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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 φίλτρο-κατάδεσμος θαυμαστός 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): ποιήσον τήν | Ματρῶ-ναν ὑποταγῆναι Θεοδώρω, | μὴ εὐστα[θ]ῆ ἔκτοσ Θεοδώρω (i.e., -ου), μη[[δε]]|δὲ ὕπνου τυγχάνη Ματρῶνα | νυκτὸς καὶ ἡμέραις, ἕως ἔλθῃ | Ματρῶνα κτλ. At the beginning of line 25, instead of Wortmann's doubtful μὴ εὐστα[θ]ῆ, D.R. Jordan, R.W. Daniel, and F. Maltomini² have read μηδαμῆ, which seems paleographically sound but syntactically difficult. Depending on the interpretation of ἔκτοσ, the phrase μηδαμῆ ἔκτοσ Θεωδώρου 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 negated 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 δαμῆ. We would thus translate, "Make Matrona be subor-

¹ Ed. K. Preisendanz (2nd edition with additions by A. Henrichs), Stuttgart 1973-1974. In addition to this papyrus and the two Wortmann tablets, there are three other tablets which preserve similar love spells: C.C. Edgar, "A Love Charm from the Fayoum," *Bulletin de la Société Archéologique d'Alexandrie* 21 (1925) 42ff.; S. Kambitsis, "Une Nouvelle Tablette Magique d'Égypte," *BIFAO* 76 (1976) 213ff.; D.G. Martinez, *P. Mich. 757: A New Magical Love Charm* (forthcoming in 1990, American Studies in Papyrology).

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), ἔκτοσ 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 ἔκτοσ ἐμοῦ in *PGM* IV 356 (cited in n. 4 with parallels), i.e., ἔκτοσ (μετ') ἐμοῦ; for spacial ἔκτοσ μου or σου *P. Oxy.* XIV 1676.21f. and Preisigke, *Wörterbuch* I s.v. ἔκτοσ.

⁴ For publication data on these parallels, see above n. 1. ἵνα μὴ δυνηθῆ ἢ δεῖνα μήτε πείν μήτε φαγεῖν, μὴ στέργειν, μὴ καρτερεῖν, μὴ εὐσταθῆσαι, μὴ ὕπνου [τ]υχεῖν ἢ δεῖνα ἔκτοσ ἐμοῦ, τοῦ δεῖνα (*PGM* IV 354ff.); ἵνα μὴ δύνηται Ἡρωνοῦς μὴ φαγεῖν, μὴ πείν, μὴ στέργειν, μὴ καρτερεῖν, μὴ εὐσταθεῖν, μὴ ὕπνου τυγχάνειν ἔκτοσ ἐμοῦ Ποσιδωνίου (Edgar 10ff.); [ἀλλ]ὰ μὴ [δυ]νηθῆτω πώποτε Ματρῶνα χωρὶς Θεοδώρου' [μὴ καρτε]ρίν, μὴ εὐσταθῆν, μηδὲ ὕπνου τυχεῖς (i.e., -εῖν) --- χωρὶς Θεοδώρου (Wortmann 1.24ff.); καὶ μὴ ἀφῆς αὐτὴν φαγεῖν, μὴ πείν, μὴ στέγειν μήτε ἐξελεθῆν μήτε ὕπνου τυχεῖν ἔκτοσ ἐμοῦ τοῦ Καρπάμμωνος (Kambitsis 10f.); ἀλλὰ μηδὲ δυνηθῆ μήτε φαγεῖν μήτε πείν μήτε ὕπνου τυχεῖν διὰ παντὸς μήτε εὐσταθεῖν ἢ ἡσυχάζειν τῇ ψυχῇ ἢ ταῖς φρεσὶ ἐπιζητούσα Αἰλουρίωνα (Martinez 9f.).

dinate to Theodoros; let Matrona not be subject apart from Theodoros, or get sleep⁵ etc." For δαμάζειν as erotic subjugation, cf., in a context similar to ours, *PGM* VII 907: ἵνα --- ἄξις, [δ]αμάςης --- καὶ μὴ δυνηθῆ ἢ δεῖνα --- ἐπιτυχεῖν, ἕως ἐλθοῦσα πρὸς ἐμὲ κτλ. Cf. also Hom. *Il.* III 301; XVIII 432; *Od.* III 269.⁶ The stylistic pleonasm in our text of ποίησον τὴν Ματρῶναν ὑποταγῆναι Θεοδώρῳ, μὴ δαμῆ ἐκτὸς Θεοδώρου is rounded out by the following καὶ τὴν Ματρῶναν --- ὑπήκοον εἶναι Θεοδώρῳ (29ff.).⁷ ἐκτὸς Θεοδώρου is equivalent to μηδενὶ εἰ μὴ Θεοδώρῳ, which is similar to Preisendanz' understanding of ἐκτὸς ἐμοῦ in *PGM* IV 356 (see above n. 3).

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⁵ μηδὲ ὕπνου τυγχάνη 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 *Il.* 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 (ποίησον) 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.