Coptic Magical and Medical Texts (*)


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 α, 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 α, 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.

(*) Stegmann, Die koptischen Zaubertexte der Sammlung Papyrus Erzherzog Rainer in Wien, Heidelberg, 1934, appeared after this article had been given to the printers. Otherwise Stegmann'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.

Orientalia — 1
ABBREVIATIONS

in the order of their appearance

COON RN: R. H. COON, The Reversal of Nature as a Rhetorical Figure (Indiana University Studies, XV), 1928.
PREISENDANZ: Karl PREISENDANZ, Papyri Graecae Magicae, Berlin, 1931.
SCHWARZ: M. Moise SCHWARZ, Vocabulaire de l'Angelologie (Mémoires présentés... à l'Académie des Inscriptions et Belles-Lettres, Sér. 1, 10) Paris, 1897.
KRALL MER: Jakob KRALL, Mitteilungen aus der Sammlung der Papyrus Erzherzog Rainer, Wien, 1887 and following.
ZOEGA: G. ZOEGA, Catalogus codicum coplicorum manu scriptorum qui in Museo Borgiano Velitris ad servantur, Roma, 1810 and Leipzig, 1903.
EITREM: S. EITREM, Papyri Osloenses, I, Magical Papyri, Oslo, 1925.
I.

Inv. 1523. 8½ × 12½ inches.

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

Age: Perhaps fourth or fifth century.

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

The document contains Coptic text with annotations and transliterations.
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,

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,

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.

Holy Martyrs, may you execute my judgment..... Koloje.

(*) Perhaps the Forty Martyrs of Sebaste. See KROPP, II, 220; III, 103.
(2) Isaiah LXVI, 24: ὅ γὰρ σκόλοπας αὐτῶν οὐ τέλευτηται.
(3) Ps. CXXXV (CXXXVI), 12 (Budde); Jeremiah XXXIX (XXXII), 21
(WESSELY IV): ὁσίου ἐκχορὸς ἱπποποδίῳ ἐχορός.
II.

Inv. 1190. 11 1/2 × 11 1/2 inches.


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 (1).

Dialect: S, but with marked peculiarities which are probably regional (2). These are: 1. Weakness of gląd. 2. Simplification of doubled letters. 3. Confusion of Ș and Ș. The syllables șă, șă, șă, șă, șă are written șă, șă, șă, șă. Since metathesis, e. g., in șă for șă and șă, is hardly possible, the ș must have been a silent letter. xe eë, xe eë, xe eë, xe eë, xe eë, xe eë, xe eë, xe eë, xe eë, xe eë, xe eë, xe eë.

The expression ḲEMITEANOK (= UT δeίνα Σμύρνα ἔναν ΤΕ ΑΝΟΚ) shows Greek origin. Greek origin is indicated (3) by the use of OKEL (OKEL) in the sense of « baneful. » The word means « sad »; but here it is the equivalent of λυγόν « sad » and also « baneful ». Achmimic or other antique influence in transmission can be seen in șăA șă (ŞAŞŞ) — OKEL (OKEL). They must have been pronounced by a previous scribe: șăA șă — *ŞAŞŞ, so as to rhyme. Manuscript transmission through a cursive hand is proved by confusion of öyć (4) and ęcy (5). From the first century B. C. to the fourth A. D. both c and ą may assume a v-shaped form.

(1) 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 Dime in 1932, Inv. 31/1-112 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 πεγγραφ and the expression בֵּית אָבֶּי 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» (דַּם), or possibly a spell (2). Note the «adynta» in Recto, Col. I, lines 6-12 (3).

Suggestions of Dr. H. J. Polotsky and of Miss Elizabeth Ste-fanski are so indicated.

Recto, Col. I.

1 p

דֵּּפְּיָרֶל מַכְּאֶבֶּקֶּדֶּּא לֵּטֹּשָּׁהֶךְ נָּחָּּה הָמִּמְפוּרְבֵּדֶּא טָּאֶרֶךְ נָחָּּה הָמִּמְפוּרְבֵּדֶּא

2 יָּכֶנ עַעַד לֵּטֹּשָּׁהֶךְ נָּחָּּה הָמִּמְפוּרְבֵּדֶּא טָּאֶרֶךְ נָּחָּּה הָמִּמְפוּרְבֵּדֶּא

3 פֵּּרֶאֶהֶכְ שָּׁדָּא אָּרֶשֶּהֶךְ נָּחָּּה הָמִּמְפוּרְבֵּדֶּא נָּהָּּא הָמִּמְפוּרְבֵּדֶּא

4 נָּחָּּה הָמִּמְפוּרְבֵּדֶּא נָהָּּא הָמִּמְפוּרְבֵּדֶּא

5 פֵּּרֶאֶהֶכְ שָּׁדָּא אָּרֶשֶּהֶךְ נָּחָּּה הָמִּמְפוּרְבֵּדֶּא נָּהָּּא הָמִּמְפוּרְבֵּדֶּא

6 נָּהָּּא הָמִּמְפוּרְבֵּדֶּא נָּהָּּא הָמִּמְפוּרְבֵּדֶּא

7 נָּהָּּא הָמִּמְפוּרְבֵּדֶּא נָּהָּּא הָמִּמְפוּרְבֵּדֶּא

8 נָּהָּּא הָמִּמְפוּרְבֵּדֶּא נָּהָּּא הָמִּמְפוּרְבֵּדֶּא

9 נָּהָּּא הָמִּמְפוּרְבֵּדֶּא נָּהָּּא הָמִּמְפוּרְבֵּדֶּא

10 נָּהָּּא הָמִּמְפוּרְבֵּדֶּא נָּהָּּא הָמִּמְפוּרְבֵּדֶּא

(1) Cf. Berlin P8313.
(2) Cf. Boh. KH 46, p. 56), 1. 29:
(3) Coon RN.
ουσίμε - σετ - εκενου μπεσί
ρηνοτάμος = πκύνε εβολα μπε
χωρέ: πειελι μοκ χα[μ]ν ην ου
15 άε [. . . ]ουνε αλλα [α . . . . . . ]
k[. . . . . . ]α[μαθ].[. . . . . . ]
[. . . . . . . ]ν[. . . . . . . ]
[. . . . . . . ]αι[. . . . . . ]
[. . . . . . . ]ουνε[. . . . . . ]
20 [. . . . . . . ]πρα: επεσσ[π]: εκ
ονή[. . . ]χιν γρ[ο]ου πνως: επέζη
τ: ειβ μενου[εν]: χιν εβ
ολα γαρος: πνουνο: εβχαμ
μν ουλοου: εβοκεμ: εξεν π
25 εζηπρ πνουναμ: γγα πιειςπρ: π
εβω[ε]ρ: εκτρεβερεβου: ερον:
πτε πνουμε πεκε: εβεζω
κ γαρος: ποε πταρχη μπεκ
τοου νερο: ιδε μακος: ιδε
30 φαματος: ιδε πνουραν
ιδε καταπτονιο: ιδε χιβ
προμε δεκδωμ εβολ ην

12 ουσίμε....χωρέ: ουσίμε εσετ εκενου μπεσί ρηνοτάμος πνουναμ πνευμε εβολα μπεσίμερε | 14 πειελι.....ουλε] πνείλατε (αιτει) ιδιοκ χαμε
ερο] περο | ιδε....κατασοφ | ειτε μαγος ειτε φαματος ειτε πνουραν (Folotsky) ειτε κατασοφ | ειτε χιβ
προμε δεκδωμ εβολ ημ πνουμπρ |


35 Ἐπικαλέ 

Recto, Col. II.

ἐταθαρασχ: ποιετομαί ἡμῖν ἠμεί 

πατελος ἐταθαρασχ καθορη 


5 εικρώτο· εκείνηνν ηπι: ΜΟ 

κα λαμπε νιοσ πατελος 

ἐταθαράσχ: εἰκρώτον τε 

ποιετομαί ἠμεί 

πιο 

πιο: ὑπερει 


10 Ἐπικαλέ 


15 κα τελος ετ 

[Τ]ορι[Η] 

[ ... ]Β[ ... ]

33 [Εμεί] 

ταθαρασχ] ἡ δέξω εἰμί + πιομ 

ταθαρασχ | 34 ΜΟΚ] ΜΜΟΚ - 

1 Ἐπικαλέ 

πατελος ἠμεί 

πιο 

πιο: ΜΟ 


2 ἠμεί 

ταθαρασχ] 

πατελος 

πιο 

πιο: ΜΟ 


3 ἠμεί 

ταθαρασχ] 

πατελος 

πιο 

πιο: ΜΟ 


4 ἠμεί 

ταθαρασχ] 

πατελος 

πιο 

πιο: ΜΟ 


5 πατελος 


6 πατελος 


7 πατελος 


8 πατελος 


9 πατελος 


10 πατελος 


11 πατελος 


12 πατελος 


13 κρώτο· κρώτο·
[...]

τεθσ[..............................]

20 ἀντα[.............]πτα[π]ubreχκος: παλμετε: πετεπλα
ο[τ] ἀπεψω πορεψυ [ἐβο]κα: ἐκ
π ἄκουμνθι τρεσ: ετε π
ερεπαν πε· σίκηναι παλμικάκε

25 κεκεν αί: ἐκ: Τε μο τεκπατ
ν· τιμερε μπτιαβολος τεπτα
ερόκε πεςτ αλακε ακιν
ε μπταρτάρπουχκος παλμετε
εραϊ· τερεπε ναί ἐκεν = Τε μο

30 τεπ Ἰβ· παρχαντελος· ερε
τεμυ· Ἰβ: μπιαλε μιη μμου
ἡ ευχασμ μπαυ ετι· πακι
τε μοη: εγγούν επκρωτ· ετ
ετεμεγού ντε· Ἰβ· μπιαλε

35 πνπρωτ· πντεπνουχε μμου
εγγούν επεγιτ: πεσογον: πε
εσηντ πεζιπαρον πεσκου
τοι πεσυε χεσθη μελος

21 πετεπλα....πορεψυ] πετερε πλοουτ ἀπεψω πορεψυ | 26 τιμερε....
πεςτ] τιμερε μππιαβολοσ τεπτακεσιν επεςτ | 29 τερεπε] χε
ερεμ] μοτεν] ἵμπωτι | 31 Τεμυπικικι· τεμυπντεπνουχε μπια-
λε μιη κλιον χεν πεεδιε | 33 κρωτ] κωςτ | 34 μοτρ] μοτρ | 35 πντεπνουχε....γντ] πντεπνουχε κλιον εγγούν επεγιτ | 37 πε-
ζιπαρον.....μελος] πεζιπαρον (sic, obwohl natürlich falsch) πεζι-
κουταν (= σουσότων, cf. Crum E, 1, 163, n. 11) [Polotsky] πεσυε χε
χεσθη μελος. The scribal error of ἐκ for ὦτ in χεσθη is like ὦτ for κ
in οὐδὲν (Col. I, 7).
Below the text and at right angles to it: **συσι** 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, ἡ in horizontal position three times, more « ring-signs », ΚΟ.

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1 *νις* ζικαι | 5 *νις* ζωκ | 11 *γωκ* ζωκ, If indeed the conjunctive can be used with change of subject | 7 *δωκ* ζωκ | 8 *ἄθυμα* άθυμα | 9 *ζαμαί* ζαμαί | 10 *εγεραί* εγεραί. The second ε was written in compensation for the loss of ζ in pronunciation | 12 *εγμος* εγμος. The ε in compensation for loss of ζ | 13 *σινέ* δινέ | 14 *εγκαπατράς* εγκαπατράς | 19 *ταξί* ταξύ.
I invoke thee, Athrak (*), great angel that standest at the right hand of the sun,
To whom are subject all the Authorities (2) of the sun:

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,

The mountains, and mayest thou move them,
The rocks, mayest thou dissolve them,
A pregnant woman, mayest thou split her right side (8) and bring forth her child.

I shall not ask thee, in fact, neither...... but..... Sabaöth..... 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:

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.

Be it wizard, be it enchanter,
Be it heavenly, be it infernal,
Be it hand of man (*):
Find strength from this blood (5) which is under so-and-so.
So-and-so am I (6).

I adjure thee, angel

(2) Colossians I, 16; I Peter III, 22.
(8) 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?
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 of 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.....
the keeper of Hell (5), the locks of whose hair are spread
out over the whole world, whose name is Sisinaei the
Amin (6),
Mayest thou come for me upon this side.
20 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) קְרֵבָא מַעֲרְבָה ?
(5) KROPP, III, 14, 63, 87, 143,
(6) «Trustworthy», either Syriac or Arabic in origin.
(8) KROPP, III, 63.
(9) Rev. XV, 7 ff.
VERSIO.

I invoke you, ye seven archangels, which are these:
Michael, Gabriel, Uriel, Rakuel (1), Suriel (2), Asuel (3), Sala-fuel (3),
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.

I will ford the Seven Rivers of fire,
And run up to the Seventh Heaven (1'),
The Place in which Iao Sabaoth (8) is seated.
I shall find Michael, standing at the right hand of the
Father...... Quickly! Quickly!

III.

Inv. 3565. 8 X 11 3/4 inches.
Provenance unknown. Possibly Fayyumic.
Age: Sixth century or earlier, as indicated by the reversed form of the letter $$. 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 $$ is reversed, the tail curling to the left instead 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

(2) Kropp, III, 76 f.
(3) Kropp, III, 29 f., 76 f.
(5) Kropp, 47.
(6) Kropp, III, 128.
(6) Krall Mer, I, p. 111, lines 6 ff.

(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.

Αίκε χιτος πνεύματα μοιον εὐτετευκοπην πνεύματα εὐτετευκοπην με ε[τ]ρβχι πνιβαμος ιπτόμος ικαγόυ πνιμομος με π

10 τευτραπομος ον εραι εξε αλω τσυεπανεις ενερχοκε με πιβιε δερχοις επομαξα ναλω με φιβαμων ειατον μαι ερε πκαμοκε κωσ
να εβολ γε τεσταρπο πνευμα τσυεπανεις ει
cαγου ιπνουτε μαι εραι εξε αλω μεσιν τηρευ
15 ερε πευτορτερ πιοτο ιπνοτε ιπνον ιε νιε ναλω εκελοξοκου εμανεκοτκ γαμιν γαμιν ιαβακ[τ]
ανα βικτωρ πνεοιβ[αμ]ων

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

ΕΟΟΟΟΟΟΟΟ ο

I write, I swear to thee, Sabaot (4), Sabaot:

8 πνευμα τασιμν τουσ, the nominative particle | μοιον πνευμα (?) | ευτετευκοπην ευτετευκοπην | 9 ηε αεια (?) But ηε may be omitted. Influence of A ηε (?) | ετρβχι ετρεεχι | πνιμομος | ικαγόμος. But ικαγος may be omitted | 10 τευτραπομος *δευτερομος (?) | ιαν | ιαν | εραι εραι. Phonetic loss of ηε | 11 ερε. But ηε is regular in A | πιβιε | τασιμν | δερχοις | επομαξα | ναλω | πιβαμων | ειατον | μαι | ερε | πκαμοκε | κωσ | εβολ. But κωσ may be omitted | 13 μαι | ιαν | ερε ερε as in 11. 11, 12 | 14 καγου | ικαγόυ. Scribal error | ιπνοτε | ικαγος. But ηε may be omitted | 16 εκελοξοκου | εμανεκοτκ | γαμιν | γαμιν | ιαβακ[τ] | ανα | βικτωρ | πνεοιβ[αμ]ων. But perhaps πνιμομος may be omitted. ικαγος 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», Curn E, I. p. 110, or «Phoebus-Amon», Heuser, p. 95.
(4) Kropf, 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 e being omitted.
(4) Really «so that».
(5) Future III, the e 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,
\(\epsilon\ldots\eta\) (in S; \(\epsilon\eta\ldots\eta\)) has been distinguished in translation from the S
Future II, \(\epsilon\pi\ldots\eta\). 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 1/8 × 4 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 α, 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, ḫ_prov, 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.

\[ \text{\$}\]

Unintelligible. Perhaps contains πέταλον καύνον | 5 ποὺ.....κενων | 6 ονεικιπ[ε] Unintelligible |
ἐπεπεδαλλόν· ἦν πες ἐβαί ἡ ἡ
κέρας ἀπὸ δέκακτήρ

/* /* θα δε πήτυποι τοῦ τοῦ τοῦ τοῦ τοῦ
π = <<

10 προς πολλάγον λογίμων > X

Γ 7 2 0 0 2 0 2 2 2 αρξάμαι

μακούμ· τρ ειαργυρικής· σελήνης

θαυμασίας· καὶ θαλάσσης χά·

ἀπα καταπέλτων· επιλέγε

15 το όνομα· λείαν ενέφρ. έο-

ποινόν τὸ τὸν ἐώς άλλ· νεμε

ρακ—επικαλούμαι κά τον μετίκ

κάτι το το το διάλεγον[α]ν εν

τω τελειω μελανί· η· λεεποι[α]

20 θεωρ ουρανῶν τενεκί· αθέρνε

κλήσει· αθέρετβουν· ζαβίσα

χα· χωμοξωωχι· ισι· συγχ· λοξη

θη· τττωρεω· ινβαστ· βασται·

ριβατ· χριβατ· ορνισβατ· χα

25 μαρεί· χαριθιβάθ· συγχρή· θαρθιά

θαλάσσης· θα· βασέ· λασαι·

αψα· αβάθα· ικ· ποινόν τον

μεταραν τον ἦν ἐτεκαν ἦν ἦν

εἰς τὸ καταφτέ επεσειά· καὶ

7 πεδαλλόν· πεταλλόν | 10 λογίμων· λογίμων | 12 τραγοφό | ειαρ-

γυριαν | ες ἄγιον | σελήνης | σελήνης | 15 λειαν | λαυν | 16 τοῦτο

Bonner, Crum | 19 λεεποι[α] Bonner | 20 θεωρόλενεκε| τὸν θεόν

tοῦ οὐρανοῦ γένεσιν (?) | 28 μεταραν Bonner, Crum | ετεκαν ἐπεσειά

29 καταφτέ Bonner suggests καταφτέρ, κατάφορον (?)· «downward po-

sition» (?) |
30 ἀφλεγμαντόν εἴη — ἀκινήτη — ἄρ
ηπαγανιστός ἦν ἢ ταχύ
δ' — χάλθων μαλλον ερίλην λευκον
βάλε ὑποκάτω άντις καὶ εὐθεως
θεραπεύον. — — — — — pros ἔπιλη
35 ἀκινήτων εἰμπλαστρον απο πρώϊ
ας εἰς οὐ τοις ηρεάς — ποίτιν ένει
ωτ'. — ζὶ οὔτεγεν πριν ζὶ δικέν εἴη
Χαὴ τοποῦ. — ημῶν = — — — — ethe gen
βουρει ἐκ πνεύμωνν σποχ ἔνδει[ι]
40 σὰλω. — ζὶ σποχ άκομφις. ερη ποοθ σ[ω]ξη =

— pros πιγος. — ο[π] δοτε τις τε γρακοπτα
ίς παλαιορ[π]οι αἱνετή · οὔφεος
ἐν βίνθον ἔπο τε τρομος εὖλλαθν
γναι. — άφ τε ανεκχωρισσεν κτρίτε.
45 ταβρινὰ θεραπεύον το άλα ἦλθ
δ' ταχύ. ταχύ. οταν οὐχ ποιεις τ' 
χορλας κε ετίμωμος κε κροκήκ.
Ανας ποιεσον τ' αμμα. καὶ εἰς
tin anatoλη. — βλεψας εἰπεν τ'
50 κυριε ταβρινα. κυριε ταβρινα. 
κυριε ταβρινα. — θεραπεύον τον

30 ἀφλεγμαντόν] Bonner | 31 ηπαγανιστός] ἄβασπονάτος | 32 χά
τοι] άντις] βάσιον μαλλόν ἐριλόν λευκόβ βάλε ὑποκάτω αὐτῆς (Blake)|
34 ένδει] έπιλη | 36 ο] άφαρς ἐκτῆς (?) Bonner | 37 οὔτε] άξιον-
gναν | 39 έπιλη] Creem | 40 κοτρις] Doric form of κοτρις |
50 κυριε] Doric form of κυριε | 43 κτρίτε] K τρίτη | 41 τοπω] ἀνεκχωρισσεν from Iliad III, 33-35 (Bon-
nern): ος δ' οταν. ίδοιν. ἀπέστη. τ' ἀνεχώρησεν | 44 κτρίτε] K τρίτη |
54 εννέαπις [εννεάπις | τοσμηντέπομολαξ] Perhaps τοςμή (?)
πούβ | 60 [πρού] πρού | [θνό] h very doubtful | [γοίμε] γοίμε |
[των] ετων | 63 [πρε] πρε | 65 τηνηεβωτ] τηα εεβωτ (Crum),
but out of place | 66 πτε] ουτε | ειάβ] ειάβ | 67 εφτο [γατ] εφτο
πιατ | 2ο ταμε περασραοι | επε υφτο πκαμε γαροι | 68 πτοτ]
ειωτα] or ειωτα (Crum). Cf. Crum D, p. 62b, refs.; Preisendanz,
p. 66, line 11 |
Θοούτ αφεί εβόλ γιάτ' αμούνι
εκκυ πιγιούντ ἁμμε

75 ποού εχτ'πάκκε - πτοούν πτοο
ηρ μενούτε ηπολοδ' εντ'πάβε
ἐλίσε εχτ' ἅμεκδιντ ἅμεκ
δίνε ὑπαράκ μ' ὑπεκδίνε Ὑ
οὐγύρη ὑμε άμε οῦβολ ἀμ

80 ηπτατε οὐτε] πλεθεὶν πτεκχίς
ἐπέχβτ νκχος χε ἄλο ἄλο ἁμαλ
ἐχκτε - καμι τοῦντε ὑμιρε μ
πολυκαμ ᾛ ερωτε πῶρ ποτυμπ
τι ησομ νκχοιντ πιούτε —

85 τε βε τε βε παμούν τιμαλ ν
ηπτανουε αυχσιν ετούτε ζτρούνε
παεί εβόλ εμωνε - αυχσιν ετοο
τε γι ρούφε εραβωκ ερσον ετρσω
χε ζαρες ερρ επι ζ πων επκα

90 ρορ - πκαίζ - πνούσε - πωίτ πνων
πε εμπατεπωρυ πιωτ εμπα
τρομπε - πτυμαμε παμ εμπρκε
λέε ἄνως - μεσρυβωτ ἑποίς
μαχρχοοκεφ ἱωμε αγει εκωι να

74 πιγιούντ] Why ὑ-? (Crum) | 75 πτοούν -...τε] contains (?) οὐ(οὐ)ηρ
εραει [ερα] - ἁς form | 88 ετρσω] ετρσω | 89 ρου] ρουν | 90 καίζ]
κοϊς | μνοονε] κνοονε | 92 ομε] ομε | πτυμαμε] πεντ' διμο
(Stefanski) | 93 κελεδε] καλιβε (Stefanski) | ἄνως] ἄνως | ἑπο
τοίς | ἱπολοίς | 94 μαχ] μετ - | ἱωμε] ἱπαμε |
95 ὑμεῖς παέλοις παλαίμενεν ἐνυγώιτε
πνε ἐρατής ἁγία ἐπεκτεινούσε εἰρήνη ἐπάλασεν ἡκαίνι και ἀπεκρινθεὶ τοῦ
πνε ἐκέκηνε σαράι μενε ἀπέκρινε τοῦ ἐράκε ἀπε

96 ἁγία ἐπεκτεινούσε τὴν ἀπάσε

100 ἁγία ἐπεκτεινούσε τὴν ἀπάσε

105 περιγιν παιδεὺς ἄγων τιν
τῆς παιδικῆς πατρὸς εὐφυς εὐφύς

110 νομιμάτω τὴν ἀπαντή τιν ἄγω

115 χαίρε· ἃρν· χαίρε πετ ημακ

95 πεντε φίλιν τοῦ ἁγία ἐπεκτεινούσε εἰρήνη ἐπάλασεν ἡκαίνι και ἀπεκρινθεὶ τοῦ ἀπεκρίνεται· πνε ἐρατής ἁγία ἐπεκτεινούσε εἰρήνη ἐπάλασεν ἡκαίνι και ἀπεκρινθε Hindered by Antiquity

100 ἁγία ἐπεκτεινούσε τὴν ἀπάσε

105 περιγιν παιδεὺς ἄγων τιν
τῆς παιδικῆς πατρὸς εὐφυς εὐφύς

110 νομιμάτω τὴν ἀπαντή τιν ἄγω

115 χαίρε· ἃρν· χαίρε πετ ημακ

95 πεντε φίλιν τοῦ ἁγία ἐπεκτεινούσε εἰρήνη ἐπάλασεν ἡκαίνι και ἀπεκρινθε Hindered by Antiquity

100 ἁγία ἐπεκτεινούσε τὴν ἀπάσε

105 περιγιν παιδεὺς ἄγων τιν
τῆς παιδικῆς πατρὸς εὐφυς εὐφύς

110 νομιμάτω τὴν ἀπαντή τιν ἄγω

115 χαίρε· ἃρν· χαίρε πετ ημακ

95 πεντε φίλιν τοῦ ἁγία ἐπεκτεινούσε εἰρήνη ἐπάλασεν ἡκαίνι και ἀπεκρινθε Hindered by Antiquity

100 ἁγία ἐπεκτεινούσε τὴν ἀπάσε

105 περιγιν παιδεŭδς ἄγων τιν
τῆς παιδικῆς πατρὸς εὐφυς εὐφύς

110 νομιμάτω τὴν ἀπαντή τιν ἄγω

115 χαίρε· ἃρν· χαίρε πετ ημακ

95 πεντε φίλιν τοῦ ἁγία ἐπεκτεινούσε εἰρήνη ἐπάλασεν ἡκαίνι και ἀπεκρινθε Hindered by Antiquity

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τῆς παιδικῆς πατρὸς εὐφυς εὐφύς

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100 ἁγία ἐπεκτεινούσε τὴν ἀπάσε

105 περιγιν παιδεὖδς ἄγων τιν
τῆς παιδικῆς πατρὸς εὐφυς εὐφύς

110 νομιμάτω τὴν ἀπαντή τιν ἄγω

115 χαίρε· ἃρν· χαίρε πετ ημακ

95 πεντε φίλιν τοῦ ἁγία ἐπεκτεινούσε εἰρήνη ἐπάλασεν ἡκαίνι και ἀπεκρινθε Hindered by Antiquity

100 ἁγία ἐπεκτεινούσε τὴν ἀπάσε

105 περιγιν παιδεὖδς ἄγων τιν
τῆς παιδικῆς πατρὸς εὐφυς εὐφύς

110 νομιμάτω τὴν ἀπαντή τιν ἄγω

115 χαίρε· ἃρν· χαίρε πετ ημακ
χαίρε πετε πως πε πε χαίρε καὶ
πε μικάνα χαίρε γαβριήλ καὶ
πε σεμειώθημψ ματαί παί ἤτοιμ
t
120 πια ω πτάχρο ναβρασάζ τε
χαρίς πεκαβασε πορε ρώμε ρίμ
κο ἁ μαλίστα νεκρίν ἄρι πενγο
πελ παρόν ἱερ ἤ ταχν β =

125 καθαλαχιαίαν εἰς κασιτερ

γρ α εν ἱο τυ ω
ω νοι ῾θ ε α
α εν ἱο
[Square containing ring-signs]
α εν ἱ
ω τοι
130 α ε
ω γ
α
ω

[θ]

γ ἐτθε πγωπωγιν =
οργι ἀφιλανις = μομιτ
135 πγι νεβριάμι = μομιτ
πγι νεβρίσελιμι = μομιτ
πγι νεβρίεμις = ντή
εβιο νοσον μτριβε μμοον
με νεπέρνυ πκτλαυ εον

117 πε πε| πε | 121 πορ | πορρην | 122 κο] abbreviation? | 125 κα-
φαλαλαχια| καφαλαλγαν | 125 κασιτερ | κασιτήριον | 126 γρ]
γοπε | 133 μπωπωγι | σμιοταμομε (?) (Crum) | 135 εβριάμ| Cf.

139 εον| dele |
εὐαπότ ἰπηκέ ὑπ οὐαπότ
πηρπ ὦ.[.]σάμι πητριβε ἱμμούτ
κάλως ὑπ' ἀνέρθουν - ἱμαλη
πηγομένη ποιον ἵμαξ οὐατ

σιμμακ μηνε πηγομένη προοῦν ὑπ

145 σε κασυε ραμοῦ ὑπ τεκέλειττα
πηπάρτκ ε正しい ηντκ νεσθν πεκ
οὐερητε πςεγαρόε ε正しい πεκρά
τῇ πνεεξι κασυε ἰκοτς σιμμακ
μὴ νесως πνιΒωκ εὐρᾳὶ ετύμμε

150 [ος]φή - οςφή - οςφή - ἴοςφή - ἴοςφή
刈Ⅳνού - ΒΙΒΙΟΥ - ΒΙΒΙΟΥ - Ισακαβάση
ἀλωνεῖ - πεταμάρτε εὐρᾳὶ ε
χν περτοῦν πκοοή ἰπκοσμός
ἐί μνῶμν εειουγαῦ - ἀνοκ μή

πνεμ μή ἦλι ἦλι τάχυ τάχυ·

κεκαςυε ραμοκ πνιΒωκ ετ
κολομνηρά ἱμου ἵμενε πνες κεκα
κας ραμόκ - ἰτει εὐρᾳὶ πνες κεκα
κας ραμοκ - μὴρ γηομένη πγοοῦν εκ
160 εὶπε οὐπαί ἰμμην εκσεβώ

ετύμμε υπςριμε εὑαιρε τεκκοτε ἰκας
χε πακ ἰπινής ἱπιωοὐμνπογαγε ὑπ οὐ
Coptic Magical and Medical Texts

165 καπνος σνάλο = εγγυμε ουγμίμε

te eacswc ɛtţ tcac oubdne πεπw

te neμna τααq ενουμε πηρπ εμιολδ ma

170 επιβο εποου εγν γλαλοιον ωαρε τεq

175 κααq ενουμε τοοτε

ebε εκαθε πιμ εκουωμ ετρευει εβωλ

gε κεκμ ουγμε πιαλβαθη ου

180 πε πουγν[...][καλε] ηκακολα

185 σενκοι ηποου γην πενερηγ περιξρεα
μοου ποτε μεγέ ηξιαω > > > , ετβε ευπα
ειγε ες ημ φο εμρεμε ευηιβανος
πεζεικον εαυε επαια ανατ γιαουςουν η
καμε ευταπ πηεςοουν εφροξ Γ ον
190 μημοου ηκου η οφθαρτος ευλοκ η
ηγη εχη η η η η η η η η η η η η η η η η η η
εη αι αι ηπρε ες
ηηρ παξτου μη πευερη μη περικρια μη
μοου ποτε μεγέ ηξιαω

αοη λαλε

eυυπε ευαλ πε επο
195 [νεομε σπιγκε μπας ο = ουραβ[Α]εελε ο —
πηεηγε εποειττουουτ ποξε η νοο η η γη
ηαα η αιβανος η εγηβαλ εηηρειαηηιη
cη σεηαλο = ουπιηα ηπηηε πεηυ επο
πτη νοο η εηηκαυ ευηυεμε ει πηεκεμηιοος
[ξι εβιω

200 ηημε = ετβε γπηλακε εγητικας ευζο

πε περωτε νεω εην[ν]ε εια προκ εβολ
ημοο ευε σηαλο = > > > > • • • •
[πη]
ετβε γπηλακε εγητικας ουπιηα σπιγκε
ημας ηαα επουη επεκειμαακε ευε

188 δηαλατ] ν. Π(αρι) 44, 70* (Κρυμ); cf. ζαφατ, Σπιεγελμπεργ, p. 274·
γιαουςουν η ουςοου. Ηούτολε η, or ο above line | 189 η — | ποκε
ποκε | 191 οοκε] Cf. (?) οοκε ρηηαηηε (—εμη?) (Κρυμ) | 192 ηηρ]
ηηη (?) | 194 οοκα] ηαα | λαλε] Connects with line 196. Written over a
crease | 196 εποειττουουτ | εποειττουουτ | ποξε | ποξε | ποξε | ποξε | τοοε | τηηο| 199 τηηο | τηηο | ευηυεμε | εαγγιμε | εαγγιμε | εποοοος | εποοοος | ευ.....οε|
inserted above line with mark / for insertion | 202 σηαλο] σηαλο |
ἐπὶ ἡμέραν = ὑποθέσεις ἣν
edεποιήσας διὰ τῆς μίμησις ἢ ἐπισκήψεως
cατὰ τῆς εἰκονομίας ποιεῖ
ἀνθίζει νατάκας μιμάζεις ὑποθετέει ὑποθεσία

Ἀπὸ μιμάζεις ὑποθετεῖ 

ἐπὶ 

κατὰ ἡμέραν ποιεῖ
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 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).

5 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 (4), read the name. Labor diligently. Do this for forty-four days (saying):

I invoke thee, great Isis, ruling in the absolute blackness,
20 Mistress of the gods of heaven by birth (*),
25 (Magical names or words) (**).
Make the womb of so-and-so, whom so-and-so bore, relax into
the natural position (***), and be uninflamed:
Without danger, forever without pain,
Straightway, straightway,
Quickly, quickly!
Soak (****) a flock of white wool. Put it underneath it (*****), and
straightway cure (******).

35 For (a disorder of the) spleen: a proved salve (*******).
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 (%%%%).
40 Blood of bat (mixed) with blood of shrimp (??) (%%%%), 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 (%%%%) ..... (%%%%

(****) Uncertain text, poor Gr.
(****) cai is Isis.
(****) φι, though without the supralinear stroke, must be an abbreviation,
and if so, it must be the Bohariic φι, φιος, « God ». For the substantive
use of ΚΑΤΑ.object, compare TO ΚΑΤΑΔΙΟΓ, « The (Gospel) accord­
ing to Matthew ». TO ΚΑΤΑΔΙΟΓ might then mean « the (condition) ac­
cording to God ». It is even possible that φι was read ideographically, as θεός,
(****) Directions to operator.
(****) Womb.
(****) Meaning « and you will straightway cure ».
(****) Or « plaster ».
(%%%%) Perhaps this refers to the eye-lashes (ταοοτι), 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.
(%%%%) Very unlikely meaning. Has the shrimp any apparent blood?
(%%%%) « 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.
(%%%%) « Twenty-third »? Perhaps strayed into the text from the Greek original.
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):
Lord Gabriel, Lord Gabriel, Lord Gabriel,
Heal the sufferer.

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

For a man who becomes swollen (inflamed) (9):
Salt (9) of a piece of gold: that in which pieces of gold are quen­
ched (4). Pulverize (9) with oil. Anoint him till he recovers (6).

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

(*) Very doubtful.
(2) uja^qe (also qa^ae, wje, yje, yje, and the qualitative ygo^e) combines the ideas of « swelling » and « inflammation », with varying empha­sis upon the one or the other. Sheep eat, txj&.Y«JA.qe rfCejutOY
(Zoëga, p. 426), « become distended and die ». A stomach eqygo^e (Chassinat, p. 177) is a « distended » stomach. In these examples there is little empha­sis upon pain. A man epe nee*omma tipe^ yje (ibid., p. 102), or epe nee*omma yjome ayo equ*omme (ibid., p. 287), eyes etyje (ibid., p. 204),
yjoe neqmmom (ibid., p. 204), places ety*omme ayo eetj*Kac (Zoëga, p. 609), remedies et*omme ygo^e mi (ibid., p. 626), a man eqy*omme (Mich.
Pap. No. 594 + 599): these examples indicate greater emphasis upon pain or inflammation. The word seems to have no exact medical sense.
(9) Perhaps « brine ».
(10) « Cooled » or « tempered ».
(11) Perhaps salt from the brine.
(12) qa*omme, supply eqy*omme.
(7) Amon, Mut and Khonsu?
(8) « I am going to Abydos » (Crum), but out of place.
(10) 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 Pwrty in my hands (*).

I make to bear them that are with child,
I close up them that break forth (*),
I make every egg useful, except the unfertilized eggs.
Hail (8) Thoth!
He has come forth toward me.
Amon, whither goest thou, the Three of Isis (4) ?

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)

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,

(*) 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.

(1) Premature birth.
(2) Antique expression. See note to text.
(3) Isis, Nephthis and Horus?
(4) CRUM.
(5) ἐκθένοι.
(6) The scribe in turning the page has omitted something. From KROPP, I, p. 12; II, p. 3, amend (STEFANSKI) to something like this: ἀπεκδόθη Ἀπεκδόθη Ἀπαραί ζην πακ ἰπακ βαλικ ἰπακ βαλικ εβοξ..... « 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 J AOS, XXXVI, pp. 37-53. There may be some connection between the « shepard, 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 (*)!

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):
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).

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
glass (⁴).
What ails thee, that thou art in flight, that thou art in haste,
my shepherd, my herdsman, my herdsman,
Thy garments being torn?

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!

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)

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, 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).

Grace.
Hail Sun,
Hail to them that are with thee,
Hail to that which is thine!
Hail, Hail Michael, Hail Gabriel, Hail Semesilamps (3)!

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!

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:

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

(1) xoē is masculine.
(2) Spoken by the spirit invoked.
(3) Semesilam(ps), KROPP, II, p. 125; HOFFNER, I, p. 191 (BONNER).
(4) Though Iao is Jehovah, and Sabaoth means «of hosts», Iao-Sabaot 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) aq65.
(7) AMOT occurs five times, but nevertheless may be a graphic error for AHOT (CRUM).

Orientalia — 3
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 (4), 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, 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.

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

(1) ΚΕΛΙΕΣΤΡΑ is perhaps for ΧΛΕΙΕΤΡΟΥ, « bar » or « bolt », perhaps for « room »; cf. German « Schloss ». Eitem, I, p. 115, gives ΧΛΕΙΕΤΡΟΥ, ΧΛΕΙΟΤΡΟΥ, ΧΛΕΙΟΥ (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).
Those that are sick. Heal.

175 Write it upon a vulva stone (4).

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

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 (?) (8), 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 (**). Grind them up with one another. Apply them with an ibis feather.

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

Some imported incense, seven palm branches (?), with a black sheep, (or rather) a burned horn of the sheep, a little uncorrupted urine, a lok (18) 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.
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.

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:
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:
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..... (4) or the black lizards:
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 under them, until it (4) shrinks (5), while you stir them with sprouting palm shoots.

For the hip, an approved remedy:
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 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 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


(Continued.)

V.

Inv. 4932 f. 5 1/8 × 5 1/8 inches.
Provenance unknown.
Age probably fairly early.
Script rather large and regular. The e and c often have a straight back, and the o 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.

\[ \begin{align*}
\text{\textit{ηνεκ} \textit{ηνεκ} \textit{ηνεκ} \cdot \textit{ηνεκ} \textit{ετογαλα}} \\
\text{\textit{ηνεκ} \textit{ετρατε} \textit{εβολ} \textit{α} \textit{περινος} \textit{πιαω}} \\
\text{\textit{σαβαωθ} \cdot \textit{πνευ} \textit{πτα} \textit{αε} \textit{ταρς} \textit{πκε}} \\
\text{\textit{εσ} \textit{πευς} \textit{ιμ} \cdot \textit{τμωτε} \textit{εροκ} \textit{πνευ} \cdot \textit{πν} \textit{μ}} \\
\text{3 \textit{ποος} \textit{ιμωτε} \textit{εροκ} \cdot \textit{πους} \textit{ιππε} \textit{ιμωτε} \textit{εροκ} \cdot \textit{πρπινπ} \textit{μυμ} \textit{ιμωτε} \textit{εροκ}} \cdot \\
\text{\textit{τορκυ} \textit{εκοουκ} \textit{εκεβωκ} \cdot \textit{τατβκ} \textit{ιπ} \textit{εις} \textit{ι} \textit{ιπο} \textit{αοκ} \textit{ι} \textit{ιπτρε} \textit{πανσ}} \\
\text{8 \textit{μν}} \textit{\textit{με}} \textit{\textit{λ}}
\end{align*} \]
Coptic Magical and Medical Texts

Verso.

Tnaporke ouynenne Tnabolaq
Pebol · mnpw paxoeic mprrtaat
e[f]oo]tq pamebolycq petgrai
ekh trкрие - алла fouwqs et
5 pek[wo] ekеснт eamnte inipw
пк паппеее тироу мплиаболос
egrai exн meyje mи пд
нтрн паме гуwnpe гм pec[гнт]
нтe пuс гуwnpe гм пwi xe ап[ок]

10 [пе]тmoyte ntok petere pouwqy

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

10 ouyn | ouw | 12 парака | паракалэ | 15 KAKI | KAKE | 19 | was originally B.
1 ouynenne | ouynenne | 8 tro | was originally тое | 10 petere | pouwqy | petere ἰμπouwqy.
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,

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
manner of a brother and a sister (1)....

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,
The one in whose presence the heaven of all darkness is sus­

pended.....

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.

Rather do I desire thee to go down to Hell.

(1) Pagan Egyptians often married their sisters. The following words,
miştirενος, «and a bear», are evidently for και ἀγριός, from και γάρ
νύμφης, which goes with the following sentence (Youth).

(2) τλεί cannot here mean «to traffic» as does ξηρος, 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. 593β. 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 e, except when enlarged as an initial, the small o, and the shallow w. Square forms of α, μ and γ are the rule. A single round γ occurs 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 medicamenta, irrational as they appear to us, are the sole means of treatment. There are no prayers or spells. The line of demarcation between medicine and magic is, of course, not always easily drawn. Prayers, spells and substances are all applied in the same pragmatic way.
A certain arrangement is discernable. Page 167 deals with wounds, hemorrhages and swellings; page 168, with digestive disorders. The remedy for toothache is interpolated, because the roasted dove brings to mind the «dove-herb».

(1) The sorcerer or his client.
Recto.

η ἀυτια τοκς
πνεαλας γιχω
οτ πεπλαυνη
η πτιβοιλε εβολα

5 γετνι ουκωστ
εφουλα πτ
χρω ομος προς
καλε ετινα
θεραπευε μμ

10 μοου'

γετιβε πετεγαυμ
σκ εκαρκη

καλειας γοα

15 λεπιδος κυρι

ου γιολα

[χ]αλκου κεκαυ

μενου γοα

[χ]αλαγανουγ

γοαι

[χ]α]λιτεως γοα

[ομ]ον

[κ]ιρουν

ρολιονον


πον πτενης
πετιουνωον
εχωον ευθηνη
πτχρω ομος
πτερε

5 γετιβε πουςουν

ρε εγραι

θην ουβουνη

γι εμω πτ

καλε γιχν

πμ αιτουργη

χαντε εγραι

γετιβε σποι

πμ εψυουνο

η εσυ μμ

χαλκιτεως

εψουμη αγιω

εψαλωλ'

καλε γιχμ

μασυ αγιω

χαλιωλ π

τηνουν

γετιβε ψαεμ μμ

ξι πονερων

or something has pierced him:

Place it (1) upon bandages (2), or melt it by means of a dying fire, and apply it to the places which you are about to treat.

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

- Calamine (3), 1 oz.
- Copper scales (3), 1 oz.
- Calcined copper (4), 1 oz.
- Vitriol (5), 1 1/2 oz.
- Rock alum (6), 1 1/2 oz.
- Together, sum, 6 (oz.)
- Wax (7), 1 lb.
- Rhodinon (8), 1/2 lb.

(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 ΚΥΡΟΥ is made certain by ΛΟΥΚΑ, line 25.
(8) Though Dioscorides (Berendes, p. 66) makes this ‘oil of rose’, we have here some more bulky preparation, since 1/2 lb. is necessary. But perhaps the quantity is wrong.
II.5 Melt the wax, together with the rhodinon, and cast the dry 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.

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 oil, and a little water.
10 You cook it, and..... Afterward drink a little stale wine.
15 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 scoparia, which is Chenopodium scoparia Linn.
(2) See note 6.
(3) If ˚ is related to ˚, then ˚ might mean « sifted ».
(4) A kind of verbena.
(6) From ὀρθόπορεσ. (6) « Rinse (?)..... in a place where the light can't reach it » (CRUM).
(For) one whose bowels run (?):
A pomegranate (').
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 α. 7 1/4 X 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.

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

(1) Perhaps Isis, Nephthis and Horus (No. 136, 1.74) or Amon, Mut and Khonsu (ibid., 1.62).

---

3 AGPAI AXH | epsai ezH. AA2 influence | 4 EREPOT] ECRATOT. AA2 influence | 5 MATPE] MATHE MHI HAPKAP? | 6 NIM TBAHM | 8 EKA-] EKE-. A2 not A | TAMHN | tautioN (?) | Above line:

---

Orientalia — 13
Blessed art thou, O Lord, that sittest above the Cherubim, that stand in his presence. Blessed art thou to judge the quick and the dead... and seven archangels. Suruel (*) and Trimuel... mayest thou bring out of every room (?)... Run! Straightway! Straightway! Quickly! Quickly!

For you to... (2):

.....finely powdered dung (3), 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.....

For a man whose spleen is diseased:
Take..... of pepper and a sextarius (5) of asplinium (6).... malobathrum (7) and a sateere (8).... of genuine oil, and rub them with.....

(2) τ ἤν..... 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.