

A new Christian Amulet.

n the « Videnskapselskapets Forhandlinger » for 1921 Nr. 1 (Christiania) I have published a new Christian amulet with the collaboration of mr. A. FRIDRICHSEN. As the amulet is of rather a great importance for philologists as well as for theologians I think it worth while to publish it anew in the *Aegyptus* with some conjectures of interested readers, conjectures that at least may prove useful to further elucidation of the contents. The scrap of papyrus contains the following charm :

XMG

- Ωρωρρωρρωρ Ιαώ Σαβαώθ Ἀδωναί Ἐλωέ Σαλαμάν Ι·ρχ.
Δέννω σε, Σκόρπιε Ἀρτεμισίε ττε, διαφύλαξου τόν αἶκον τούτου
μετά τῶν ἐνοικούντων ἀπό παντός κακοῦ, ἀπό βασκοσύνης
5 πάσης ἀερίνων πνευμάτων καί ἀνθρώπινου ὀφθαλ[μοῦ],
καί πόνου δεινοῦ [καί] δήγματος σκορπίου καί ὄφως, διὰ τό
ὄνομα τοῦ ὑψίστου Θεοῦ ναιας μελιζ ξυρουρο αααααα
βαίνχωωωχ μα ιιιιι λ ηναγκορη. Φύλαξον, Κύριε, υἱέ τοῦ
Δαυὶδ κατὰ σάρκα, ὁ τεχθεῖς ἐκ τῆς Ἁγίας Παρθένου
10 Μαρίας, ἅγιε ὑψιστε Θεέ, ἐξ Ἁγίου Πνεύματος. Δόξα σοι,
οὐράνιε βασιλεῦ. Ἀμήν. ατω. ✠. Α†Ω. Ἰχθῦς.

Only the first two lines present difficulties as to the correct reading. In l. 2 I read Ι·ρχ., and I thought this to be a retrograde Χριστός. PREISIGKE asks if it is not possible to read ΙΥΧΡ, and thinks, referring to l. 8 κύριε, that we have to solve the letters into Ἰ(ησοῦ) Χρ(ιστέ). According to my view the papyrus does not favour the at any rate very acute hypothesis of PREISIGKE. Neither can I approve of the conjecture of WESSELY reading Σαλαμάνι ἀρχ(άγγελε). But H. DIELS may perhaps have recovered the correct reading ΤΥΧΙ (he refers to *Simpl. Phys.* 333, 16 ed. acad. ὦ Τύχη καί Λοξία τῶδε τίνα [cfr. WILAMOWITZ, *Griech. Verskunst* 290, 4] θεμιστεύεις).



Although the ductus of the first and last letter (see the facsimile) is rather strange. The very similar charm in Oxyrh. Pap. VIII 1152 names Jesu Christ in the last place.

In l. 2 the sign of abbreviation $\tau\text{T}\epsilon$ has been a subject of much doubt. WESSELY thinks it to be a number, the sum of the digits of an unknown name — 315 (somewhat like $\text{'}\text{Αβρασαξ}$ etc.), but he has not discovered the right name concealed in this number. V. DOBSCHÜTZ very acutely conjectures that the abbreviation is to solve into the Coptic ΠΝΟΥΤΕ in dialect Φνουϑι) = $\acute{\omicron}$ θεός, and he refers to the writings ΠΧριστός, Πάγιος, Πνεῦμα etc. (cfr. Pistis Sophia ed. Schmidt). However I do not think it necessary to abandon my own conjecture, as we in that way obtain *three* essential names of the daemon invoked to help against all sorts of evil.

As to the reading ΧΜΓ Ο. KERN very appropriately reminds of the Eleusinian call Βριμόν Βριμὼ etc. You have to note the number of *three* letters.

Kristiania, 20-III-1922.

S. EITREM.

In data 25 marzo 1922 l'autore ci mandava quest'aggiunta :

F. J. DÖLGER in his book $\text{'}\text{ΙΧΘΥΣ}$ vol. II p. 511 attracts attention to Oxyrh. Pap. VII 213 s. (1910) Nr. 1060, where we just have the next parallel to the Kristiania amulet ; the text, which we now may correct from the new papyrus, runs thus :

Τὴν θύραν τὴν Ἀφροδίτην
 φροδίτην ροδίτην οδίτην
 διτην ιτην την ην ωρωρ
 φωρφωρ Ἰαὼ Σαβαῶθ Ἀδονέ
 5 δένωσε σκορπια ἀρτερησιε,
 ἀπάλλαξον τὸν οἶκον τοῦτου
 ἀπὸ παντός κακοῦ ἐρπετοῦ
 (καὶ) πράγματος ταχύ ταχύ ·
 ὁ ἅγιος Φωκάς ὧδέ ἐστιν
 10 Θ(α)μενώθ ιγ' ἰνδ τρίτης,
 τ ...

L. 2 is consequently to be read: δένω σε Σκόρπια Ἀρτεμίσιε ;
 l. 9 ὧδε « St. Phocas is here ».