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T. Köln Inv. 2.25 and Erotic δαμάζειν

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Among the magical texts published by D. Wortmann in *Bonner Jarbücher* 168 (1968) 56ff. are two lead tablets which preserve different versions of an erotic spell similar to the φιλτροκατάδεμος θεομακτός of *PGM* IV 335ff.\(^1\) In the second of these *defixiones* (T. Köln inv. 2) Wortmann's edition at lines 23-28 runs as follows (*ibid.*., p. 64): ποίησον τήν Ἡ Ματρώναν ὑποταγήναι Θεοδώρῳ, μὴ ἐὑρεται[θ]ῇ ἐκτὸς Θεοδώρῳ (i.e., -ou), μὴ[δε]ιδὲ ὑπὸν ὑποταγήναι Ματρώναν ἕνεκτος καὶ ἥμερας, ἑώς ἐλθῇ Ἡ Ματρώναν κτλ. At the beginning of line 25, instead of Wortmann's doubtful μὴ ἐὑρεται[θ]ῇ, D.R. Jordan, R.W. Daniel, and F. Maltomini\(^2\) have read μηδεμῆ, which seems paleographically sound but syntactically difficult. Depending on the interpretation of ἐκτός, the phrase μηδεμῆ ἐκτὸς Θεοδώρου would have to be understood with the preceding imperative as either "Make Matrona be subject to Theodoros, nowhere far from Theodoros," or "Make Matrona be subject to Theodoros, not at all except (with) Theodoros."\(^3\) Both give poor sense, especially in the light of parallel texts which at this point have either negative final clauses or subjunctives/imperatives of prohibition.\(^4\)

A possible solution would be to retain the same letters as Jordan and Daniel/Maltomini but simply understand two words, μὴ δεμῆ. We would thus translate, "Make Matrona be subor-

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\(^2\) D.R. Jordan, *ZPE* 72 (1988) 246 n. 3; Daniel and Maltomini's new edition of this text and others will appear in the forthcoming *Supplementum Magicum I*. I thank them for preliminary proofs. I also thank C. Römer for the photograph of the tablet.

\(^3\) In the first interpretation, suggested by Daniel/Maltomini (see n. 2), ἐκτός is taken in its normal spatial meaning. In the second, the preposition is to be understood with an expanded sense similar to that suggested by Preisendanz for ἐκτὸς ἐμοῦ in *PGM* IV 356 (cited in n. 4 with parallels), i.e., ἐκτὸς (μετ') ἐμοῦ; for spacial ἐκτὸς μου or εύμου *P. Oxy. XIV* 1676.21f. and Preisigke, *Wörterbuch* I s.v. ἐκτός.

\(^4\) For publication data on these parallels, see above n. 1. ἵνα μὴ δυνηθῇ ἡ δεῖνα μὴ τειν ἡ φαγεῖν, μὴ σέρειν, μὴ καρτερεῖν, μὴ εὑρεθῆσαι, μὴ ὑπὸν [τ]υχέν ἡ δεῖνα ἐκτὸς ἐμοῦ, τοῦ δείνα (*PGM* IV 354ff.); ἵνα μὴ δύνηται Ἡρανοῦ μὴ φαγεῖν, μὴ πεῖν, μὴ σέρειν, μὴ καρτερεῖν, μὴ εὑρεθῆσαι, μὴ ὑπὸν τυχάνειν ἐκτὸς ἐμοῦ Ποιιδοφόνου (*Edgar* 10ff.); [ἀλλὰ] μὴ [δυ]νηθῆσαι πάποτε Ματρώνα χωρίς Θεοδώρου [μὴ καρτερεῖν, μὴ εὑρεθῆσαι, μὴ ὑπὸν τυχέν τε καὶ ἑώς ἐλθῇ Ματρώνα κτλ.]; καὶ μὴ ἄφησι αὐτῆς φαγεῖν, μὴ πεῖν, μὴ σέρειν μὴ ἐξαθεθεῖν μὴ τε ὑπὸν τυχέν ἐκτὸς ἐμοῦ τοῦ *Carpàmànou* (*Kambitsis* 10ff.); ἀλλὰ μὴ δυνηθῇ μὴ τεινν εὐρεθῆσαι μὴ τεινν μὴ τεινν μὴ τεινν μὴ τεινν μὴ τεινν μὴ τεινν πολλάκιο σε ἕνεκτος ἐμοῦ τοῦ ᾿Ιλιάλ-
dinate to Theodoros; let Matrona not be subject apart from Theodoros, or get sleep. For δαμάζειν as erotic subjugation, cf., in a context similar to ours, PGM VII 907: ἵνα --- ἀξίη, [δ]αμάς ἂς --- καὶ μὴ δυνηθῇ ἢ δείνα --- ἐπιτυχεῖν, ἐὼς ἐλθοῦσα πρὸς ἐμὲ κτλ. Cf. also Hom. II. III 301; XVIII 432; Od. III 269. The stylistic pleonasm in our text of ποίησιν τὴν Ματρόναν ὑποταγήναι Θεοδόρο, μὴ δαμῇ ἐκτὸς Θεοδώρου is rounded out by the following καὶ τὴν Ματρόναν --- ὑπῆκοον ἔννα Θεοδώρφ, which is similar to Preisendanz’ understanding of ἐκτὸς ἐμοῦ in PGM IV 356 (see above n. 3).

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5 μηδὲ ὑπὸ τινὰν ἔλαβε would thus be an example of pres. subjunctive in prohibition, a rare but possible construction in late Greek (cf. B.G. Mandilaras, The Verb in the Greek Non-literary Papyri, Athens 1973, §§567-68; S.G. Kapsomenakis, Voruntersuchungen zu einer Grammatik der Papyri der nachchristlichen Zeit, [Münch. Beitr. 28], 1938 pp. 120 n. 2; 131).

6 On this line see A. Heubeck, S. West, J.B. Hainsworth, A Commentary on Homer’s Odyssey (Oxford 1988) p. 177, who cite in addition II. XIV 316, 353. Cf. also L. Rissman, Love as War, Homeric Allusion in the Poetry of Sappho (Beiträge zur klassischen Philologie 157) p. 4 with n. 14 (p. 21).

7 καὶ (ποίησιν) τὴν Wortman and Daniel/Maltomini; but the infinitive may here function as an imperative. For the piling up of synonyms as a stylistic feature of magical texts, see Martinez, op. cit. (above n. 1) pp. 63, 65f.