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A GOLD-FOIL PHYLACTERY FROM THE HERMUS VALLEY IN THE
MANISA MUSEUM

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As no. 488 of his admirable *Greek and Latin Inscriptions in the Manisa Museum* (Vienna 1994), from the Hermus Valley, H. Malay has included that of a fragmentary gold-foil sheet, max. pr. H. 0.03, max. pr. W. 0.025, with Greek lettering of Roman Imperial date.¹ The published text:

1 -]ς πᾶσαν ΠΕΡΙΟ[- - -	8 - -]πὸ τὸν ἀν[- - -
2 -]α φύλακες ΚΟ[- - -	9 -]Ν τὸν εὐήθει[- - -
3 - -]ούσης θαν[ατ - - -	10 - -]ΕΤΑC πόλιν [- - -
4 - -]CΑΚΑΩΟ.[- - -	11 δ' ἡ(μέρας) or δ' ἡ(μέρα)
5 - -]ΑΡΕΑΒΟ[- - -	12 - -]ΙΝΟC θίου [- - -
6 - -]ΘΑΡΧΟC...ΥΕΟ[-	13 - -]Δ.ΕΠΙΑΝC [- - -
7 - -]ΝΕCΠΕΙΩΩΘ[- - -	

Malay remarks, reasonably enough, that because the word φύλακες in line 2 also occurs in two of the gold-foil initiation tablets, now *OFBern* 476 and 477,² where it refers to guardians of the Underworld, we may have a similar inscription here. It is possible, though, to be somewhat more precise about the genre. Most of the identifiable initiation texts date from the 5th to the 1st century BCE.³ The present text is difficult, and the fragment preserves little connected sense, but the published photograph allows a tracing (Fig. 1) and fuller readings that show that the gold tablet does not concern an initiation, but belongs to a type collected and studied by R. D. Kotansky, *Greek Magical Amulets: The Inscribed Gold, Silver, Copper and Bronze Lamellae*, I. *Published Texts of Known Provenance* (Pap.Colon 22.1, Opladen 1994): it is a magical phylactery. Although autopsy would no doubt yield surer readings, from Malay's photograph we can offer:

1 πρὸς πᾶσαν περὶ α[8]τοτογαγ [
2]τα φύλακες κ ο[9]η τὸν εὐήθει[
3] ου γῆς θαλάσσης	10]ε τάσι ὑμῖν [
4] Σαβαωθ ωθ [10a] δη [
5]βαρεαβουπηρ[11]κυνος θίου [
6]θαρχθωρωθα[12]καδε πανω[
6a ..οναδ[-----
7]ωνθερεβωθρ[

1]ς end of high horizontal 6a possibly a vertical before ο 10a δ seems to be written over a rising diagonal. The ' of the editor's δ'η is in fact the left leg of the μ of ὑμῖν just above 11 θείου 12 δ or α, therefore]καδεν? Beneath the v and ω there are two apparent marks that we interpret as small breaks in the surface of the gold tablet.

¹ It is included, with some reservations, as an initiation tablet in A. Bernabé and A. I. Jiménez San Cristóbal, *Instrucciones para el más allá. Las laminillas órficas de oro* (Madrid 2001), no. L 14; and in F. Graf and S. I. Johnston, *Ritual Texts for the Afterlife. Orpheus and the Bacchic Gold Tablets* (London/New York 2007), no. 39.

² A. Bernabé, *Poetae Epici Graeci. Testimonia et Fragmenta*, II,2 *Orphicorum et Orphicis Similium Testimonia et Fragmenta* (Munich 2005).

³ With the exceptions of *OFBern* 494, Crete, 1st c. BCE – 1st c. CE; and *OFBern* 491, Rome, 3rd c. CE.

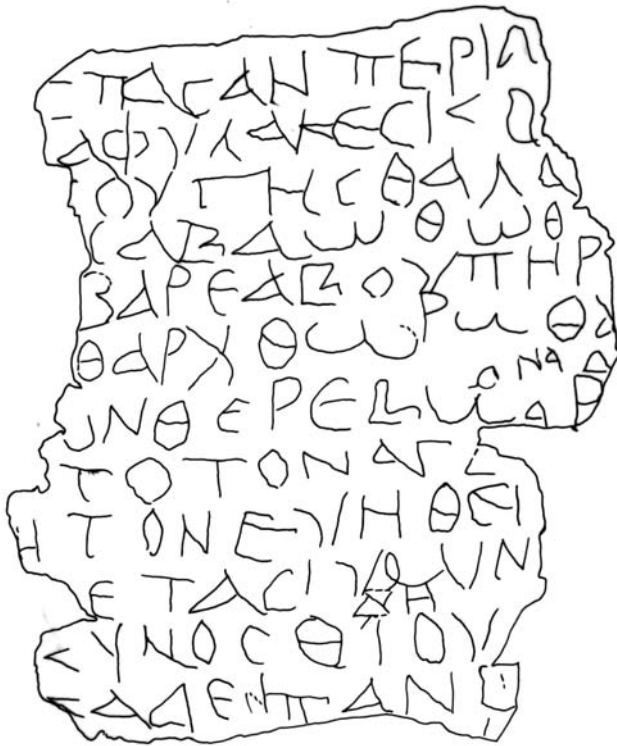


Fig. 1. Tracing by E. Pachoumi

deformation of Ζαραχθω and the Coptic word *ϥορχοφανω* (cf. VII.511). Lines 8f. look more like Greek, and 10 is addressed to a group. 10 ὑμῖν refers no doubt to the Guardians as obedient to Sabaoth, who is evidently the subject of τάσι (for τάσσει), usually found as part of ἐπιτάσσει in magical texts, e.g. XII.171–172, ὅτι ἐπιτάσσει σοι ὁ μέγας ... δαίμων; IV.253–254, τοῦτο γὰρ θέλει καὶ ἐπιτάσσει σοὶ ὁ μέγας θεός (cf. IV.239, ὅτι τ. θ. κ. ἐ. plus hundred-letter name; IV.2093–2094, ὅτι τ. θ. κ. ἐ. σοι ὁ ἅγιος θεός Ὅσιρις, etc.). Probably supply e.g. ὅτι τοῦτο (or τοῦτο γὰρ) θέλι κ]ὲ τάσι ὑμῖν [Σαβαωθ.

Özet

Makalede, Hermos Vadisi'nde bulunan ve H. Malay tarafından *Greek and Latin Inscriptions in the Manisa Museum* (Vienna 1994), no. 488'de yayınlanan, altın bir varak parçası üzerindeki yazı yeniden ele alınmakta ve yeni okuma önerileri getirilmektedir. H. Malay'ın antik devirde bazı mezarlara konan Orphic bir *lamella* olarak nitelediği bu eser, yazarlara göre olasılıkla bir büyü muskası (*phylakterion*) olmalıdır.

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⁴ R. D. Kotansky, *Θωβαρραβαν* = 'the deposit is good', *HThR* 87 (1994) 367–369 and M. Philonenko, *Thobarrabau, le dieu de la nouvelle naissance*, in M. A. Vannier et al. (eds.), *Anthropos laïkos. Mélanges Alexandre Faivre à l'occasion de ses 30 ans d'enseignement* (Fribourg 2000) 233–236, offer different interpretations, but agree that the origin is Semitic.

Among the new readings we have 4 Σαβαωθ “God of Hosts”, possibly followed by ωθ (cf. *PGM* XXXV.27–8, “Σαβαώθ, αω, Σαβαώθ, ω, Σαβαώθ, Σαβαώθ, α, αβαωθ, βαωθ, αωθ, ωθ, θ”). The φύλακες of 2 would fit well into such a text: cf. IV. 1937ff. ὑμεῖς δέ ἐστε ἅγιοι ἄγγελοι, φύλακες τοῦ plus magical names that include ωθ...ωθεθ; XIII.787–788, ὃν δορυφοροῦσιν οἱ ἡ φύλακες, from a prayer to the Pantokrator, whose names (788–789) include Η, Ω, Χω, Χουχ, Νουν, Ναυνι. Ἄμοῦν, Ἄμαυνι. Also in XXI.18–20, ὃν δορυφοροῦσιν οἱ ἡ φύλακες Η, Ω, Χω, Χουχ, [Νουν, Ναυνι,] Ἄμοῦν, Ιο. Lines 5–7 of the present text seem to be *voces magicae*, with 5]βαρεαβου conceivably a deformation of the Semitic *Θωβαρραβαν*, frequent in magic (cf. VII.977 and XIII.963).⁴ Line 6 (*θαρχθωρωθα*) possibly a