

**GEMF 51**  
**(P.Berl. inv. P 11734)**

Unknown

late III–early IV CE

ED.PR.: Brashear 1990, 49–74 [Br]

COMM.: Brashear 1992, 27–32; mentions in PGM, vol. 2, 188 n. 1 and Preisendanz 1927b, 126 n. 1

[Me] stands for Merkelbach apud Brashear 1995

LOC.: Berlin, Ägyptisches Museum und Papyrussammlung, P. 11734

TM 63970

The remains of a papyrus roll consisting of eight originally separate fragments<sup>1</sup> were bought from Abd el-Megid in Luxor. The provenance is unknown. The fragments can be placed precisely in relation to each other, so that it is possible to establish the original height of the roll at 29 cm. There are two *kolleseis*: from left to right at 3.5 cm and at 16.8 cm. The text is written on the recto along the fibers. In the lower part between col. i and col. ii and also between the lines of these columns traces of several lines of a previous text are visible (esp. to the right of l. 20, where one can clearly read  $\pi\rho\delta\varsigma$ ), which was written slightly diagonally on the papyrus. Thus, the papyrus might be a palimpsest. On the verso across the fibers of fr. b, f and g scanty remains of a different hand are visible. Altogether five columns are represented, of which the best preserved are cols. ii and iii; of col. i most of line-ends are preserved, while cols. iv and v are very fragmentary. The upper margin is preserved to 2.3 cm; the lower margin to 2.8 cm; the *intercolumnium* is about 1–1.2 cm. Each column was originally 6–6.2 cm wide and 24 cm high. A regular right-end of the columns is attempted; several letters feature prolonged elements:  $\alpha$  with prolonged right-hand diagonal approaching horizontal (ll. 32, 63, 75, 76 and 117);<sup>2</sup>  $\epsilon$  with prolonged central stroke (35, 44, 45, 49, 51, 60, and 105);  $c$  with prolonged top (14, 28, 33 (?), 38, 39, 42, 69, 70, 90, 120). The writing space on the recto is 0.2 cm with an interlinear space of 0.3–0.4 cm; on the verso the letter height is ca 0.6 cm.

The text is written in a smallish upright capital with cursive elements and occasional ligatures. The scribe is competent but not particularly accurate, so that his letters vary in size. Moreover, in some sequences the pen seems to be defective and the ink is blurred and smeared. The script is basically bilinear, with the following exceptions: the wedge of  $\alpha$ , the upright of  $\kappa$  and the upright of  $\rho$ , protruding below line-level; the lower part of  $\xi$  (84 and 87); the upright of  $\tau$ , occasionally protruding below line-level (17, 51); the upright of  $\upsilon$ , protruding below line-level (52, 58, 107, 112, 129); the upright of  $\phi$  and  $\psi$ , protruding below and above line-level; the  $\chi$  in 40 and 97, whose descender and ascender protrude above and below line-level respectively; the  $\chi$  in 93, 95, 111 and 114, whose ascender protrudes below line-level. A very distinctive feature of this script is the shape and the size of  $\alpha$ : it is triangular and presents a characteristic nose protruding below line-level as a sort of very narrow loop, often reduced to a single stroke (its average height is 0.3 cm). At least two of the paleographical parallels mentioned below present an  $\alpha$  of this shape and size, but in both texts such a letter is used at line-beginning (GMAW 85) or at word-beginning, while in our text it occurs even in the middle of a word.  $\beta$  tends to be cursive, i.e. in the shape of a sort of sack, sometimes open at the top, sometimes with a small leftwards hook at the left-hand upper extremity (50, 76, 110).  $\delta$  tends to have curves rather than angles, i.e. it is rounded and sometimes consists of a circle with protruding oblique stroke on top representing its right-hand diagonal (26, 60, 67, 79, 110); in another occurrence it has the shape of an open oval attached to the right-hand diagonal (20); in other occurrences it shows the more standard shape (31, 47, first  $\delta$ , 51, 107).  $\eta$  has a h-shape, usually with a rounded curve representing the central stroke and the right-hand upright element. In  $\kappa$  the (usually shorter) lower diagonal departs from the upper one (see 55, 82, 90, 101, 129).  $\xi$  has almost an epigraphic shape (87, 89, 118).  $\mu$  is wide with central elements consisting of a deep curve; sometimes it seems to be written as a  $\lambda$  attached to a  $c$ , so that it has a

<sup>1</sup> Eight fragments (W. × H.): fr. a 3.5 × 7.2; fr. b 22.6 × 11.3; fr. c 9.4 × 18.5; fr. d 5.1 × 8.9; fr. e 5.0 × 7.2; fr. f 3.2 × 12.9; fr. g 2.4 × 3.4; fr. h 6.2 × 3.1 (blank, probably part of the lower margin).

<sup>2</sup> We include the line numbers of the *editio princeps* at the right of the text. In the case of cols. iii and iv, the ed.pr. does not take into consideration the large gaps after ll. 95 and 131.

sort of ‘Ptolemaic’ look (63, 106, 107). *v* is rather cursive: its diagonal consists of an almost horizontal stroke lying on the top of the letter and written in a single movement together with the right-hand upright, which protrudes above and shows a narrow loop. *c* usually shows a flat top. *o* is usually round or slightly elliptic. Occurrences of a cursive *π* with pseudo-ligature to the following *o* can be observed (see 38 and probably 24). The two oblique strokes of *υ* are often written as a single horizontal stroke, so that the letter can be easily confused with *τ* (see 52 *θυε*, 60 *δυομε*, 61 *νου*). *χ* is occasionally very big and protrudes below and/or above the line-level (see above). The right-hand lobe of *ω* is bigger than the left-hand one and slightly slants to the left (49, 93, 118). The script can be compared to BGU II 408, dated to 313 CE; P.Lond. III 949 (SB XX 14447), which can be assigned to the second half of the third century; P.Euphrate 13 (Syria Coele) dated to 244 CE; P.Dura 28, 243 CE. Cf. also P.Oxy. II 209 (Cavallo and Maehler, GB 1a), assigned to the early fourth cent. In sum we are inclined to assign the hand to the late third century/early fourth century.

Occasionally small blank spaces have been left between words (ll. 18, 20, 24, 37, 44, 77, 83, 89, 114, 116, 117, 127). There are neither breathings nor accents. *Iota mutum* is written: ll. 20 (?), 43, 66, 97, 99, 116 (?). It is not written in ll. 41, 57, 78. Elision is probably applied in l. 22, on the basis of the reconstruction. Iotacistic spelling occurs in ll. 74, 82, perhaps in l. 29. There are scribal errors in ll. 60, 67 and 81. In l. 49 after *ν* there is a high stop: either accidental or wrong (a pause is syntactically impossible before the following *δέ*). In l. 114 the sequence *μειλειε[* has been re-written, probably because the ink was faded. The first *ε* in *μειλειε[* (l. 114), in *μαεcci* (l. 116) and probably in *πρειψιc* (l. 101) have a short vertical stroke above which is perhaps a sign for deletion. The sequences *νω* (end of l. 25) and *αυτου* (l. 53) have been deleted with a horizontal stroke (the ink around is smeared and blurred). Abbreviations have not been used in this text. The abbreviations indicated by Brashear in the *editio princeps* (ll. 72, 84, 91, 104, 117) are not there.

Despite its fragmentary condition one can get a rough idea about the content of this roll. The double-stroke under l. 20 clearly shows a separation between two sections of the text. The shorter line in l. 27 might also indicate the end of a section, but the first column is too fragmentary to allow any further conclusions. Moreover, the shorter line in l. 56 together with the following ll. 57–58, which are written in visibly larger letters (writing space 0.3 cm, interlinear space 0.4 cm), indicate that one section ended here and another section is headed by a title. Slightly enlarged initial letters in *ekthesis* (ll. 59 and 74) also point to the beginning of new sections in this text. Col. iii is a line shorter, which suggests that the beginning of col. iv corresponds to a new section. After l. 95 there is an extra space evidently to mark the beginning of a new section.

If we combine these layout elements with the preserved content, the following structure becomes apparent. The extant text starts with the end of a section (1–20), albeit only the last letters of the lines survive, including a direct address (*ἀξιῶ cε*) to a deity or demon that is presumably part of a *λόγος*, whose nature remains uncertain. The next section (21–56) is a *χαριτήσιον* in which a frog and a bronze object are used. The third section (57–95) is another *χαριτήσιον* addressed to Hekate-Selene, which can be subdivided into a *πρᾶξις* (59–73), in which the tongue (of a frog?) seems to play a central role, and a long *λόγος* (74–95), which begins with a series of predications addressed to the goddess (e.g. “you who does/did X,” “you who are Y”) each followed by a different magical name. In ll. 97–107 feminine participles suggest a structure similar to ll. 57–95; then in ll. 111–112 the epithets Aktiophi, Ereschigal and Nebutosualeth, typical for Selene, occur. It is possible that the section from l. 97 onwards belongs to the same *λόγος* starting in l. 74. From l. 117 onwards an amulet for protection can be recognized. Columns iv and v are too fragmentary for any secure conclusions and the scanty remains of three lines on the verso very probably belonged to a different text.

recto col. i →

GEMF 51.1–42

1	ἀξιῶ ce		]
	]μο		]πο ἐφ' ὦν
	]μα αθ		]νχρω
	]ραια		]ης πολυ
5	]ε ουη	25	]ειρα[[νω]]
	].		]cδι
	].		]
	]		]ναc
	]		]νωτειον
10	]	30	]ναι τοῦ
	]		]ροδειζιαν
	]		]αc κα πα
	]α		]c αὐτοῖc
	]εηc		]λαβων
15	]αι	35	]υτομε
	]...ειαλ-		]γ ἀνθρω
	]του		]ἐcτιν ἢ
	] ἐπὶ παγ		ἀ]νθρώποιc
	]πραγμα		] προσφιλήc
20	] δαίμονι	40	]αχον
	]=====		]χαλκῶ
			]πλωc της

Supplementa ex ed.pr. desumpta

col. i 2–3 νεκροδά[μο][voc vel sim. Br || 4 fort. ]εραία || 5–6 fort. ουη[[ρι || 6 ]... Br || 7 ]— Br || 16 ]...αλ- Br || 17 ]του .. Br || 18 ] ἐπὶ πα[ν] Br || 20 ]γ (e.g. κύ]γ,) δαίμονι vel ]ι (e.g. τιν]ι, τῶ]ι, κα]ι) δαίμονι : ]υδαμογ. Br || 21 χάριτι vel χαριτή[[κιον Br || 25 ] ειρανῶ vel ὕδα]τει ρανῶ Br || 25–26 ρανῶ[[ca Br || 29 fort. l. νότιον || 31 l. ἐπαφ]ροδιcίαν : ]ροδο. ian Br || 31–33 ἐπαφ]ροδειζιαν | [πρὸc πάνταc ἀνδρ]αc καὶ πά[[ca c γυναῖκαc : ἐπαφ]ροδιcίαν | [πρὸc πάνταc ἀνθρώπο]υc καὶ πά[[ca c γυναῖκαc (?) Br || 34 ]αγων vel ]ματων Br || 36 ]π vel ]c ἀνθρω Br || 40 fort. βά]τραχον Br || 42 ἀ]πλωc Br

... I ask you<sup>3</sup> ... (5)... (10) ... (15) ... for all(?) ... action(?)<sup>4</sup> ... (20) for(?) the daimon ... favor-procedure(?) ... on which ... much (25) ... (30) ... loveliness [to all] men and all [women](?)<sup>5</sup> ... to them(?) ... having taken ... (35) ...mortal(s) ... is the ... to mortals(?) ... beloved ... (40) ... a frog(?) ... with a bronze<sup>6</sup> ... simply(?) ...

<sup>3</sup> The verb ἀξιῶ with or without the object of the person is frequently used in the magical papyri to ask for protection or intervention of gods: LMPG, s.v.

<sup>4</sup> Tentative supplement: (ἀπο)τέλεcόν μο]ι ἐπὶ πᾶν[τα τὸν τῆc ζωῆc χρόνον τὸ] πρᾶγμα | [τοῦτο κτλ., based on PGM XLIX 7 = LI 9 and GEMF 15.315–316/XII 266–267.

<sup>5</sup> Cf. GEMF 15.119–120/PGM XII 70–71; 68/XXXVI 47–48, 225–227.

<sup>6</sup> χαλκῶ could be the final part of a compound (e.g. GEMF 2, fr. a.4 νεκτοχαλκ[ ]) or a simple adjective qualifying a noun, e.g. a writing utensil, like a γραφεῖον (see GEMF 30/PGM II 152; 55/III 418; 57/IV 259, 3255; 74.291, 472, 479, 498, 540/VII 218, 391, 398, 417, 459(?), 755, 920, 926, 15.415/XII 366; 68/XXXVI 2, 38, 189, 323) or a container, e.g. ἄγγοc/ἄγγειον (57/IV 223; 74.399/VII 319) or ποτήριον (57/IV 3247; 58/V 64) or a needle (βελόνη, 57/IV 322; 74.523/VII 442; 68/XXXVI 237).

recto col. ii →

GEMF 51.43–62

1	[ . . . . . ] αἰπνεῖν τῆι γῆι λέγων [ἴνα] δηλώται οὕτως καὶ τῶνδε [ . . . . . ] αἰ προσηλώμεναι ὅποτε	45
5	ἔ[μπε]ποδιμένος εἴη καὶ ἐκεῖ η[ . . . . . ], δεηθη <sup>κ</sup> καταδεδεμένα γεν[ . . . . . ], ης ἐγὼ τοῦτον ἀπο- λύσω[ ca 8 ]ν δέ σοι ὡς εὐχὴ γέ- νηται [ . . ] ἀπ[όλυσο]ν τὸν μὲν βάτρα- χον ἀπ[οβαλὼ]ν εἰς ὕδωρ. τοῖς δὲ	50
10	χονδρ[ . . ] ταῖς Χάρισιν θῦε [ ca 11 ] . [αυτου] ες [ ca 11 ] ρονον καὶ πρ. [ ca 11 ] ας καὶ ἐπφαροδ[ει]- [σία- ]	55
15	[ ] πρ]ᾶγμα τῆ α [ ] χου χαρ[ιτήσιον πρὸ τῆς] Ἐελήνης ἀρ- ρης ἐς[πέραι τοῦ ἡ]δίου δυομέ- νου ἀλ[ ca 10 ] . . . . .	60
20	ταψων[ ca 13 ] ρον	

col. ii 1 [ . . . . . ] πνεῖν Br || 2 οὕτως κ. . . . . δε, fort. οὕτως καεἶπον δέ Br || 3 προσηλώμεναι vel προδηλώμεναι : 1. προδηλούμεναι Br | ὅποτε : ὅτε Br || 4 [ἐμπε]ποδιμένος Br || 4–5 ἔκει|η[ Br : fort. ἐκεῖ|νη[ι || 5 ] ετε καταδεδεμένα Br vel ] . ματα (sic!) καταδ. Br comm. || 6 ε.[ vel γε.[ vel σε.[ Br | ], ης vel ]χης vel ]λης vel ], ηρ Br || 7 ]ν-δε Pap. || 7–8 ὅτα]ν δέ σοι ὡς εὐχὴ γείνηται || 8 fort. [ἀπόλυσο]ν Br || 9–10 τοῖς δὲ | χόνδρ[ο]ς] ταῖς χάρισιν θῦε Br | θυε corr. ex θε. || 11 [αυτου] ες vel [αυτου] με vel [αυτου] σε Br || 12 τὸν ἅπαντα χρόνον Br || 13 ἐς ἀφροδ[ι Br || 15–16 [ἄλλο θαυμαστὸν πρ]ᾶγμα τῆ Ἄ[[φροδίτη ἐπὶ βατρά]χου vel 1. πρ]αγματεία Br || 17–18 1. ἀρ(θεί)ρης vel ἄρσις 1. ἄρσεως Treu ap. Br || 18 ἐς[πέρα Br | 1. ἡ]λίου Br || 19 ἄλ[λης ἀντιγραφῆς vel ἄλ[λου ἀντιγράφου? : ἄλ[ειψον? vel ἄλ[ειφε? Br || 19–20 κα|ταψῶν : ταψῶς vel ταψῶν 1. καθάψων, θάψων Br

... breathe, while speaking to the earth, so that in this way it is clear and of them [the legs?]<sup>7</sup> (45) being nailed, whenever it (a frog?, see below) is bound at the feet and in that manner(?), it was bound(?)<sup>8</sup>... (the legs?) having been bound down. I myself will release (this frog?) ... whenever it happens (50) for you according to your prayer ... [Release]<sup>9</sup> the frog,<sup>10</sup> by throwing it back into the water. And for the Charites<sup>11</sup> burn incense-grains<sup>12</sup> (55) ... and loveliness<sup>13</sup> ... Procedure(?)<sup>14</sup> ... Favor-procedure (to be performed?) (60) before the rising of the moon in the evening as the sun is setting ...

<sup>7</sup> Perhaps we should restore [αἰ κνή]μαι, referring to the legs of an animal (probably a frog, see below) to be nailed and bound to perform a *praxis*. The reading προσηλώμεναι is preferred to the alternative reading suggested by Brashear προδηλώμεναι l. προδηλούμεναι, which requires the assumption of the interchange between ω and ου; see Gignac 1976–1981, I 208–211. On the papyrus there is a horizontal stroke which fits the flat top of a c; if one chooses the reading προδηλώμεναι, in the sense of ‘showing plainly’, ‘giving instructions beforehand’, this horizontal stroke would not fit the putative δ of προδηλώμεναι, and thus should be considered as accidental ink, while the rest of the traces could fit the left-end part of a δ, which in this script is sometimes rounded. Moreover, προσηλώμεναι, ‘being nailed/fixed’, seems to fit better the context in line with the participle ἐ[πεμ]ποδικμένoc. Note, however, that in magical texts the compound προσηλώω is not attested.

<sup>8</sup> ἐδέηθη, an aorist, gnomic or indicating past time, in an independent sentence possibly starting in the preceding lacuna with καί (i.e. not part of the subordinate clause depending on ὁπότε of l. 45).

<sup>9</sup> The supplement ἀπ[όλυco]ν can be supported by GEMF 68/PGM XXXVI 326 ἀπόλυcoν τὸν βάτραχον, a recipe in which the frog, an animal associated with fertility in Egyptian culture, is used in the preparation of a contraceptive: one has to capture a frog, to put in its mouth bitter-vetch seeds, so that it swallows them, and to release it alive in the place where it had been captured. There are several cases in which other animals are similarly used in a ritual and then are released alive, e.g. a bat (15.425–428/XII 376–379 and 57/IV 2943–2944) used to cause insomnia or a gecko (74.260–264/VII 186–190) used in the preparation of a *charitēsion* and victory charm: in the latter, the animal is deprived of the front foot and then released, but its front foot should be fixed to the garment of the person performing the procedure. See also Faraone 2018, 99–100, for recipes in Pliny and Aelian for producing eye-amulets with a green lizard, which is blinded and then released alive. This suggests that in our text a frog was first nailed (l. 45) and then bound (l. 48), possibly by immobilizing its legs (see l. 45), but then afterwards released.

<sup>10</sup> For the frog as an effigy in curses, see Stylow 2012, 149–55 and the discussion in GEMF 21, fn. 6. In GEMF 76/PGM X 36–50, a frog tongue is placed in a sandal and trod upon; see also 58/V 202 (procedure against a thief), 68/XXXVI 232–255 (curse).

<sup>11</sup> Χάριτες are invoked in GEMF 57/PGM IV 2793 as attendants of Selene, and in 3230; they appear in 15/XII 63 (in the company of a supreme god) and on a curse tablet from Cyrene invoking the help of “Zeus and the two Charites,” for which see Gallavotti 1963, 450–55. The mention of “loveliness” three lines later, suggests that this recipe, like the next one, was designed to get charm and beauty.

<sup>12</sup> τοὺς δὲ χόνδρο[υc] ταῖς χάριτιν θδε Br (comm.) We assume that Br considers τοῖc to be an error for τοὺc. It is clear that something in granular form is to be offered to the Charites, but the precise incense remains uncertain; other recipes call for frankincense (λιβάνου χόνδρος), as in GEMF 30.60 and 67/PGM II 13 and 20, where it is used with the wick of a lamp or as an incense for the practitioner’s mouth, or for myrrh, as in 74.721/VII 999 ζμύρνης χόν[δρ]ουc, where it is used in a recipe for ink.

<sup>13</sup> The word ἐπαφοδικία occurs in a number of *charitēsia*, e.g., in GEMF 60/PGM XIII 803–804, 68/XXXVI 224–225, SM II 64.4, and GEMF 38/SM II 82A 11.

<sup>14</sup> The size of the script and the spacing is larger in comparison with the preceding and following text, suggesting that we have a title or heading. Brashear’s reconstruction of the two lines as [ἄλλο θαυμαcτὸν πρ]ᾶγμα τῆ Ἀ[φοδίκη ἐπὶ βατρά]χου is very attractive, but slightly too long. One might compare GEMF 32/PGM XIXb 4 ἀγωγή ἐπὶ κυνός, “Attraction-procedure over a dog”; 57/IV 1496 ἀγωγή ἐπὶ ζμύρνης ἐπιθυομένηc, “Attraction-procedure over myrrh which is offered.” Alternatively, διὰ βατρά]χου could also be supplied; cf. 74.808/VII 652 ἀγρυπνη[τι]κὸν διὰ νυκτερίδος, “Insomnia-procedure by means of a bat.”

col. ii (cont.)→

GEMF 51.63–89

	τὴν τοῦ[ ca 11 ] ἄμα	
	λέγων εκ[ . . . τὴν γλῶσσαν	
	καὶ τοῦτ[ ca 9 ]βαλε ὄ-	65
	θεν ἔλαβ[ε] ca 7 ]τοῦτωι	
25	γαο ἐστιν[ ca 9 ]ιδος λεγό-	
	μενος ..[ ca 10 ]γ αὐτὸν	
	δὲ ἀπο[ . . . ] ca 6 ]λώσασ	
	ταυ[ ca 17 ] .c	70
	εκε[ ca 16 ] .cθαι	
30	καὶ α[ ca 7 ] σοι τα ε .	
	παντὶ ἀφρο[ ca 12 ]	
	ἐπικαλοῦμαι c[ε τοῖς] θεοῖς ὀ-	
	νόμασι ὧ δέ[σποτι, ἡ α]ἴθρος ἀ-	75
	πὸ τῆς ἀνατολῆ[ c . . . ] λαμβά-	
35	νουςα κομια, ἡ[ . . . ] κατὰ	
	τὴν τῶν ἐν τῷ [οὐρανῷ] ἀτέρων	
	πάντων δύναμ[iv ca 8 ] .φ[ . ]	
	ἡ [τ]ὸν σπόρον παν[ . . ] ca 8 ]	80
	νεβουτουκουμηθ[ ca 9 ]	
40	προσαποκρευνοῦσα α[ . . . ]	
	πληξμονὴ τῆς γῆς νουτηρ, ἡ [τὴν]	
	γεν. αν πάντων καταδείξα[ c ]α	
	μοριουτε, ἡ τὰς Μοίρας ἐκ τῶν Μο[ι-]	85
	ρῶν διαπλάσασα [ . . ]μουθειρω,	
45	ἡ τὰ [ . . ]δία ἀγοης[ . ]α [ἐ]νιαύσια διεξ-	
	ἀγο[υσα,] .cα .φ, ἡ τὰ μηπληιανα[ . . ]	
	μη[ . . ] καταδείξασα μααραωρ	

col. ii 21 τοπ[ vel του [Br || 22 ἔκ[τεμενε vel ἔκ[φώνει τὴν γλῶσσαν Br || 23 cf. col. ii 8–9 καὶ τοῦτ[ον ἐκεῖσε ἀπό]βαλε || 25 l. γάρ ἐστιν Br || 25–26 [ὁ τῆς Κύπρ]ιδος λεγόμενος λ[όγος Br || 30–31 τὰ ἐν | παντὶ ἀφρο[δικιακῶ 30 τα ε ( ) vel τὰ ἔτ(ερα) Br || 31 l. πᾶν τῆ Ἀφρο[δίτη Br || 32 l. θεοῖς : ἀ]γίοις Br || 33 ὧ δέ[σποινα Br | α]ἴθρος vel ἄ]γθος Br || 33–34 ὧ δέ[σποινα ἡ τὸ αἴ]θρος | ἀπὸ τῆς ἀνατολῆ[ c ἡλίου] λαμβά[νουςα Me || 35 l. κομιδή[iv Br || 37 ] .φ Br || 38 ἡ [τ]ὸν σπόρον πάν[τ]α [τρέφουςα : ἡ τὸν σπόρον (τοῦ) Παν(ός) Br || 39 l. Νεβουτουκουαληθ Br || 39–40 *paragraphoi* Br || 40 προσαποκρευνοῦσα (l. προσαποκρίνουςα) : προσαποκρεῖνουςα Br | αὐ[τῷ ἔφη Br || 41 π[... ] Br || 42 γένναν vel γενεάν : γε( )εν Br | καταδείξα[ ] Br || 43 μοιο.. εις Br || 44 ]μειθειρω vel ]μουθειρω Br || 45 ηc[ ]..... c o [ἐ]νιαυσια διεξ- Br || 46 ] .cα .φ, ἡ τὰ μηπληιανα[ . . ] : ]cτᾶ ταμη... α .α Br || 47 μααρασ . Br

## GEMF 51.63–89

... at the same time as you are speaking, [cut(?) out the tongue (i.e. of the frog?) (65) and throw it [back in the place] from which you took [it]<sup>15</sup> ... for at this moment the so-called “formula of [Cypris?]” is being spoken...tongues<sup>16</sup> (70) ... with every sexual act(?). “I invoke you<sup>17</sup> by [your] divine (75) names,<sup>18</sup> O [Mistress, you who are] the gleam from the rising of the [moon],<sup>19</sup> ..., you, who took KOMIA,<sup>20</sup> you, who ... under the influence of all the stars in the [sky], ... PH ...<sup>21</sup> you, who [nourish(?)] (80) every offspring ... NEBOUTOUSOUMĒTH,<sup>22</sup> ... [you], who answer all questions with additions, A<sup>23</sup>... you, who are the(?) abundance of the earth NOUTĒR,<sup>24</sup> [you], who have revealed<sup>25</sup> the generation<sup>26</sup> of all things (85) MOSIOUTE, you, who have completely fashioned the Moirai from the Moirai [...] MOUTHEIRŌ, You, who manage the annual ... [.]SA[.]F, you who have revealed the ... MAARAŌR

<sup>15</sup> Cf. GEMF 74.262–263/PGM VII 188–189 ἔαρον αὐτὸν (i.e. a gecko) εἰς τὸν ἴδιον τόπον | αὐτοῦ ἀπελθεῖν ζῶντα.

<sup>16</sup> Perhaps καὶ πάσας τὰς γλώσσας | ταύ[τη] κατέχεις, “and in this way you restrain all the tongues,” in the sense of controlling and paralyze the speaking faculty of enemies; cf. GEMF 74.1092–1095/PGM VII 934–937 κάτεχε | τὴν ὄργην τοῦ δεῖνα καὶ πάντων τὸν θυμὸν καὶ τὰς γλώσσας, ἵνα | μὴ δυνηθῶσιν λαλεῖν τῷ δεῖνα.

<sup>17</sup> The *ekthesis* here separates the *logos* mentioned above from the rest of the instructions.

<sup>18</sup> The supplement ἁ]γίοις ὀνόμασι by Brashear is palaeographically impossible, although widely attested, e.g. GEMF 74.846–847/PGM VII 690–691 ἐπικαλοῦμαί σε τοῖς ἀγίοις σου ὀνόμασι and 55/III 569, 624, IV 872, 875, etc. The *logos* that follows is a series of attributive phrases describing the deeds or powers of the goddess, each one followed by a magical name.

<sup>19</sup> The title of this recipe (59–61) refers to “the rising of the moon in the evening.”

<sup>20</sup> In the translation the sequence κομια (l. 77) has been taken as a magical name, but since it is preceded by a participle it could be articulated as plural accusative κόμια (diminutive of κόμη): in this context it seems to refer to the ‘hair’ of the moon in the sense of the halo (cf. Brashear comm. ad loc.), so κυλ]λαμβάνουσα κόμια, “you, who take with you your shining hair,” implying the movement of the rising of the moon with a halo. Brashear also suggests κομιδή(v) (the scribe by mistake wrote α instead of δ): then the translation could be “you, who take return,” in the sense “you, who are rising.”

<sup>21</sup> Here we expect another magical name, perhaps [ΑΚΤΙΟ]PH[I], which appears below.

<sup>22</sup> This is probably Νεβουτουσουαληθ, cf. l. 112. This name occurs in magical texts in invocations to Hekate, Ershkigal, Aktiophi and/or Selene (e.g. GEMF 57/PGM IV 2481, 2747; 16/XIV 23; SM II 49.45), but also alone as in 8/LXXII 10.

<sup>23</sup> We expect here another magical name, possibly Α[ΚΤΙΟ]PHI; cf. n. 21.

<sup>24</sup> This name corresponds to the Egyptian *ntr* ‘god’ (Coptic ΝΟΥΤΡΕ), which in its different spellings is often used as a *vox magica*, e.g. GEMF 30.151/PGM II 104; 57/IV 828; 58/V 9; 74.397/VII 316; 15.200/XII 151 and 69/XXXVIII 16.

<sup>25</sup> Revelation is a common claim for powerful divinities: see GEMF 30.151/PGM II 106 ὁ καταδείξας ἐπὶ τῆς γῆς ζῶα (Apollo-Helios); 58/V 19–20 εἰ ὁ καταδείξας φῶς καὶ χίονα (Sarapis).

<sup>26</sup> Before the α there is a minimal trace; two synonyms—γένγαν and γενεάν—are equally possible and both appear in the handbooks, e.g. the former at GEMF 60/PGM XIII 390 and 399 and the latter at 45/XXa 21 and PGM XXIII 13.

recto col. iii →

GEMF 51.90–124

1	ἡ τὰς ἀκολουθούς νύκτας ταῖς ἡμέραις ποιήσασα εσαῶσιν, ἡ μερίσασα αθυράς τρις ἡμέρας χιωουχ, [ἡ] ἐπ[	90
5	σκούει[ χ ο[ ορ φ <i>7 lines missing</i>	95
	]. . . . φα[ . . . ]	96
15	] ὑπεροχῆι γενο[ . ] ]. ἡ ἐλαττουμέν[η] ] καρδιωῖ σκούει ] καουθμενη	100
20	] ρειψις καὶ τρο- ] δοται η τοῦς ] ιας ἡ τίσασα ]. . . λακτης ψυ[	
	α[ ca 8 ] ἐνητινε- μ[ ca 8 ] διμον σπερ-	105
25	μα[τ- ca 7 ] διασπεύρου- σα [ ca 10 ] σκούου κυ[ ca 7 ὄ]ρας ἡ' αρου βα[ ca 8 ] δειρεῶ[ . . . ]	110
30	ωρ[ ca 8 ] ἀχθιωφ β[ ερε[σ]χ[ιγαλ νεβου] τοσουαληθ β βνασεφε[ . . . . . ] γουθιτοθω ρω μιλειε[ . . . ] χαρσασαψ θωὸθ μαχα[ . . . ] βανοφο	115
35	ουν τα αι[ . . . ] ἀρηι αρδ[ . ] ι αρανθα β[ . . . ] μαεσσι ἀ- ξιῶ σε διαφύ[λαξόν] με ἀπὸ παν- [τὸς κακ]σὺ [πράγματος], δέσπο- [τι, καὶ ἀπὸ παντὸς συνέ]χοντὸς	120
40	[με δαίμονος(?) ] αττρι κ[ παρογ[ χοντι α[ ἀπὸ δαιμόνων	125
45	καὶ τῶν ἀέρω[ν καὶ πυρὸς ἀπὸ τ[ των θηρίων καὶ ἀπ[ὸ ἀπὸ παντὸς κακοῦ τ[	

col. iii 1 ἡ τὰς ἀκολουθούς Br || 2 ἐς ακο. ( ) ἡ Br || 3 αθ. α Br | τρις vel τρ(ε)ῖς Br || 4 χιωουχ. [ Br || 5 σκούει [ vel σκούει[η vel σκούει[νή, cf. 17 || 6 χ. [ Br || 14 ]. φα[. . . ] Br || 16 ]β. η vel ]θ. η || 17 ]. αρασαι Br || 18 ]καουθμεν ἡ/ἡ vel καουθμενη : ]γισουθμενη Br || 19–20 fort. ] ἐρέψεις καὶ τρώ[μος Br || 20 -δί]δοται vel -δέ]δοται ἡ τοῦς : ]δοται μ. ους Br : ]δου αρμουθ ? Br || 21 ]ιαση τίσασα Br || 22 ]. ἐκαστις( ) fort. l. Ἐκαττις( ) Br || 23 α[ Br || 24 ], διμον l. ], δαίμων : νεκύδ]αμιον Br || 26 ἐπι]σκούου : ὄρο]σκούου Br || 27 κς[ Br | fort. ἐπὶ τῆς ὄ]ρας : ὄ]ρας Br || 28 ], δειρεῶ[ Br || 29 β Br || 30 Ερε[σ]χ[ιγαλ β ? Br comm. | Νεβου]τοσουαληθ β Br : ]τοσου αληθ β Pap. || 31 ]γουθιτοθω Br || 31–32 τοθω[ρ]θω Br (Nachtrag) || 32 ], χαρσασα Br || 33–34 l. βανοφονου Br || 34 ουν τχλι[ Br | ]αρηιαρ Br || 35 βα( ) [ Br || 37 [δαίμονος] Br || 37–38 δέσπο[τα] Br || 39–40 καὶ πάσης] ἀστρι]κ[ῆς vel ἐγγ]αστρι]μυθος Br || 44 l. τῶν ἀερίω[ν δαιμόνων vel πνευμάτων || 45–46 ἀπὸ δηγμά]των θηρίων Br || 47 τρ[ vel τρε[ : π[ράγματος Br

## GEMF 51.90–124

(90) You, who have made the nights follow the days, ESAŌPS, you, who have divided ATHURAS TRIS<sup>27</sup> days... CHIŌOUCH ... in the darkness... (95) with the rising... , which is waning,<sup>28</sup> ... in close proximity<sup>29</sup> dark- ... (100)... throwing down and trembling(?)<sup>30</sup> ... you, who have punished (105) ... [you, who] have scattered seeds ... 8 hours ... AROUBA... DEIREŌ ... ŌR ... (110) ACHTHIŌPH twice, ERESCH[IGAL, NEBOUTO]SOUALĒTH twice... BNASEPHE ... NOUTHITOTHŌRŌ MEILEIE[S ...] CHARAAUAPS (115) THŌUTH<sup>31</sup> MACHA[S...] BANOPHOOUN TA AI... ARĒI ARD[.]IARANTHA twice ... MAESSI. I beg you, thoroughly [protect] me from every [evil thing], O Mistress, [and from every demon] oppressing [me]<sup>32</sup> ... (125) from demons... and from the aerial [demons(?)]...and from fire, from...[the bites(?)] of beasts and from... [and] from every evil...

<sup>27</sup> This sequence could also be interpreted as a numeral referring to the following noun in the sense of “three days,” or alternatively as an adverb in the sense of three times a day (taking ἡμέρας as genitive singular with temporal meaning instead of accusative plural).

<sup>28</sup> The word ὑπεροχή refers to the “rising” of celestial bodies in the sky and ἐλαττουμένη to their “waning”; one might have expected more precise opposites.

<sup>29</sup> Reading ἐγ]καρδίῳι, a word used in astrology to indicate the close proximity of celestial bodies. See DGE s.v. I 3.

<sup>30</sup> The pair ἐρέμειε καὶ τρό[μος] may refer to a reaction to the power of the goddess in the invocation; cf. GEMF 57/PGM IV 2826–2827 δαίμονες ἦν φρίσσουσιν καὶ ἀθάνατοι τρομέουσιν, (“before whom demons quake in fear and gods immortal tremble”). Neither is attested in the magical papyri.

<sup>31</sup> Probably the god Thoth.

<sup>32</sup> For similar phrases see, e.g., PGM LXXI 8–10 φύλακζόν μοι | ἀπὸ παντὸς κακοῦ πράγματος; or GEMF 57/PGM IV 1517–1519 διαφύλαζόν με ἀπὸ πονηροῦ παντὸς δαίμονος.

recto col. iv →

GEMF 51.130–140

upper margin

1	κα[ .]τ[ ι[ .] τήν δὲ πρὸς τὸν δεξιῶνα [ ca 8 ]αθεστατην περι ----- μ.[ συμπαγ[ κων κ[ 5 δρυω[ 135 [ π[ .[ -----	
---	--	--

1 κα.ξι Br | τὸν πάντα Br || 4 l. συμπαγ[? : σιν παν[ Br || 6 δρυων [ Br

col. iv

(130) ...her towards, him NN...

col. v →

1	.α...[ ca 12 (ἐξ)ορκί-] ζῶ σε κατὰ [ 140	
---	---	--

col v

...I adjure (140) you by ...

verso ↓<sup>33</sup>M<sup>2</sup>

1	]αφ.ιξ -----	
---	-----------------	--

*space of 14.7 cm*

]	δαμα
]	δαμεια

1 ]α ιβ Br || 2 ]δαμα Br || 3 e.g. ] ὄ δαμεια : ]νδαμεια Br || 2–3 e.g. πα]γδαμά[τετρα, cf. GEMF 57/PGM IV 2724 vel κωνῶ]γ δαμά[τετρα vel ] δαμα|[κανδρα, δαμν]οδαμεία (l. δαμνοδαμία), cf. 57/IV 2848–2849 δαμνώ, δαμνομέ|νεια· δαμασάνδρα· δαμνοδαμία, 74.852/VII 696 δαμάσανδρα

D. Colomo and M. Gerhardt

<sup>33</sup> The first line lies on the area corresponding to the beginning of the first two lines of col. iv of the recto; the other two lines lie on the area corresponding to ll. 113 to 118 of col. iii on fr. f and to ll. 132 to 138 of col. iv on fr. g on the recto.