

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

JANUARY

TO

DECEMBER, 1902.

VOL. XXIV. THIRTY-SECOND SESSION.

PUBLISHED AT
THE OFFICES OF THE SOCIETY,
37, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

1902.

A BILINGUAL CHARM.

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M. Casanova's new revision of the well-known Cambridge Arabic fragment in Coptic transcription,¹ may give interest to the following unique bilingual charm which, with Mr. Jenkinson's kind permission, I lately copied from the Taylor-Schechter Collection in the Cambridge University Library,² where it is numbered *T.S.* 12,207. It is written upon a strip of paper in a very unskilled, often ambiguous hand, which I cannot venture to date. The Coptic is sufficiently faulty to indicate a late period. The text is no longer complete. The paper was formerly several times folded and the exterior surface thus exposed was covered with signs, since faded, consisting mostly, it seems, of crosses.

I have placed dots below doubtful letters.

(1) πεσεελλε ελραεεεπ ελραεεε εακατ
 (2) λισηη πακίεε εαριπ πεπ σιτ (3) ελχουλ λη
 ιηστατιε ιητηχηλ (4) -λεεε ελχηλεεε εακατ
 λισηου (5) εαη θιχαρ πεπτ σετε πεεακ (6) εητι
 λεσεη εαυληη ηεηη.

Here intervene two or three irregular lines of ill-written signs, some resembling disconnected Coptic or Arabic letters, while a few are of that type, with small rings at all their extremities, which is familiar from various documents of this class.³

(7) φ† φη εταεεουρ τφε εε (8) -εεουρ πεαεε
 εεεεουρ φροε πεεεφλαε (9) π̄εαριπ πεηηρι σιτ
 ελχωλ π̄πεε (10) -εετεεεκίεεε π̄πεεεεεεε
 (11) π̄τεεεεω εεεαχι εεεεωου πεωηεεεεεεε

¹ *Bulletin de l'Inst. franç. d'archéol.* I, 1.

² The similar Genizah collection in the British Museum also includes a Coptic amulet.

³ *E.g.*, Kenyon, *Cat. of Greek Pap.* I, 123, pl. 59, Hyvernat, *Album*, pl. XIV.

(12) ⁴τϣηρι τβωκι θηχιρ (13) πας εεπεεεθο
 πδαρπ πϣηρι πσιτ ελχωλ (14) φ† φη εταϣ-
 ψωψτ ππιρη δερπεϣ (15) -εεπρωτπ εϣψωψτ
 εεπιου εϣψωψτ (16) ππισιου εϣψωψτ ππιθου
 (17) [δερ]θουη† πτφε ποσ φ† εκε (18) -ψωψτ
 εκεουρ προϣ πεεφλας (19) πδαρπ πϣηρι
 πσιτ ελχωλ ππεϣ (20) -ψτειχοε εχω ποτσχι
 (21) εϣρωου πωθιχαρ τϣηρι (22) πσετη† ωρκ
 εροκ† τταρκο π†σεη (23) εταϣτηις εαψωι
 εεπιϣε ψαν (24) -τουφωτ εβολ πτοτϣ πχε† ζ
 (25) πτεβς πατβωλ εβολ† ωρκ ρω (26) -τεπ
 †ταρκο εεωτεπ π[†ε]†π (27) σ.ϣ ετδε[π
 ✠καπε✠ The rest is lost.

The opening lines, so far as I can recognize the Arabic they represent, may be transcribed as follows:—

(1) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ عَقْدٌ⁵ (2) لِسَانٍ نَّقَمٌ⁶ غَرِیْبٌ⁷
 بِنِ سِت (3) الْكَلِّ لَا یَسْتَطِیْعُ یَتَكَلَّمُ (4) الْكَالِمِ عَقْدٌ لِسَانُهُ (5) عِن
 ثَجْرٍ⁸ بِنْتِ سِتِّیْ بِحَقِّ (6) هَذِهِ الْأَسْمَاءِ هُوَ⁹ أَمِّیْنِ

“In the name of God etc. The tying of the tongue of (?) Gharīb,

⁴ The words in l. 12 are unevenly written and were perhaps filled in later. After τβωκι is a ρ, apparently not connected with it.

⁵ Mr. A. G. Ellis, to whom I submitted my transcription, prefers this form to the imperative أعقد.

⁶ Some form of this root seems inevitable here, if my reading is correct. The final letter, however, could be H.

⁷ No such name as خریب is found. The next might, but for the use of X subsequently, be الحول. All the names here may indeed, as Mr. Ellis suggests, well be fictitious. In the circumstances, Hebrew names might perhaps be looked for. Can those familiar with the parallel Egyptian-Hebrew documents, recognize any such here?

⁸ Perhaps from the root ضجر, with reference to the annoyance suffered from Gharīb.

⁹ The five preceding words are proposed by Mr. Ellis as possible, notwithstanding the redundant pronouns. I had intended to suggest a form of نسمع, perhaps لیسع.

son of Sitt el-Kull; the speaker (?) shall not be able to speak. The tying of his tongue as against Thijar, daughter of my lady (?), by virtue of these names here. Amen." (*The following magical signs would stand for the 'names.'*) "God, who hath bound the heaven and bound the earth, He shall (*or may He*) bind the mouth and the tongue of Gharîb, son of Sitt el-Kull, that he be not able to move his lips and speak an evil word against Thy . . . (?),¹⁰ the (? Thy) daughter, the (? Thy) servant Thêjir (*sic*), to her (?) in the presence of Gharîb, son of Sitt el-Kull. God, who hath confined the sun¹¹ in the place of his setting, and confined the moon and confined the stars and confined the winds in the midst of heaven, Lord God, do Thou confine and bind the mouth and the tongue of Gh., son of S., that he be not able to have power to speak an evil word against Thijar, daughter of my lady (?). I adjure thee, I conjure (you?) by the voice which went up from the cross¹² (*lit.* the wood), until the 7 unbroken seals,¹³ depart from him. I adjure you, I conjure you, that ye"

Of the assumed phonetic equations between the two alphabets illustrated by ll. 1-6, the following are the more remarkable¹⁴:
 & = $\overset{\cup}{\cup}$, $\overset{\cup}{\cup}$; € = $\overset{\cup}{\cup}$, $\overset{\cup}{\delta}$, $\overset{\cup}{\cup}$, $\overset{\cup}{\epsilon}$ (ΠΕΠ); Η = $\overset{\cup}{\cup}$ accented, $\overset{\cup}{\cup}$, $\overset{\cup}{\cup}$ (in 4 read probably ΛΙΧΗΠΟΥ); Ι = $\overset{\cup}{\cup}$, $\overset{\cup}{\cup}$; ΙΗ = $\overset{\cup}{\cup}$ (in 3 read probably ΙΗΤ&ΧΕΛΛΕΩ); Ο in ΟΥ = $\overset{\cup}{\cup}$ and $\overset{\cup}{\cup}$ (ΧΟΥΛ, *cf.* in Copt. ΧΩΛ); Υ in &Υ = (?), $\overset{\cup}{\cup}$; Κ = ق; Π = ب; Τ = ت, د, ذ; Χ = ك; Θ = غ; Ζ = ε, ح, δ; Ξ = (?) ج. The J of the article is not assimilated.

This charm may be compared with the phraseology of the amulet published by Erman,¹⁵ wherein incantations are prescribed for the "binding," *i.e.*, silencing, a watch-dog.

¹⁰ I do not know the word $\psi\phi\eta\omicron\upsilon\tau$.

¹¹ *Cf.* the phrases in the charms nos. 3, l. 26, and 7, l. 13, of Berlin *Aeg. Urk.* (Kopt. Arab.) Bd. I.

¹² The only distinctly Christian element in the charm. The 'voice' is presumably either 'Ελωι, 'Ελωι κ.τ.λ. ορ Πάτερ εις χειρας σου (*v.* Heim in Fleckeisen's *Jahrb.*, Supplem. XIX, 521).

¹³ Revel. v, 1-4. The pronominal suffixes seem confused in this sentence; nor is the writer's intention clear to me. Perhaps the seals imply an endless duration of silence.

¹⁴ Several of these will be seen to correspond with, others to differ from, those ascertained by M. Casanova, *l.c.* 8 ff.

¹⁵ *Aeg. Z.* XXXIII, 132.