
Notes on Pap. Soc. It. I 28 and 29



The magical leaden tablet, edited by Medea Norsa l. l. I 28 p. 63 sqq. and excellently commented upon by R. Wünsch, Berl. phil. Wochenschrift 1912 p. 3 sqq. (cfr. Pap. Soc. It. I p. XII Add.) still offers some textual difficulties to the reader.

L. 1 *χαρχαρόστομα* = *καρχαρόστομε*, said of Cerberus, cfr. *καρχαρόδους* of *κάρχαροι ὀδόντες*: *κάρχαρον στόμα* Opp. Cyn. II 142; *χαρχαρόπλε* exists Pap. Lond. CXXI 702 in the invocation addressed to the constellation of the Polar Bear. The last *α* of *χαρχαρόστομα* either is due to the common confusion of *α* and *ε* or may have been assimilated to the previous *ἔδρασμα*.

L. 5 *μόλετ' ἐς ἐπαιδὰς* (so Wünsch) *τὰς ἐμὰς θυμούμεναι*[[ς]]. Of course the Furies, the *μαινάδες* — not the incantations — are « wroth ».

L. 6 *πρὶν ἢ μ' ἀνάγκη τοῦτον ἐκπεῖσαι † τετρωπη*; the last words are corrupt (it is impossible to connect *ἐκπεῖσαι* – *ποιήσσειν*, as Wünsch does) or they represent a magic word (the restoration of Wünsch at this point is rather awkward). But who is the *πυρρόπνευστος δαίμων* of l. 6? Is he to be identified with an ignivomous Cerberus? Cerberus here is represented as wandering over the depths of the nether world (*κευθμονοδίττα*) and driving the ghosts before himself (*πνευματηλάττα*), he is really very much akin to the Charos and to the Devil of modern Greeks (cfr. my article « Kerberos » in Pauly-Wissowa *Realencycl.* XI 279, 59 sqq.). But the Cerberus which l. 2 is called *σκύλαξ*, hardly here is represented as a « demon ». Probably this *πυρρόπνευστος δαίμων* is the same as the *στυγνοῦ σκοπῶντος ἔδρασμα* « the foundation of the darkness of hell », mentioned

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l. 1, and the divinity addressed l. 12, where the ignivomous demon is summoned to « burn the heart etc. of Gorgonia through the means of this νεκροδαίμων ». This almighty divinity of hell is more precisely defined l. 20 (ἄναξ μάκαρ ἀθανάτων etc.), l. 35 ναὶ κύριε, βασιλεῦ χθονίων θεῶν), l. 47 ὁ μέγας θεὸς κχλωρ etc., but everywhere we observe that he only — nb. the singular — is asked to « burn » whereas *Cerberus and the Furies* — nb. the plural — are asked to throw the Gorgonia into the bath, to drive her to the loving woman and to torture her: φλέξον l. 12, καῦσον l. 14, l. 35, l. 44, l. 46, l. 54, l. 59 — 7 times, cfr. the nine repetitions of the formula in the incantation published by Wessely, Jahresber. Staatsgymn. Hernald 1888/9, p. 4 sqq. If the space of the tablet had been sufficient, we probably should read our incantation 9 times repeated, as elsewhere. On the other hand καταναγκάσατε l. 13, ἄξατε, βασανίσατε, δαμάσατε are expressions used of the Furies who bear torches and whips in their hands. L. 6 ποίησον (sc. Cerberus) πυρσόπνευστον δαίμονα, | ἄκουε καὶ ποίησον (sc. αὐτὸν) ἅπαντα ἐν τάχει | δράσαι, μηδὲν ἐναντιωθεῖς ἐμοί. L. 14 γένου βαλάνισσα — this is omitted l. 35, l. 44, l. 51, but not l. 62. It is said of the πυρσόπνευστος δαίμων, as it appears from what follows: καῦσον etc. in the singular. Probably the formula of the incantation in the original has only been given once, and it has been left to the copyer to repeat it nine times and to insert the names in question. To this fact are due the omissions, the false repetitions and insertions — l. 16 ἄξατε [[Γοργονία ἦν αἵτεκεν Νιλογένεια ἄξατε]] αὐτήν, l. 17 (ἄξατε) ἐκδότην αὐτήν ὡς δούλην ἑαυτήν [[αυτη]] παρέχουσα(ν) καὶ τὰ ἑαυτῆς κτήματα πάντα (sc. παρέχουσαν).

L. 8 χαρμαχι = *Har-machi*. L. 20 I should venture: Ταρτάρου σκήπτρα | λαβῶν Στυγός τε δεινῆς φοβερὰνάματα βεῖδρά τε Λήθης, only to suggest the meaning of the whole and supposing that the choliambic metre is not so strictly observed as Wünsch supposed it to be. Here the almighty ignivomous demon is represented as the lord of Cerberus and the Furies themselves: σέ τε πικραί[[ς]] τρέμουσι κερβέρου χείται. L. 23 εἴτ' ἄφρονον Σάραπιν ὄν τρέμει κόσμος (sc. καλῶ σε) | εἴτε (written ἰδε) σ' Ὀσιριν [ὄν] τρέμει Αἰγύπτου γαίη. L. 24 καιπας seems corrupt, perhaps Ἐρμῆς (Ἐρμᾶς)? cfr. Audollent n. 242, 10. We think of Hermanubis, cfr. the following. L. 24 δεῦρ' ἐλθε (δεῦρο).

L. 43 ἐπάησα (aor. from ἐπαίδω — ἐπάεισα) σε Σωβουσσῶ
 ιαφῶ σουσῶου, διὸ μὴ μου παρακούσης τῆς δεήσεως, ἀλλὰ ποιήσον
 etc. (cfr. e. g. Leid V. II 16 ἐὰν δέ μου παρακούσης, ib. IV 34 etc.).
 L. 51 (ὥστε) φιλήσαι αὐτὴν φίλτρον πύσον etc. L. 55 (καῦσον πύ-
 ρωσον φλέξον etc.) is omitted before ἐπ' ἔρωτι, cfr. l. 14. In the
 same way (ὥστε φιλήσαι αὐτὴν) is omitted before φίλτρον, see l. 51.
 L. 57 ἐξαν = ἄζον, as we read the word l. 58.

Pap. 29. To l. 2 ἐπικαλοῦμαι σε τὸν κασήμενον ἐν τῷ πρώτῳ
 οὐρανῷ Μαρμαρηλ we may compare the tablet from Karthago
 Audoll. nr. 242, 16 ἠρκίζω σε τὸν θεὸν τὸν τοῦ δευτέρου στε-
 ρεώματος ἐν αὐτῷ τὴν δύναμιν ἔχοντα Μαρμαραῶς (« Lord of
 Lords »).

L. 9 ἐπικαλοῦμαι σε σαγεγεγελ τὸ(ν) ἐπὶ τῶν δρακόντων, cfr. Ps.
 73, 13 σὺ ἐκραταίωσας ἐν τῇ δυνάμει σου τὴν θάλασσαν, σὺ συνέτριψας
 τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος.

L. 15 παραμίνε(τε) = παραμείνη(τε); l. 16 δῶστε = δώσητε
 (δῶτε) assimilated to ὑπακούσητε? (Rudberg). -- Finally I should
 correct Audoll. nr. 242, 40 Ἐκάτης - δεδουλου into δαι-
 δάλου; Pap. Bibl. Nat. 2266 δαιδάλη of Hekate-Selene (Wünsch,
 Ant. Fluchtafeln p. 18 supposed δαδούχου, falsely).

Kristiania.

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