10; (VII, 215, with plate at back) REITZENSTEIN, p. 291, note 2 (without references). (BONNER).

(Magical signs and letters.) Choubaroch (1).

Those that are sick. Heal.

175 Write it upon a vulva stone (2).

For any creeping thing that you wish to make go forth from your house:

180 A little galbanum (3), a little sandarach (4), a little goats' fat. Put it upon a coal in the manner of a..... poultice (?) of poison laurel (?) (5). Put it into the water until it dissolves (?) (6), and sprinkle the house.

For the pustule (7) which sheds (8) a crust (9):

185 A twig of artemesia (?) (10), four staters (11) of arsenical soda (12). Grind them up with one another. Apply them with an ibis feather.

For a case of pustule in the face of the man:

190 Some imported incense, seven palm branches (?), with a black sheep, (or rather) a burned horn of the sheep, a little uncorrupted urine, a lok (13) of acrid vinegar. Put them into a new, burned (?) (?), bake them with one another. Apply them with an ibis feather.

195 If it one who is....., smear his neck with ox gall.

(1) Contains 𐩧𐩢𐩨. Cf. KROPP, I, p. 62.

(2) Some kind of amulet?

(3) BERENDES, p. 321.

(4) Op. cit., p. 531.

(5) «bad laurel».

(6) «goes».

(7) **παῖψε, παψε, πεψε, πιψε**, a (venereal?) skin disease, or group of diseases, producing inflammation. References in CRUM D. Not a senile disease (CHASSINAT, p. 306), for **γερως** (ΖΟΪΓΑ, p. 627) may be read **καίρος** (CRUM).

(8) «peels off».

(9) «rind, skin».

(10) CHASSINAT, p. 243, **ἀλαψ ἴπρη**.

(11) Unit of weight.

(12) **σοσα** is sodium carbonate, and **αρσενικον** is arsenic trisulphid (CHASSINAT, p. 364, «orpiment»).

(13) A liquid measure.

A great (?) lizard:

Thus: while it is fresh burn it, grind it up with vinegar, put it with incense. Apply to eyes which suffer from a flux. They will recover.

A little fresh sows' fat:

Grind it up. Apply to wounds which have appeared upon the seat ⁽¹⁾, with genuine honey.

200 For teeth which are painful:

A cup of hot asses' milk. Wash your mouth out with it, and they will recover.

For ears that are painful:

205 A little ox gall. Put it into his ear and under his teeth, and they will recover.

A man who is troubled to pass stool:

Smear his stomach with ox marrow (?) ⁽²⁾, and he will recover.

If it is a little child that weeps:

210 Smear his skull with ox marrow or ox brains.

A..... ⁽³⁾ which is in the house:

Some white lead. Throw it upon some salt water. Sprinkle it in the house.

For the..... ⁽³⁾ or the black lizards:

215 A pint of pure oil, a pint of aged vinegar, a pound of....., three staters of white lead. You put them into bowls having fires
220 under them, until it ⁽⁴⁾ shrinks ⁽⁵⁾, while you stir them with sprouting palm shoots.

For the hip, an approved remedy:

225 An ounce of wax, an ounce of aged vinegar. Melt with turbid vegetable oil. Two grams of aloes ⁽⁶⁾. Loosen branches

(1) « which..... seat » has been inserted above the line.

(2) « ox skull » is manifestly an error, derived from line 209.

(3) Probably some sort of reptile.

(4) The mixture.

(5) « melts »?

(6) BERENDES, p. 276.

in a date palm to which iron has never been applied, (that
is), in which branches have not been gathered..... and you are
230 to be above pieces of wood, upon..... fresh..... and you put it
upon them, and you mix them with the palm branch till
they dissolve. The foot that is diseased: It is that ⁽¹⁾ hand
235 which anoints it, without your having spoken. And you make
three exclamations (?), anointing yourself, without having
spoken, without having moved for any reason..... ⁽²⁾

(To be continued.)

⁽¹⁾ Right hand for right hip etc.

⁽²⁾ The last part of the text I can make nothing of.

Coptic Magical and Medical Texts

W. H. WORRELL - Ann Arbor, Mich.

(Continued.)

V.

Inv. 4932 f. 5 1/2 × 5 1/4 inches.

Provenance unknown.

Age probably fairly early.

Script rather large and regular. The ε and ϣ often have a straight back, and the ο is rather small.

Dialect: S, without dialectic coloring, and with few mistakes. The original was in Greek.

A paragogic love charm, differing from others in that its purpose is honest love and matrimony. Cf. recto, lines 9-10, verso, lines 8-9, with EITREM, No. 1, Col. III, line 83, or KROPP, II, p. 25 (= Berlin 8325). The personified oil which is invoked probably is represented by actual oil employed by the sorcerer.

RECTO.

ϣ ΠΝΕΖ ΠΝΕΖ ΠΝΕΖ · ΠΝΕΖ ΕΤΟΥΑΔΒ
 ΠΝΕΖ ΕΤΖΑΤΕ ΕΒΟΛ ΖΑ ΠΕΘΡΟΝΟC ΠΙΔΩ
 CΑΒΑΩΘ · ΠΝΕΖ ΠΤΑ ΗCΕ ΤΑΖCΕ ΠΚΕ
 ΕC ΠΕΥCΙΡ · ϣ ΜΟΥΤΕ ΕΡΟΚ ΠΝΕΖ · ΠΡΗ Μ
 5 ΠΟΟΖ ΜΟΥΤΕ ΕΡΟΚ · ΠCΙΟΥ ΠΤΠΕ ΜΟΥΤΕ
 ΕΡΟΚ · ΠΡΕCΠΩΥΝ ΜΠΡΗ ΜΟΥΤΕ ΕΡΟΚ
 ϣΟΥΩΥ ΕΧΟΟΥΚ ΕΚΕΒΩΚ · ΤΑΠΤΚ ΠΤ
 ΕΙΠΕ ΔΔ ΕΡΑΤ ΔΝΟΚ ΔΔ ΠΤΤΡΕ ΠΑΜΗ

3 ΤΑΖCΕ] ΤΩΖC | 4 ΕΥCΙΡ] *ΟΥCΙΡΕ | + ΠΖΗΤΕ] | Μ] ΜΠ |
 8 ΜΗ] ΜΕ |

ϣ[ωπε] ρε πεс[ρη]т̄ н̄те πως ϣωπε ρε πωι
 10 [н̄θε] πογωη ηη ουωηε · ηη ουδαβοι
 [†ου]ωϣ ε†χι πεсωηε · αιο αιο †
 [παρ]κα ηηοκ πετερε χωϣ ρη тπε
 ερε ρατϣ ρε ηηουη ερε ρη ηηοϣ οη ρα
 ηεσοου ερε παρου ηηοϣ οη ρα δρακω̄
 15 πετερε тπε тη η̄κακι ηηε αϣε ηη[αρραϣ]
 ερε η̄ρικεηε[.]
 [.]ερ̄ιοηε εт[.]
 [.]с εт ρηχ[η.]
 [.]χουβα[.]
 20 [.]

VERSO.

†ηαπορκεϣ ουπενηε †ηαβορκε
 †εβορ · ηηωρ παχοεис ηηρταат
 εт[οο]тϣ η̄ηηελοуχс πετρηαι
 εχη ткрисис · αλλα †ουωϣ εт
 5 ρεκβωκ επεсηт εαηηηε η̄ηηω
 ρ̄κ ηηηεεϣε тηροу ηηδιαβορос
 ερηαι εχ̄η ηεϣε ηηηη η̄ηη
 η̄η̄тρε ηαηε ϣωπε ρε πεс[ρη]т̄
 η̄те πως ϣωπε ρε πωι χε αν[οκ]
 10 [πε]т̄ηουηε η̄τοκ πετερε πογωϣ

C. 6 lines, illegible, belonging to an underlying text.

10 ωη] соη | 12 παρκα] παρακαλει | 15 κακι] каке | 19 χ] was originally R.

1 ουπενηε] η̄ουπενηε | 8 тρε] was originally т̄εε | 10 πετερε πογωϣ] πετερε η̄πογωϣ.

RECTO.

- Oil, Oil, Oil, holy Oil,
 Oil that flows from under the throne of Iao Sabaoth,
 Oil with which Isis annointed the bones of Osiris,
 I cry to thee, Oil,
 5 The sun and the moon cry to thee,
 The stars of heaven cry to thee,
 The consecrators of the sun cry to thee.
 I desire to send thee.
 Mayest thou come, and let me bring thee, and mayest thou
 bring so-and-so to me, me, so-and-so,
 And make my love arise in her heart, and hers in mine, in the
 10 manner of a brother and a sister ⁽⁴⁾.....
 I desire to beget her children ⁽²⁾.
 Truly, truly, I adjure thee ⁽³⁾,
 The one whose head is in the heaven,
 His foot being in the abyss,
 In front of him being (what is) under the Sheep ⁽⁴⁾,
 Behind him being (what is) under Draco,
 15 The one in whose presence the heaven of all darkness is sus-
 pended.....

VERSO.

- I shall tear it ⁽⁵⁾ out with an iron,
 I shall dissolve it.
 Nay, my Lord,
 Do not give me into the hand of Dimelouchs ⁽⁶⁾,
 Who (presides) over the Judgment.
 5 Rather do I desire thee to go down to Hell,

(4) Pagan Egyptians often married their sisters. The following words, **ων ουνλαροι**, «and a bear», are evidently for *και αρκτος*, from *και γαρ ουτως*, which goes with the following sentence (YOUTIE).

(2) **†††** cannot here mean «to traffic» as does **†††**, and must be an entirely different expression, «to give (so that one may) take».

(3) Another being, not the Oil.

(4) An unidentified constellation?

(5) «The thoughts» referred to in line 6 below.

(6) Temelouchos; the angel of punishment (BONNER), KROPP, III, pp. 86-87.

And tear out all the thoughts of the Devil with reference to
anyone, so-and-so ⁽¹⁾,
And make my love arise in her heart and hers in mine:
It is I who cry,
It is thou who executest the wish.

VI.

Inv. 593 β. 7 × 11 inches.

A single leaf from a large codex, bearing the page numbers
167, 168.

Provenance unknown.

Date: Possibly fifth or sixth century.

The hand is that of a practiced scribe, far superior to any other
in the collection. An early date is indicated by the straight-backed
ϵ, except when enlarged as an initial, the small o, and the shallow ω.
Square forms of α, ρ and γ are the rule. A single round ρ oc-
curs in a crowded place at the end of a line. Sections are marked
by the coronis, but not consistently. The letters lean slightly to
the right.

The dialect is Sahidic.

The text deals with medicine rather than magic; for the medi-
camenta, irrational as they appear to us, are the sole means of treat-
ment. There are no prayers or spells. The line of demarcation be-
tween medicine and magic is, of course, not always easily drawn.
Prayers, spells and substances are all applied in the same prag-
matic way.

A certain arrangement is discernable. Page 167 deals with
wounds, hemorrhages and swellings; page 168, with digestive disor-
ders. The remedy for toothache is interpolated, because the roast-
ed dove brings to mind the «dove-herb».

(1) The sorcerer or his client.

РѢСТО.

PZΣ

Η ΔΥΝΚΑ ΤΟΚΣϞ
 ΠΥΚΑΔΣ ΖΙΧΩ
 ΟΥ ΠΣΠΔΗΑΠ
 Η ΠΥΒΟΔΣ ΕΒΟΔ
 5 ΖΙΤΠ ΟΥΚΩΖΤ
 ΕΦΩΑΠ ΠΥ
 ΧΡΩ ΜΜΟΣ ΠΡΟΣ
 ΜΜΑ ΕΤΚΗΔ
 ΘΕΡΑΠΕΥΕ Μ
 10 ΜΟΟΥ'
 ΞΕΤΒΕ ΝΕΤΕΨΑΥ
 ΩΣΚ ΕΚΑΖΚΖ
 ΖΜ ΠΔΗΓΗ ΠΜ
 ΚΑΔΜΕΙΑΣ ΓΟΔ
 15 ΔΕΠΙΔΟΣ ΚΥΠΡΙ
 ΟΥ Γ[Ο]Δ
 [Χ]ΔΔΚΟΥ ΚΕΚΑΥ
 ΜΕΝΟΥ ΓΟΔ
 [Χ]ΔΔΑΓΑΠΘΟΥ
 20 ΓΟΔ).
 [ΧΔ]ΔΚΙΤΕΩΣ ΓΟΔ).
 [ΟΜΟ]Υ ΞΘ
 [Κ]ΗΡΟΥ ↑Δ
 ΡΟΔΙΝΟΝ ↑)

ΠΟΠ ΠΥΠΕΧ
 ΝΕΤΨΟΥΩΟΥ
 ΕΧΩΟΥ ΕΥΘΠΗΥ
 ΠΥΧΡΩ ΜΜΟΣ
 ΠΤΕΙΖΕ.
 ΞΕΤΒΕ ΠΟΥΣΟΥ
 ΡΕ ΕΖΡΑΪ
 ΘΠΟ ΟΥΒΩΠΕ
 ΖΙ ΕΒΙΩ ΠΥ
 ΚΑΔϞ ΖΙΧΜ
 ΠΜΑ ΠΤΣΟΥΡΕ
 ΞΠΑΠΤΣ ΕΖΡΑΪ
 ΞΕΤΒΕ ΣΠΟϞ
 ΠΜ ΕΨΟΥΟ
 Η ΣΑΨ ΠΜ.
 ΧΔΔΚΙ[ΤΕΩΣ]
 ΕΦΘΠΗΥ ΔΥ[Ω]
 ΕΦΖΔΖΩΔ'
 ΚΑΔϞ ΖΙΧΜ
 ΠΣΑΨ ΔΥΩ
 ΞΠΔΩΔ Π
 ΤΕΥΠΟΥ.
 ΞΕΤΒΕ ΨΑϞΕ ΠΜ
 ΧΙ ΠΟΥΕΡΩΤ

3 ΠΣΠΔΗΑΠ] ΠΣΠΣΠΔΗΠΠΟΝ (?) | 6 ΟΥΑΠ] ΟΥΩΜ | 19 ΧΔΔΑΓΑΠ-
 ΘΟΥ] ΧΔΔΚΑΠΘΟΥ | 22 Sign before numeral = κεφάλαιον | II, 8 ΒΩΠΕ]
 βούδιον (?) BONNER | 24 ΕΡΩΤ ΠΟΥΖΕ] ΕΡΩΤΕ ΠΟΥΖΕ |

25 βωλ πμουλ̄ε
εβωλ ρι ρρολι

νουζε περιχρω
μμοϛ ϛηαλο

ϛ

ρ̄ζη

VERSO.

ϛουκαθαρτικον
χι πουβρομ
πε π̄μμουε
πεϛα ηροϛη

5 ηρομου μη
παοτϛ ρι η̄
μιο μη ου
κοϛῑ μπιπερ
αϛω οϛαθ

10 ηηρη̄ μη ου
κοϛῑ ηηεε
μμε μη ου
κοϛῑ μμοου
[ηηη]αϛτϛ η̄

15 [. . . .] μ[η η]
σως η̄ϛω
οϛκοϛῑ ηηρη̄
εϛβαβω η̄
οϛϛηηε ϛακ

βρομπε εϛ
πορϛ εβωλ
ετε περιϛτε
ρεωποϛ πε
[η]κα οϛεβοϛ
ωδϛ ρι τ̄ηαα
χε ετϛωηε
η̄κα πεϛ
μοου ρι η̄σα
ετ̄μμϛ η̄
οϛαληητε
η̄ϛωωλ ρωκ
εβωλ ποϛμα
εμη ρη ηα
ε[ρ]ατϛ .

ϛουα ερε ηε[ϛ]
μαετ̄ μοο[ϛε]
οϛερημη
η̄ϛωοϛωϛ [ε]

26 ρρολιμω | ηρολιμω | II, 25 χρω] written as ρ with a stroke through it.

1 κοη] written as a cursive κ with a stroke through it | 4 πεϛα] μπεϛα | ροηη] written ροϛ̄ | 6 παοτϛ] unknown word, perhaps πα + ωτ + ϛ | 7 μιο] uncertain word, v. CRUM D | 8 ηηεε] πέπερι | 9 αθ] ατο | 17 οϛκοϛῑ] ηοϛκοϛῑ | II, 3 περιϛτερεωποϛ] περιϛτερεωϛ | 5 ηκα] η̄κα | οϛεβοϛωδϛ] οϛ*οϛεβοϛωδϛ (?) | 14 ρη] ρρε (?) |

20	ΚΑΘΑΡΙΖΕ	ΒΟΖ	ΠΥΜΑ[ΧΘΥ]
	ΕΤΒΕ ΠΠΟΥΖΕ	ΠΒΖΖΕ	ΠC[OΟΥ]
	ΕΤΨΩΝΕ	ΖΕ	ΠΥCΟΖΘ[Υ]
	ΟΥΠ ΟΥΠΤ[Η]Θ	Π[Τ]ΘΑΒ	ΠΥΧ[Ε]Υ
	ΧΕ ΠCΠ Π	ΧΩΥ	ΜΠ Π
25		CΩC	ΠΥΚΩΚ

РЕСТО.

(Page) 167.

or something has pierced him :

Place it ⁽¹⁾ upon bandages (?), or melt it by means of a dying
 5 fire, and apply it to the places which you are about to
 10 treat.

For those who are slow to heal in the case of every wound :

	Calamine ⁽²⁾ ,	1 oz.
15	Copper scales ⁽³⁾ ,	1 oz.
	Calcined copper ⁽⁴⁾ ,	1 oz.
20	Vitriol ⁽⁵⁾ ,	1 ½ oz.
	Rock alum ⁽⁶⁾ ,	1 ½ oz.
	Together, sum,	6 (oz.)
	Wax ⁽⁷⁾ ,	1 lb.
	Rhodion ⁽⁸⁾ ,	½ lb.

21 ΠΟΥΖΕ] first written ΠΟΒΖΕ (?), then ΠΟΥΖΕ | Π, 21 ΠΒΖΖΕ] ΕΠ ΒΖΖΕ |
 23 ΠΤΘΑΒ] ΠΘΑΒ | ΧΕΥΧΩΥ] ΧΕΥΧΩΥΥ.

(1) The preparation.

(2) Impure zinc oxide, zinc blende, native zinc sulphide (BERENDES, p. 505).

(3) Metallic scales, produced by workman's hammer (BERENDES, p. 510).

(4) Black or red copper oxide, or other substances, made by corrosion of copper with sulphur, salt, alum or vinegar (BERENDES, p. 509).

(5) Blue or green vitriol, copper or iron sulphate (BERENDES, p. 526).

(6) Or else some copper compound (BERENDES, p. 527). The foregoing five substances are recommended by Dioscorides (BERENDES, locc. cit.) as astringent dressings.

(7) The reading ΚΗΡΟΥ is made certain by ΜΟΥΖΘ, line 25.

(8) Though Dioscorides (BERENDES, p. 66) makes this « oil of rose », we have here some more bulky preparation, since ½ lb. is necessary. But perhaps the quantity is wrong.

25 Melt the wax, together with the rhodinon, and cast the dry
II,5 (ingredients) upon them, (previously) pulverized, and apply
it thus

For bringing up a thorn:

10 Pulverize an earth-nut(?)⁽¹⁾ with honey, and put it upon the
place of the thorn. It will bring it up.

15 For every hemorrhage or every wound:

Rock alum⁽²⁾, pulverized and.....⁽³⁾.

20 Put it upon the wound and it will be removed at once.

For every inflammation:

Take some milk of (a woman who has suffered a) miscarriage.

25 Apply it. He will recover.

(Page) 168.

VERSO.

A cathartic:

5 Take a dove, and fill its inside with salt and....., together with.....
and a little pepper, then a quantity of wine and a little genuine

10 oil, and a little water.

15 You cook it, and..... Afterward drink a little stale wine.

20 In a little while you will purge.

For diseased teeth:

There is a plant, the «dove-herb», (widely) scattered, which (in
Greek) is (called) «peristereon»⁽⁴⁾. You place a chew(?)⁽⁵⁾
upon the diseased tooth, and you place its juice upon that
side for a while, and you rinse (?) your mouth in a place
to which no sun (-light) comes⁽⁶⁾.

⁽¹⁾ A kind of tuber or underground nut (BERENDES, p. 433), perhaps
scopa regia, which is *chenopodium scoparia* Linn.

⁽²⁾ See note 6.

⁽³⁾ If $\text{ϩ}\omega\lambda\text{ϩ}\lambda$ is related to $\text{ϩ}\omega\lambda$, then $\text{ϩ}\lambda\text{ϩ}\omega\lambda$ might mean
«sifted».

⁽⁴⁾ A kind of verbena.

⁽⁵⁾ From $\text{o}\nu\text{o}\delta\text{o}\nu\epsilon\delta$.

⁽⁶⁾ «Rinse (?)..... in a place where the light can't reach it» (CRUM).

(For) one whose bowels run (?):

A pomegranate (4).

You pour it(s) contents) out, and you mix it with the whites of eggs, and you rub it to a dough, and you cook it. Afterwards you peel.....

VII.

Inv. 593 a. 7 1/4 × 9 inches.

A single sheet of good papyrus with writing upon one side only. The first two lines seem to be complete, but the remaining sixteen have lost from a fourth to a third of their length by the breaking off of the papyrus on the right-hand side of the page. Another break, farther to the left, was mended in ancient times, and the text was patched up after a fashion.

Provenance unknown. Possibly written south of Asyut.

To judge by the six cases of sub-Achimimic influence, the small **o**, the shallow **w** and the straight-backed **e**, the date may be rather early.

The hand is similar to rude hands often found in magical texts, but much more neat. The pen was stiff, and rather fine for the size of letters.

The dialect is Sahidic, but with considerable sub-Achmimic influence.

The content is both magical and medical. Loss of context makes connected translation impossible.

Ϝετβε πωοιτ̄ ωοιτ̄ χι νακ̄ ποῡπροτωκοζμα
 π̄εζᾱι εροϜ
 μ̄η̄ περᾱν̄ Ϝηαζο̄ ζ̄μ̄ π̄ραᾱπ̄ῑς̄ πε̄χ̄ς̄ ζ̄αμ̄η̄η̄ κ̄σα-
 μαᾱτ̄ π̄χοε̄[ῑς̄]

(4) The pomegranate is an ancient remedy for this complaint. See BERENDES, p. 131.

1 ωοιτ̄ | ωοιπ̄τ̄ | προτωκοζμα] κόλλημα or πρωτόκολλον | εροϜ
 †? | 2 π̄ραᾱπ̄ῑς̄ | π̄ρᾱν̄ π̄ῑς̄ | κ̄σαμαᾱτ̄] κ̄σαμαᾱτ̄ |

ΠΕΤΡΜΟΟΣ ΑΡΡΑΪ ΑΧΗ ΠΕΧΕΡΟ[Υ]ΒΙΜΕ [.]
 ΑΡΕ ΑΡΕΤΟΥ ΜΠΕΜΤΩ ΕΒΟΛ ΚΣΜΔΑΤ ΠΠΟΥ[.]
 5 ΕΚΡΙΝΕ ΠΠΕΤΟΝΘ ΜΠ ΠΕΤΜΟΟΥΤ ΜΑΤΠΕ[.]
 ΑΥΩ ΣΑΥΩ ΠΠΑΡΧΕΑΓΓΕΛΟΣ ΕΜΡΙΑ[.]
 ΗΛ ΣΟΥΡΟΥΗ[Λ] ΜΠ ΤΡΙΜ[Ο]ΥΗΛ [.]
 ΕΚΑΕΙΝΕ ΕΒ[Ο]Λ ΖΗ ΤΑΜΗΗ ΠΜ[.]
 ΠΩΤ ΗΛΗ ΗΛΗ ΤΑΧΗ ΤΑΧΗ[.]
 10 ΕΤΡΕΚ† ΠΟΥΕΝΤΕΤΗΡ ΕΨΩΠΕ ΕΧ[.]
 ΖΟΕΪΡΣ ΠΠΟΕΙΤ ΕΨΩΜΕ ΓΟΑ < = ΣΡΙΑ [.]
 ΑΡΣΗΝ ΙΑ ΕΚΑΧΙ ΠΑΚ ΠΟΥΨΟΛ Π [.]
 ΜΠ ΠΕΥΕΡΗΥ ΠΨΪ ΜΠΟΜΟΟΥ ΜΜ[ΟΟΥ]]
 ΠΨΤΑΔΥ ΕΠΕΝΕΤΗΡ ΠΨΤΑΔΥ ΑΡΡΑ[Ι]]
 15 ΕΤΒΕ ΟΥΡΩΜΕ ΕΙΣΠΟΕΙΩ ΨΩΠΕ ΧΙ [ΠΑΚ.]
 ΜΠΠΡ ΜΠ ΟΥΖΗΣΤΗΣ ΕΠΑΣΚΑΔΟΝ Ε[.]
 ΖΑΒΑΘΡΟΝ ΜΠ ΟΥΣΑΤΕΡΕ ΖΚΟΥΨΙΑ [.]
 ΠΠΕΖ ΜΜΕ ΠΨΤΡΙΒΕ ΜΜΟΥ ΖΙ [.]

Concerning the Three, Three ⁽¹⁾:

Take a sheet (of papyrus) and write upon it (the signs?) and the names. He will recover. In the name of Jesus Christ. Amen ⁽²⁾.

3 ΑΡΡΑΪ ΑΧΗ] ΕΡΡΑΙ ΕΧΗ. ΑΑ₂ influence | 4 ΑΡΕΤΟΥ] ΕΡΑΤΟΥ. ΑΑ₂ influence | 5 ΜΑΤΠΕ] ΠΑΤΠΕ ΜΠ ΠΑΠΚΑΖ? | 6 ΠΠ-] Π- | -ΥΥ-] first written -ΠΥ- | 8 ΕΚΑ-] ΕΚΕ-. Α₂ not Α | ΤΑΜΗΗ] ταμείον (?) | Above line: ΕΡΠ[.] ΠΕΨΩΔΕ ΕΒΟΛ | 9 ΤΑΧΗ] ταχύ | 10 ΕΠΤΕΤΗΡ] cf. ΕΠΕΤΗΡ I. 14 | 11 ΨΩΜΕ] ΨΩΜΕ | 12 ΑΡΣΗΝ] ἄρσενικόν | ΕΚΑ-] ΕΚΕ-. Α₂ not Α | 13 ΠΟΥ- (ΑΑ₂) for ΠΕΥ- | 14 ΑΡΡΑΙ] ΕΡΡΑΙ. ΑΑ₂ influence | 15 ΕΙΣΠΟΕΙΩ] ΕΡΕ ΠΕΣΠΟΕΙΩ | 16 ΠΠΡ] πίπρι | ΖΗΣΤΗΣ] ζέστης | ΕΠ-] Π- | 17 ΖΑΒΑΘΡΟΝ] μαλάβαθρον.

(1) Perhaps Isis, Nephthis and Horus (No. 136, I. 74) or Amon, Mut and Khonsu (ibid., I. 62).

(2) Mich. Pap. No. 593: ΕΤΒΕ ΠΨΩΜΠΤ ΨΩΜΤ ΧΙ ΠΑΚ ΠΠΟΥΠΡΟ ΜΠ ΠΕΡΑΠ ΕΠΑΔΟ ΖΜ ΠΡΑΠ ΠΣ ΠΕΧΣ ΖΑΜΗΗ.

Blessed art thou, O Lord, that sittest above the Cherubim.....
 that stand in his presence. Blessed art thou..... to judge the
 5 quick and the dead... and seven archangels..... Suruel ⁽⁴⁾
 and Trimuel..... mayest thou bring out of every room (?).....
 Run! Straightway! Straightway! Quickly! Quickly!

10 For you to..... ⁽²⁾:

.....finely powdered dung ⁽³⁾, $\frac{1}{2}$ oz.....

Arsenic ⁽⁴⁾, 1 dr.

Take a bundle of..... with one another, and remove their liquid
 from them..... and add(?) them to the....., and put them
 upon.....

15 For a man whose spleen is diseased:

Take..... of pepper and a sextarius ⁽⁵⁾ of asplinium ⁽⁶⁾..... maloba-
 thrum ⁽⁷⁾ and a sateere ⁽⁸⁾..... of genuine oil, and rub them
 with.....

⁽⁴⁾ For Suriel. KROPP, II, pp. 218, 232.

⁽²⁾ † π-..... εγωπε is difficult, especially with uncertain context.

⁽³⁾ «Dung of fine flour».

⁽⁴⁾ BERENDES, p. 531.

⁽⁵⁾ About a pint.

⁽⁶⁾ BERENDES, p. 351.

⁽⁷⁾ Leaves of some Indian plant. BERENDES, p. 34.

⁽⁸⁾ Weight of uncertain value, two or four drachms.