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, part of a bronze tube with a piece of silver foil rolled up within it. 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 Ankhara. 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. 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. εἰμα θα-
3. θωαθφρο.
4. ἀναχώρη-
5. σον ἀποβὰ
6. σ εἰς τούπι
7. δεξιᾶ "Αγγοι
8. τοῦ θ(εο)ῦ καὶ
9. τὸ ἔμα (= αἴμα) τὸ
10. Χ(ριστό)ῦ καὶ τοῖς

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.
Lines 1-3: ἰνεῦμα 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. πνεῦμαθα = 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 θαθωαθφρο. I read πνεῦμα, the Ν 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 Dea Xionum Tabellae, no. 15, line 36 we have θαθωαθβαω; in no. 249 a, line 2 we have δαμόνον πνεῦμα; in no. 271 δαμόνον πνεῦμα τὸ ἐνθάδε κίμενον τὸ ὄνοματι τὸ ἁγιο. 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, Abraxas, p. 138, line 12 we have θωθ and άωθ; p. 139, line 1 άωθ, άθ; in Preisendanz, Papyri Graecae Magicae, I, p. 170 θωθ and άωθ. The syllable άθ is a reversal of άθ, such reversals being common in magical papyri and inscriptions. Though Thaithoaphrho 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 έτα can be traced. But the next letters are difficult. I cannot read έμου or μου, οίκου seems possible and also έροθ, “depart from our sacred house”; but further study enabled me to read ἀποβάς ἐς έτον πι διεΰ, “depart, going off to the right,” though the three strokes, more or less horizontal, needed to complete σίμα and ταῦ in ές τονπι (═ τὸ ἐπὶ) are absent. One is reminded of Audollent, op. cit., pp. 483-486 where are listed requests to gods in the imperative mood. έλθει (no. 38, line 14) might be analogous to ἀποχώρησον and in no. 79, line 3 occurs ἀνάβηθι as a parallel to ἀνάβας. In Prentice, Greek and Latin Inscriptions from Syria, p. 18, we have ἀναχώρει, καλέ.

Lines 7-10: What follows after διεύ Thaithoaphrho 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 "Ἀγιοι τοῦ θεοῦ. If it is not a magic character in line

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4 For phylacteries against some precise thing introduced by πρός 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 Φη and Θωπθ 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 αγιο τὸ ἐμα (= αἱμα) τὸ Χ(ριστο)ο.\textsuperscript{7} are certain (God and the blood of Christ).

Lines 10-13: Here one would expect something like καὶ ἡ χάρις τοῦ ἀγίου πνεύματος or else the verb χαρίζω, but the reading seems to be τοῖς ἀγγέλοις in the dative with an irregular construction and no word of appeal.\textsuperscript{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 (\textit{op. cit.}, pp. 246, 251) with parallels to κύριοι Ἀγγέλοι with the same spelling as in the Antioch tablet.\textsuperscript{9}

Lines 12-13: I am unable to read line 12 with certainty. After sigma the letters seem to be στ, but such readings as ὅπτοις (visible), ὀφθαλμοῖς, σωτηρίως do not fit. Possibly we could read ἀπόσις κ(α)ιτ if the second letter is alpha, not omicron, or even Ἀπις or Ἀτης. For ἀγγέλοις ἄτης compare Sophocles, \textit{Antigone}, line 276, ἄγγελον κακῶν.

Line 13: I read clearly ἰκλησία, though τησκυλησία would be possible. With ἰκλησία one could compare συκυλεστά in the invocation in \textit{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 ἰνευμα, suggested above. But I feel sure that the last word is meant to be ἐκκλησία, even if it is impossible to read ἡ ἀγία 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 ἰκλησία 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.

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