

INCANTATIONS FOR THE SICK IN ÇARDANDAN ≈ MARCO POLO

one of them is fallen in such way as you have heard, then they begin to speak to
 TA him and they ask him what sickness this sick man has *and why he has it*. And that one
 L *remaining in ecstasy* answers, Such a spirit has smitten him because he did him some
 VB L VB *great evil and displeasure, and he names some one*. And the other magicians say to him,
 P L We pray thee that thou pardon him *the fault* and that thou *accept and take* from him
 FB for recompense of his blood those things¹ which thou wishest to have, *all at thy will*.
 VB VB And when these magicians have said *these and many other like* words and have prayed
 VB much the spirit who is in the body of the magician who is fallen down, *then that*
 P *spirit* answers. And if it seems to the demon by the signs of the sickness that the sick man must
 V die in that sickness of his, he answers like this and says, This sick man has done so
 P much wrong to such a spirit and is so bad [55b] a man that the spirit will not be
 L *pacified by any sacrifice[or]* pardon him for anything in the world. *Within so many*
 P *days he will die*. This answer have those who must die. And if he shows² that the sick
 VA man must be healed of that disease, then the spirit which is in the body of the
 VA L magician³ answers *these magicians* and says, *He has offended much, but yet it shall be*
 FB VA *forgiven him*. For if the sick man wishes to be healed let them take two sheep or
 FB VA three, and let them also make ten drinks or twelve or more, very dear and good to
 FB FB *drink and with good spices*. And they say again that the sheep may have black heads,
 L L or they describe them *marked* in another way *just as they please to say*. And he says
 FB that he make sacrifice of them to such an idol and to such a spirit—and he will
 VB name him, and that so many magicians and so many ladies, *pythoresses, that is of*
 FB those who have the spirits and who have the idols, may gather⁴ *with them*, and that
 FB FB they all must make great praises *with great singing and with great lights and with good*
 R *odours and great feasting to such an idol and to such a spirit; and that in this way the*

¹ *qe tu en prene por restorament de son sanc celes couses* FB: *pour ton Restorement de son sang. ou de ses autres choses* i.e., "that thou take from him in reparation some of his blood or of his other things." P: *orant ut deus ille culpam eorum remittat, promittens ei quod ipse ei de sanguine proprio sacrificium offeret* & so VA LT: *uolumus ut sibi parcas et da de tuo sanguine et sta in pace quamdiu restauraberis de illo* This, though obscure, rather suggests that it should read *restorament de sa sante*. B., remarking that the old versions have misunderstood it, explains "the restoration of his blood" as meaning "the restoration of his health" or "in exchange for his blood"; and translates *salute*. All the texts have "blood" except Z, which omits the whole passage, and L: *et in restaurationem offense accipiat et percipiat quicquid placet*; nor is human blood in any way mentioned in the sequel.

² *indicat* R: *giudica* evidently reading *iudicat* VA: *cbrede*

³ V: *chapo del amalado*

⁴ *enstuent* Very slight alteration would turn this into *en soient* or, less probably, into *sen uient* FB: *et que encore aient tant* L: *adsint* VB: *se aduneno* B. reads *estuent* and explains *radunino*