

ON THE SPREAD OF JEWISH-CHRISTIAN
RELIGIOUS IDEAS AMONG THE EGYPTIANS.¹

IN the *Proceedings of the Society of Biblical Archæology* for 1883, attention is called to the importance of the papyrus discovered in Egypt as affording an explanation of the spread of religious conceptions of a Jewish-Christian character among the Egyptian races. Indications of the fact had already been observed in the demotic papyri, and in the meantime, a fragment of extreme antiquity was found in the collection of papyri belonging to the Archduke Rénier, in which mention is made of the forewarning of Peter's fall given by our Lord. This fragment I discovered in May, 1884, in the midst of a heap of other papyri to which it was firmly adhering, for indeed it is nothing uncommon to find a quantity of papyrus or parchment sheets that have lain for a long time together compacted into a solid mass. Now these papyri were all belonging to the period of the Roman Empire, and some of them bear the date of the time of Alexander Severus. In consequence of the palæographic marks upon these sheets, it must be prominently and emphatically stated, that originally this fragment most probably formed part of a papyrus roll. This view is also supported by the circumstance that it is written in long narrow columns and not in backward-written horizontal lines. In the fourth century after Christ, however, writing was seldom performed in this columnar fashion that had prevailed in the construction of the earlier rolls. The style of writing which characterises the fragment also indicates the pagan period of the Roman Empire rather than that of the fourth century. Especially deserving of attention is the form in which in line 4 the letters $\alpha\sigma$ of the word $\delta\iota\alpha\sigma\kappa\omicron\rho\pi\iota\sigma\theta\eta\varsigma$. . . are written. The ter-

¹ Dr. Wessely who, as our readers know from the paper by Prof. Stokes (*Expositor*, third series, vol. i. p. 334, etc.), is engaged in the deciphering of the Fayûm MSS., has kindly sent us his article.—ED. EXPOSITOR:

minal stroke of the *a* is concluded thus—c, just like the ligature or cursive combination *a*, for *as*, as it is used in the writing of the Roman period. The contraction ΠΕΤ for *πέτρου* is also very striking. The letters and the points are written in red ink.¹


¹ Now certainly in private documents of that period we find abbreviations freely used, and, indeed, in the Ptolemean age we meet with a regular system of contractions. Compare, for example, the Vienna Papyrus, No. 26, in the *Wiener Studien*, 1881.

The historical progress in the art of abbreviation may be briefly indicated as follows:—

1. Among the earliest methods of abbreviation is the plan, a purely arbitrary one, of not writing out the word in full, without indicating in any way or by any sign that there is a contraction; as, for example, ΑΘΗ, ΑΘΗΝ, etc. This might be called contraction in the most exact sense of the word. (See *Gardthausen*, 244.)

2. A more ambitious attempt is made in a style of contraction which we find prevailing especially in the Ptolemean period. The abbreviated word is written out till we come to a letter, chosen again in quite an arbitrary manner, but at the end of the abbreviation a characteristic letter is superscribed; as, for example, κεχρ^ρ for *κεχρηματικά*; διοσπ^λ for *διοσπύλεως*, or the characteristic letter is subscribed, as in λ for *λαβός*.

3. In the period of the Roman Empire the employment of contraction marks in the form of strokes, straight or crooked, was generally introduced.

4. From the time of Diocletian there was an inclination to employ abbreviations in such a way as would render it easier for the reader to find out the grammatical ending. This led also to the so-called plural abbreviation, which consists in the doubling of the final consonant; as, for example, νομ^{μα} for *νομισμάτια*. A further consequence of this endeavour was the so-called sacred contraction; as, for example, θσ, θυ, θεω, θεε, κε, ισ, for *θεός, θεού, θεώ, θεέ, κύριε, Ἰησοῦς*. From what has been said, it is evident that ΙΗC for *Ἰησοῦς* is much older than IC for *Ἰησοῦς*; so that ΙΗC in later times would no longer be understood. In the same way, ΧΡ or  for *Christ* is older than XC.

Generally in each successive period the abbreviation used in the preceding period would still continue in use.

We turn back now to the abbreviated word ΠΕΤ. It has not hitherto been investigated, and it is in respect of form absolutely singular; indeed the very materials for estimating the significance of the two dots have not previously been in existence. All the more pleasing is it for me to have now at hand, for the purposes of my investigation, in an unpublished papyrus the means of explaining the origin and significance of those orthographical points. In the following citations from uncial papyri belonging to the very earliest years of the fourth century, which moreover derived from sources undoubtedly a hundred years older, I produce passages from documents referring to magical arts which are preserved in Paris and London, previously laid by me before the public in my *Lettres à M. Revillout* (Paris: Ernest Leroux).

The magical papyri, or documents bearing upon magical arts, from which I have quoted in the note below, constitute the principal source for our consideration of the spread of religious conceptions of a Jewish-Christian kind. They had been drawn up during an age when there was a very remarkable favour shown to syncretism in regard to religious views and practices. Greek ideas and practices formed the basis of that system; but a secondary constituent element appears in these Egyptian papyri in the form of a multitude of Egyptian notions and myths, frequently expressed in the Egyptian language, the native terms being simply transcribed into Greek characters. This is true also of demotic papyri of this class. In yet more remarkable profusion the Jewish and Jewish-Christian element makes its appearance, so that a lengthy Greek passage is completely dominated by such ideas, and even affords examples of what are usually called Hebraisms. These interesting passages I now give in parallel columns in the original and in an English translation.

The simple point is used for such purposes and in such circumstances as the following:—

(1) It is used just like the two dots over the *i* and the *u* at the beginning of words and over diphthongs, rarely in the middle of the word. *ὑπνον* 2488. *ὑπο* A 37. *ὑψωματι* 1155. *ὑψιστου* A 47. *ισον* 1718. *ιδιου* 3100. *ινα* 3179. *ισδαυγη* 2268. *ιαθουιν* 387. *αιζων* 1083. *αιτησας* 2174. *βαισολβαι* 1663. *μεμοινην* 1027. *μοι* 2548. *χρυσοχοου* 2104. *ει* 1513. 1514. 1515. *αβυσσοις* 3064. *βιους* A 256.

(2) The point is used to indicate the beginning of the word, or, in the case of words joined together, the beginning of the root-word or of the syllables. It represents also the light breathing or the aspirate, and is used as an aspirate even in the middle of words. *πανθυπακουστας* 1369. *επι αιτηταριον* 2378. *νικταστραπτο* . . . 182. *μετ' εμου* 353. *ποτ' ει* 347. *τουτ'* 841. 2246. *δ'* 454. 2150. *οφρ'* 2846. *μηδ'* 451. *τ'* 2148. *αλλ'* 376. 379. 1480. 2074. *τρισων δ' εκατων* 2826. *εν* 66. *ει* 1513. 1514. 1515. *διηνεκος* 1219. *ο* for *υ* A 216. *αρσενος* 65. for *ΑΡ'ΕΝΟC* or *αρσενος*. *γλωττης* A 421. for *ΓΛΩΤΤΗΣ*. *γλωτταν* A 298. *αγγελος* A 144. *εξαγγελω* A 287.

3. The point is also used to show that a contraction has been made, as in the case of *Π'ΕΤ* for *Πέτρον*. *αλλ' γ* for *άλλα τρία* 1106. *π** for *πόπυσον* 578.

It is evident, then, from what has been said, that the papyrus must be assigned to the period before Constantine.

Πρὸς δαιμονιαζομένους Πιβήχεως
δόκιμον.

Λαβὼν ἔλαιον ὀμφακίζοντα μετὰ
βοτάνης μαστιγίας καὶ λωτομήτρας
ἔψει μετὰ γαμψούχου ἀχρωτίστου
λέγων ἰωη ὠσσαρθιωμ εμωρι θεω-
χιψοιθ σιθεμεωχ σωθη ἰω μιμι-
ψωθιωωφ φερσωθι αειηουω ἰω
εωχαριφθα ἔξελε ἀπὸ τοῦ δεῖνα·
κοινόν.

Τὸ δὲ φυλακτήριον ἐπὶ λαμνίῳ
κασσιτερίνῳ γράφε· ἰαηω. αβρα
ωχθιωχ· φθα· μεσεντινιαω· φεωχ.
ιαηω. χαρσοκ. καὶ περιάπτε τὸν
πάσχοντα πάντος δαίμονος φρικτὸν
ὃ φοβεῖται στησίας ἀντικρυς ὄρκιζε·
ἔστιν δὲ ὁ ὄρκισμὸς οὗτος· ὄρκίζω
σε κατὰ τοῦ Θεοῦ τῶν Ἑβραίων Ἰη-
σοῦ· ιαβα· ἰη· αβραωθ· αἰα· θωθ·
ελε· ελω· αηω· εουῖι βαεχ· αβαρ-
μας· ἰαβαραου· αβελβελ· λωνα·
αβρα· μαροια· βρακιων· πυριφανη·
ὃ ἐν μέσῃ ἀρούρης καὶ χιόνος καὶ
ὀμίχλης· ταννητις καταβάτω σου ὁ
ἄγγελος ὁ ἀπαραίτητος καὶ εἰσκρινέ-
τω τὸν περιπτάμενον δαίμονα τοῦ
πλάσματος τούτου ὃ ἔπλασεν ὁ Θεός
ἐν τῷ ἁγίῳ ἑαυτοῦ παροδούσῳ ὅτι
ἐπεύχομαι ἄγιον Θεόν. ἐπι αμμον
ιψιντανχω· λόγος· ὄρκίζω σε λαβρια
ιακουθ· αβλαναθαναλβα· ακραμμ·

*Approved Method of Pibeches for
Cases of Possession.*

Take unripe green olives, with
the plants mastigia and lotome-
tra. Boil them in an unstained
hollow vessel, repeating mean-
while the charm: Jôêl Ôssar-
thiômî emôri theôchipsôith si-
thèmeôch sôthe îôê mimipsôthi-
ôph phersôthi aêôioiôu îôê eô-
chariphtha. Go out from this
man, etc.

An amulet for the same pur-
pose. Write upon a tin-plate :
iaêð abra ôchthiðch phtha me-
sentiniãð pheðch iaêð charsok,
and bind it around the neck of
the afflicted one. Every demon
regards this as a disgrace, and
fears it. Then, placing thyself
opposite him, exorcise him, us-
ing the following formulary of
exorcism : I adjure thee by Je-
sus the God of the Jews ; iaba
iaê abraðth aia thôth ele elô aêð
eouiii baech abarmas iabaran
abelbel lôna abra maroia bra-
kiôn. Thou who dwellest in the
fire, appearing in the midst of
the field (in thunder and light-
ning^ρ), or in the snow, and in
the clouds, cause thine angel,
Tannêtis, who will not be frus-
trated, to go down and drive
away from this creature of God,
whom God created in his holy
Paradise, the demon that has
wrapped himself around him.
Epi ammon ipsintanchô. For-
mulary : I adjure thee labra ia-
kuth ablanathanalba akramm.

λόγος· αωθ· ιαθα βαθρα· χαχθα-
 βραθα· χαμυν ζελ· αβρωωθ· συ
 αβρασιλωθ· αλληλου·ϊε λωσαϊ· ιαηλ·
 ὀρκίζω σε τὸν σημανθέντα τῷ Ἰσ-
 ραήλ· ἐν στύλῳ φωτίνῳ καὶ νεφέλῃ
 ἡμερίῃ καὶ ῥυσάμενον αὐτοῦ τὸν
 λόγον ἐργοῦ Φαραώ καὶ ἐπενέγκαν-
 τα ἐπὶ Φαραώ τὴν δεκάπληγον διὰ
 τὸν παρακούειν αὐτὸν· ὀρκίζω σε
 πᾶν πνεῦμα δαιμόνιον λαλήσαι
 ὁποῖον καὶ ἀνῆς· ὅτι ὀρκίζω σε
 κατὰ τῆς σφραγίδος ἧς ἔθετο Σο-
 λομῶν ἐπὶ τὴν γλῶσσαν τοῦ Ἰερη-
 μίου· καὶ ἐλάλησεν· καὶ σὺ λάλησον
 ὁποῖον ἐὰν ἦς ἐπεουράνιον ἢ ἀέριον
 εἴτε ἐπίγειον εἴτε ὑπόγειον ἢ κατα-
 χθόνιον ἢ ἐβουσαῖον ἢ χερσαῖον ἢ
 φαρισαῖον λάλησον ὁποῖον ἐὰν ἦς,
 ὅτι ὀρκίζω σε Θεὸν φωσφόρον ἀδά-
 μαστον τὰ ἐν καρδίᾳ πάσης ζωῆς
 ἐπιστάμενον, τὸν χουοπλάστην τοῦ
 γένους τῶν ἀνθρώπων, τὸν ἐξαγα-
 γόντα ἐξ ἀδύλων καὶ πυκνοῦντα τὰ
 νέφη καὶ ὑετίζοντα τὴν γῆν καὶ εὐ-
 λογοῦντα τοὺς καρπούς αὐτῆς ὃν
 εὐλογοεῖ πᾶσα ἐνουράνιος δύναμις
 ἀγγέλων, ἀρχαγγέλων· ὀρκίζω σε
 μέγαν Θεὸν Σαβαῶθ, δι' ὃν ὁ Ἰορ-
 δάνης ποταμὸς ἀνεχώρησεν εἰς τὰ

Formulary: aôth iatha bathra
 chachthabratha chamyn zel a-
 brôôth thou art Abrasilôth alle-
 luia lôsai iaêl. I adjure thee by
 him who pointed out the way to
 Israel in a pillar of fire by night
 and in a cloud by day (Exod.
 xiii. 21), and saved Israel from
 the counsels of Pharaoh, and
 sent upon Pharaoh the ten
 plagues because he would not
 hearken unto Israel (Exod. vii.).
 I adjure thee, thou evil spirit,
 whosoever thou art, to speak,
 whatsoever language thou hast;
 for I adjure thee by the seal
 which Solomon impressed on
 the tongue of Jeremiah that he
 might speak (Jer. i. 9?). Speak
 thou, then, whatsoever speech
 thou hast, whether it be one of
 heaven, or of the air, or of the
 earth, or of the region under the
 earth, or of the lower world,
 insular, or continental, or quite
 by itself. Speak whatever sort
 of sound thou canst stutter out;
 for I adjure thee by God, who
 brings the light, the unsubdu-
 able, who knows the heart of
 every creature, who created
 mankind out of the earth, who
 gathers together and condenses
 the clouds from the unseen re-
 gions, who refreshes the earth
 with rain, who blesses its fruits,
 whom all the heavenly hosts of
 angels and archangels praise.
 I adjure thee by the mighty
 God Sabaôth, by whom the river
 Jordan was made to stand still
 (Josh. iii. 15), by whom the

ὀπίσω καὶ Ἐρυθρὰ θάλασσα ἠνώ-
 δευσεν Εἰσραήλ, καὶ ἔσται ἀνόδευ-
 τος· ὅτι ἐξορκίζω σε τὸν καταδεί-
 ξαντα τὰς ἑκατὸν τεσσαράκοντα
 γλώσσας καὶ διαμερίσαντα τῷ ἰδίῳ
 προστάγματι· ὀρκίζω σε τὸν τῶν
 αὐχενίων Γιγάντωντοῖς πρηστήρησι
 καταφλέξαντα (ὄχλον), ὃν ὑμνεῖ ὁ
 οὐρανὸς τῶν οὐρανῶν ὃν ὑμνοῦσι τὰ
 περυγώματα τῶν Χερουβίν· ὀρκίζω
 σε τὸν περιθέντα ὄρη τῇ θαλάσῃ
 τεῖχος ἐξ ἄμμου καὶ ἐπιτάξαντα αὐ-
 τῇ μὴ ὑπερβῆναι καὶ ἐπήκουσεν ἡ
 ἄβυσσος καὶ σὺ ἐπάκουσον πᾶν
 πνεῦμα δαιμόνιον ὅτι ὀρκίζω σε
 τὸν συνσειόντα τοὺς τέσσαρας ἀνέ-
 μους ἀπὸ τῶν ἱερῶν αἰώνιον οὐρα-
 νοειδῆ θαλασσοειδῆ νεφελοειδῆ· φω-
 σφόρον ἀδάμαστον· ὀρκίζω τὸν ἐν
 τῇ καθαρᾷ Ἱεροσολύμῃ ᾧ τὸ ἄσβε-
 στον πῦρ διὰ παντὸς αἰῶνος προσ-
 παράκειται τῷ ὀνόματι αὐτοῦ τῷ
 ἀγίῳ ιαεω βαρρενυζον λόγος· ὃν
 τρέμει γεέννα πυρὸς καὶ φλόγες
 περιφλογίζουσι καὶ σίδηρος λακᾶ
 καὶ πᾶν ὄρος ἐκ θεμελίου φοβεῖται·
 ὀρκίζω σε πᾶν πνεῦμα δαιμόνιον τὸν
 ἐφορῶντα ἐπὶ γῆς καὶ ποιῶντα τὰ
 πάντα ἐξ ὧν οὐκ ὄντων (ἐκ τῶν οὐκ
 ὄντων) εἰς τὸ εἶναι· ὀρκίζω δὲ σε
 τὸν παραλαμβάνοντα τὸν ὀρκισμὸν

Red Sea was made to withdraw
 before Israel, and that they
 might pass over (Exod. xiv. 21).
 I adjure thee by him who sent
 down the hundred and forty
 tongues and distributed them
 according to his own pleasure
 (Acts ii. 2). I adjure thee by
 him who destroyed the mighty
 giants with his lightnings, by
 him whom heaven of heavens
 celebrates, whom the hosts of
 the Cherubim praise. I adjure
 thee by him who put limits to
 the sea, a wall of sand, and com-
 manded the waves not to over-
 flow it. As the deep hears him,
 so also, evil spirit, must thou
 hear him, whosoever thou art.
 For I adjure thee by the light-
 bringer who cannot be resisted,
 who, by the sacred æons, sends
 forth the four winds upon the
 heavens, upon the sea, and upon
 the clouds. I adjure thee by
 him who is enthroned in the
 holy Jerusalem, before whom
 through all ages the eternal fire
 burns, by his sacred name Iæo
 Barrenuzoun. Formulary: Be-
 fore whom the Gehenna fire
 flickers and who is surrounded
 by flames of fire, who breaks
 iron asunder and causes every
 mountain to shake to its founda-
 tion. I adjure thee, evil
 spirit, whosoever thou art, by
 him who looks upon the earth
 and who has called all things
 into existence out of nothing.
 I adjure thee who hast come
 under a solemn obligation not

τουτὸν χοίριον μὴ φαγεῖν καὶ ὑπο-
ταγήσεται σοι πᾶν πνεῦμα καὶ δαι-
μόνιον ὁποῖον εἴη ἢ ὀρκίζω δὲ
φύσα ἃ ἀπὸ τῶν ἄκρων (τῶν) ποδῶν
ἀφαιρῶν τὸ φύσημα εἰς τοῦ προσ-
ώπου καὶ εἰσκριθήσεται· φύλασσε
καθαρός· ὁ γὰρ λόγος ἐστὶν Ἑβραϊ-
κὸς καὶ φυλασσόμενος παρὰ καθα-
ροῖς ἀνδράσιν.

to eat swine's flesh, and every
spirit and demons of every sort
shall be subject unto thee.

Sound out the exorcism as
loudly as thou canst, blowing it
forth upon the person from his
feet to his face, and it will drive
out the demon. Keep this exor-
cism pure, for it is a Hebrew
one, and is kept by pure men
(that is, it is used by the Es-
senes).

In the Gospel according to Mark (ch. xv. 17) and in that
of Luke (ch. x. 17), and also in other passages of the New
Testament, references are made to this kind of exorcism of
demons by the name of Jesus Christ. But the long pas-
sage that we have just quoted is not the only one in the
papyrus where devils are in the name of Jesus commanded
to go forth. Here is a second example:—

Πρᾶξις γενναία ἐκβάλλουσα
δαίμονας.

λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς
αὐτοῦ· βάλε ἔμπροσθεν αὐτοῦ κλῶ-
νας ἐλαίας καὶ ὀπισθεν αὐτοῦ στα-
θεὶς λέγει· χαιρε φνογθι ἦ
ΑΒΡΑΑΜ χαιρε ΠΝΟΥΤΙ ἦ ἸΣΑΚ
χαιρε ΠΝΟΥΤΕ ἦ ἸΑΚΩΒ ἸΗΣΟΥΣ Π
ΧΡΗΣΤΟΣ ΠΙ ΑΓΙΟΣ ἦ ΠΝΕΥΜΑ
ΨΗΡΙΝΦΙΩΘΕΘΑΡΗ ἦ ἸΣΑΦΕ
ΕΘΑΧΟΥΝ ἦ ἸΣΑΦΙ ΕΝΑ ΙΑΩ
ΣΑΒΑΩΘ ΜΑΡΕΤΕΤΕΝΘΟΜ ΣΩΒΙΣ
ΑΒΟΛ ΑΠΟ ΤΟΥ ΔΕΪΝΑ ΜΑΤΕΤΕΝΝΟΥΣΘ
ΠΑΪ Π ΑΚΑΘΑΡΤΟΣ ἦ ΔΑΙΜΩΝ ΠΙ
ΣΑΔΑΝΑΣ ΕΘΗΪΩΘΦ. ἐξορκίζω σε
δαίμον ὅστις ποτ' οὖν εἶ κατὰ του-
τοῦ τοῦ Θεοῦ σαβαρβαθιωθ σαβαρ-
βαθιωθ σαβαρβαρβαθιωθηθ σαβαρ-
βαρβαφαῖ ἐξελθε δαίμον ὅστις ποτ'

*Effectual Means for Driving out
a Devil.*

Formula to be uttered over
the head of the sick: (before
him lay an olive branch, and
placing thyself behind him,
say:) Hail, spirit of Abraham;
hail spirit of Isaac, hail spirit
of Jacob, Jesus the Anointed,
the Holy, drive forth the devil
from this man, till this unclean
spirit of Satan shall flee before
thee. I adjure thee, O demon,
whoever thou art, by the God
Sabarbathiôth Sabarbathiuth
Sabarbarbathiônêth Sabarbar-
baphai. Depart, O demon,
whoever thou art, at once, at

οὖν εἰ καὶ ἀπόστηθε ἀπὸ τοῦ δαίνα
 ἄρτι ἄρτι ἤδη ἔξελθε δαίμον ἐπεὶ σε
 δεσμεύω δεσμοῖς ἀδαμαντίνους ἀλύ-
 τοις καὶ παραδίδωμι σε εἰς τὸ μέλαν
 χάος ἐν ταῖς ἀπωλίσαις.

once, without delay. Come out, O demon, for I shall fetter thee with adamantine fetters that will not loose, and I shall give thee over to utter destruction in black chaos.

Since the adjurations which were expressed in the Egyptian language were derived from demotic originals, we must conclude that this exorcism in the name of Jesus Christ had also been present previously in the demotic papyri.

Another passage, which presupposes acquaintance with Hebrew religious ideas, runs as follows:—

ἐγὼ εἰμι Μωϋσῆς ὁ προφήτης σου
 ᾧ παρέδωκας τὰ μυστήρια σου τὰ
 συντελούμενα Ἰσραήλ· σὺ ἔδειξας
 ὑγρὸν καὶ ξηρὸν καὶ πᾶσαν τροφήν
 ἐπάκουσον μου· ἐγὼ εἰμι ἄγγελος
 τοῦ Φαπρω Οσοροννωφρις τοῦτο
 ἐστίν σου τὸ ὄνομα τὸ ἀληθινὸν τὸ
 παραδιδόμενον τοῖς προφήταις Ἰσ-
 ραήλ ἐπάκουσον μου Ἀρβαθια
 ρειβετ αθελεβερσηθ αβ . . βλαθα
 αλβευ εβενφι χιταγοη ιβ . . . θια
 εἰσακουσόν μου καὶ ἀπόστρεψον τὸ
 δαιμόνιον τοῦτο ἐπικαλοῦμαι σε,
 etc.

εἰσάκουσον μου τῆς φωνῆς ἐπι-
 καλοῦμαι σε τὸν δυνάστην τῶν θεῶν
 ὑψιβρεμέτα Ζεῦ Ζεῦ τύραννε Ἀδω-
 ναι κύριε ἰαωουη ἐγὼ εἰμι ὁ ἐπικα-
 λουμένος σε συριστὶ θεὸν μέγαν
 Ζααλαριφφου καὶ συ μὴ παρακού-
 σης τῆς φωνῆς Ἑβραῖστὶ αβλανα-
 θαναλβα αβρασιλβα ἐγὼ γάρ εἰμι

I am [says the soothsayer], Moses thy prophet, to whom thou hast confided thy mysteries, in which Israel should take part. Thou hast pointed out the dry and the wet and all sustenance. Hear me: I am the angel of Phaprô Ossoronno-phris. This is thy true name, which has been given over to the prophets of Israel. Hear me: Arbathiað reibet atheleber-sêth ab(lanathanalba) ebenphi chitagoé ib . . . thiað. Hear me, and cast those demons out. I call on thee, etc.

Listen to my voice. I cry unto thee, thou ruler of the gods, loud-thundering Zeus, Zeus the Sovereign Ruler, Adônai, Lord, Iadouee. I am he who calls upon thee in the Syrian tongue under the name of the great god Zaalaêriphphou; and thou, who art called in the Hebrew tongue Ablanathanalba ABrasilôa, let not my voice re-

σιλθαχουχ λαιλαμ βαασαλωθ ιαω
 ιεω νεβουθ σαβιοθαρβωθ αρβαθιαω
 ιαωθ σαβαωθ πατουρη ζαγουρη βα-
 ρουχ αδωναι ελωαι ιαβρααμ.

ὅτι ἐξορκίζω σε κατὰ τῆς Ἑβραϊ-
 κῆς φωνῆς ἢ κατὰ τῆς ἀνάγκης τῶν
 ἀναγκῶν μασκελλιμασκελλω.

τύχη θεῶν καὶ δαιμόνων νεβουτο-
 σουαληθ ιωῖ λοιμουλαλον συριστί
 η ταρονκον βυθουπνουσαν καθινβε-
 ραο εστοχεθ ορένθα αμελχειρι βιωθ
 σφρουθ.

φυλακτήριον πρὸς δαιμονιζομέ-
 νους . . .

παῖδα στῆσον καταντικρὺ τοῦ
 ἡλίου καὶ λέγε τὸν λόγον κατόπιν
 αὐτοῦ στὰς ἀγκ βαρβαριωθ βαρβα-
 ριωθ ἀνκ πεσκοκτ εἶαζω αδωναι
 ελωαι σαβαωθ.

ἐξορκίζω (ὕμῶς) κατὰ τοῦ Ἰάω
 καὶ τοῦ Σαβαωθ καὶ Ἀδωναί, etc.

ἐξορκίζω σε σμύρνα κατὰ τῶν
 τριῶν ὀνομάτων ανοχω αβρασαξ
 τρω καὶ τὸν ἐπακολουθότερον καὶ
 τὸν ἰσχυρότερον κορμειωθ ιαω σα-
 βαωθ αδωναι.

ὀρκίσας σε καὶ νῦν ὀρκίζω σε
 αδωναι βαρβαριαω ζαγουρη αρσα-
 μωσι αλαους καισαλαωσ ὀρκίζω σε
 τὸν στηρίζοντα ἄνθρωπον εἰς ζωὴν
 ἄκουε ἄκουε ὁ μέγας θεὸς Ἀδωναίε.

ἐξορκίζω σαι ιαω σαβαωθ αδωναι
 αβρασαξ.

ποίησον μοι τὸ δεῖνα πρᾶγμα ὅτι
 ἐνεύχομαι σοι κατὰ τοῦ Ἰαω θεοῦ

main unheard. For I am Sil-
 thachouch Lailam Baasalôth Iaô
 Ieô Nebouth Sabiotharbôth Ar-
 bathiaô Iaôth Sabaôth Patourê
 Zagourê Barouch Adônai Elôai
 Iabraam.

I adjure thee in the Hebrew
 tongue, or by the most compel-
 ling of all compelling influences,
 Maskellimaskellô.

*Amulet to protect from Demo-
 niacal Possession . . .*

Let a boy, standing before the
 sun, and placing thyself behind
 him, repeat this formula: I am
 Barbariôth, Barbariôth am I
 . . . Adônai Elôai Sabaôth.

I exorcise you in the name
 of Iaô and of Sabaôth and of
 Adônai.

I exorcise thee, O myrrh, by
 the three names: Anochô, Abra-
 sax, Trô, and by the yet more
 effective and powerful exorcism
 Kormeiôth Iaô Sabaôth Adônai.

As I have always adjured
 thee, I adjure thee now, Adônai
 Barbariaô Zagourê Arsamôsi
 Alaous Kaisalaôds. I adjure
 thee, thou who didst give life
 to man! Hear, hear, O great
 God, Adônai.

I adjure thee, Iaô, Adônai,
 Abrasax.

Do for me this and that thing,
 for I adjure thee by Iaô, by the

Σαβαῶθ θεοῦ Ἄδωναί θεοῦ Μιχαήλ
θεοῦ Σουριήλ θεοῦ Γαβριήλ θεοῦ
Ραφαήλ θεοῦ Ἄβρασαξ θεοῦ αβλα-
ναθανάλβα ακραμμαχαρι.

καὶ ὁ ἐπάνω καθήμενος Μιχαήλ
ἐπὶ τὰ ὑδάτων κρατεῖς καὶ γῆς καὶ
σκοοῦν ὃν καλέουσι δράκοντα μέγαν
ακροκοδῆρε μουιερωὶ χαρχαρ ἀδωναί
ζευ δη δαμναμενεν κυνοβιονεζαγρα.

(γράφει) ὑπὸ κατὰ τὸν Ἐρωτος
τὰ ὀνόματα ταῦτα ἀχαπα ἀδωναί
βασμα χαρακω ιακωβ ιαωφ φαρφα-
ρηϊ εἰς δε το ετερον μερος, etc.

κρύφει καὶ πρεσβύτατε ἀχαπα
ἀδωναίε βασμα χαρακω ιακωβ ιαω
φαρουηρ αρονηρ λαϊλαμ σεμεσιλαμ
σουμαρτα μαρβα καρβα μεναβωθ
ημα.

(γράφει) ἐπὶ δὲ τῶν πελμάτων
τοῦ μὲν δεξιῶν ἐλω τοῦ δὲ ἄλλον
ἐλωαιος.

εἰς δὲ πέταλον χρυσοῦν τὸ ξίφος
τοῦτο γράφει· εἰς θουριηλ μιχαηλ
γαβριηλ ουριηλ μισαηλ ισραηλ
ιστραηλ.

ὀρκίζω σε ἱερὸν φῶς ἱερὰ αὐγὴ
. . κατὰ τῶν ἁγίων ὀνομάτων τῶν
εἶρηκα καὶ νῦν μέλλω λέγειν κατὰ
τοῦ ιαω σαβαωθ αρβαθαιω σεσεν-
γενβαρφαραγγης ἀβλαναθανάλβα
ακραμμαχαμαρι.

ἐπικαλοῦμαι ὑμᾶς ἁγίους μεγαλο-
δυνάμους μεγαλοδόξους μεγασθενεῖς
ἁγίους αὐτόχθονας παρέδρους τοῦ
μεγάλου θεοῦ . . αωθ αβαωθ βα-
συμ ισακ σαβαωθ ιαω ιακωπ.

God Sabaôth, by the God Ado-
nai, by the God Michael, by the
God Suriel, by the God Gabriel,
by the God Raphael, by the God
Abrasax, by the God Ablana-
thanalba akrammachari.

And Michael, throned in glory,
thou hast power over the seven
streams, over the earth, and over
the Prince of Darkness, whom
men call the great serpent, etc.

Write under Eros these
names: Achapa Adônai basma
charako, Jacôb, iaôê Pharparei :
on the other side, etc.

Thou hidden and most ancient
One, Achapa Adônai basma cha-
rakô Iacôb iaô charouêr arouêr
lailam semesilam soumarta mar-
ba karba menabôth êiia.

Write upon thy right heel,
Elô, and upon thy left, Elôaios.

Write on a golden plate the
following: There is but one
Thuriel Michael Gabriel Uriel
Misael Israel Istraël.

I adjure thee holy light, sa-
cred gleam, by the sacred names,
which I have named and now
will name, by Iaô Sabaôth Ar-
bathiaô, Sesengenbarpharangês
Ablanathanalba Akrammachari.

I call upon you, ye saints,
powerful, restful, mighty, holy
fellow-citizens by right of birth
with the great God . . . aôth
Abaôth Basum Isak Sabaôth Iaô
Iacôp.

αὐτογενέτωρ αἰΐζων θεέ εἰωη ἰαω
 αἰω αἰω φνεως σφιντης αρβαθιαω
 ἰαω ἰαη ἰα αἰων ονηρ γονθιαωρ
 ραραηλ αβραβραχα σοροορμερφερ-
 γαρ μαρβαφριουῖριγξ ἰαω σαβαωθ
 μασκελλιμασκελλω. ὁ λόγος.

τελει μοι Μιχαήλ ἀγγέλων ἀρ-
 χάγγελε.

Vienna.

Self-created eternal God, eīdē
 Iaō aiō aiō phneōs sphintēs ar-
 bathiaō iaō iaē iōa aiōōn uōr
 gonthiaōr raraēl abrabracha so-
 roormerpher gar marbaphrioui-
 rinx iaō Sabaōth Maskellimas-
 kellō. Formula.

Help me, Michael, archangel
 over the angels.

K. WESSELY.

THE EPISTLE TO THE COLOSSIANS.

XX.

THE GARMENTS OF THE RENEWED SOUL.

“Put on therefore, as God’s elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness.”—COL. iii. 12–14 (Rev. Ver.).

WE need not repeat what has been already said as to the logic of the inference, You have put off the “old man,” therefore put off the vices which belong to him. Here we have the same argument in reference to the “new man” who is to be “put on” because he has been put on. This “therefore” rests the exhortation both on that thought, and on the nearer words, “Christ is all and in all.” Because the new nature has been assumed in the very act of conversion, therefore array your souls in vesture corresponding. Because Christ is all and in all, therefore clothe yourselves with all brotherly graces, corresponding to the great unity into which all Christians are brought by their common possession of Christ. The whole field of Christian morality is not traversed here, but only so much of it as concerns the social duties which result from that unity.