

46-51

All of these documents but the last (a clay pot) are lead tablets, and they all follow, more or less closely, a formulary such as PGM IV 335-433. This is a charm to be written on a lead tablet after the performance of a magical rite (PGM IV 296-335). The chief feature of the rite is the fashioning and piercing of a figure of the beloved (see 46 and 47).

All of the texts vary. 46 and 47 are closest to PGM IV 335-406. 48 diverges chiefly with an addition in J 10-14, and with K 30-40 essentially repeating J 19-26. 49, 50 and 51, all by the same hand, show greater differences: 49 is unique with its two poetic sections; 50 and 51 freely shorten the formula. Only 48 A, B, G, H and 49, 1 and 3 preserve text that corresponds with PGM IV 409-433.

Because of these differences, we treat each text as a separate entity, and generally refrain from making the transcriptions uniform by means of editorial additions and deletions. The commentaries are concerned almost exclusively with readings; lengthy discussions with synoptic surveys are already available in the first editions of 48 by D.G.Martinez and of 49-51 by D.Wortmann.

46

Hawara

II-III AD

T.Cairo Mus. JdE 48217.

ED.PR.: C.C.Edgar, "A Love Charm from the Fayoum," *Bull. Soc. Arch. Alex.* 21 (1925) 42-47.

REPUBL.: SB IV 7452 (omitting text in lines 12 and 18); SEG VIII 574.

COMM.: ed.pr.; see 46-51 intr.; D.R.Jordan, *ZPE* 72 (1988) 247 notes 4 and 5.

TRANSL.: ed.pr.

REF.: Jordan, "Survey," no. 153.

DESCR.: lead tablet; 22 × 16 cm. Inscribed on one side only. There are two small holes, about 1 cm apart, between lines 11 and 12, and another similar pair in the middle of 19.

LOC.: Egyptian Museum, Cairo.

The two pairs of holes were probably made so that one could affix to the tablet figurines¹ such as those described in PGM IV 296-303 and the one found with 47; cf. PGM IV 330 f. *συνδῆσας τὸ πέταλον τοῖς ζῳδίοις μίτῳ ἀπὸ ἱστοῦ*. Edgar states that the charm was found by sebakh-diggers at Hawara, "presumably in the great cemetery used by the inhabitants of Krokodilopolis or Arsinoe."

- 1 παρακατα(θ)τ[ί]θομαι ὑμῖν, θεοῖς καταχθον[ίοις] καὶ θεαῖς
καταχθονίαις, Πλούτωνι
Υεμιαδωθ καὶ Κούρη Περσεφόνη Εροςχιγαλ καὶ Ἀδώνιδι τῷ
καὶ Βαρβαριθα καὶ Ἑρμῇ
καταχθονίῳ Θεοουθ καὶ Ἀνούβιδι κραταιῷ Ψηριφθα, τῷ τὰς
κλείδας ἔχοντι τῶν καθ' Ἀδ[ου],
4 καὶ δαίμοσι καταχθονίοις, ἁώροις τε καὶ ἁώραις, μέλλαξι τε καὶ
παρθένοις, ἐν(ν)ιαυτοῦς [ἐξ ἐ-]
νιαυτῶν, μῆνας ἐκ μηνῶν, ἡμέρας ἐξ ἡμερῶν, νύκτας ἐγ νυκτῶν,
ῥας ἐξ ῥῶν· ὅρκ[ιζω]
πάντας τοὺς δαίμονας τοὺς ἐν τῷ τόπῳ τούτῳ, συνπαράστατε τῷ
δαίμονι τούτῳ· διέγι-
ρέ μοι σεαυτόν, νέκυς δαίμων, ὅστις ποτὲ εἶ, εἴτε ἄρχης εἴτε
θήλια, καὶ ὑπαγε ἰς {ις} πάντα τόπον καὶ
8 εἰς πᾶν ἄμφοδον καὶ εἰς πᾶσαν οἰκίαν, καὶ κατάδησον Ἑρω-
νοῦν, ἣν ἔτεκεν Πτολεμαίς, ἐμοὶ Ποσι-
δωνίῳ, ὃν ἔτεκεν Θεσενουβάσθις, ὅπως μὴ βεινηθῇ, μὴ πυγιθῇ,
μὴ λεικάσῃ, μηδὲν πρὸς
ἡδονὴν ποιήσῃ ἄλλῳ ἀνδρὶ εἰ μὴ ἐμοὶ μόνῳ Ποσιδωνίῳ, ἵνα μὴ
δύνηται Ἑρῶνοῦς μὴ

- 1 ὑμῖν 3 Ἀιδου 5 ἐκ 6 συνπαράστατε 6-7 διέγειρέ
7 θήλεια εἰς 8 εἰς: ε in marg. ante lineam additum 9 βινηθῇ λαικάσῃ

¹ Two small wax figurines (a male with the head of an ass, and a female with arms bound behind her back) are on display in the Egyptian Museum. They are now attached to the present tablet, but they were not found with it (see already the ed.pr., p. 43).

- φαγεῖν, μὴ πεῖν, μὴ στέργειν, μὴ καρτερεῖν, μὴ εὐσταθεῖν, μὴ ὑπ-
νου τυγχάνειν ἐκτὸς ἐμοῦ
- 12 Ποσιδωνίου, ὅτι ὀρκίζω σε κατὰ τοῦ ὀνόματος τοῦ φοβεροῦ καὶ
τρομεροῦ, οὗ ἡ γῆ ἀκούσασα
τὸ ὄνομα ἀνοίγεται, οὗ οἱ δαίμονες ἀκούοντες τὸ ὄνομα ἔμφο-
βοι τρέμουνσι, οὗ οἱ ποταμοὶ καὶ
θάλασσαι ἀκούουσιν τὸ ὄνομα ἔμφοβοι φοβοῦνται, οὗ αἱ
πέτραι ἀκούουσιν τὸ ὄνομα ῥήσσονται· ὀρκί-
ζω σε, νέκυς δαίμων, ὅστις ποτὲ εἶ, εἴτε ἄρης εἴτε θήλια, κατὰ
τοῦ Βαρβαραθαμ χελουμβρα
- 16 βαρουχαμβρα Αδωναιου καὶ κατὰ τοῦ Αβραθ Αβρασαξ Σεσενγεν
Βαρφαραγγη καὶ κατὰ τοῦ
Ἰαω ἰαω πακεπτῶ πακεβραῶ σαβαρβαριαῶ μαρει ἐνδόξου καὶ
κατὰ τοῦ Μαρμαραιῶ καὶ
κατὰ τοῦ Μαρμαραῶ Μαρμαραῶ μαρμαραχθα αμαρζα μαρει
βαιῶ· μὴ μου πα-
ρακούσης, νέκυς δαίμων, ὅστις ποτὲ εἶ, καὶ ὑπαγε ἰς πάντα τό-
πον καὶ ἰς πᾶν ἄμφο-
- 20 δον καὶ εἰς πᾶσαν οἰκίαν, καὶ ἐνεγκέ μοι Ἑρωνοῦν, ἣν ἔτεκεν
Πτολεμαίς, καὶ κατάσχεσ αὐτῆς
τὸν βροτὸν καὶ τὸν ποτόν· μὴ ἑάσης Ἑρωνοῦν ἄλλου ἀνδρὸς
πεῖραν λαβεῖν εἰ μὴ ἐμοῦ
μόνου Ποσιδωνίου, ὃν ἔτεκεν Θεσενουβάσθις· ἔλκεται Ἑρωνοῦν
τῶν τριχῶν καὶ τῶν
σπλάγχνων αὐτῆς πρὸς ἐμὲ Ποσιδώνιον πᾶσαν ὥραν τοῦ αἰῶνος,
νυκτὸς καὶ ἡμέρας,
- 24 μέχρι οὗ ἔλθῃ Ἑρωνοῦς πρὸς ἐμὲ Ποσιδώνιον καὶ ἀδιαχώριστόν
μου αὐτὴν ποιήσης μέ-
χρι θανάτου, ἵν' ἔχω αὐτὴν Ἑρωνοῦν, ἣν ἔτεκεν Πτολεμαίς,
ὑποτεταγμένην ἐγὼ Πο-
σιδώνιος, ὃν ἔτεκεν Θεσενουβάσθις, ἰς τὸν ἅπαντα χρόνον τῆς
ζωῆς μου, ἥδη
ἥδη, ταχὺ ταχύ. ἐὰν τοῦτό μοι ποιήσης, ἀπολύσω σε.

15 θήλεια 19 εἰς (bis) 21 τὸ βροτὸν τὸ 22 ἔλκετε nisi ἔλκε τε
26 εἰς

I deposit (this binding charm) with you, chthonic gods and chthonic goddesses, Plouton *Yesmigadōth* and Koure Persephone Ereschigal and Adonis, also called *Barbaritha*, and chthonic Hermes Thoth, and mighty Anoubis *Psêriphtha*, who holds the keys of the gates to Hades,¹ and chthonic daemons, men and women who suffered an untimely death, youths and maidens, year after year, month after month, day after day, night after night, hour after hour. I adjure all the daemons in this place: assist this daemon. Rouse yourself for me, corpse-daemon, whoever you are, whether male or female, and go into every place and¹⁸ into every quarter and into every house, and bind Heronous, whom Ptolemais bore, for me, Posidonios, whom Thsenoubasthis bore, so that she not be fucked, not be buggered, not fellate, not do anything for the pleasure of another man, except for me Posidonios only, so that Heronous not be able to eat, to drink, to be content, to have strength, to enjoy good health, to get sleep apart from me,¹² Posidonios. For I adjure you by the frightful and dreadful name of the one at the sound of whose name the earth opens, at the sound of whose name the daemons tremble fearfully, at the sound of whose name the rivers and the seas fear fearfully, at the sound of whose name the rocks break. I adjure you, corpse-daemon, whoever you are, whether male or female, by *Barbaratham cheloumbra* ¹⁶ *barouchambra Adōnaios* and by *Abrath Abrasax Sesengen Barpharaggê* and by *Iaō iōa pakeptōth pakebraōth sabarbariaōth marei of high renown* and by *Marmaraiōth* and by *Marmaraōth Marmarauōth marmarachtha amarza marei baiōth*. Do not disobey me, corpse-daemon, whoever you are, and go into every place and into every quarter ²⁰ and into every house, and bring to me Heronous, whom Ptolemais bore, and keep her from eating and drinking. Do not allow Heronous to have experience of another man except me Posidonios only, whom Thsenoubasthis bore; drag Heronous by her hair and inward parts to me Posidonios every hour of time, by night and day, ²⁴ until Heronous comes to me, Posidonios, and you make her inseparable from me until death, so that I Posidonios, whom Thsenoubasthis bore, have her, Heronous, whom Ptolemais bore, subject for the entire time of my life, now now, quickly quickly. If you do this for me, I will set you free.

1 παρακατατίθομαι: for the thematic form, see Gignac, *Grammar* II, p. 380 f.

καταχθον[ίαις] ed.pr.: καταχθον[ίαις τε] Jordan. The former is preferable by reason of space.

2 Ἀδώνιδι Jordan: Ἀδώνιδ ed.pr.

3 καταχθονίῳ: κατοχθονίῳ ed.pr.

6 συμπαρατάτε: on this form of the imperative, see Gignac, *Grammar* II, p. 391.

8. The ε of the first εἰς was added in the margin, as was noted by Jordan.

9 Θκενουβάθις: not in the papyrological onomastica, but cf. Cενοβά-
 ςτις, Θενοβάςτις, Θενοβέςτις, Τενουβέςτεις and masculine Ψενοβάςτις.

11 κτέργειν: see 47, 10 comm.

12 ἀκούσαα Jordan : ἀκούουσα ed.pr.

15 Βαρβαραθαμ : βαρβαραμ ed.pr., Jordan.

27 μοι ed.pr. : μο(ι) Jordan.

Middle Egypt?¹

II-III AD²

T.Louvre inv. E 27145.

ED.PR.: S.Kambitsis, "Une nouvelle tablette magique d'Égypte," *BIFAO* 76 (1976) 213-223.

REPubL.: SEG XXVI 1717; Horsley, *New Documents* 1, no. 8.

COMM.: ed.pr.; see 46-51 intr.; Horsley, *loc.cit.* The pot and the pierced figurine with which the tablet was found have been published and discussed in what are here referred to as du Bourguet (1) and (2), i.e. (1) P.du Bourguet, *Revue du Louvre* 25 (1975) 255-257, and (2) idem, *MIFAO* 104 (1980) 225-238; (line 10) F.Maltomini, *ZPE* 78 (1989) 95-97.

TRANSL.: ed.pr.; Horsley, *loc.cit.*

PHOTO: Tablet: ed.pr., plate 31; du Bourguet (1), plate 3; du Bourguet (2), plates 34 and 36.

Puppet: ed.pr., plate 30; du Bourguet (1), plate 1; du Bourguet (2), plates 34, 37, 38.

Pot: du Bourguet (1), plate 2; du Bourguet (2), plates 34 and 35.

REF.: Jordan, "Survey," no. 152.

DESCR.: lead tablet; 11 × 11 cm. Inscribed on one side only. Between lines 22 and 23, one hole in the lead. Numerous creases show that the tablet was folded repeatedly. It was found in an earthenware pot together with a clay model of a female figure (h. 9 cm).

LOC.: Musée du Louvre, Département des Antiquités égyptiennes, Paris.

The nude female clay figurine that accompanied the tablet is in kneeling position. Her hands are bound behind her back, and her feet are bound. She is pierced with thirteen pins: in the head, mouth, both eyes, both ears, solar plexus, vagina, anus, the palms of the hands, the soles of the feet. This corresponds closely to the way that the formulary prescribes the shaping and piercing of a female figurine: PGM IV 296-328 λαβὼν κηρὸν (ἢ πηλὸν) ἀπὸ τροχοῦ κεραμικοῦ πλάσων ζῶδια δύο, ἀρρενικὸν καὶ θηλυκόν.

¹ So now du Bourguet (2), p. 227. Du Bourguet (1) (following him also Kambitsis and Jordan) stated that the ensemble was found probably near the town of Antinoopolis.

² III-IV AD according to Kambitsis.

- - - (lines 321-328) καὶ λαβὼν δεκατρεῖς βελόνας χαλκᾶς πῆξον α' ἐπὶ τοῦ ἐγκεφάλου λέγων· "περονῶ σου, ἡ δεῖνα, τὸν ἐγκέφαλον," καὶ β' εἰς τὰς ἀκοὰς καὶ β' εἰς τοὺς ὀφθαλμοὺς καὶ α' εἰς τὸ στόμα καὶ β' εἰς τὰ ὑποχόνδρια καὶ α' εἰς τὰς χεῖρας καὶ β' εἰς τὰς φύσεις καὶ β' εἰς τὰ πέλματα καθ' ἅπαξ λέγων· "περονῶ τὸ ποῖδν μέλος τῆς δεῖνα, ὅπως μηδενὸς μνησθῇ πλὴν ἐμοῦ μόνου, τοῦ δεῖνα." Whereas the formula (lines 304-321) prescribes the inscription of magical words on different parts of the woman's body, the figurine in the Louvre is uninscribed. A survey of such Greek, Etruscan and Roman "voodoo" dolls is to be found in C.A.Faraone, *Talismans, Voodoo Dolls and Other Apotropaic Statues in Ancient Greek Myth and Ritual* (Diss., Stanford University 1988), Appendix (*non vidimus*).

The corpse-daemon named Antinoos mentioned in lines 6, 12, 14 and 18 was in all likelihood not the famous lover of the emperor Hadrian, but an ordinary person.³ See 37 intr. on corpse-daemons called by name.

- 1 παρακατατίθεμαι ὑμῖν τοῦτον τὸν κατάδεσμον, θεοῖς κατα-
χθονίοις, Πλούτωνι καὶ Κόρη Φερσεφόνῃ
Ερεσχιγαλ καὶ Ἀδώνιδι τῷ καὶ Βαρβαριθα καὶ Ἑρμῇ κατα-
χθονίῳ Θωουθ Φωκενσεψεν ερεκταθου μicon-
κταικ καὶ Ἀνούβιδι κραταιῷ Ψηριφθα, τῷ τὰς κλείδας ἔχοντι τῶν
κατὰ Ἀδους, καὶ δαίμοσι κατα-
4 χθονίοις, θεοῖς, ἀώροις τε καὶ ἀώραις, μέλλαξι καὶ παρθένοις,
ἐνιαυτοῖς ἐξ ἐνιαυτῶν, μήνασι
ἐκ μηνῶν, ἡμέραις ἐκ ἡμερῶν, ὥρασι (ἐξ) ὥρων, νύκτες ἐκ
νυκτῶν· ὀρκίζω πάντας τοὺς δαί-

3 Ἀιδου 4 ἐνιαυτοὺς 5 μήνας 5 ἡμέρας ἐξ 6 ὥρας 7 νύκτας

³ So Kambitsis, p. 217 note 1, and du Bourguet (2), p. 227. That we are dealing with the lover of Hadrian was suggested in du Bourguet (1), p. 256, and this view is also expressed by R.Lambert, *Beloved and God. The Story of Hadrian and Antinous* (London 1984), p. 182. In itself the notion is attractive, for nothing could be more appropriate than to deposit a *defixio* in the grave of the deified Antinoos (identified with Osiris). But for chance finds, the banal approach is preferable to the 'romantic' one. For obvious reasons the name Antinoos became common in Egypt from the second century onwards.

- μονας τοὺς ἐν τῷ τόπῳ τούτῳ συνπαραστῆναι τῷ δαίμονι τού-
τῳ Ἀντινόφ· διέγειραί μοι σε-
αυτὸν καὶ ὑπαγε εἰς πᾶν τόπον, εἰς πᾶν ἄμφοδον, εἰς πᾶσαν
οἰκίαν, καὶ κατάδεσον Πτολε-
8 μαΐδα, ἣν ἔτεκεν Ἀῖᾶς, τὴν θυγατέρα Ὠριγένους, ὅπως μὴ βινη-
θῇ, μὴ πυγισθῇ, μη-
δὲν πρὸς ἡδονὴν ποιήσῃ ἐταίρῳ ἀνδρὶ εἰ μὴ ἐμοὶ μόνῳ, τῷ Κα-
ραπάμμωνι, ὃν ἔτε-
κεν Ἀρέα, καὶ μὴ ἀφῆς αὐτὴν φαγεῖν, μὴ πεῖν, μὴ στέγειν μήτε
ἐξελεθεῖν μήτε
ὑπνου τυχεῖν ἐκτὸς ἐμοῦ, τοῦ Καραπάμμωνος, οὗ ἔτεκεν Ἀρέα·
ἐξορκίζω σε, νεκύδαιμον
12 Ἀντίνοε, κατὰ τοῦ ὀνόματος [τοῦ] τρομεροῦ καὶ φοβεροῦ, οὗ
ἡ γῆ ἀκούσασα τοῦ ὀνό-
ματος ἀνυγίσσεται, οὗ οἱ δαίμονες ἀκούσαντες τοῦ ὀνόματος
ἐν φόβῳ φοβοῦνται,
οὗ οἱ ποταμοὶ καὶ πέτραι ἀκούσαντες (τοῦ ὀνόματος) ῥή-
ς[οντα]· ὀρκίζω σε, νεκύδαιμον Ἀντίνοε,
κατὰ τοῦ Βαρβαραθαμ χελουμβρα βαροῦ[χ] Ἀδωναι καὶ κατὰ
τοῦ Ἀβρασαξ καὶ
16 κατὰ τοῦ Ἰαω πακεπτῶθ πακεβραῶθ σαβραβαφαι καὶ κατὰ
τοῦ Μαρμαραουῶθ καὶ κατὰ τοῦ Μαρμαραχθα μαμαζαγαρ· μὴ
παρα-
κούσῃς, νεκύδαιμον Ἀντίνοε, ἀλλ' ἐγειραί μοι σεαυτὸν καὶ ὑ-
παγε εἰς πᾶν τό-
πον, εἰς πᾶν ἄμφοδον, εἰς πᾶσαν οἰκίαν καὶ ἄγαγέ μοι τὴν Πτο-
λεμαΐδα,
20 ἣν ἔτεκεν Ἀῖᾶς, τὴν θυγατέρα Ὠριγένους· κατὰσχες αὐτῆς τὸ
βροτόν,
τὸ ποτόν, ἕως ἔλθῃ πρὸς ἐμέ, τὸν Καραπάμμωνα, ὃν ἔτεκεν
Ἀρέα,

6 συνπαραστῆναι 7 διέγειρέ 7 πάντα τόπον 8 οἰκίαν 9 ἐτέρῳ
13 ἀνυγίσσεται 14 ἐν φόβῳ 18 ἐγειρέ 19 πάντα 19 οἰκίαν 20 καὶ: κ ex α
20 βρωτόν

- καὶ μὴ ἐάσης αὐτὴν ἄλλου ἀνδρὸς πείραν λαβεῖν εἰ μὴ ἐμοῦ
μόνου,
τοῦ *Καραπάμμωνος*· ἔλκε αὐτὴν τῶν τριχῶν, τῶν πλάγχων,
24 ἕως μὴ ἀποστῇ μου, τοῦ *Καραπάμμωνος*, οὗ ἔτεκεν Ἀρέα, καὶ
ἔχω
αὐτὴν, τὴν *Πτολεμαίδα*, ἣν ἔτεκεν Ἀϊᾶς, τὴν θυγατέρα Ὠριγέ-
νους,
ὑποτεταγμένην εἰς τὸν ἅπαντα χρόνον τῆς ζωῆς μου,
φιλοῦσάν με, ἐρῶς[ά]ν μου, λέγουσάν μοι ὃ ἔχει ἐν νόφ. ἐὰν
τοῦτο
28 ποιήσης, ἀπολύσω σε.

24 ἀποστῇ: c ex τ 27 εαν: e ex corr.

I deposit this binding charm with you, chthonic gods, Plouton and Kore Persephone Ereschigal and Adonis, also called *Barbaritha*, and chthonic Hermes Thoth *Phôkensepseu erektathou misonktaik* and mighty Anoubis *Psêriphiha*, who holds the keys of the gates to Hades, and chthonic daemons, ¹⁴ gods, men and women who suffered an untimely death, youths and maidens, year after year, month after month, day after day, hour after hour, night after night. I adjure all the daemons in this place to assist this daemon Antinoos. Rouse yourself for me and go into every place, into every quarter, into every house, and bind Ptolemais, ¹⁸ whom Aias bore, the daughter of Horigenes, so that she not be fucked, not be buggered, not do anything for the pleasure of another man, except for me Sarapammon only, whom Area bore, and do not allow her to eat, to drink, to resist or to go out or to get sleep apart from me, Sarapammon, whom Area bore. I adjure you, corpse-daemon ¹² Antinoos, by the dreadful and frightful name of the one at the sound of whose name the earth will open, at the sound of whose name the daemons tremble fearfully, at the sound of whose name the rivers and the rocks break. I adjure you, corpse-daemon Antionnoos, by *Barbaratham cheloumbra barouch Adônai* and by *Abrasax* and ¹⁶ by *Iaô pakeptôth pakebraôth sabarbaphaei* and by *Marmaraouôth* and by *Marmarachitha mamazagar*. Do not disobey, corpse-daemon Antinoos, but rouse yourself for me and go into every place, into every quarter, into every house and bring me Ptolemais, ²⁰ whom Aias bore, the daughter of Horigenes. Keep her from eating and drinking until she comes to me, Sarapammon, whom Area bore, and do not allow her to have experience of another man except me Sarapammon only. Drag her by the hair, by the inward parts ²⁴ until she does not stand

aloof from me, Sarapammon, whom Area bore, and I have her, Ptolemais, whom Aias bore, the daughter of Horigenes, subject for the entire time of my life, being fond of me, loving me, telling me what she has in mind. If you do this, I will set you free.

1 θεοῖς : θεο[ῖ]c ed.pr.

2 Ἀδώνιδι : Ἀδώνιδι ed.pr.

4-5 ἐνιαυτοῖς - - - μήνασι - - - ἡμέραις - - - ὥρασι - - - νύκτεσ: here and in 49, 13 f. it is not always clear whether the writer intended datives or accusatives. For the sake of convenience we have normalized to the usually expected accusatives (cf. 46, 4 f.; 48 J 4 f.; PGM IV 343-345; and see Martinez, Diss., pp. 64-66). D.R.Jordan (*ZPE* 72, 1988, 253) made the interesting suggestion that the grammatical confusion arose because of uncertainty on the part of the writer when he encountered abbreviations such as μῆν(ε)ς (cf. PGM IV 836 app.cr.), ἡμ(έ)ρ(α) and ὥρ(α) in his formulary (cf. PGM, Vol. 2, p. 267). Cf. also νυκτὸς καὶ ἡμέραις in 49, 79 f. and 50, 27, 68.

7 πᾶν τόπον (cf. also 18 f.; 48 J-K 6, 20, 32; 49, 17 f.; 50, 17, 51): see Gignac, *Grammar* II, p. 134 with note 2.

τόπον : τ[όπο]ν ed.pr.

10 Ἀρέα = Ἀρεία.

κτέγειν : κτέ(ρ)γειν ed.pr. See F.Maltomini, *ZPE* 78 (1989) 95-97.

15-16 Ἀβρααξ καὶ ἰ κατὰ : Ἀβρααξ ἰ καὶ κατὰ ed.pr.

16 σαβαρβαφαι : σαβαρβαραι ed.pr.

18-19. The writer corrected the κ of the καί in 19, not in 18 (ed.pr.).

20 βροτόν (r. βρωτόν) : βρωτόν ed.pr.

24 ἕως: for the possible final sense, see 40, 17 comm.

1	B	αω	1	H	εω	1
		εα			εο	
4		ιω			ιι	
		υο			οο	4
		ιο			υυ	
		εο			αα	
8		ιωε			ιι	8
		εοι			εε	
		υου			αυ	
		ιου			υι	
12	C	αη			εα	12
		ησ			ια	
		ωια			ιω	
		αωε			αω	
16		υιη			ιι	16
		εοάω			εε	
		υάω			υι	
		υηη			οο	
20		ιαω			ηη	20
		αωα			αα	
		υου			ιι	
		ιου			εε	
					ηη	
					οο	
					εω	
					υα	
					οι	
					υι	
					εα	
					οο	
					ηη	
					αα	
					ιι	
					εε	
					ηη	
					οο	
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Sections J -K.

- 1 αβεραιμενθουλερθεξαναξεθρελυοωθνεμαρεβα,
 παρατίθημι ὑμῖν τὸν κατάδεσμον τοῦτον, θεοῖς καταχθονίοις,
 Πλούτωνί τε καὶ Κόρη Ὑεσεμμεϊγαδων καὶ Κούρη Περσε-
 φόνῃ
 Ερεσχειγαλ καὶ Ἀδώνιζι τῷ καὶ Βαρβαριθα καὶ Ἑρμῇ κατα-
 χθονίῳ Θωουωθ Φωκενσεγευ εαρεκταθου μiconκταιχ καὶ
 Ἀνούβιδι
 4 κρατεῷ Ψηριφθα, τῷ τὰς κλῖδας ἔχοντι τῶν κατ' Ἀδους, καὶ
 δέμοσι χθονίοις, θεοῖς, ἀώροις τε καὶ ἀώρες, μέλλαξι τε καὶ
 παρθένοις, ἐνιαυ-
 τοὺς ἐξ ἐνιαυτῶν, μῆνας ἐξ μηνῶν, ἡμέρας ἐξ ἡμερῶν, νύκτας ἐξ
 νυκτῶν, ὥρας ἐξ ὥρῶν· ἐξωρκίζω σε, πάντας τοὺς δαί-
 μονας τοὺς ἐν τῷ τόπῳ τούτῳ, συνπαρασταθῆναι τῷ νεκυδαί-
 μονι· (ἔγειρέ μοι σεαυτόν, νεκυδαίμων,) ὅστις ποτὲ εἶ, ἦτε
 ἄρης εἴτε θήλια, καὶ ὕπαγε εἰς πᾶν τόπον,
 εἰς πᾶν ἄμφοδον, εἰς πᾶσαν οἰκίαν, καὶ κατάδησον Κοπρίαν, ἣν
 ἔτεκε μήτηρ Ταῆσις, ἥς ἔχικ τὰς τρίχας τῆς κεφαλῆς,
 Αἰλουρίωνι,
 8 ᾧ ἔτεκε μήτηρ ὀνόματι Κοπρία, ὅπως μὴ βινηθῇ μεδὲ πυγιθῇ
 μήτε ἡδονὴν ποιήσῃ ἐτέρῳ νεανίσκῳ ἢ ἄλλῳ ἀνδρὶ
 εἰ μὴ μόνῳ Αἰλουρίωνι, ᾧ ἔτεκε μήτηρ ὀνόματι Κοπρία, ἀλλὰ
 μητὲ δυνηθῇ μήτε φαγῖν μήτε πῖν μήτε ὕπνου τυχῖν διὰ
 παν-
 τοὺς μήτε εὐσταθῖν ἢ ἰσυχάζειν τῇ ψυχῇ ἢ τῆς φρεσὶ ἐπιζητοῦσα
 Ἑλουρίωνα, ὃν ἔτεκε μήτηρ Κοπρία, ἕως οὗ ἐκπηδήσῃ
 {ἐκπηδή-
 ςη} ἐκ παντὸς τόπου καὶ πάσης οἰκίας Κοπρία, ἣν ἔτεκε μήτηρ
 ὀνόματι Ταῆσις, ἥς ἔχικ τὰς τρίχας, πυρουμένη καὶ ἔρθῃ
 πρὸς Ἑλουρίωνα,

- 44 Αὐθ βαβαθίουθ ιατ'θεραθ Αδωναιαι
 ιααρ κυρια βιβιβε βιβίουθ νατθω
 Καβαωθ αιαναφα αμουραχη καταμα
 Ζεὺς αθερεοφιλαυω.

44 ιατ'θεραθ Pap.

Sections A-H.

(A) *iaeōbaphrenemounothilarikriphiaeyeaiphirkiralithonuomenerphabōeai* (etc.). (B) *aō ea iō yo io eo iōae eoēi yaoy iōdi aēaē ēioy ōiya aōoe yiōē eoada yayaio yoēiē iaoya iadi iaoao yyoī iīyīi*. (C) *ablanathanalba* (etc.). (D) *aeēioyō* (etc.). (E) *Akrammachamarei* (etc.). (F) *ōyoiēea* (etc.). (G) *riio thi ae oe ya yy oi ya eō oo ēē aa ii ee ēē ēi ōa ēi ēē ēe ēi aa*. (H) *eō eo ii oo yy aa ii ee ay yi ea ia iō aō ie ēi yi oy yaia io ia ōō*.

Sections J and K.

Aberamenthōoulerthexanaxethreluoōthnemareba, I deposit this binding charm with you, chthonic gods, Plouton and Kore *Yesemmeigadōn* and Koure Persephone Ereschigal and Adonis, also called *Barbaritha*, and chthonic Hermes Thoth *Phōkensepseu earektathou misonktaich* and mighty Anoubis ¹⁴ *Psēriphtha*, who holds the keys of the gates to Hades, and chthonic daemons, gods, men and women who suffered an untimely death, youths and maidens, year after year, month after month, day after day, night after night, hour after hour. I adjure you, all the daemons in this place, to assist this corpse-daemon. (Rouse yourself for me, corpse-daemon,) whoever you are, whether male or female, and go into every place, into every quarter, into every house, and bind Kopria, whom her mother Taesis bore, of whom you have the hairs of the head, for Ailourion, ¹⁸ whom his mother named Kopria bore, so that she not be fucked nor be buggered nor make pleasure for another youth or another man, except for Ailourion only, whom his mother named Kopria bore, and let her not even be able to eat or to drink or to get sleep ever or to enjoy good health or to have rest in her soul or mind as she yearns for Ailourion, whom his mother Kopria bore, until Kopria, whom her mother named Taesis bore, whose hairs you have, rushes forth from every place and every house, inflamed, and comes to Ailourion, ¹² whom his mother named Kopria bore, being fond of and loving Ailourion, whom his mother named Kopria bore, with all her soul, with all her spirit, with unending and unceasing affection and with enduring acts of love, with divine love from the present day, from this very hour, for the rest of the time of her, Kopria's, life. For I adjure you, corpse-daemon, by the frightful and

dreadful name of the one at the sound of whose name the earth will open, at the sound of whose name the daemons tremble fearfully, at the sound of whose name the rivers and the ¹⁶ seas heave tumultuously, at the sound of whose name the rocks break, by *Barbaritham Barbarithaam chelombra barouchambra Adōnaios* and by *Ambrath Abrasax Sesengen Barpharaggēs* and by *Iaō Sabaōth Iaeō pakenpsōth pakenbraōth sabarbatiaōth sabarbatianē sabarbaphai mari of high renown Marmaraōth* and by *Ouserbeniēth* and by *Ouserpatē* and by *Marmarauōth marmarachtha marmarachthaa amarda mari beōth*. Do not disobey my ²⁰ commands, corpse-daemon, whoever you are, whether male or female, but rouse yourself for me and go into every place, into every quarter, into every house, and bind Kopria, whom her mother Taesis bore, of whom you have the hairs of the head, for Ailourion, whom his mother named Kopria bore, so that she not be fucked nor be buggered nor make pleasure for another youth or another man, and let her not even be able to eat or to drink or to get sleep or to have rest in her soul or mind as she yearns always, day ²⁴ and night, for Ailourion, whom his mother named Kopria bore, being fond of him, loving him with all her heart, with all her spirit, as if he were her own soul, Kopria, whose hairs you have, being fond of Ailourion, whom his mother named Kopria bore, with divine love until death, now now, quickly quickly. (mag. signs) ²⁸ *deōeoyōaeioōaōaō dāeōaoyōa aaaaaa aeōaeaeō iaō iaō aeio aeo - - dāēōaiyayeō Iaeō marzā mari beōth*, do not disobey my commands, corpse-daemon, whoever you are, but rouse yourself for me ³² and go into every place, into every quarter, into every house, and drive Kopria, whom her mother Taesis bore, whose hairs you have, to Ailourion, whom his mother named Kopria bore, inflamed, ³⁶ burning, melting in her soul, her spirit, her female genitals, being fond of and loving with divine love Ailourion, whom his mother named Kopria bore, until death, now ⁴⁰ now, quickly quickly. I am *Barbadōnaiai Barbadōnai*, who conceals the stars, who governs heaven, who establishes the cosmos in truth, *iattheoun iatreoun salbiouth Aōth* ⁴⁴ *Aōth sabathiouth iattherath Adōnaiai isar syria bibibe bibiouth nauthō Sabaōth aianapha amourachthē satama Zeus athereophilauō*.

Sections J and K

3 Ἀδώνιζι (r. Ἀδώνιδι): the alpha lacks a cross stroke.

10-11 ἐκπηδήχη ἐκπηδήχη: more likely dittography than emphatic repetition.

12-13 φιλοῦσα ἐρῶσα - - - φίλτροις ἀκαταπαύστοις καὶ ἀδιαλίπτοις καὶ παραμονίμοις ἐρωτικοῖς - - - ἔρωτι θίφ: if the text is sound, Martinez' translation of παραμονίμοις ἐρωτικοῖς as "constant deeds of

love" is preferable to two other possibilities that he mentions, namely either to supply καί before ἐρωτικοῖς or (with M.Haslam) to take φίλτροις - - - ἐρωτικοῖς as a conceptual unit enclosing three adjectives.

13 Κοπρία: the alpha lacks a cross stroke.

25 ὄν{ον}όματι : ὀνόματι ed.pr.

28. This line was not transcribed in the ed.pr.

46-47 καταμα | Ζεὺς or perhaps καταμαίζευς.

49-51

These three texts, two incised lead tablets and a clay pot inscribed with ink, were written by the same hand by or for a Theodoros to win the love of a Matrona. Wortmann dated the texts to the third or fourth century AD, but the writing, especially as it appears in ink on 51 and in a semi-cursive at the bottom of the front of 50, suggests rather the late second or early third century (cf. e.g. the plate of P.Ryl. II 172 of AD 208).

Major advances in the reading of these texts, especially 49, were made by D.R.Jordan.

49

Oxyrhynchos

II/III AD

T.Köln inv. 1.

ED.PR.: D.Wortmann, "Neue magische Texte. Nr. 1: Liebeszauber," *Bonner Jahrb.* 168 (1968) 57-80.

REPUBL.: D.R.Jordan, *ZPE* 72 (1988) 245-259.

COMM.: ed.pr.; Martinez, Diss.; Jordan, *loc.cit.*; (lines 57-60) D.Wortmann, *ZPE* 2 (1968) 155-160; (lines 57-60) W. Fauth, *Grazer Beiträge* 12-13 (1985-1986) 201-211.

TRANSL.: ed.pr.; Jordan, *loc.cit.*

PHOTO: ed.pr., plates 1 and 2.

REF.: Jordan, "Survey," no. 155.

DESCR.: lead tablet; 9.5 × 15 cm. Inscribed on both sides.

LOC.: Institut für Altertumskunde, Universität zu Köln.

The text contains two poetic sections: iambic trimeters in 57-61 and dactylic hexameters in 64-73. They are dealt with after the commentary.

The palindrome and magical words in lines 1 and 3 are to be read together, and PGM IV 409 ff. shows that they actually should conclude the charm. However, with lines 81-83 the writer had crammed in all that he could on the back of the tablet, and so he returned to the front and squeezed the magical words into the spaces still available above and below what had at the outset been the first line of the text.

- 1 ιαεωβαφρενεμουνοθιλαρικριφιαευσαιφιρκιραλιθονυομενερφα
φιλίτω Ματρῶνα, ἣν ἔτεκεν {ταγ}[] Ταγένη, ἥς
βωσαι Ιαω Αδωναι Ελωε βαρουχ Αδωναι.
- 4 ἔχισ τὴν οὐσίαν, Θεόδωρον, ὃν ἔτεκεν Τεχῶσις, ἐπὶ
τὸν ἅπαντα χρόνον τῆς ζωῆς αὐτῆς, ἥδη ἥδη, ταχὺ ταχύ.
παρακατατίθημι ὑμῖν τοῦτον τὸν κατάδεξμον, θεοῖς κα-
ταχθονίοις καὶ Πλούτωνι Υεσσεμιαδων, Ὁρθῶ Βαυ-
8 βῶ Κόρη Περσεφονίῃ Ερεσχιγαλ καὶ Ἀδώνιδι τῷ Βαρβα-
ριωνῇ καὶ Ἑρμῖα καταχθονίῳ Θωουθ Φωκενταζε-
ψευ καὶ Ἀνούβιδι καρτερῷ Ψηριχθα κανχενε[. . .]θ, τῷ
τὰς κλῖδας ἔχοντι τῶν καθ' Ἀδους πυλῶν, κα[ὶ] δαίμ[ο]σ[ι] κα-
12 ταχθονίοις, θεοῖς, (ἁώραις) τε καὶ ἁώροις, μέλλαξί τε [καὶ
παρ-]
θένοις, ἐνιαυσίους ἐξ{ξ} ἐνιαυτῶν, μῆνες ἐκ μ[ηνῶν, ἡ-]
μέραις ἐξ{ξ} ἡμερῶν, νύκτε{κτε}{ς} ἐκ νυκτῶν, ὥρεσιν [ἐξ]{ξ}
ὥρ[ω]ν·
[ὅρ]κίζω πάντας τοὺς δέμονας τοὺς ἐν τῷ τόπῳ τ[ού]τῳ συμ-
16 [[συμ]?) παρασταθῆναι τῷ δέμονι τούτῳ· ἔγειρέ μοι σεαυτὸν
[ἀπὸ τ]ῆ[ς] ἐχούσης σε ἀναπαύσεως καὶ ὑπαγε εἰς πᾶν
[τό]πον καὶ εἰς πᾶν ἄμφοδον [ε] καὶ εἰς πᾶσαν οἰκίαν
[καὶ π]ᾶν καπηλῖον, καὶ ἄξον, κατάδησον Ματρῶναν,
20 [ἣν] ἔτεκεν Ταγένη{ς}, ἥς ἔχισ τὴν οὐσίαν – ἐ τρίχες τῆς
[κεφ]αλῆς αὐτῆς – ταύτην, ὅπως μὴ βινηθῇ, μὴ πυγιθῇ, μὴ
[λαι]κάσῃ, μήτε ἀφρο(δι)σιακὸν ἐπιτελέσῃ μεθ' ἐτέρου, μὴ
[ἄλ]λῳ ἀντρί συνέλθῃς εἰ μὴ Θεοδώρῳ, ὃν ἔτεκεν Τεχῶσις,
24 [ἀλλ]ὰ μ[ὴ] δυ]νηθῇτω πώποτε Ματρῶνα χωρὶς Θεοδώρο· υ'
[μὴ] καρτε]ρίν, μὴ εὐσταθὶν μηδὲ ὑπνου τυχεῖς νυκτὸς
[ἢ] ἡμέρας, Ματ[ρ]ῶνα, ἣν ἔτεκεν Ταγένη, οὗ ἱσιν ἐ τρίχες
[τῆς κεφαλῆς] αὐτῆς, χωρὶς Θεοδώρου, ὃν ἔτεκε Τεχῶσις,

2 φιλείτω 4 ἔχεις 6 παρακατατίθημι: alterum τ ex θ κατάδεξμον

8 Περσεφονεῖη 9 Ἑρμεία 10 κανχενε: prius ε ex ο 11 κλεῖδας Ἄιδου
13 ἐνιαυτοὺς μῆνας 13-14 ἡμέρας 14 νύκτας ὥρας 15 δαίμονας
16 δαίμονι 17 πάντα 19 καπηλεῖον 20 ἔχεις οὐσίαν αἰ
23 ἀνδρὶ συνέλθῃ 25 καρτερεῖν εὐσταθεῖν τυχεῖν 26
ἥς εἰσιν αἰ

- 28 [ὅτι ἐξορκίζ]ω σε, νεκυδέμων, κατὰ τοῦ ὀνόματος τοῦ τρο-
[μεροῦ κ]αὶ φοβεροῦ, οὗ ἡ γῆ ἀκού{ο}ουσα τὸ ὄνομα ἀνύγετε
[[ἀν]ύ[γε]τε, οὖν οἱ δέμονες], οὗ οἱ δέμονες ἀκούοντες τὸ ὄνο-
μα ἔμφοβοι τρέμουν, οὗ οἱ ποταμοὶ καὶ ἐ θάλασσαι ἀκού-
32 [ο]ντες τὸ ὄνομα ἔμφοβοι τρέμουν, (οὗ αἱ πέτραι ἀκούονται
τὸ ὄνομα) ῥήσσονται· ὅρ[κί-]
ζω σε, νεκυδέμων, ἔτε ἄρσης ἔτε θήλια, κατ[ὰ τοῦ]
Βαρβαθαμ χαλουμβρα βαρουχ Αδωναιον
θεοῦ καὶ κατὰ τοῦ Αβρααξ βραωσα ἑβ'βαρβαριαωθ
36 σαβαρβαριαωθ Σεσενγε Βαρβααραφαργ'γης μαρι
ονιοξας καὶ κατὰ τοῦ Μαρμαραχθα μαλμαρζα μαρι βα-
[ρι]ωθ· μὴ μου παρακούσης, νεκυδαίμων, ὅστις ποτ' [ου]
[εἰ, κ]αὶ ἔγειρέ μοι σεαυτὸν, ὅτι ἐξορκίζω σε κατὰ τῆς κυρίας
40 [Ἑ]κάτης Ἀρτέμιδος, δέμων· δαμνω δαμνολυκα'κη'
δαμνίππ[α]η δαμνομενία δαμνοβαθίρα
δαμνοβαθίρι δαμνομενία
δαμναμωνη

Back.

- 44 δαμναμωνη βριαω Αρσενοφρη αχεωπηθιθου
ρακρινία Ακτιωφι Ερεσχιγαλ Νεβουτοκουαληθ
καλβαναχαμβρη Υεσσεμιαδων Ὁρθῶ Βαυβῶ
νοηρε κοδηρε συῖε σανκιση δωδεκακιση ἀκρου-
48 βορε[β]ρα ἀκρουροβόρε [ο] νυκτιτρόμε· ὀρκίζω σε
κατὰ τῶν φρικτῶν σου ὀνομάτων αἴθα βαβαθαθα
βαβαθαθ βαβριθηαθ βαρβααρα Ιαωθ βριθ
μαρχθαχαμα . . . αχθαο αρμαχα ζαραχθα
52 κα[λ]εσάντρα, βιασάντρα, κατανικάντρα· ὀρκίζω
σε, [νεκ]υδαίμων, φορβορ φορ[βα]φορβα αρχις[.]

28 νεκυδαίμων 29 ἀνοίγεται 30 δαίμονες 31 αἰ 33 et 34 in eisthesi
33 νεκυδαίμων εἴτε (bis) θήλεια 36 βαρβααραφαργ'γης Pap. μαρι:
μ ex corr. 40 αρτεμιδος: δ ex corr. δαίμων 41 et 42 δαμν ομενία Tab.
47 δωδεκακιση: ω ex ε 48 νυκτιδρόμε ? 52 καλεσάνδρα, βιασάνδρα,
κατανικάνδρα

- [νειχαρ]οπληξ, ἔντινόν σου τὸ τόξος εἰς τὴν καρ[δί-]
 [αν Ματ]ρώνας, ἣν ἔτεκεν Ταγένη, ἥς ἔχισ τὴν οὐς[ί-]
 56 [αν, ἐ]π' [ἔ]ρωτι καὶ φιλίᾳ Θεοδώρου, ὃν ἔτεκε[εν] Τεχ[ῶ]σις.
 αμ [] θα, φουσιτρόμε, νυκτιτρόμε, κελεύω ς[ε· "ετέμ]μα,
 κλ[εῖς, κη-]
 ρύκ[ιο]ν, τῆς Ταρταρούχου χάλ(κ)εον τὸ κάνδαλον, τῆς
 δε[c. 6]
 που χρύσειον τὸ κάνδαλον· ἰδὼν δὲ ἐγὼ ἔφυγον τ[ὴν] σιδη-]
 60 ροκάνδαλον, ἔβην δὲ ἐπ' ἵχνοις χρυ(σ)οκάνδαλου Κόρη[ς·
 cῶσόν]
 με, σωσίκοις, Δήμητρος κόρη." ἐπιτελοῦσά μοι τὸν [κατά-]
 δεσ(ζ)μον τοῦτον ἄξον, κατάδησον Ματρῶναν, [ἣν ἔτε-]
 κ[ε]ν Τ[α]γένη, ἥς ἔχισ τὴν οὐσίαν, ἥς ἔχι ἐν ν[ό]φ Θεόδω-]
 64 ρος, ὃν ἔτεκεν Τεχῶσις. "ασκι κατὰ σκι[ερῶν]
 ὀρέων μελαναυγία χῶρον (Περσεφόνης) ἐκ κήπου [ἄγει
 πρὸς ἅ-]
 μουλγὸν ἀνάγκης τὴν τετραβάμονα π[αῖς] ἀγίην Δή-]
 μητρος[ς] ὀπ[η]δῶν, ἔξ ἀμακάντορῆας [ναμοῦ θα-]
 68 λεροῖο γ[ά]λακτος, θεομενον () λαμπάδος ἰνωδί[α]
 Ἐκάτη φρεϊκῶιδι φωνῇ βαρβαρεον κρᾶζουσα θεὰ
 [2-3] ν ἡγεμονεύει. νύξ, ἔρεβον σκότιον, ἑών,
 φάος, "Αρτεμις ἀγνή, ἐξετωνεπε τετραβάμων δορκ [.]
 72 πασαεα καιετῷ ἀγαλλομένη Ἄφροδίτη, Περσεφονίη, φορβη
 ιωχαρις οἰωαιαιω πρόσκοπη ιωδαμασεα." φύλαξον ἄλυ-
 τον τὸν κατὰ[τα]δεζμον τοῦτον εἰς αἰῶνα· βωρρω[ρ 1-2 ?]
 φορβα φορ φορβα φορβωρ φορβα φορβα β[ορ-]
 76 [φ]ορβα φορβα φαβεη φορρωρ φορρωρ· ἄξ[ον],

- 54 ἔντεινόν τόξον 55 ἔχεις 57 φουσιδρόμε ? νυκτιδρόμε ?
 60 ἵχνοις: alterum i ex o, i. ἵχνεσι 63 ἔχεις ἣν ἔχει 64 ἔσκε ? 65
 μελαναυγία χῶρον: ω ex ε 65-66 ἀμουλγὸν 66 ἀναγ'κης Tab., i.
 ἀνάγκη 67 ὀπηδὸν αἰγ' ἀκαμαντορόα ? 68 θεσόμενον ? λαμπάδος:
 alterum α ex corr., i. λαμπάδας εἰνωδία 69 φρικῶδει βάρβαρον ?
 70 ἡγεμονεύει ? ἔρεβος αἰών 71 ἐξ-: i. αἴξ ? 72 κεστῷ Περσε-
 φονείη 73 ιοχέαιρα ? πρόσκοπε 74 κατὰδεζμον

- κατάδησον καὶ ἀγρύπνησον Ματρῶναν, ἣν ἔτεκεν
 Ταγένη, ἥς ἔχισ τὴν οὐσίαν, ἥς ἔχι ἐν νόφ Θεόδω-
 ρος, ὃν ἔτεκεν Τεχῶσις, φιλοῦσα(ν) αὐτὸν νυκτὸς
 80 καὶ ἡμέραις, πάσα ὥρα τοῦ αἰῶνος αὐτῆς,
 καὶ [μηδέν]α ἐκ(κ)τὸς Θεοδώρου,
 ἥδη ἥδη, ταχὺ ταχὺ,
 ἄρτι ἄρτι.

- 78 ἔχεις ἣν ἔχει 80 ἡμέρας πάση 81 θεοδωρ ου Tab.
 82 ταχ υ Tab.

iaeōbaphrenemounothilarikriphiaeyeaiphirkiralithonuomenerphai³bōeai Iad Adōnai Elōe barouch Adōnai. ¹² Let Matrona, whom Tagene bore, whose ¹⁴ substance you have, love Theodoros, whom Techosis bore, for the entire time of her life, now now, quickly quickly. I deposit this binding charm with you, chthonic gods and Plouton *Yessemigadōn*, Orthō Baubō ¹⁸ Kore Persephone Ereschigal and Adonis *Barbariōnēth* and chthonic Hermes Thoth *Phōkentazepseu* and mighty Anoubis *Psêrichtha kanchene* - - *-th* who holds the keys of the gates to Hades, and chthonic daemons, ¹² gods, (women) and men who suffered an untimely death, youths and maidens, year after year, month after month, day after day, night after night, hour after hour. I adjure all the daemons in this place ¹⁶ to assist this daemon. Rouse yourself for me from the rest that holds you down and go into every place and into every quarter and into every house and every shop, and drive, bind Matrona, ²⁰ whom Tagene bore, of whom you have this substance — the hairs of her head — so that she not be fucked, not be buggered, not fellate, and not perform venereal activities with another, not go with another man than Theodoros, whom Techosis bore, ²⁴ and let Matrona not ever be able apart from Theodoros to have strength, to enjoy good health, and to get sleep by night or day, Matrona, whom Tagene bore, of whom these are the hairs of her head, apart from Theodoros, whom Techosis bore. ²⁸ For I adjure you, corpse-daemon, by the dreadful and frightful name of the one at the sound of whose name the earth opens, at the sound of whose name the daemons tremble fearfully, at the sound of whose name the rivers and the seas ³² tremble fearfully, (at the sound of whose name the rocks) break. I adjure you, corpse-daemon, whether male or female, by *Barbaratham chaloumbra barouch Adōnaios* god and by *Abrasax braōsa babarbariaōth* ³⁶ *sabarbariaōth Sesenge Barbarapharaggēs mari onioxas* and by *Marmarachtha malmarza mari bariōth*. Do not disobey me, corpse-daemon, whoever you are, and rouse yourself for me, for I adjure you by the mistress ⁴⁰ Hekate Artemis, daemon, *damnō*, *wolf-taming* (?), *horse-taming damnomenia damnobathira*

damnobathiri damnomenia damêamônê ¹⁴⁴ *damêamônêi briaô Arsenophrê acheôpêthithou rakrinia, Aktiôphi Ereschigal Neboutosoulêth salbanachambrê Yessemigadôn Orthô Baubô noêre kodêre syie sankistê dôdekakistê akrouborera,* ¹⁴⁸ *swallowing the tip of the tail, night-roamer (?). I adjure you by your dread names aththa babaratha barathath babrithêeath barbarara Iaôth brith marchithachama, achthao armacha zarachtha,* ¹⁵² *summoner of men, subduer of men, conqueror of men, I adjure you, corpse-daemon, phorbor phorphorba archis, neicharoplêx, bend your bow towards the heart of Matrona, whom Tagene bore, whose substance you have,* ¹⁵⁶ *so that she have love and affection for Theodoros, whom Techosis bore. - - -, you who make nature tremble (?), night-roamer (?), I command you. "Wreath, key, wand, bronze sandal of the mistress of Tartaros, golden sandal of - - -. When I saw, I fled the iron-sandaled one,* ¹⁶⁰ *and I followed the footprints of golden-sandaled Kore. Save me, savior of the world, daughter of Demeter." As you fulfill for me this binding charm, drive, bind Matrona, whom Tagene bore, whose substance you have, whom Theodoros,* ¹⁶⁴ *whom Techosis bore, has in mind. "Aski under the shadowy mountains at the milking time from the garden (of Persephone) the child leads of necessity in the dark-gleaming land the holy four-footed servant of Demeter, the goat with her ceaseless flow of rich* ¹⁶⁸ *milk, demanding (? - - - torches for (? Hecate of the cross-roads (and ?) with a terrible voice the shouting goddess leads the stranger (?) to the god. Night, obscure Erebus, eternity, light, pure Artemis - - - four-footed deer (?),* ¹⁷² *Aphrodite delighting in her girdle, Persephoneia, phorbê shooter of arrows oiôaiaio provident iôdamasea." Keep this binding charm indissoluble forever, bôrophôr phorba phor phorba phôrbôr phorba phorba bor* ¹⁷⁶ *phorba phorba phabêê phôrophôr phôrophôr. Drive, bind and make sleepless Matrona, whom Tagene bore, whose substance you have, whom Theodoros, whom Techosis bore, has in mind, loving him night* ¹⁸⁰ *and day, every hour of her life and no one else except Theodoros, now now, quickly quickly, at once at once.*

Wortmann (p. 60) stated that he used the sign ☒ to indicate places on the lead that were damaged before inscription. Our examination of the tablet shows that he also used the sign simply for space left between letters where the lead is undamaged (lines 41, 42, 81, 82), and where he mistook writing for damage.

1 and 3. These lines are to be read together, and they should be understood as concluding the text (see intr.).

2 {ταγ}[] Ταγένη with Wortmann : {Ταγιν} Ταγένη Jordan. We see no traces of writing jutting out of the lacuna, which is the size of one or two of this writer's letters. It need not have contained writing, for, as was indicated by Wortmann, the damage may have occurred prior to the inscription of the tablet.

Ταγένη: not in the papyrological onomastica, but a woman with this name is known from the Sakaon archive (cf. P.Sakaon 95, 2 Τακέναι and 96, 3 f. Ταγένη); see also G.Heuser, *Die Personennamen der Kopten I* (Leipzig 1929), p. 93 ΤΑΓΗΝΕ.

3 Αδωναι Ελωε ed.pr. : Αδωνεληε Jordan. This writer's rapidly written omegas and etas occasionally resemble each other, but parallels should lead one to expect the former reading.

8. Wortmann (p. 69) corrected to <καὶ> Κόρη <καὶ>, but the asyndeton may be intentional.

8-9 Βαρβαλιωνηθ Jordan : ηρα . . . ιπυωνηθ ed.pr.

9-10 Φωκενταζειψευ Jordan : φωκεντ[αζε]ιψευ ed.pr.

10 Ψηριχθα Jordan : χηριχθα ed.pr.

κανχενε[. . .]θ ed.pr. : κανκανε . [. . .]θ Jordan.

11-12 κ[αὶ δαίμ]ο[ς] κα[ὶ] ταχθονίοις L.Koenen *apud* Martinez, Diss., p. 157 : κ[αὶ τοῖς] κ[αὶ] ταχθονίοις ed.pr. : κα[ὶ τοῖς] κ[αὶ] ταχθονίοις Jordan. Cf. 46, 4; 47, 3 f.; 48 J 4; 50, 8 f.; PGM IV 342.

13-14 ἐνιαυτίους - - - μῆνες - - - ἡμέραις - - - νόκτε{κτε}<ς> - - - ὥρεσιν: see 47, 4-5 comm.

13 ἐξξ Jordan : ἐξξ ed.pr.

14 ἐξξ Jordan : ἐξ ed.pr.

νόκτε{κτε}<ς> ed.pr. and Jordan's text; in his commentary, however, Jordan printed νόκτε{κτε}<cciv>.

14-15 ὥρεσιν [ἐξξ] ὥρ[ω]ν . | [ὥρ]κίζω with Jordan, who apparently forgot to indicate that the first two letters of ἐξξ are in a lacuna : ὥρεσ, ἵν[α] ἐξο[ρ]κ[ι]ζω ed.pr.

15-16 συμ[ι]{συμ}? παρασταθῆναι Jordan : συ[ι]παρασταθῆναι ed.pr.

17 [ἀπὸ τ]ῆ[ς] ed.pr. : [ἀπ]ὸ τῆς Jordan.

18 εἰς πᾶν Jordan : εἰς πᾶσαν ed.pr.

19 [καὶ π]ᾶν with Jordan ([καὶ <εἰς> π]ᾶν) : [καὶ εἰς π]ᾶν ed. pr.

21-22 μὴ | [λαι]κάκη, μήτε : μ[ὴ] | [ἐ]κ ἡδογῆς ed.pr. : μὴ | [λαι]-καθ[ῆ], μήτε Jordan.

22-23 μῆ | [ἄλ]λφ ἀντρί συνέλθιc (for -θη) with the ed.pr. : μῆ (δυνηθῆ) | [ἐτ]έρφ ἀντρί συνελθίc (for -θεῖν) Jordan. Simple miscopying can explain ιc in place of η.

24 [ἄλλ]ἄ with L.Koenen *apud* Martinez (Diss., p. 159) or [ἴν]α ed.pr. : [κα]ῖ Jordan. The alpha is certain. It is difficult to decide between the two possible restorations on the basis of space. 48 J 9 ἄλλὰ μὴδὲ δυνηθῆ supports the one possibility, PGM IV 354 ἴνα μὴ δυνηθῆ the other. In the former case we would have an instance of progressive ἄλλά, in the latter another example of ἴνα with the imperative (cf. 45, 36 comm.).

μ[ῆ] δυνηθῆτω with Jordan : μ[ῆ] δυνηθῆτω ed.pr.

26 [ῆ] ἡμέρας Jordan : [μῆ] μείνη ed.pr. Space favors the restoration of ῆ rather than καί.

28 [ὅτι ἐξορκίζ]ω Jordan for reasons of space : [ἐξορκίζ]ω ed.pr.

30 [ἀν]ύ[γε]τε : [ἀν]ύ[γε]τε ed.pr. : [ἀκ]ο[ύε]τε Jordan. With the first editor, we assume dittography and delete [ἀν]ύ[γε]τε - - - δέμονες.

37 ονιοξας ed.pr. : ονγοξας Jordan. The parallel passages show that ονιοξας stems from a miscopying of ἐνδόξου.

38 νεκυδαίμων ed.pr. : νεκυδέμων Jordan.

[ου] : οὖν ed.pr. : οὖ(v) Jordan. Both ὅστις ποτ' εἶ and ὅστις ποτ' οὖν εἶ are fixed formulas. If one would read οὖ(v), this would be the only instance of this writer's making v with a superlinear dash, but we know from 50 (see intr.) that he deleted words at the ends of lines with a superposed stroke. The writer probably had ὅστις ποτ' οὖν εἶ in mind, but found that his formulary had ὅστις ποτ' εἶ; cf. the parallel texts.

40 [Ἐ]κάτης Jordan : [κατ]ὰ τῆς ed.pr.

δέμων ed.pr. : δεμον Jordan.

δαμνολυκαῖκη Jordan : δαμνολυ[κα]ῖκη ed.pr.

41 δαμνίπ[α]η : δαμνίπ[ε]η ed.pr. : δαμνίπαση Jordan.

44 δαμηαμωνη : δαμηαμωνηω ed.pr. : δαμναμωνη Jordan.

Αρκενοφρη Jordan : Αρπνοφρη ed.pr.

αχεωπηθιθου : αχθωπιβιθου ed.pr. : αχθωπιθιθου Jordan.

45 ρακρινια Ακτιωφι Jordan : ρακρινι {α} Ακτιωφι ed.pr. The unread letter could be α, δ, λ or χ.

47-48 ἀκρουιβορε[β]ρα : ἀκροιβορεβρα (βρα corr. from κρα) ed.pr. : ακρουιβορεβρα Jordan. The ed.pr. deleted the word, assuming a kind of dittography.

48 [ο] : ὀ (for ὦ) ed.pr. and Jordan.

49 αθθα βαβαραθα with Jordan's αθθαβαβαραθα[?], but it seems that the writing ends before the edge : αθ []βαβαραθα ed.pr.

50 βαβριθηαθ : βαβριθηαθ ed.pr. : βαθριθι ιεαθ Jordan.

51 μαρχθαχαμα αχθας : μαρχθαχαμααχθα ὀ (for ὦ) ed.pr. : μαρχθαχαμα (α, χ, δ or []) αχθας Jordan.

52 κα[λ]εαάντρα, βιααάντρα, κατανικάντρα with Jordan : κ[α]ι τοῦ] καντραβια καντρακατανι καντρα ed.pr. Not only the λ, but most of the α and ε are in the lacuna.

53 κε, [νεκ]υδαίμων with Jordan : [κε κατ]ὰ [τῶ]ν [ὀ]νομάτων ed.pr.

φορ[βα]φορβα Jordan : φορβα φορβα ed.pr.

αρχι[] Jordan : αρχι [] ed.pr.

54. "From an iambic trimeter ἔντεινέ σου τὸ τόξον εἰς τὴν καρδίαν?" Jordan.

54-55 καρ[δί]αν Ματρώνας Jordan : καρ[δίαν] | [τῆς Ματρ]ώνας ed.pr.

55 ἔτεκεν ed.pr. : ἔτεκε[εν] Jordan.

55-56 οὐς[ί]αν, ἐπ' [ἔ]ρωτι Jordan : οὐς[ίαν], | [ἐπὶ] ἔρωτι ed.pr.

56 ὄν ed.pr. : οὖ Jordan.

ἔτεκε[εν] Τεχ[ῶ]ς Jordan : ἔτεκε[εν] Τεχ[ῶ]ς[ι]c ed.pr.

57 αμ [] θα : αμφ [] θα ed.pr. and Jordan, but before the lacuna φ, ψ, α and other letters are possible.

57-58 c[ε]· cτέμ]μα, κλ[εῖς, κη]ρύκ[ι]ον with Jordan : [coi· κλεί]c, κηρύκ[ειο]ν ed.pr.

58-59 δε[c. 6]|που : Δή[μη]|τρος ed.pr. : Δε[c. 6]|πρου (ε[or η[,]π or]τ) Jordan. We exclude πρου, but consider τρου possible.

59 τ[ῆ]ν Jordan : τ[ὸ] ed.pr.

60 ἐπ' ἔχνοις (second ι corr. from ο) Jordan : ἐν ἔχνοις (second ι corr. from υ) ed.pr.

60-61 Κόρη[c· cῶcόν] | με Jordan : κόρα[λ]λε ed.pr.

61 cωcίκομε Jordan : c[]ωcίκομε ed.pr.

ἐπιτελοῦσα ed.pr. : ἐπιτελοῦσαι Jordan.

62-63 ἔτε|κ[ε]ν T[α]γένη Jordan : ἔτε|κ[ε]ν [Tα]γένη ed.pr.

64-73 ακκι - - - ιωδαμααα: Jordan was the first to recognize this poetical section for what it is. He also knows of two still unpublished texts

that provide a parallel for lines 64-70 (to ἡγεμονεύεις): a lead tablet (IV BC) said to come from Selinus and now in the J.Paul Getty Museum, and a silver tablet (perhaps I BC or I AD) said to come from Rome and now in the Perkins Library of Duke University. Since Wortmann had no parallel to guide his eyes up to ἡγεμονεύεις in 70, we do not contrast Jordan's readings with those of the ed.pr. in lines 64-70. We register only those few points of detail in which we differ from Jordan.

69 φρεϊκῶιδι : φρεϊκῶιδι Jordan.

θεὰ : the unread letter might be θ.

71 εξετωνεπε: π or γι.

δορκ [] : αορη ed.pr. and Jordan.

72 πασαεα (ε or ς) καϊτῶ Jordan : πᾶσα, ἔακα(ι) ιτῶ ed.pr.

φορβη Jordan : φορβορ ed.pr.

73 ιωχαρις ed.pr. Jordan printed ιωχέρρα (ε or ι; r. ιοχέαιρα); this cannot be read, but ιοχέαιρα is highly attractive as a conjecture.

οιωαιιω Jordan : αιωαιιω ed.pr.

ιωδαμαεα Jordan : ιωαααεα ed.pr.

73-74 ἄλυτον Jordan : αὐτόν ed.pr.

74 κατά(τα)δεζμον : κατάδεζμον ed.pr. : κατάδεεζμον Jordan.

βωρφω[ρ ed.pr. : βαρφω[ρ Jordan. After βωρφω[ρ, space for one or two letters; either the syllable βα followed or nothing.

75-76 φορβα β[ορ][φ]ορβα Jordan : φορβαβ [φορ] | [φ]ορβα ed.pr.

76 ἄξ[ον] Jordan : ἄ[ξον καὶ] ed.pr.

79 νυκτὸς Jordan : νυκτός τ[ε] ed.pr.

81 καὶ [μηδένα] : μὴ μεί[ν]η ed.pr. : [[καὶ μηδένα]] Jordan, but nothing indicates scribal deletion.

Metrical Sections A and B.

A. Lines 57-61, iambic trimeters.

- 1 <κύων, δράκαινα,> στέμ]μα, κλ[εῖς, κη]|⁵⁸ρύκ[ιο]ν,
τῆς Ταρταρούχου χάλ(κ)εον τὸ cάνδαλον,
τῆς δε[- -]⁵⁹που χρύσειον τὸ cάνδαλον.
4 ἴδων δὲ ἐγὼ ἔφυγον τ[ὴν ciδη]|⁶⁰ροcάνδαλον,
ἔβην δ' ἐπ' ἔχνεσι χρυ(c)οcανδάλου Κόρη[ς·
cῶcόν] ⁶¹ με, cωcίκοcμε, Δήμητροc κόρη.

Loci similes: Marcell. Emp., de medicam. 15, 89 (CML V.1, p. 262) εἶδον τριμόρφου χρύσειον τὸ cάνδαλον / καὶ Ταρταρούχου χάλκεον τὸ cάνδαλον. / cῶcόν με, cεμνέ, νερτέρων ὑπέρτατε. PGM IV 2334 s. (= hymn. 17, 90 s.) χάλκεον τὸ cάνδαλον / τῆς Ταρταρούχου, στέμμα, κλεῖς, κηρύκιον. PGM LXX 9-11 παρθένε, / κύων, δράκαινα, στέμμα, κλεῖς, κηρύκιον, / τῆς [T]αρταρούχου <χάλκεον τὸ cάνδαλον, / τῆς - - - > χρύσειον τὸ cάνδαλον (< > add. Jordan, ZPE 72, 1988, 255).

iambos agnovit restituit Jordan. 1 <κύων, δράκαινα,> e.g. add. Jordan coll. PGM LXX 10 | στέμ]μα, κλ[εῖς, κη]|ρύκ[ιο]ν leg. suppl. Jordan coll. PGM IV 2335 et LXX 10 2 χάλ(κ)εον corr. Wortmann 3 δε[c. 6]|που (ε vel η, που vel fort. τρου) dispicimus : δε[c. 6]|τρου (ε vel η, π vel τ) leg. Jordan; Δή[μη]|τροc (Wortmann) legi nequit. 4 metrum claudicat; ἴδων μὲν ἔφυγον κτλ. conl. Jordan | τ[ὴν] suppl. Jordan | ciδη]ροcάνδαλον suppl. Wortmann 5 δε Tab. | ἐπ' disp. Jordan (ἐν leg. Wortmann) | ιχνοic (alterum ι ex ο) Tab., corr. Jordan | χρυ(c)οcανδάλου corr. Wortmann 5-6 Κόρη[ς· cῶcόν] | με leg. suppl. Jordan coll. Marcell. Emp. (κόρη[λ]λε leg. Wortmann)

B. Lines 65-73, dactylic hexameters:

- 1 αcκι κατὰ cκι[ερῶν] ⁶⁵ ὀρέων μελαναυγέα χῶρον
<Περσεφόνης> ἐκ κήπου [ἄγει πρὸς ἀ]|⁶⁶μολγὸν ἀνάγκη
τὴν τετραβάμονα π[αῖς ἀγίην Δή]|⁶⁷μητροc ὀπ[η]δόν,
4 αἶγ' ἀκαμαντορόα [ναcμοῦ θα]|⁶⁸λεροῖο γ[ά]λακτος,
θεοcμενον < >
λαμπάδαc εἰνοδί[α] ⁶⁹ Ἐκάτη φρικῶδεῖ φωνῇ

- 8 βάρβαρον ἐκκράζουσα θεὰ ἰ⁷⁰ θεῶ ἡγεμονεύει.
 νύξ, ἔρεβος σκότιον, αἰών, ἰ⁷¹ φάος, Ἄρτεμις ἀγνή,
 ἐξετωνεπε τετραβάμων δορκ [] ἰ⁷² πασαεα
 κεστῷ ἀγαλλομένη Ἀφροδίτη, Περσεφονείη,
 φορβῇ ἰ⁷³ ἰοχέαιρα οἰωαίαιω πρόσκοπε ἰωδαμαεα.

Hexametros agnovit restituit Jordan, collatis tabellis nondum editis duabus, quae vv. 1-4 et 5-6 exhibent. Quarum unam, plumbeam, s. a.C. IV, Selinunte repertam constat; Romae alteram, argenteam, s. a.C. I (vel s. p.C. I), litteris Latinis exaratam (vid. comm.). Ad v. 1 cf. etiam PGM LXX 12 ἀκεῖ κατὰ σκιερῶν (σκεῖ- pap.) ὀρέων εωρμεγαεμνυ (leg. dist. Jordan). Nonnulla adhuc obscura. Correctiones, additamenta et supplementa nomine non insignita eiusdem viri docti sunt. 1 ἀκκι Tab. (ἡοσσα tab. Selin., ἡασσε tab. Rom., ἀκεῖ PGM LXX 12) : ἔσκε dubit. coni. Jordan; notissima illa Ephesia grammata quae sunt ἀκκι κατακκι effecerunt ut genuina vox in ἀκκι, ἡασσε, ἀκεῖ depravaretur | μελαναυγέα χῶρον scripsimus : μελαναυγηα χωρον (ω ex ε) Tab. : μελαναυγεῖ χώρῳ Jordan (sed certe tabellae Agrippinensis scriba voluit accusativum, qui optime ad syntaxin quadrat) 2]μουλγον αναγ'κης Tab. 3]μητροcc οπ[η]δων Tab. 4 αἰγ' ἀκαμαντορόα Jordan, dubit. recepinus (scriba nominativum voluisse videtur) : ἐξ αμακαντορηας Tab. 5 θεc(ς)όμενον Merkelbach; an θηcόμενον ('sugere')? pro hac voce hexametrum βριθομένη [h]έπεται θεαιcρεγιθουσα φαιναῖς habet tab. Selin. 6 λαμπαδος (alterum α ex corr.) Tab. | ινωδι[Tab. | φρεῖκωιδι Tab. (potius quam φρεῖκωιδι Jordan) 7 βαρβαρεον κραζουσα θεα ἰ[2-3]ν ηγεμονευειc Tab. 8 ερεβον Tab. | αἰών Wortmann (σκοτιῶν αἰων in penthemimere haudquaquam offendit) : εων Tab. : καῖον Jordan dubit. : an ἱερὸν ? (cf. PGM IV 978, 1068, 2242, 3221; LXII 33; Orph. hymn. 78, 13) 9 ἐξετωνεπε (π vel γι), corruptum; ad init. αἰξ susp. Jordan; ἐξ ἐτῶν ἐπ' ἔ(τη) coni. Wortmann | δορκ [] ἰπασαεα (ε vel c) dispicimus (cerva Dianae sacra; quid litterae πασαεα sibi velint nescimus) : αορηῖπασαεα leg. Wortmann, (πασαεα, ε vel c) Jordan, unde ἀρπάξαα coni. Merkelbach 10 καιτω Tab. | περσεφονη Tab. 11 φορβη, vox magica | ιωχαριc Tab. (recte leg. Wortmann, περπερα ιωχερα vel ιωχειρα Jordan) | οἰωαίαιω, vox magica | προσκοπη Tab. | ιωδαμαεα, vox magica? ἰοδάμααα ('sagittis domans') tempt. Merkelbach

Oxyrhynchos

II/III AD

T.Köln inv. 2.

ED.PR.: D.Wortmann, "Neue magische Texte. Nr. 2: Liebeszauber," *Bonner Jahrb.* 168 (1968) 57-80.COMM.: ed.pr.; Martinez, Diss.; D.R.Jordan, *ZPE* 72 (1988) 246 note 3.

TRANSL.: ed.pr.

PHOTO: ed.pr., plates 3 and 4.

REF.: Jordan, "Survey," no. 156.

DESCR.: lead tablet; 6 × 15 cm. Inscribed on both sides.

LOC.: Institut für Altertumskunde, Universität zu Köln.

Because our approach to the present text is somewhat different from the first editor's (see the remarks on 46-51), the following supplements that he proposed in his commentary are not adopted here: 6 f. καταχθονίοις (καὶ) Πλούτωνι; 10 παρθένοις (τε) καὶ μέλλαξι; 31 f. Θεοδώρῳ (ὄν ἔτεκεν Τεχῶσις); 37 (καὶ κατὰ τοῦ) αβαρααμ; 41 Φαραγγης (καὶ κατὰ τοῦ); 45 ἐνδόξου (καὶ κατὰ τοῦ).

The writer used a superposed stroke to indicate deletion at the ends of lines 25, 55, 56, as well as at the end of 49, 38. This method of deletion is not common, but cf. Turner-Parsons, *Greek Manuscripts*, p. 16 and no. 21 ("deletion line over κ (?) in III 2).

There are remnants of letters in the left margin on the back. To the left of 45-48 we read with Jordan αδιδμλαιωλωι. Wortmann suggested (p. 59) that these letters were part of a text which had been written next to the present one on what was originally the same sheet, and that the two texts were then separated ("Man darf vielleicht von Serienproduktion solcher Zauber sprechen"). Jordan thought that the letters might survive from magical words that once surrounded the text. We are not convinced by either explanation.

- 1 [φ]ιλίτω Ματρῶνα, ἣν ἔτεκεν
 Ταγένη{c}, οὗ ἐστιν ἑ τρίχες τῆς κεφα-
 4 λῆς αὐτῆς, φιλίτω Θεοδώρον,
 ὃν ἔτεκεν Τεχῶσις, ἥδη, ταχύ.
 παρ[α]κατατίθημι ὑμῖν τὸν κατὰ-
 δεσ[ς]μον τοῦτον, θεοῖς κατα-
 χθονίοις, Πλούτωνι καὶ Κόρη
 8 καὶ Περσεφόνῃ καὶ δέμονες κα-
 ταχθονίοις, νεκροῖς, (ἁώραις) τε καὶ ἁώ-
 ροις, παρθένοις καὶ μέλλαξι, συν-
 παρασταθῆναι τῷ δέμονι τούτῳ·
 12 ὅστις ποτὲ εἶ, Ἐκαμῆ[γ]c, νεκυδαίμων, ἔγει-
 ρέ μοι σεαυτὸν ἀπὸ τῆς ἐχούσης
 σε ἀναπαύσεως· ἐξορκίζω σε γὰρ
 κατὰ τοῦ ἁγίου ὀνόματος, οὗ φρί-
 16 ci τὰ ὄρη καὶ τρέμι τὰ δεμόνια·
 οἵπαγε εἰς [ου] πᾶν τόπον καὶ εἰς ἑπ' ἄν
 ἄμφοδον καὶ εἰς πᾶσαν οἰκίαν
 καὶ εἰς πᾶν καπηλῖον, καὶ κατὰ-
 20 δῃσιν Ματρῶναν, ἣν ἔτεκεν
 Ταγένη, ἥς ἔχουσιν τὰς τρίχες τῆς κεφα-
 λῆς αὐτῆς, ἐπὶ φιλία Θεοδώρου,
 ὃν ἔτεκεν Τεχῶσις· ποίησον τὴν
 24 Ματρῶναν ὑποταγῆναι Θεοδώρῳ,
 μηδαμῇ ἐκτὸς Θεοδώρῳ, μη[δε]-
 δὲ ὑπνοῦ τυγχάνῃ Ματρῶνα
 νυκτὸς καὶ ἡμέραις, ἕως ἔλθῃ
 28 Ματρῶνα πάσῃ ὥρᾳ πρὸς Θε-
 οδώρον φιλοῦσα αὐτόν, καὶ (ποιήσον)
 τὴν Ματρῶναν, ἣν ἔτεκεν
 Ταγένη, ὑπήκοον εἶναι Θεο-

- 32 δώρῳ· ἐξορκίζω σε γὰρ κα-
 τὰ τοῦ ἐνδόξου ὀνόματος
 [οβ] Οβαχ καὶ κατὰ τοῦ Βαρβα-
 ραθαμ βαρουχ βαρουχα
 36 βαρουχ Αδωναιου θεοῦ
 σαβααραμ χαβααρα-
 αμ

Back.

- σαβααραμ χαβααραμ [.]
 40 Αδωναιίου Αβρασαξ
 Σεσενγε Φαραγγης Ἰαω
 Ἰαω μεμβρεωθι τεφρε-
 ωθι Ιαρβατιαω Αρβατιαοθ
 44 Ακραμμαχαμαρει Ακραμμα-
 χαμαρει ἐνδόξω Μαμαρα-
 ωθ Μαρμαριουωθ Μαρμα-
 ιοθ Μαρμα[ρ]ι' α' οθ χθαμα
 48 αμαξε μαρι βαριοθ· ὀρκίζω
 σε, μὴ παρακούσης τῶν ὀνο-
 μάτων, ἀλλὰ ἐξέγειρε σεαυ-
 τὸν καὶ ὑπάγε εἰς πᾶν τόπον,
 52 ὅπου ἐστὶ Ματρῶνα, ἣν ἔτε-
 κεν Ταγένη, ἥς ἔχουσιν τὴν οὐ-
 σίαν, καὶ ἄπελθε πρὸς αὐτὴν
 καὶ κατὰσχες αὐτῆς τὸν ὕ[πν]ο·
 56 πνον, τὸ ποτόν, τὸν βρο[το]-
 τόν, καὶ μὴ ἀφῇς Ματρῶναν,
 ἣν ἔτεκεν Ταγένη, ἥς ἔχουσιν
 τὴν οὐσίαν, ἄλλου ἀντρὸς
 60 φιλίαν ἔχιν καὶ στοργήν,
 εἰ μὴ Θεοδώρῳ, ὃν ἔτ[ε]ε-
 κεν Τεχῶσις· ἔλκε τὴν

1 φιλείτω 2 ἥς εἰσιν αἱ 3 φιλείτω 5 παρακατατίθημι ὑμῖν Tab.

8 δαίμοσι 10 συμ- 11 δαίμονι 15-16 φρίσσει 16 τρέμει δαιμόνια

17 ὑπάγε πάντα τόπον 19 καπηλεῖον 21 ἡς: η ex ι ἔχεις τρίχας

25 Θεοδώρου 27 ἡμέρας

45 ἐνδόξου 51 πάντα 53 ἔχεις 56-57 τὸ βρωτόν 58 ἔχεις
 59 ἀνδρὸς 60 ἔχιν στοργήν: c ex τ 61 Θεοδώρου

- 64 Ματρῶναν τῶν τριχῶν,
 τῶν σπλά(γ)χνων, τῆς ψυχῆς,
 τῆς καρδίας, ἕως ἔλθῃ πρὸς
 Θεόδωρον, καὶ ἀχώριστον
 αὐτὸν ποιήσον μέχ(ρ)εῖς θα-
 68 νάτου νυκτὸς καὶ ἡμέραις,
 πάσα ὥρα τοῦ αἰῶνος,
 ἥδη ἥδη, ταχύ ταχύ, ἄρτι ἄρτι.
 ἄμ μοι τοῦτο τελέσῃς,
 72 λύσω σε ταχέως.

65 ελθῃ: θ ex η 67 αὐτῇν μέχρις 68 ἡμέρας 69 πᾶση 71 ἄν

Let Matrona, whom Tagene bore, of whom these are the hairs of her head, love, let her love Theodoros, ¹⁴ whom Techosis bore, now, quickly. I deposit this binding charm with you, chthonic gods, Plouton and Kore ¹⁸ and Persephone and chthonic daemons, the dead, (women) and men who suffered an untimely death, maidens and youths, so that you assist this daemon. ¹² Whoever you are, 'Kames', corpse-daemon, rouse yourself for me from the rest that holds you down. For I adjure you by the holy name at which ¹⁶ the mountains tremble and the daemons shudder. Go into every place and into every quarter and into every house and into every shop, and bind ²⁰ Matrona, whom Tagene bore, of whom you have the hairs of her head, so that she love Theodoros, whom Techosis bore. Make ²⁴ Matrona submit herself to Theodoros, nowhere far from Theodoros, and let Matrona not get sleep night and day until ²⁸ Matrona comes at any hour to Theodoros, loving him, and make Matrona, whom Tagene bore, be obedient to Theodoros. ³² For I adjure you by the glorious name *Obach* and by *Barbaratham barouch baroucha* ³⁶ *barouch Adōnaios god sabaraam chabaraam sabaraam chabaraam*. ⁴⁰ *Adōnaios Abrasax Sesenge Pharaggēs Iaō Iaō membreōthi tephreōthi Iarbatiaō Arbatiaōth* ⁴⁴ *Akrammachamarei Akrammachamarei of high renown Mamaraōth Marmariouōth Marmaioth Marmaiaōth chthama* ⁴⁸ *amaze mari barioth*. I adjure you, do not disregard the names, but rouse yourself and go to every place, ⁵² where Matrona is, whom Tagene bore, whose substance you have, and go to her and keep her from sleeping, ⁵⁶ drinking, eating, and do not allow Matrona, whom Tagene bore, whose substance you have, to have ⁶⁰ love and affection for any man other than Theodoros, whom Techosis bore. Drag Matrona by the hair, ⁶⁴ the inward parts, the soul, the heart, until she comes to Theodoros, and make her inseparable from him until death, ⁶⁸

night and day, every hour of her life, now now, quickly quickly, at once at once. If you fulfill this for me, ⁷² I will quickly set you free.

2 ἐσιν : ἰσιν ed.pr.

4 ταχύ ed.pr. : τ(α)χύ Jordan. The horizontal of τ descends and joins the extreme lower left of χ. The ligature can be interpreted as α.

5. The diaeresis above the υ in ὑμῖν (cf. app.cr.) was noted by Jordan.

8 Περσεφόνῃ Jordan : Περσιφόνῃ ed.pr.

10 παρθένοις Jordan : παρθέναῖς (r. παρθένοῖς) ed.pr.

12 εἰ, `Καμῆ[υ]c', νεκυδαίμων : εἰ, νεκυδαίμων `ἐλῶη[υ]c' ("vielleicht als Ελῶαι zu lesen") ed. pr. : εἰ, νεκυδαίμων `λάλησις' ("referring to what is to be spoken to the ghost; presumably the scribe found the term in instructions in his formulary and ignorantly retained it in his text") Jordan. The reading is difficult, because the writer flattened out his letters so as to fit them into 1.5 mm of interlinear space. We have deciphered a proper name; for corpse-daemons addressed by name elsewhere, see 37 intr. The name was added between the lines probably by the same hand.

17 εἰς `π'ᾶν with Jordan : εἰς(c) πᾶν ed.pr.

25 μηδ'αμῇ with Jordan : μὴ εὐχτα[θ]ῇ ed.pr.

25-26 μη[δε]ιδε with ed.pr. : μηδε[]ε ("e.g. μηδέ corrected to μήτε without marks of cancellation") Jordan. Here as at the end of 55 and 56, a supralinear bar indicates deletion; see intr.

26 τυγχάνῃ ed.pr. : τυγχάνιν Jordan.

28-29 Θεόδωρον Jordan : Θεόιδωρον ed.pr.

39 χαβαρααμ [] ("of the doubtful letter the left-hand end of a high horizontal") Jordan : χαβαρααμ ed.pr.

40 Αδωναιίου: *pace* Jordan, the reading of the ed.pr. is correct; the name is written with two iotas and a diaeresis above the second one.

47 Μαρμα[ρ]ι'α'οθ Jordan : μαρμα[ρ]ιοθ ed.pr.

55-56 ὕπν'ο'πνον : ὕπν'ο(ν)πνον ed.pr. : υπν'ο'πνον ("with no marks of cancellation") Jordan.

56-57 βρο[το]ιτόν : βρο[το]ν'ιτόν ed.pr. : βροτῶτον ("with no marks of cancellation") Jordan.

61 εἰ Jordan : ἡ ed.pr.

64 τῶν : [τ]ῶν ed.pr.

65 ἕως: for the possible final sense, see 40, 17 comm.

67 αὐτὸν (r. αὐτὴν) : o corrected from η according to Jordan. We see a faint diagonal that runs from the middle right of o to the upper left of ν, but this does not seem to be either a remnant of a previously written η or an attempt to correct to η.

68 ἡμέραις (r. ἡμέρας) ed.pr. : ἡμέρας Jordan.

Oxyrhynchos

Π/III AD

O.Köln inv. 409.

ED.PR.: D.Wortmann, "Neue magische Texte. Nr. 3: Liebeszauber," *Bonner Jahrb.* 168 (1968) 80-84.

COMM.: ed.pr.

TRANSL.: ed.pr.

PHOTO: ed.pr., plates 5 and 6.

DESCR.: ribbed clay vessel inscribed with ink; h. 10.5 cm; diam. 11 cm. About half of the vessel has been restored from a number of sherds. The writing spirals down around the pot.

LOC.: Institut für Altertumskunde, Universität zu Köln.

- 1 ...]....[...][... φιλείτω Ματρῶνα, ἣν ἔτεκεν Ταγένη, ἥς ἔ-
χεις τὴν οὐσίαν, τὰς τρίχας]
τῆς κεφ[αλῆς αὐτῆς, Θεό]δωρον, ὃν ἔτεκεν Τεχ[ῶς]. ἐξορκίζω
σε, νεκυδαίμων, κατὰ τοῦ Βαρβαρά-]
θαμ β[α]ρουχ βαρου[χ]α [Αδων]αίου θεοῦ καὶ κατὰ τοῦ [c. 30
4 C]ε[ε]γγεν Φαρ[α]γγης Ἰαω [Ι]αω καὶ κατὰ τοῦ M[αρ]μ[α]ρα[θ].
μή μου παρακο[ύ]σης, νεκυδαίμων, ὅστις ποτ' εἶ, καὶ ἔγειρέ
μοι σεαυτὸν καὶ ἄπελθε πρὸς τὴν Ματ[ρῶ]ναν, ἵνα χαρ[ί]ι[ση]ταί
μοι πάντα τὰ ἐ[αυτῆς, καὶ ἐπιτέλεσον μοι τοῦτον τὸν]
κατάδεσ[ζ]μον, ἥδη ἥδη, ταχύ· ὅτι ἐξορκίζω c. 6]ος δέμω[ν,
c. 30]
νωφρις καὶ βαφαρ· τέλει ταχὺ τ[αχὺ c. 10]...[c. 30]
8 ὥς ἡ Ἰς τὸν Ὀσιρὶν ἐφ[ί]λησεν, οὕτως φιλείτω ἡ Ματρῶνα τὸν]

6 καταδεσζμον: ζ ex corr.

δαίμων

7 καξα: ξ ex c

8 ἴς Vas

