

A MAGICAL INSCRIPTION FROM PISIDIAN ANTIOCH

(PLATE 52)

IN August 1924 when I was director of the excavations at Antioch over-against-Pisidia, I dug up, three feet above the original pavement in the south portion of the colonnade behind the Augustus temple,¹ part of a bronze tube with a piece of silver foil rolled up within it.² The tube was 0.05 m. long and 0.03 m. long as preserved, 0.033 m. wide at the top and 0.025 m. wide at the bottom. The tablet when unrolled was 0.093 m. long. It is worn away on the right side, but the other sides are intact. As there is suitable space (0.02 m.) at the bottom for further letters, and as the top edge is original, we probably have the original thirteen lines of the whole inscription (Pl. 52). The tablet is now in the Museum of Ankara. The text given here is based upon my own copy, photographs, and suggestions from H. I. Bell of the British Museum and Professor Herbert C. Youtie of the University of Michigan, to whom I express deep gratitude.

The cursive inscription certainly dates from the third century.³ It belongs in the category of many such magical texts as I cite in *Studies in Honor of Edward Kennard Rand* (see note 2). Professor Calder thought that the inscription was Christian and Mr. Bell wrote "at any rate the inscription is Christian (nominally at least), probably influenced by gnosticism and almost certainly an amulet." Professor Youtie, however, wrote that so far as he could see there is nothing in the text to mark it as Christian. It seems to me that the inscription is at least partly Christian. Its syncretistic author was leaving nothing to chance.

1. πρὸς πν
2. εὔμα θα-
3. θωαθφρο.
4. ἀναχώρη-
5. σον ἀποβὰ
6. ς εἰς τοῦπὶ
7. δεξιᾷ Ἁγιοι
8. τοῦ θ(εο)ῦ καὶ
9. τὸ ἔμα (= αἶμα) τὸ
10. Χ(ριστο)ῦ καὶ τοῖ[ς

¹ Cf. *The Art Bulletin*, IX, 1926, pp. 5-69, figs. 2, 3.

² Similar to the tube with a comparable inscription inside published in an article, "A Magical Text from Beroea in Macedonia," *Classical and Mediaeval Studies in Honor of Edward Kennard Rand*, 1938, pp. 245-253, plate 1 B.

³ Cf. Thompson, *Greek and Latin Palaeography*, p. 193.

11. ἀγγέλοι-
12. σ ἄτης (?) καὶ
13. ἱκλησία

Lines 1-3: ἵνευμα has been suggested in line 1 and in that case the charm would be to produce evacuation, i. e. to relieve chronic constipation by forcing to one side the demon who obstructs the passage. πνευμαθα = πνεύματα also seems unlikely. Such inscriptions are frequent, but I think this is a letter (πρός) to a single spirit or demon whose magical secret-name is θαθαωθφρο.⁴ I read πνεύμα, the ΠΝ as a monogram or ligature. The name of the demon is new, but the repetition or metathesis of the same or similar sounds is typical of such magical secret-names. In Audollent's *Defixionum Tabellae*, no. 15, line 36 we have θαθασερβαν; in no. 249 a, line 2 we have δαιμόνιον πνεύμα; in no. 271 δαιμόνιον πνεύμα τὸ ἐνθάδε κείμενον τὸ ὀνόματι τὸ ἅγιο.⁵ In *ibid.*, no. 269 a, line 18 θαθ is repeated several times. In the Rand volume (see note 2), p. 245, we have Barbathiaoth. In Dieterich, *Abrahas*, p. 138, line 12 we have θωθ and αωθ; p. 139, line 1 αωθ, ωθ; in Preisendanz, *Papyri Graecae Magicae*, I, p. 170 θωθ and αωθ. The syllable *ath* is a reversal of *tha*, such reversals being common in magical papyri and inscriptions. Though Thathoathphro is not in the circle of my acquaintance, I feel that this is the name of a demon to whom the spell is addressed against some evil spirit, but the kind of protection sought is not indicated. To judge from the last lines, this amulet is not a protection against all evil spirits but some particular one.

Lines 4-7: ἀναχώρησον ἀπό seems certain; even the outline of the unclear *eta* can be traced. But the next letters are difficult. I cannot read ἐμοῦ or μοῦ. οἶκου seems possible and also ἱεροῦ, "depart from our sacred house"; but further study enabled me to read ἀποβαῖ|ς εἰς τὸν πῖ δεξιᾷ, "depart, going off to the right,"⁶ though the three strokes, more or less horizontal, needed to complete *sigma* and *tau* in εἰς τὸν πῖ (= τὸ ἐπὶ) are absent. One is reminded of Audollent, *op. cit.*, pp. 483-486 where are listed requests to gods in the imperative mood. ἔλθετε (no. 38, line 14) might be analogous to ἀποχώρησον and in no. 79, line 3 occurs ἀνάβηθι as a parallel to ἀναβάς. In Prentice, *Greek and Latin Inscriptions from Syria*, p. 18, we have Ἀναχώρι, καλέ.

Lines 7-10: What follows after δεξιᾷ Thathoathphro alone knows for certain, but the protection of God is clearly invoked; perhaps we have only τοῦ repeated in line 8 by dittography. But I read Ἄγιοι τοῦ θεοῦ. If it is not a magic character in line

⁴ For phylacteries against some precise thing introduced by πρὸς cf. Preisendanz, *Papyri Graecae Magicae*, II, pp. 8 ff.

⁵ For this somewhat similar name cf. Audollent, *op. cit.*, p. 469 (Index) and no. 242, lines 6-7. Cf. also the name Sabaoth and Φρη and Θωνθ in Preisigke, *Wörterbuch*, p. 86.

⁶ Cf. Miss Braunlich, *A.J.P.*, LVII, 1936, p. 245, on "right" and "left."

7 between *alpha* and *omicron*, the letters are *αγι. θ(εο)ῦ καὶ τὸ ἔμα (= αἷμα) τὸ Χ(ριστο)ῦ*⁷ are certain (God and the blood of Christ).

Lines 10-13: Here one would expect something like *καὶ <ῆ> χάρις τοῦ ἁγίου πνεύματος* or else the verb *χαρίζοιτο*, but the reading seems to be *τοῖς ἀγγέλοις* in the dative with an irregular construction and no word of appeal.⁸ Perhaps this is just a parenthetic insertion in the midst of an unfortunate confusion of instructions. But such appeals to the angels are common, though generally preceded by the word *κύριοι* as in the magical inscription which I published in the Rand volume (*op. cit.*, pp. 246, 251) with parallels to *κύριοι ἄγγελοι* with the same spelling as in the Antioch tablet.⁹

Lines 12-13: I am unable to read line 12 with certainty. After *sigma* the letters seem to be *οπ*, but such readings as *ὀπτοῖς* (visible), *ὀτρηροῖς*, *σωτηρίοις* do not fit. Possibly we could read *ἀπίοις κ(αῖ)* if the second letter is *alpha*, not *omicron*, or even *Ἄπισ* or *Ἄτης*. For *ἀγγέλοις ἄτης* compare Sophocles, *Antigone*, line 276, *ἄγγελον κακῶν*.

Line 13: I read clearly *ικλησια*, though *τησικκλησιᾶ* would be possible. With *-κλησταῖ* one could compare *συνκληισταῖ* in the invocation in *Papyri Graecae Magicae*, I, p. 92, line 591. Professor Youtie called my attention to the fact that the meaning that can be assigned to the second half of the compound, of which I cannot read the first part, lends support to the interpretation based on *ἵνευμα*, suggested above. But I feel sure that the last word is meant to be *ἐκκλησία*, even if it is impossible to read *ἡ ἁγία* or *καθολική* or any other like word before it. The confusion of constructions and the mixture of cases, vocative with the nominative and dative, are perhaps part of the magic or due to ignorance; such as is shown by the use of *ικλησια* for *ἐκκλησία*. In any case there is a reference to the Christian church and we have already an anticipation of mediaeval magic which often used bad Latin or Greek and mixed pagan with Christian doctrine.

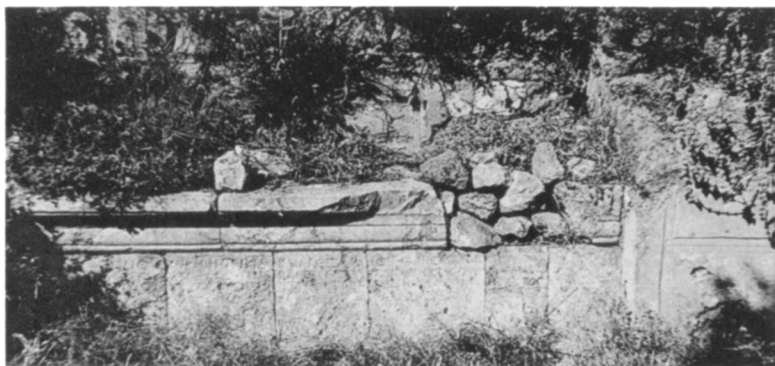
DAVID M. ROBINSON

UNIVERSITY OF MISSISSIPPI

⁷ *Xv* recalls no. 32(22) in the list of Egyptian decans as given by Bouché-Leclercq. Cf. Youtie on *ωοσ[ε]ρω* in *Tablets from Beth-Shan*, tablet 1, line 7. According to A. Brugsch, *Thesaurus Inscriptionum Aegyptiacarum*, Leipzig, 1883, p. 167, *Xv* is the Greek transcription of a decan in Aquarius. For the repetition of the article *τό* cf. *Pap. Gr. Mag.* II, pp. 77-78. Here it is merely for *X(ριστο)ῦ*.

⁸ *ελ* is a correction from *γ*. *O* seems to lack its upper curve.

⁹ On *ἄγγελοι* as pagan messengers of the lower world (like *Dis Manibus*) cf. D. M. Robinson *op. cit.* (note 2), p. 251; Guarducci, *Studi e Materiali di Storia delle Religioni*, XV, 1939, pp. 79-89; XVI, 1940, p. 119; *Pap. Mag. London*, 46.121; Cormack, "A Tabella Defixionis in the Museum of the University of Reading," *Harvard Theological Review*, XLIV, 1951, p. 31. To his many references add M. Schwabe, *Vocabulaire de l'Angéologie d'après les mms. hébreux de la Bibliothèque nationale*, 1897.



a.



b.



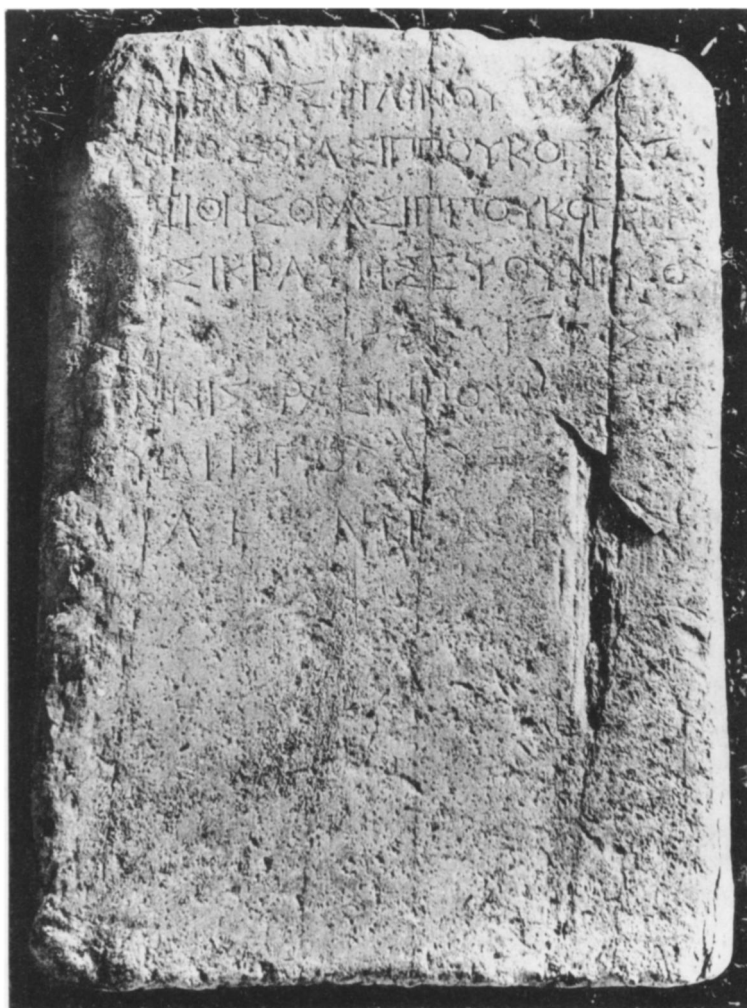
c.

Epidauros Limera

MICHAEL JAMESON: INSCRIPTIONS OF THE PELOPONNESOS



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INSCRIPTION FROM PISIDIAN ANTIOCH



EUGENE VANDERPOOL: NEW EVIDENCE FOR THE
LOCATION OF THE ATTIC DEME KOPROS