

Remarks on Some Magical Gems

1. In *Description of the Collections in the Rijksmuseum G. M. Kam at Nijmegen. X. The Engraved Gems. Roman and Non-Roman*, Nijmegen 1986 M. MAASKANT-KLEIBRINK publishes a red cornelian intaglio featuring Fortuna/TYXH. In the field behind the goddess the letters EYTY which are not the abbreviation of the (nom./acc. plur). EYTYXH. These letters stand for either εὐτυ(χής) (1) or — more likely — εὐτύ(χει) = « be lucky » (2).

2. Intaglio no. 2912 of the Staatliche Münzsammlung, München (3) has been republished by M. MAASKANT-KLEIBRINK, *op. cit.*, App. 40. On one side we see Abrasax with in his right hand a flail. On his shield which he holds in his left hand we read — as so often — 'Ιάω. In the field are several letters. On the other side stands an inscription in five lines. M. MAASKANT-KLEIBRINK writes: « The meaning of the inscription has not yet been determined ». No. 23 in A. DELATTE-PH. DERCHAIN, *op. cit.*, shows that the letters on side a) and the inscription on side b) form a whole. In the midst of vocals and magical words we read the words φύλαξόν με (4) = « guard me ». The inscription has to be read as follows:

(1) Cf., e.g., C. BONNER, *Studies in Magical Amulets, chiefly Graeco-Egyptian*, Ann Arbor 1950, no. 194; A. DELATTE-PH. DERCHAIN, *Les Intailles magiques gréco-égyptiennes*, Bibliothèque Nationale, Cab. des Méd., Paris 1964, no. 23.

(2) Cf. A. DELATTE-PH. DERCHAIN, *op. cit.*, no. 109.

(3) E. BRANDT, A. KRUG, a.o., *Antike Gemmen in deutschen Sammlungen*, Band I: *Staatliche Münzsammlung, München*, 3. *Gemmen und Glaspasten der römischer Kaiserzeit sowie Nachträge*, München 1972.

(4) For (δια)φύλασσε, φύλαξον, cf. C. BONNER, *op. cit.*, 180.

5. I use the opportunity to publish a curious intaglio in the Moen collection (inv. no. 527). The heart-shaped black jasper ($30 \times 18 \times 9$ mm.) is convex on both sides. On top of it is a nicely cut scarab. Underneath this scarab a suspension hole is drilled. On one side the very schematic representations of four animals: a bird, a snake, a crocodile and a goat (?). The other side is blank.

One is reminded of intaglios representing Harpocrates seated on a lotus (in a papyrus boat) and surrounded by three crowned hawks, three snakes, three crocodiles, three goats and three scarabs (cf., e.g., C. BONNER, *op. cit.* nos. 203ff.; A. DELATTE-PH.-DERCHAIN, *op. cit.* nos. 147ff.) (10).

University of Amsterdam

P. J. SIJPESTEIJN

(10) This may be the place to comment upon the first line of a rectangular sheet of gold in Berlin (see A. GREIFFENHAGE, *Schmuckarbeiten in Edelmetall II*, Berlin 1975, plate 68, no. 12). The golden sheet bears the following inscription: ἐγὼ γὰρ εἰμὴ κατασφραγισμένος ὑπὸ κυρίου καὶ τ(ῶ)ν ἀγγέλων αὐτοῦ = «since I am protected by the Lord and his angels». This inscription has to be connected with a well known type of gem featuring a youthful rider about to pierce a prostrate female figure. Amulets of this type are made of haematite, have the inscription Σολομῶν around the rider, and σφραγὶς θεοῦ = «seal of God» on the reverse (cf. C. BONNER, *op. cit.*, 208ff.). The first line of the Berlin sheet contains the commonest of all palindromes: ἀβλὰναθὰναλβὰ (cf. H. SATZINGER-P. J. SIJPESTEIJN, «Le Muséon» 101, 1988, 52 note to lines 14-15). I cannot decide on the plate whether this palindrome is followed by other letters (the seven vowels or another [magical] word?). There may be just incidental scratches at the end of the line. I do not know of a «Salomon»-gem which also has this palindrome.