

P.Duk.inv. 230, an Erotic Spell

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AMONG THE ANCIENT GREEK TEXTS from Egypt housed in the Special Collections Department of the Perkins Library of Duke University is an unpublished erotic spell, which I present here.¹ It is inscribed on a lead tablet and is meant to bring a woman to a man.

From antiquity we have, on papyrus, pottery, gemstones, and thin tablets of lead, some forty other inscribed “working” erotic

¹Here I would thank John F. Oates and the Rare Book, Manuscript, and Special Collections Library of Duke University for permission to publish the tablet and Jaime Curbera and the anonymous referee for good advice about its personal names. The following are cited in abbreviated form:

Brashear 1992 = W. M. Brashear, “Ein neues Zauberensemble in München,” *Studien zur alt-ägyptischen Kultur* 19: 79–109

Brashear 1995 = W. M. Brashear, “The Greek Magical Papyri, an Introduction and Survey: Annotated Bibliography (1928–1994),” *ANRW* II 18.5: 3380–3684

DTAud = A. Audollent, *Defixionum tabellae quotquot innotuerunt* (Paris 1904)

GMPT = H. D. Betz, ed., *The Greek Magical Papyri in Translation I* (Chicago 1986)

Moraux 1960 = P. Moraux, *Une defixion judiciaire au Musée d’Istanbul* (= *MémAcadBelg* 54.2)

NGCT = D. R. Jordan, “New Greek Curse Tablets (1985–2000),” *GRBS* 41 (2000) 5–37

Preisendanz 1935 = K. Preisendanz, “Nekydaimon,” *RE* 16: 2240–2266

SGD = D. R. Jordan, “A Survey of Greek Defixiones not included in the Special Corpora,” *GRBS* 26 (1985) 151–197

Suppl.Mag. = R. W. Daniel and F. Maltomini, *Supplementum Magicum* (= *Pap. Colon.* 16.1–2 [1990–92])

Winkler 1990 = J. J. Winkler, *The Constraints of Desire* (New York/London)

Winkler 1991 = J. J. Winkler, “The Constraints of Eros,” in C. A. Faraone and D. Obbink, edd., *Magika hiera* (New York/Oxford) 214–243

I completed the present manuscript before I could see L. LiDonnici, “Burning for It: Erotic Spells for Fever and Compulsion in the Ancient Mediterranean World,” *GRBS* 39 (1998) 63–98, or C. A. Faraone, *Ancient Greek Love Magic* (Cambridge [Mass.] 1999), to which I refer the reader for further analysis of such spells as this.

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spells in Greek or Latin,² as well as dozens of recipes for such in Greek papyrus formularies, each intended to make its victim lust after the would-be beneficiary for whom it was written. Like all ancient magic, they are the means to an end; when this last is made explicit in the extant erotic spells, it is usually, perhaps *contra expectationem*, not the sexual gratification of the beneficiary but something else.³ “Make Aplonous love me,” we read on a lead tablet from Roman Egypt (*Suppl.Mag.* 39), “... so that ... she’ll give me whatever I say.” Another (42): “Drive Gorgonia ..., drive, torment her body night and day, force her to rush forth from any place and any house, loving Sophia, she, surrendered like a slave, giving herself and all her possessions to her.” In another (54), with the phrase “melt his flesh, his sinews, limbs, soul, so that he cannot be an opponent of (ἄντιος ἐλθεῖν) Ionikos or see or hear anything bad against me (*i.e.* Ionikos),” the intended victim is presumably a magistrate of some kind or a potential litigant whose good opinion Ionikos needs; to that end Ionikos attempts to attract his sexual desire: “take control of (*or*: bewitch) the φιλία of Annianos for Ionikos by means of ἔρωσ, στοργή, indissoluble [*e.g.* ἀγάπη].”⁴ So too in the papyrus formularies, *e.g.* PGM IV 1806–1810 “turn her soul to me, so

²Papyrus: PGM XV, XVI, XVIIa, XIXa, XXXII, XXXIIa, XXXIX, LXVIII, *Suppl. Mag.* 40, 43–45, *P.Monac.* inv. AS 6792 (Brashear 1992). Pottery: *Suppl.Mag.* 51 (a pot containing 49 and 50). Gemstones: Lesbos, C. Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian* (= U. Mich. Stud. Hum. Ser. 49 [1950]) 118–119; unknown provenance: 116–117. Lead: Egypt, *Suppl.Mag.* 37–39, 41–42, 46–50, 54 (= SGD 151–153, 155–156, 158–161, NGCT 93); Tunisia, *DTAud* 227, 230–231, 264–271, 304; Germany, 100; Lebanon, unpublished (one); unknown provenance, unpublished (one). All are of Roman imperial date and all are in Greek except *DTAud* 100, 227, 231, 264–271, and 304. Here I do not list spells intended merely to break up erotic relationships, *e.g.* PGM LXVI, O 1–2, *SEG* 35.219–221 (= SGD 30–32, Athens, IIIp).

³Winkler (1990: 91–93, 1991: 228–230) apparently fails to notice this when depicting the “typical” user of these spells as the lover in his tortured sexual longing.

⁴Using my own reading (see “Magica graeca parvula,” *ZPE* 100 [1994] 321–335, at 323), ἔρωσι, στοργῆ, ἀδιαλύτω rather than the πρῶτιστον, ἀδιαλύτως of *Suppl.Mag.* 54.38.

that she will love me (φιλήῃ), desire me (ἐρῶ), give me what she has in her hands."⁵

A few erotic spells that are inscribed for men specify that sexual intercourse is what the women who are their targets shall desire (e.g. *PGM XIXa, Suppl.Mag.* 38, 45, Brashear 1992). Intercourse with the woman is presumably envisaged in all these erotic spells to benefit men, but only three mention sexual desire on the part of the man himself.⁶ Of one, *PGM XVIIa*, the motivation is also economic gain: "Drive (her) to me ... until ... she comes desiring me, her hands full, with generous soul ..., performing those things that befit women with men, and serving my desire (ἐπιθυμία) and hers unstintingly and ungrudgingly" (16–22). The others, *XIc* with its "make me, so-and-so, attain intercourse" (7–9) and the spell presented here, are rare in that their motivation is explicitly and apparently primarily male sexual gratification.

The tablet, its letter-forms suggesting *IV^p*, is almost wholly intact, with only a few areas missing from the left- and right-hand sides. In its upper central part is a simple drawing of Seth-Typhon with his head that of an ass but with otherwise more or less human features.⁷ He is wearing a tunic—we see its

⁵Presumably this is the import also of *PGM VII 909–910* ἕως ἐλθοῦσα (for ἔλθῃ) πρὸς ἐμέ ... πληροφοροῦσα, "until she comes to me ..., paying up in full" *vel sim.*, but the last word in the Greek is attested in less specific senses.

⁶The restorations of ἄγε [μοι καὶ κατάδησον τῆ]ν δεῖν', ἦν δεῖνα, [εἰς] ἰ τὸν ἐπ' ἔρ[ωτι αὐτῆς τηκόμενο]ν at *PGM VII 985–986*, in instructions for an ἀγῶγιμον, may be doubted. In addition, I know of no ancient erotic spell that alludes to sexual desire on the part of a female beneficiary. A recipe in the Demotic part of the bilingual formulary *PGM LXI (III^p)* is no exception. The translation of J. H. Johnson (*GMPT* 289) runs: "Spell of giving praise [and] love in Nubian: 'SYMETH KESYTH HRBABA BRASAKHS LAT, son of (?) NAPH, son of (?) ΒΑΚΗΑ.' Say these; put gum on your hand; and kiss your shoulder twice, and go before the man whom you desire." Prof. Johnson tells me (*per epistl.*) that the Demotic for "whom you desire" is no more than "whom you seek" and has no sexual connotations. She also writes that the "you" of the spell is masculine. If it had been feminine, the beneficiary would necessarily have been a woman, but that it is masculine leaves his or her gender ambiguous. So too with the word translated here as "the man."

⁷For references to representations of Seth-Typhon as ass-head see Moraux 1960: 19–22, esp. 19 n.3.

fringe in the area of his thighs—and is holding in his proper right hand a whip (?) and in his left a staff (?). Above the latter are two squarish drawings possibly of beribboned flags or plaques. At his proper right are traces of (A) three columns of magical words, and to the right of his staff are traces of (B) a fourth and (C) a fifth. Beneath his feet is (D) a stylized drawing of a *tabula ansata* inscribed with a series of vowels (imperfect). The main text (E) of the spell itself occupies an area at the right of and beneath the drawings. This general arrangement, a figure flanked by letters in columns, is prescribed, at the beginning of the large scroll of formulae at Oslo (*P.Oslo* I 1 = PGM XXXVI: IV^p), in four recipes for writing spells. The figure in the third is a chicken-headed anthropoid with an up-raised whip in his proper right hand and a small human dangling from his left. There are two columns of letters on each side of the anthropoid, the outer reading *Ιωερβηθ Ιωπακερβηθ | Ιωβολχοσηθ Ιωαπομψ*, the inner *Σηθ Σηθ Σηθ | Βακ Βρακ Βρακ*; beneath his feet is a plaque with the vocable *Αβερραμενθου*. The text that accompanies the figure is an erotic spell (ἀγωγή):

- 77 ἔλθέ, Τυφῶν ὁ ἐπὶ τὴν ὑπτίαν πύλην καθήμενος,
 78 Ιωερβηθ Ιωπακερβηθ Ιωβαλχοσηθ Ιωαπομψ
 79 Ιωσεσενρω Ιωβιματ Ιακουμβιαι Αβερραμενθω
 80 Ουλερθεξ, ἄναξ Εθρελυοωθ Μεμαρεβα τοῦ Σηθ· ὡς ὑ-
 81 μεις καίεσθε καὶ πυροῦσθε, οὕτως καὶ ἡ ψυχὴ, ἡ καρδία
 82 τῆς δεῖνα, ἥς ἔτεκεν ἡ δεῖνα, ἕως ἂν ἔλθῃ φιλοῦσα ἐμὲ τὸν δεῖνα
 83 καὶ τὴν θηλυκὴν αὐτῆς φύσιν τῇ ἀρσενικῇ μου κολλήσῃ.
 84 Ἦδη ἦδη, ταχὺ ταχὺ.

Come, Typhon sitting at the upper gate, ΙΩΕΡΒΕΘ ΙΩΠΑΚΕΡΒΕΘ ΙΩΑΠΟΜΨ ΙΩΣΕΣΕΝΡΩ ΙΩΒΙΜΑΤ ΙΑΚΟΥΜΒΙΑΙ ΑΒΕΡΡΑΜΕΝΘΩ ΟΥΛΕΡΤΗΕΧ, lord ΕΘΡΕΛΥΟΘΗ ΜΕΜΑΡΕΒΑ of Seth: as you burn and are in flames, so too the soul, the heart of so-and-so, whom so-and-so bore, until she comes loving me, so-and-so, and glues her female organ to my male. At once, at once, quickly, quickly! (transl. Eitrem)

The Iôerbêth *logos* and other phrases figure in the Duke spell, which must, as careless mistakes show, have been copied from a formulary, no doubt from one like that at Oslo.⁸ In the translation below, I print its only personalized parts, the proper names, in *italics*.

P.Duk.inv. 230

H. 0.104, W. 0.075 m.

IV^p

A. At the left of the figure, in columns:

- 1 [ca.4?]λλοθοουκ[^{max.ca.4}]
- 2 ημα[?]ρθ[ca.2]ουμι[^{max.ca.4}]
- 3 [?]αθελεθυμωυνεμαρ

B. At the right of his staff, in a column:

- 4 Ιαω[ca.3]ησι[^{max.2}]

C. In a column farther to the right:

- 5 Ιω Ιω α[^{max.3-4}]... [?]

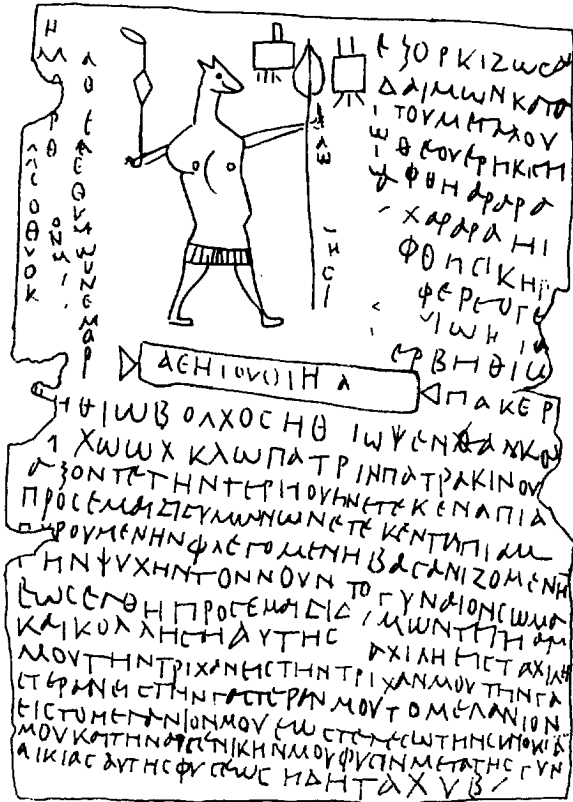
D. Within the *tabula ansata*:

- 6 αειηουιη^vα^{vov}

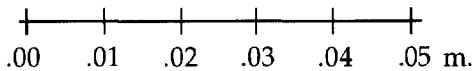
E. At the right of and beneath the designs:

- | | |
|-----------------------|---------------|
| 7 | Ἐξορκίζω σαι, |
| 8 | δαῖμων, κατὰ |
| 9 | τοῦ μεγάλου |
| 10 | θεοῦ Ερηκιση- |
| 11 | φθη Αραρα- |
| 12 (<i>Drawing</i>) | χαραρα Ηι- |

⁸Eitrem on *P.Oslo I 1* (p.31): "It was said to have come originally from Batn-Harit [in the Fayum]. We may raise the question whether there was here, or in some neighbouring town, a 'factory' for producing such magical papyri." Of this type there was at least one other formulary, represented by *PGM LVIII*, a fragmentary leaf from a fourth-century codex with magical recipes, its hand very like—to my eye perhaps identical to—that of the Oslo scroll. One side of the leaf preserves part of a drawing, evidently as crudely done as those at Oslo, of some shaggy creature (J. Schawe, *Die Universitätsbibliothek Gießen. Eine kleine Führung* [Giessen 1962–63] 20). The other side has instructions for inscribing a lead curse tablet. The text of *DTAud 188* (*vidi*) in fact follows that or a similar recipe, which probably, like several in the Oslo scroll, originally included drawings of the magical *charaktêres*, for such cover the back of the extant tablet.



D. R. J.



P.Duk.inv. 230, IV^p

H. 0.104, W. 0.075 m.

- 13 φθησικηρ-
 14 [ε ?] φερσογε-
 15 [?]ν Ιωη Ιω-
 16 ερβηθ Ιω-
 17 πακερ-
 18 βηθ Ιωβολχοσηθ Ιωπενχαν Καϊ-
 19 νχωωχ· Κλωπάτριν Πατρακίνου,
 20 ἄξον {τε} τὴν Τερηου(ν), ἣν ἔτεκεν Απια,
 21 πρὸς ἐμαί, Δίδυμων, ὧν ἔτεκεν Ταϊπιαμ,
 22 πυρουμένην, φλεγομένη(ν), βασανιζομένη(ν)
 23 τὴν ψυχὴν, τὸν νοῦν, τὸ γύναιον σῶμα,
 24 ἕως ἔλθη πρὸς ἐμαί, Δίδυμων, (ὧν ἔτεκεν) Τεπιαμ,
 25 καὶ κολλήση αὐτῆς [τ]ὰ χίλη εἰς τὰ χίλη
 26 μου, τὴν τρίχαν εἰς τὴν τρίχαν μου, τὴν γασ-
 27 στέραν εἰς τὴν γαστέρα μου, τὸ μελάνιον
 28 εἰς τὸ μελάνιόν μου, ἕως τελέσω τὴν συνουσία(ν)
 29 μου καὶ τὴν ἀρσενικὴν μου φύσιν μετὰ τῆς γυν-
 30 αικίας αὐτῆς φύσεως. "Ἦδη, ταχὺ β'.

1 λ ο ρ α, ο ο ρ σ 2 α ο ρ λ 3 θ ο ρ ο, λ ο ρ α corr. from ε 14 σ ο ρ ε 18
 Ιωπενχαν: χ corr. from θ 22 βασανιζομενη tab. 28 συνουσία tab.

7 σε 8 δαῖμον 18–19 Βαῖνχωωχ 19 Κλεοπάτριον 21 ἐμέ, Δίδυμον,
 ὦν 24 ἐμέ, Δίδυμον, (ὦν 25 χείλη bis 26 τρίχα bis 26–27 γαστέρα
 bis 29–30 γυναικειάς

E: I adjure you, ghost, by the great god ERĒKISĒPHTHĒ ARARACHARARA
 ĒPHTHĒSİKĒRE [?]PHERSOGE[?]N IŌĒ IŌĒRBĒTH IŌPAKERBĒTH IŌBOLCHO-
 SĒTH IŌPSENCHAN BAĪNCHŌŌCH: *Kleopatrimon*, daughter(?) of *Patraki-*
nos (?), drive *Tereous*, whom *Apia* bore, to me, *Didymos*, whom
Taipiam bore, burning, inflamed, wracked in her soul, her mind, her
 female parts, until she comes to me, *Didymos*, whom *Tepiam* bore,
 and glues her lips to my lips, hair to my hair, belly to my belly, wee
 black to my wee black, until I accomplish my intercourse and my male
 nature with her female nature. At once, quickly (twice).

1–5. These lines, inscribed more shallowly than the rest of the text, have been difficult to read. I have not succeeded in identifying here any usual *logos* such as those beside the figures in the Oslo scroll. In line 4 we have Ιαω (Yahweh), with whom the ass-headed Seth-Typhon was sometimes associated (Moraux 1960: 26–27), followed in line 5 by the Coptic for “ass,” ιω, a vocable common in magical texts (Brashear 1995: 3588).

6. Strings of vowels were common in Graeco-Egyptian magic, the indices in the unpublished third volume of *PGM* including over forty examples (for bibliography see D. E. Aune, “Iao,” *RLAC* 17 [1996] 1–12, at 7). Here, after αειου, something seems to have gone wrong with the order.

7. The text proper opens with an adjuration of a δαίμων, the word here no doubt with the sense νεκρδαίμων, the ghost, dead before his or her time, into or near whose grave or sarcophagus the lead tablet would have been placed: see Preisendanz 1935 and, for further bibliography, Brashear 1995: 3468 n.429.

11–14. The palindrome Ερηκισιθφη Αραραχααρα Ηφθισικηρε (here imperfect: Ερηκισηφθη Α. Ηιφθησικηρη[ε]) is frequent in magical texts in Roman imperial times, the indices of *PGM*, *DTAud*, and *Suppl.Mag.* revealing 19 examples. Usually the texts in which it occurs have a Jewish flavor, invoking e.g. archangels (*PGM* IV 1797) or the θεὸν τὸν Ισραμα (for Ισραηλ), who is also called τὸν θεὸν τοῦ Αβρααν καὶ τὸν Ιαω (for <τοῦ> Ισαακ <καὶ>?) τὸν τοῦ Ιακου (*DTAud* 271, Hadrumetum), but its second and third elements occur, rather forcibly fitted, in hexametric hymns to Apollon-Helios at *PGM* II 100 (χαίρε, πυρὸς μεδέων αραραχαρα ηφθισικηρε) and Hekate-Selene-Artemis at IV 2849 (σὺ δὲ χάους μεδέων αραραχααρα ηφθισικηρε). E. Rohde (*Psyche*⁹ II [Berlin 1925] 81 n.2) and independently R. Merkelbach (“Φθισίκηρε,” *ZPE* 47 [1982] 172), both articulating ἦ φθ., have interpreted φθισίκηρε as Greek (Merkelbach: “Vernichter des Todesloses”), but K. Preisendanz has argued (“Palindrom,” *RE* 18 [1949] 133–139, at 135) that

the epithet would be inappropriate in at least the first of the two hymns cited here. S. Eitrem (*P.Oslo* I p.94) considered that the phrase in the second must have been interpreted as “destroying death.” See Preisendanz’s basic treatment of the vocable (esp. 135–136), in which he summarizes and assesses speculations as to its sense.

14–19. [?]φερσογελ[?]ν (σ or ε) is apparently new, as in *Ιωπενχαν* (χ corr. from θ). *Ιαη* is common, especially in magical expressions with clusters of vowels, e.g. *PGM* IV 1564–1565 *Ιαω ιαη ιωα αι ό ών*. For discussion of the *Iôerbêth logos* (here *Ιωερβηθ* ... *Ιωβολχοσηθ*, though usually with more elements, as at *P.Oslo* I 1.78–79), characteristically associated with Seth-Typhon, see Moraux 1960: 19–39. *Καϊνχωωχ* is a scribal error for *Βαϊνχωωωχ*, Egyptian *b3 n kkw* “spirit of darkness” (Brahear 1995: 3581), and is not part of the *logos*.

19. After *Καϊνχωωχ* we have a Greek female name and patronymic, *Κλωπάτριν Πατρακίνου*. The first has as its initial element *Κλεο-* with the shift [eo] → [o] as in *Θοδότη* (Lefebvre, *Rec. inscr. gr.-chrét. d’Égypte* 795), *Λωνίδης* (*MAMA* VII 982), etc., and no doubt *Κλωπᾶς* (Jn. 19:25, *pace* W. Bauer, *Greek-English Lexicon of the New Testament, s.v.*, who assumes this last to be Semitic); its second is a syncopation of *-πάτριον*. The canonical spelling would be *Κλεοπάτριον*, the vocative of either the masculine *Κλεοπατρίων* (attested once: *O.Wilck.* 1434, II^p) or the feminine diminutive, here new. Unless the patronymic as spelled here is a deformation of a name like *Πατρικιανός*, it is apparently new (*Πατρακίνης?* *Πατράκινος?*).

Kleopatrimon is the ghost addressed in lines 7–8. Although in magical addresses to the dead these last usually go unnamed (e.g. *Suppl.Mag.* 48 J-K 20 *νεκυδαίμων, ὅστις ποτ’ ἴ, εἴτε ἄρρησ εἴτε θήλια*), we do have erotic spells that name them: those from Egypt roughly contemporary with the Duke tablet are *PGM* XXXII and *Suppl.Mag.* 37, 47; cf. the recipe at *PGM* IV 2180–2181, where the *nekydaimon* is addressed as *ὁ δεινα*, the name

to be supplied. (See Preisendanz 1935: 2249 for ghosts named on earlier Attic lead curse tablets.) With one other exception, Ὀρίων Σαραποῦτος at *Suppl.Mag.* 37.1, their identifications as preserved are simple personal names without lineage. F. Boll, the initial editor of this last text, assumed that the scribe knew the young Horion before the latter died.⁹ That scribe and ours may, though, have merely read the burial markers, which would have recorded at least name, patronymic, and age at death. If the name Kleopatrimon is in fact feminine, we have our first instance of a female ghost named in a Greek magical text.

20. τε is superfluous. No doubt the scribe began to write Τερηου and then, having decided that he should have used the Greek article (rather than its Coptic equivalent, τϵ), inserted τῆν without deleting τε. Articles are in fact seldom used before the names of the intended victims and beneficiaries of magical spells (of the forty or so other “working” Greek erotic spells [*supra* n.2], for example, only ten have articles in this position) and never before the mother’s name in the formula for maternal lineage. Like ours, one other spell (lead tablet, unpublished) gives the article before the victim’s name but not before the beneficiary’s. As for the woman’s name itself, Τερηουζ is attested elsewhere at least once, at *P.Lond.* V 1652.8 (IV^P), where it has the genitive Τερηουτος. The accusative would be Τερηουτα or Τερεουν.

Maternal lineage, as here, is found in Greek magic from the early centuries of our era, although there are Egyptian antecedents from the Middle Kingdom.¹⁰ In Greek formularies the phrase was often abbreviated to Δ ὄν/ῆν Δ, ΔηΔ, or even ΔΔ.

⁹Ein griechischer Liebeszauber aus Ägypten (SBHeid 1910.2).

¹⁰See D. R. Jordan, “CIL VIII 19525(B).2 QPVVLLVA = q(uem) p(eperit) vulva,” *Philologus* 120 (1976) 127–132; J. B. Curbera, “Maternal Lineage in Greek Magical Texts,” in D. R. Jordan, H. Montgomery, E. Thomassen, ed., *The World of Ancient Magic. Papers from the First International Samson Eitrem Seminar at the Norwegian Institute at Athens, 4–8 May 1997* (= *Papers from the Norwegian Institute at Athens 4* [Bergen 1999]) 195–204.

Evidently our scribe had one of these shorter abbreviations in the model for lines 20, 21, and 24, for in resolving it he has introduced his own spelling into 21, ὄν for ὄν (cf. his Δίδυμων for -μων), and has neglected to include the phrase linking the two names in 24.

21. Ταίπιαμ here and Τεπιαμ in line 24 are variant spellings of a female name that occurs elsewhere as Ταπιαμος, Ταπιωμις, Ταφιαμις, and Ταπιεμις (see *Namenbuch s.vv.*).

22–23. If the first word at PGM XIXa 50, [και]ομένην, πυρουμένην, κέντει (βα)σανιζομένην, may be restored as [φλεγ]ομένην, the three participles on the lead tablet occur there too. The omission in φλεγομένη(ν) is no doubt scribal rather than phonetic, i.e. φλεγομένην → φλεγομένη (cf. βασανιζομένη following, συνουσία in line 28) → φλεγομένη.

25–28. The gluing or fastening together of bodily parts finds parallels in other “working” erotic spells on papyrus (XVIIa 22–23, thighs, bellies, “blacks”; *P.Monac. inv. ÄS 6972.50–51* [Brashear 1992], thighs, lips) and lead (*Suppl.Mag.* 38.12, thighs, φύσεις) and in recipes for them (PGM IV 400–404, heads, lips, bellies, thighs, “blacks”; XXXVI 83, 113–114, 150, female φύσις to male; *Suppl.Mag.* 78 II 7–8, thighs? “blacks”?). F. Maltomini (*Suppl.Mag.* 38.12) has collected instances in erotic poetry, e.g. Archil. fr.189.1 West, κάπὶ γαστρὶ γαστέρα προσβαλεῖν μηρούς τε μηροῖς.

28. As far as I know, μέλαν has the sense “pubic area” only in the passages cited above. μελάνιον here is the first example of its diminutive.

29. φύσις in the passages cited in the note on line 25 (see Winkler 1990: 217–220 for other examples) means “sexual organ.” If τελέσω is to govern both συνουσία(ν) and φύσιν, however, the latter here probably has its abstract sense.

30. I.e. ἤδη ἤδη, ταχὺ ταχύ, as in the Oslo text quoted above and as often found at the ends of spells. The ἤδη ταχὺ β’ of the lead tablet is an unresolved abbreviation from the scribe’s for-

mulary: *cf. e.g. PGM XII 143, 396 ἤδη β', ταχὺ β'*. For these and other abbreviations of the phrase in formularies see my "Notes from Carthage," *ZPE* 111 (1996) 115–123, at 119.

November, 2000

Athens