A new Christian Amulet.

In the « Videnskapsselskapets 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:

<div align="center">ΧΜΓ</div>

Ωρωρφωρφωρ Ἰαώ Σαβαώθ Ἀδωναί Ἐλωέ Σαλαμάν Ι · ρχ.
Δέννω σε, Σκόρπιε Ἀρτεμίσιε τΤε, διαφύλαξον τὸν οἶκον τοῦτον
μετὰ τῶν ἐνοικούντων ἀπὸ παντὸς κακοῦ, ἀπὸ βασκοσύνης
5 πάσης ἀερίνων πνευμάτων καὶ ἀνθρωπίνου ὀφθαλ[μοῦ],
καὶ πόνου δεινοῦ [καὶ] δήγματος σκορπίου καὶ ὄφεως, διὰ τὸ
ὄνομα τοῦ ὑψίστου θεοῦ ναιας μελιζ ξυρουρο αααααα
βαϊνχωωωχ μα ιιιιι λ ηναγκορη. Φύλαξον, Κύριε, υἱὲ τοῦ
Δαυΐδ κατὰ σάρκα, ὁ τεχθεὶς ἐκ τῆς Ἁγίας Παρθένου
10 Μαρίας, ἅγιε ὕψιστε θεέ, ἐξ Ἁγίου Πνεύματος. Δόξα σοι,
οὐράνιε βασιλεῦ. Ἀμήν. α†ω. ℞. Α†Ω. Ἰχθύς.

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(ησο)ῦ 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 καὶ Λοξία τῷδε τίνα [cfr. WILAMOWITZ, Griech. Verskunst 290, 4] θεμιστεύεις).

Although the ductus of·the first and last letter (see the fac-
simile) 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 ϲΤε 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 Ἀβρα-
σαξ 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) = ὁ 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 O. KERN very appropriately re-
minds of the Eleusinian call Βριμὼ 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 ΊΧΘΥΣ 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
δίτην ιτην την ην ωρωρ
φωρφωρ Ἰαὼ Σαβαὼϑ Ἀδονὲ
5   δενωσε σκορπιε αρτερησιε,
ἀπάλλαξον τὸν οἶκον τοῦτον
ἀπὸ παντὸς κακοῦ ἑρπετοῦ
⟨καὶ⟩ πράγματος ταχὺ ταχύ ·
ὁ ἅγιος Φωκᾶς ὦδέ ἐστιν
10   Θ⟨α⟩μενὼϑ ιγ´ ἰνδ τρίτης,
τ . . .

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