A BILINGUAL CHARM.

BY W. E. CRUM.

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) ΠΕΕΕΕΕΛΛΕ ΕΛΡΕΕΕΕΝ ΕΛΡΕΕΕΕ ΓΕΚΤ
(2) ΛΙΧΠ ΠΑΚΙΕ ΔΕΡΙΠ ΠΕΝ ΣΙΤ (3) ΕΛΧΟΤΛ ΛΗ ΙΝΣΤΑΤΙΣ ΙΝΤΙΝΧΗΛ (4) -ΛΕΕΕ ΕΛΧΗΛΕΕΕ ΓΕΚΤ
ΛΙΣΕΠΟΤ (5) ΓΑΝ ΕΙΞΑΡ ΠΕΝΤ ΕΤΕ ΠΕΕΚ (6) ΕΗΤΙ ΛΕΕΕΕ ΓΕΤΛΗ ΠΕΕΙΝ.

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) ΦΉ ΦΗ ΕΤΑΡΕΕΟΤΡ ΤΗΕ ΑΗ (8) -ΕΕΟΤΡ ΠΝΑΓΙ ΕΤΑΡΕΕΟΤΡ ΦΡΟΓΡ ΠΕΕΦΛΕΑ (9) ΠΔΕΡΙΠ ΠΝΗΡΙ ΣΙΤ ΕΛΧΗΛ ΠΝΕΧ (10) -ΕΥΤΕΕΕΕΕΚΙΕΕΕ ΠΝΕΕΓΦΩΤΟΤ (11) ΠΝΕΓΚΛΗ ΕΕΧΙΑΙ ΕΡΗΘΟΤ ΠΝΩΠΕΕΚΦΩΝΤ

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.

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

1. Bismillah ar-rahman ar-rahim. 2. 'La ad-dinar. 3. Fadlan. 4. Al-Qalam.

In the name of God etc. The tying of the tongue of (?) Gharib,
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 Gharib, son of Sitt el-Kull, that he be not able to move his lips and speak an evil word against Thy . . . (?), the (?) servant Thèjir (sic), to her (?) in the presence of Gharib, son of Sitt el-Kull. God, who hath confined the sun 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 cross (lit. the wood), until the unbroken seals 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 remarkable: Ι = ω, ̄; Ε = ι, ̄; Ο = η, ̄; Θ (ΝΘΗ); Η = | accented, ̄ (in 4 read probably ΛΙΜΠΟΥ); Ι = Α, ̄; Θ = ̄ (in 3 read probably ΗΤΑΧΕΛΛΕΛ) Ο in ΟΤ = ̂ and ̄ (ΧΟΤΛ, cf. in Copt. ΧΟΜΛ); Τ in ΤΕ = (?) ̄; Κ = ̄; Ν = ̄; Τ = ̄, ̄, ̄, ̄; Χ = ̄; ̄; Ζ = ̄. The of the article is not assimilated.

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

10 I do not know the word ΨΕΦΙΟΤΤ.  
11 Cf. the phrases in the charms nos. 2, 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 ‘Ελαλί, ‘Ελαλό κ.τ.λ. or Πάτερ εἰς χείρας σου (v. Heim in Fleckeisen’s Jahrb., Suppl. XIX, 251).  
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, i.e. 8 ff.  
15 Aeg. Z. XXXIII, 132.