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

In the Proceedings of the Society of Biblical Archaeology 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 Renier, 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 au\(\omega\) of the word \(\deltaιασκορπισθησ\) . . . are written. The ter-

1 Dr. Wessely who, as our readers know from the paper by Prof. Stokes (Expositor, third series, vol. i. p. 384, 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 ρας, 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 arbi-
trary 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 ex-
ample, κερρ for κερματικ; διοπτ for διοπδεως, or the characteristic letter
is subscribed, as in λ for λθως.

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 abbrevia-
tions 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, ιομμε for νομοματικ. A further consequence of this endeavour was the so-called sacral
contraction; as, for example, θι, θυ, θ, θ, κι, κι, for θως, θεως, θεω, θε, κυρια,
'Ησως. From what has been said, it is evident that ΙΧ for 'Ισως is much
older than ΙΓ for 'Ισως; so that ΙΧ in later times would no longer be un-
derstood. In the same way, ΧΠ or Χ for Christ is older than Χ."}

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 hun-
dred years older, I produce passages from documents referring to magical arts
which are preserved in Paris and London, previously laid by me before the
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 \( \text{ι} \) and the \( \text{υ} \) at the beginning of words and over diphthongs, rarely in the middle of the word. \( \text{υνων} 2488. \) \( \) \( \text{υνωματι} 1155. \) \( \text{υψατου} \) \( \text{Α} \) \( 47. \) \( \text{ισων} 1718. \) \( \text{ιδων} 3100. \) \( \) \( \text{ινα} 3179. \) \( \text{ισαυη} 2268. \) \( \text{ιαθιου} 387. \) \( \text{αιτων} 1083. \) \( \text{αιτησας} 2174. \) \( \text{βαίοσβαι} 866. \) \( \text{μεμοινη} 9927. \) \( \text{μοι} 2546. \) \( \text{χρυσοχου} 2104. \) \( \text{ει} 1513. 1514. 1515. \) \( \text{αβιυσιος} 3064. \) \( \text{βιου} \) \( \text{Α} \) \( 256. \)

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. \( \text{πανθυπακουστας} 1369. \) \( \text{επ' αιτηταιουν} 2378. \) \( \text{νυκτασταπο...} 152. \) \( \text{μετ' εμων} 353. \) \( \text{ποτ' ει} 347. \) \( \text{τοντ' 841. 2246.} \) \( \text{δ' 454. 2150.} \) \( \text{αφρω 2846.} \) \( \text{μηδ' 851.} \) \( \text{τ' 2148.} \) \( \text{αλλ' 376. 379. 1480. 2074.} \) \( \text{τρισων δ'} \) \( \text{εκατων 2282.} \) \( \text{εν} 66. \) \( \text{ει} 1513. 1514. 1515. \) \( \text{διηνεκωσ} 1219. \) \( \text{οι} \) \( \text{Α} \) \( 216. \) \( \text{αφαενο} 65. \) \( \text{οι} \) \( \text{ΑΡεσιον} \) \( \text{οι} \) \( \text{αφαενος.} \) \( \text{γλατης} \) \( \text{Α} \) \( 421. \) \( \text{οι} \) \( \text{Γλαωτηςς} \) \( \text{Α} \) \( 298. \) \( \text{αγγελω} \) \( \text{Α} \) \( 144. \) \( \text{εζαγγελω} \) \( \text{Α} \) \( 287. \)

3. The point is also used to show that a contraction has been made, as in the case of \( \text{Πνευ} \) \( \text{ος} \) \( \text{οι} \) \( \text{Πετρον.} \) \( \text{αλλ' γ} \) \( \text{οι} \) \( \text{άλα τρία 1106.} \) \( \text{π' οι} \) \( \text{ποπυνωου 573.} \)

It is evident, then, from what has been said, that the papyrus must be assigned to the period before Constantine.
Take unripe green olives, with the plants mastigia and lotométria. Boil them in an unstained hollow vessel, repeating meanwhile the charm: Jœl Òssattioi emori theôchipsoith si-themëoch sôthe idë mimipsôthi-ôph phersôthi æçoiouï idë æð-charipritha. Go out from this man, etc.

An amulet for the same purpose. Write upon a tin-plate: iaëô abra óçthiôch phtha mœsentinâô phëoch iaëô 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, using the following formulary of exorcism: I adjure thee by Jesus the God of the Jews; iaba iaeaboth aia thoth elo aëo eouiii baech abar-mas iaïabarauk axelbeli loan: abra maroiu betaquiin purifian: ò èn mésg ârôùrya kai ÷wノos kai ðaùklys tnnties katbaÃstw sou ò ángelos ò âparrtítos kai èiskrine-tw tôn periaptâmenon ðaïmova tôn plásmatos toutou ò èplasev ò Òsetw ò Òset w id tò ágyw éautwn parodeïsw òti èpeíxomaì ágyw Òsetwn. òpi amon ðuuntcxw lógyw: ðrêkijw selaðria iakouð ablanathanalba: akramm.
Formulary: aóth iatha bathra chachthabratha chamyn zel abrósóth thou art Abrasilóth allelúia lósai iael. 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 unsubduable, who knows the heart of every creature, who created mankind out of the earth, who gathers together and condenses the clouds from the unseen regions, 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 Sabaóth, by whom the river Jordan was made to stand still (Josh. iii. 15), by whom the
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 commanded the waves not to overflow it. As the deep hears him, so also, evil spirit, must thou hear him, whosoever thou art. For I adjure thee by the lightbringer who cannot be resisted, who, by the sacred sons, 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 Barrenzoun. Formulary: Before 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 foundation. 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
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 exorcism pure, for it is a Hebrew one, and is kept by pure men (that is, it is used by the Essenes).

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 passage 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:—

**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 Sabarbathiōth Sabarbarbathiuθ Sabarbarbarbathionēθ Sabarbarbaphai. Depart, O demon, whoever thou art, at once, at
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:—

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 Phapror Ossoronophris. This is thy true name, which has been given over to the prophets of Israel. Hear me: Arbathião reibet atheleber-séth ab(janathanalba) ebenphi chitagoë ib ... thiaô. 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, Iaôouee. I am he who calls upon thee in the Syrian tongue under the name of the great god Zaalaeriphphon; and thou, who art called in the Hebrew tongue Ablanathanalba Abrasilõa, let not my voice re-
ON THE SPREAD OF JEWISH-CHRISTIAN

συλθαμων λαλαμ βασαλωθ ιαω
ιεω νεβουν πασβωσαβωθ αρβαθωδ
ιαωθ σαβαωθ πατουρα ζαγουρη βα-
ρουχ οθωναι ελωι ιαβραθ.

οτη έξορκιζω σε κατα της 'Εβραι-
κης φωνης η κατα της αναγκης των
αναγκων μασκελλιμασκελλω.

tοχη θεω και δαμωνων νεβοντο-
σωναλθι εω λομωλαλον συνστι
η ταρονκον βυσυννυσαν καθισμε-
ρα αετοαθο δυνατα εμπελχερ βεωθ
σφρων.

φυλακτιριον προς δαμωνιζομε-
νους . . .

ταιδα στησον καταντικρου του
ηλιου και λεγε των λογων κατοπιν
αυτου στας ανι βαρβαρωθ βαρβα-
ρωθ ανι πεςκοι ειαξω αδωναι
ελωι σαβαωθ.

έξορκιζω (υμας) κατα του 'Iαω
και του Σαβαωθ και 'Αδωναι, ετε.

έξορκιζω σε σημωνα κατα των
tρων ανοιμων ανωχω αβρασαξ
τρω και του ηπακολουθοτερον και
tων ιαγουρτον κατεμπαι εω σα-
βαωθ αδωναι.

δρμανε σε και νων έρκιζω σε
αδωναι βαρβαρωθ ζαγουρη αρσα-
μων αλαουσ κασαλαας έρκιζω σε
tων στηριζουτα άνθρωπων εις ξωνης
ακουη ακουη ο μεγας θεου Άδωναε.

έξορκιζω θα εω σαβαωθ αδωναι
αβρασαξ.

ποιησον μοι το δεινα πραγμα ότι
ενεναχομαι σοι κατα του 'Iαω θεου
main unheard. For I am Sil-
thachouch Lailam Baasaloth Iaω
Iao Nebouth Sabiotharboth Ar-
bathiaω Iaωth Sabaωth Patothre
Zagourε Barouch Adonai Elωai
Iabraam.

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

Amulet to protect from Demo-
uniacal Possession . . .

Let a boy, standing before the
sun, and placing thyself behind
him, repeat this formula: I am
Barbarioth, Barbarioth am I
. . . Adonai Eloai Sabaωth.

I exorcise you in the name
of Iaω and of Sabaωth and of
Adonai.

I exorcise thee, O myrrh, by
the three names: Anochen, Abru-
sax, Trο, and by the yet more
effective and powerful exorcism
Kormeoθ Iaω Sabaoθ Adonai.

As I have always adjured
thee, I adjure thee now, Adonai
Barbariω Zagouμε Arsamοsi
Alaous Kaisalaω. I adjure
thee, thou who didst give life
to man! Hear, hear, O great
God, Adonai.

I adjure thee, Iaω, Adonai,
Abraxas.

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

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, Jacob, iaoê Pharpai: on the other side, etc.

Thou hidden and most ancient One, Achapa Adônai basma charako Iacob iao charouer arouer lailam semesilam somarta marba karba menabôth deia.

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 Istrael.

I adjure thee holy light, sacred gleam, by the sacred names, which I have named and now will name, by Iao Sabaôth Ar-bathiaô, Sesengenbharpharanges Ablanathanbal Akrammachamari.

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 Iao Iacôp.
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.