

Appendix

Examples from Chapter One:

TheDefix. 976: third century BCE, Attica. Text Curbera 2024: 178; translation: by author.

DTA 105; Curbera 306

Side A:

[Ἑ]ρμῆ Χθ[ό]νιε, καταδε[δέσθω Πυθοτέ]λνς πρὸς τὸν Ἑ[ρμῆν τὸν Χθόνιον καὶ τὴν
Ἑκάτη]-

ν τὴν Χθονίαν καὶ [γλῶτταν] καὶ ἔπη κ[αὶ ἔργα Πυθοτέλους – c. 10 -]

[Ἑρμῆ Χθόνι]ε, καταδεδέθ]ω Πυθοτέλης πρὸς τὸν Ἑρμῆν τὸν Χθόνιον καὶ τὴν]

[Ἑκάτην τὴν Χθονίαν καὶ γλῶτταν καὶ ἔπη καὶ ἔργα Πυθοτέλους· Ἑκάτη Χθονί]-

α καὶ Ἑρμῆ Χθόνιε, κ[αταδεδέσθω Τρουθ]..πρὸς τὸν Χθόνιον καὶ τὴν Ἑκ]-

άτην τὴν Χθονίαν [καὶ γλῶττα]ν καὶ ἔργα Τρουθ[- c. 11 -]

[-c.2-] καταδεδέσθ]ω [Σ]ωσιγέν[ης] πρὸς τὸν Χθόνιον καὶ τὴν]

[Ἑκάτην τὴν Χθονίαν καὶ γλῶτταν] καὶ ἔπη καὶ ἔργα [Σωσιγένους].

Side B:

ὥς οὗ[το]ς ὁ μόλυ[βδ]ος ψυχρὸς καὶ ἄ[θ]υμος, [οὕτως καὶ τὰ τῶν ἐνταῦθα γεγ] -

ραμμένων ψυχρ[ὰ τὰ ἄθυμα ἔστω] καὶ ἔπη καὶ ἔργα κ[αὶ γλῶττα -c. 4-]

[-c.2-]ΑΙ [-c.6-]ΕΚΤ[-c.6-]Σ καὶ ἐν δικαστ[ηρίῳ -c.11-]

[κ]αὶ γυναικῶν [-c.4- τῶν ἐ]ν[ταῦθα] γεγραμμένων -c.9-].

Side A:

Hermes of the underworld, may Pythoteles be bound in the presence of Hermes of the underworld and Hekate of the underworld, and his tongue and words and deeds. Hermes of the underworld, may Pythoteles be bound in the presence of Hermes of the underworld and Hekate of the underworld, and his tongue and words and deeds. O Hekate of the underworld and Hermes of the underworld. May Trouthos ... be bound in the presence of Hermes of the underworld and Hekate of the underworld, and his tongue and words and deeds. May Sosigenes be bound in the presence of the underworld one and Hekate of the underworld and his tongue and words and deeds

Side B:

As this lead is cold and lifeless, so may the affairs of those written here be cold and lifeless, and their words and deeds and tongues ... and in a law-court ... and of women ... of those written here ...

TheDefix. 289: 70 – 130 CE, from the Sanctuary of Mater Magna and Isis, Mainz. Text and translation from Blänsdorf 2010a: no. 7.

DTM 3; *SD* 492; dfx. 5.1.5/10; *LCT* 233; *AE* 2005, 1122

Side A:

rogo te domina Mater

Magna ut tu me vindices

de bonis Flori coniugis mei

qui me fraudavit Ulattius

Severus, quemadmo[dum]

hoc ego averse scribo sic illi

Side B:

omnia quidquid agit quidquid

aginat omnia illi aversa fiant

ut sal et aqua illi eveniat

quidquid mi abstulit de bonis

Flori coniugis mei rogo te

domina Mater Magna ut tu

de eo me vindices

I entreat you, Mistress Mater Magna, to avenge me regarding the goods of Florus, my husband, of which Ulattius Severus has defrauded me. Just as I write this in a hostile way, so may everything, whatever he does, whatever he attempts, everything go awry for him. As salt (melts in) water, so may it happen to him. Whatever of the goods of Florus, my husband, he has taken away from me, I entreat you Mistress Mater Magna, to avenge it for me.

TheDefix. 236: first half of the fourth century BCE, found next to the upper portion of the right thigh bone of a skeleton in a grave in a cemetery east of the Agora Pella, Macedonia. The tablet was tightly rolled up. Text: Voutiras 1998: 8; translation: Voutiras 1998: 15-16. For deposition notes see Eidinow 2013: 452.

CT 104; SEG XXXVII 219

[Θετί]μας καὶ Διονυσοφῶντος τὸ τέλος καὶ τὸν γάμον καταγράφω
καὶ τᾶν ἄλλᾶν πασᾶν γυ-
[ναικ]ῶν καὶ χηρᾶν καὶ παρθένων μάλιστα δὲ Θετίμας καὶ παρκαττίθεται Μάκρωνι καὶ
[τοῖς] δαίμοσι. καὶ ὅποκα ἐγὼ ταῦτα διελ<ί>ξαιμι καὶ ἀναγοίην πάλ[λ]ιν ἀνορ<ύ>ξασα
[τόκα] γᾶμαι Διονυσοφῶντα πρότερον δὲ μή · μή γὰρ λάβοι ἄλλαν γυναῖκα ἄλλ' ἢ ἐμέ
[ἐμὲ δ]ὲ συνκαταγηρᾶσαι Διονυσοφῶντι καὶ μηδεμίαν ἄλλαν. ἰκέτις ὑμῶ<ν> γίνο-
[μαι Φίλ?]αν οἰκτίρετε δαίμονες φίλ[ο]ι ΔΑΓΙΝΑΓΑΡΙΜΕ φίλων πάντων καὶ ἐρήμα· ἀλλὰ
[---]α φυλάσσετε ἐμὴν ὅ[π]ως μὴ γίνηται τρ[υ]τα λαὶ κακὰ κακῶς Θετίμα ἀπόληται.
[---].ΑΛ [---]. ΥΝΜ..ΕΣΠΛΗΝ ἐμός ἐμὲ δὲ [ε]ὕ[δ]αίμονα καὶ μακαρίαν γενέσται.
[---]ΤΟ[.].[---].[-c.2-]-c.2-E.ΕΩ(vacat) Α. [.]Ε..ΜΕΓΕ [---]

Of Thetima and Dionysophon the ritual wedding and the marriage I bind by a written spell, as well as (the marriage) of all other women (to him), both widows and maidens, but above all of Thetima; and I entrust (this spell) to Makron and to the daimones. And were I ever to unfold and read these words again after digging (the tablet) up, only then should Dionysophon marry, not before. Let him not marry any other woman but me but let me alone grow old by the side of Dionysophon and no one else. I implore you: have pity for [Phila?] dear daimones, [for I am indeed bereft?] of all my dear ones and abandoned. But please keep this (piece of writing) for my sake so that these events do not happen and wretched Thetima perishes miserably. [- -] but let me become happy and blessed. [- - -]

TheDefix. 412: third century CE, from a cache found at the Stoa of Attalos in Athens.

Text and translation: Jordan 1985a: 251- 255.

κραταιὲ Τυφῶν παραδίδωμί σοι Τύχην ἣν ἔτεκεν Σοφία ἵνα κακώ[σης -c.6-] [-c.2] -
 σης αὐτῆς [-c.6] αὐ[τ]ῆς τὴν ἰσχύν τὴν [δύνα-]/
 μιν τοὺς τόνους τὰ νεῦρα τὴν ψυχὴν τὴν [- c.8-τ]ὰ μέλη τάν[τα ἰς τὸν ζοφ]ώδη σου
 ἄέρα. <Δῆς ἰς?> τ[ὸν]/
 τῆς λήθης ἀφώτιστον αἰῶνα, καὶ ΣΤΗ [-c.28-]ρήσης Τίχην ἣν ἔ[τεκεν]/
 Σοφία ἕως ἀδύνατος γένηται ΑΤΑ[-c.4-]ΟΝΛΑΜΟΥ [-c.7-][.]ειαν (vacat)
 Ια(vacat)Ιαω [-max.3-]/
 Ιακουβια (vacat) Ιαω (vacat) Βολχωσηθ (vacat) Ιω[-c.18-] (vacat) Ιωμαλθαλαλ[.]ψ/
 Εκεβεννευ (vacat) Εκευθι (vacat) Νευ[θι (vacat) Ια]ω (vacat) Ιωσηθ (vacat)
 Ανεβηα (vacat) Αβρασας (vacat)/
 Ιαωαι (vacat) Φαιθων (vacat) Τουβρια (vacat). [-c.5-].οριθ (vacat) Τον[ορ]μα
 (vacat) Αοχv (vacat) Ασχεφαρ (vacat)/
 Τεθου (vacat) Αθαφελαυμι (vacat) Τατειμιατα (vacat) Ελoε (vacat) Ιαρατα (vacat)/
 Ιαραταμοροζουχη (vacat) Μορζουνη (vacat) Καρμανη (vacat) Δαζεινη (vacat)
 Πεπερθαρωρα/
 Ιαια (vacat) Αχεραιρα (vacat) δίδωμί σοι Τύχην ἣν ἔτεκεν Σοφία τὴν
 προγεγραμμένην/
 ἦς εἰσιν αἱ τρίχες αἱ ἐνειλημένοι. Ναί κραταιὲ Τυφῶν (vacat) Κολχλωι (vacat)
 Τοτολιθ Σηθ/
 Βασαωθ (vacat) Αεα (vacat) Ανοχ (vacat) Απομψ (vacat) Οσεσερω (vacat)
 Αποικαιλεμουρ[-max.3-]/
 Ορμερφεριαρβαρμαφριουριγξ (vacat) ἐπὶ ἀφανισμῷ καὶ ψύξει Τύχ[ης ἦς ἔτε-]/
 κεν Σο[φί]α ἦς εἰσιν αἱ τρίχες αἱ ὧδε ἐνειλημένοι. Ναί κραταιὲ Τυφῶν (vacat)/

Χωχειλωψ (*vacat*) Ιαω (*vacat*) Ιακουβια (*vacat*) Ιωερβηθ (*vacat*) Βολχοσηθ (*vacat*)

Βασουχα (*vacat*) /

Φαθα (*vacat*) Θναχα (*vacat*) [-c.3-]ροσερρως ψυγέτω Τύχη ἥμ ἔκετεν Σοφία ἥν

ἐνγέγρα-/

φα ἰς τὴν πλάκα κ[αῖ] μὴ [τερι]πατήσαιτο. Ναί κραταιὲ Τυφῶν/

[-c.6-]η (*vacat*) Βαγηλ [(*vacat*) -c.2-]νφω[-c.3-]ρι (*vacat*) Σοντορνηθ [(*vacat*) ὁ

ἐστη-]/

κὼς ἐν τῷ φρέατ[ι-c.5-] -c. 2-ΑΔ-c.2- γῆς τε καὶ οὐρανο[ῦ -c.2-]/

ΤΟΝΧΑΛΕΙΝΙΟΝΕΧ-c. 15-ΙΡΙΑΝ[-c.10-]/

δῆσον κατάστρεψον [-c.7-τὴν] ἰσχύν τὴν δύναμιν, [-c.3-]/

[-c.9-τὰ] ἄρθρα ἀφάνισον -c.5- τὸν πλε[ύμ]ονα (*vacat*)/

.Τ[-c.9-κα]ῖ τῆς κοιλίας αὐτῆς - Τύχης ἥς ἔτεκεν Σοφία. Ὡς ταῦτα (*vacat*)/

[τὰ ὀνόματα] καταγέγραφα καὶ καταψύχεται οὕτως καὶ τὸ σῶμα

[κα]ῖ [αῖ σ]άρκες καὶ τὰ νεῦρα καὶ τὰ ὀστέα καὶ τὰ μέλη καταψύγοι-/

το καὶ τὰ σπλάνχνα Τύζης [ῆς] ἔτεκεν Σοφία ἵνα μὴ ἰσχύσῃ μηκέτο ἀνα-/

στῆναι μὴ περοπατῆσαι μὴ λαλῆσαι μὴ κεινηθῆναι ἀλλὰ μέ-

νη νεκρά ὡχρά ἀδύναμος παραλελυμένη κατεψυγμένη/

[μέ]χρι οὗ ἂν ἔλωμαι (*vacat*) ἐκ τοῦ ζοφώδους ἀέρος ἀλλα ἀτον[ο]ῦσα

καὶ ἀδύναμος γένοιτο μέχρι θανάτου. Ναί κραταιὲ [Τυ]φ[ῶν.]

Mighty Typhon, I hand over to you Tyche, whom Sophia bore, that you may do her

harm and --- her ---, her strength, capacity, sinews, muscles, breath, ---, all

members in your dark air. <Bind into> the unilluminated *aion* of oblivion and ---

Tyche, whom Sophia bore, until she becomes weak. [...]

Jaia Acheraira, I give you Tyche, whom Sophia bore, the aforementioned, whose hairs
these are rolled up. Yes, mighty Typhon KOLCHOI TOTOLITH Seth BASAOTH AEA
ANOECH APOMPS OSESERO APOIKAILEMOUR ---

ORMERIPHERIARBARMAPHRIOURINX over the blacking out and chilling of Tyche,
whom Sophia bore, whose hairs these are here rolled up. Yes, mighty Typhon
CHOCHEILOPSLAO JAKOUBIA JOERBETH BOLCHOSETH BASOUCHA PHATHA
THNACHA--- -ROSERROS, let Tyche, whom Sophia bore, whom I have inscribed
on the tablet, grow cold and not walk about. Yes, mighty Typhon. [...]

Bind, twist --- the strength, the capacity, ---, the joints, make her lungs disappear
--- of the abdomen, (i.e.) of Tyche, whom Sophia bore. As I have written down
these names and they grow cold, so too, let the body and flesh and the muscles
and the bones and the members and the bowels of Tyche, whom Sophia bore,
grow cold, that she may no longer rise up, walk around, talk, move about, but let
her remain a corpse, pale, weak, paralyzed, chilled until I am taken out of the
dark air, rather let her grown exhausted and weak until she dies. Yes, mighty
Typhon.

TheDefix. 266: dated to the third century CE, from Bath UK. Text: Sánchez Natalías

2022b: no. 249 (page 293); translation: Tomlin 1984: 334-335.

Tab. Sulis 44; *SD* 249; *LCT* 260; *dfx.* 3.2/36; *AE* 19984, 620

Side A:

A[e]n[um me]um qui levavit [e]xc-

onic[tu]s [e]st templo Sulis

đono si mulier si baro si ser-

vus si lib̄er si pūer̄ si puella
et qui hoc fecerit san-
gu(in)em suum in ips̄um̄ aen-
̄um̄ fundat

Side B:

dono si mul̄[ie]r si
bar(ro) si servus si lib-
er si pūer si puel-
la eum̄ latr[on]-
em qui rem ipsa-
m in̄volavi[t] d-
eūs [i]nvenia[t]

(The person) who has lifted my bronze vessel is utterly accursed. I give (him) to
the temple of Sulis, whether woman or man, whether slave or free, whether boy
or girl, and let him who has done this spill his own blood into the vessel itself. I
give, whether woman or man, whether slave or free, whether boy or girl, that thief
who has stolen the property itself (that) the god may find (him).

TheDefix. 208: dated to the Classical/ Hellenistic, from Patissia, Athens. Text: Curbera
2024: 192-193; translation: by author.

DTA 68; Curbera 317

Side A:

Φιλέαν τὸμ μυλωθρὸν χεῖρας, πόδας, γλῶτταν], ῥήματα[-c.2-]ΑΛ[-c.2-]ΙΛ [-c.3-]
]ΟΓΙΝΙΚ [---]

Ι[-c.1-]ΣΑΝΑ χεῖρας, πόδας καὶ [ἐργ]ασίαν, τῆμ [μνή]μην, χεῖρας καὶ πόδας καὶ
ἐργαστήριον

[-c.2-]λίδα Β[-c.2-]ΦΟΡΟ[-c.16-] ἐργαστήρι[ον-c.5-]κλ[έους]

γυνή χεῖρας, πόδας, γλῶτταν καὶ ΗΤ[-c.7-]ρίαν Τ[-c.13-]

Παρθένιον τὴν κάπηλιν χεῖρας, πόδας· Λύ[δ]ην τὸ [ἐ]ργαστήριον πα[-c.6-]· Ναυσ[-
c.2-]

ρον χεῖρας, πόδας, τὴν συνοικίαν πᾶσαν καὶ σύνοικα πάντα συ[-c.10-] ἀλφηιτό-
πῶλιν χεῖρας καὶ πόδας καὶ ἐργαστήριον καὶ τὰ ἐν τῷ ἐργαστηρίῳ ἅπαντα·
(vacat)

ΧΡΕΞ[.]ΚΙΣΕΑΗΝΑΛΟΠΙΣΩ καὶ Κλησ[-c.3-] χεῖρας, πόδας, [ἐργαστήριον καὶ τὰ ἐν
τῷ]

ἐργαστηρίῳ ἅπ[α]ντα· [-c.4-] Λύδ[ον] τὸμ [-c.1-] ΟΓ[-c.3-]ΙΝ τὸμ πύγ[μαχον καὶ]
χεῖρας,
πόδ[ας]

[τ]οὺς [-c.3-]α[-c.1-] τοὺς μάρτ[υρας] τοῦ Γ [-c.2-]ΣΤΑ[-c.13-]ΙΜΗΝ[-c.5-]

τὸ ἐργαστήριον καὶ ΠΟ[-c.7-]ΤΟΝ[-c.7-]ΜΙΓΩΤ [-c.3-]ΑΝ [χεῖρας] καὶ
πόδας

καὶ[-c.6-] κάπηλο[v-c.16-]Η[.]Ν[-c.5-]χεῖρας, πόδας, ἐρ[-

γαστήριον· τὴν κάπηλιν χεῖρας, πόδας, τὸ ἐ[ργαστήριον καὶ τὰ ἐν τῷ
ἐργαστηρίῳ]

ἅπαντα· Ἀρέσκουσιν τὴν μαστρ[ο]π[ὸν] χεῖρας, πόδας, γλῶ[τταν], τὸν ΕΛΕ[-c.5-]

ΡΩΤΑΝ

[-c.2-]TON[-c.8-γυν]αῖκα χεῖρας, [πόδας,-c.8-]αν· Νικο[κλέα] χεῖρας κ[αὶ πό]δας.

Side B:

ΔιΦίλην καὶ χ[ε]ῖρας καὶ πόδας κα[ὶ] γλῶτταν καὶ πόδα[ς καὶ ἐργαστήριον καὶ]
τὰ ἐν τῷ ἐργαστηρίῳ ἅπαντα· Πόσιν χεῖρας καὶ [πόδας καὶ γλῶτταν]
καὶ τὸ ἐργαστήριον καὶ τὰ ἐν τῷ ἐργαστηρίῳ ἅπαν[τα·-c.9-χεῖρας]
καὶ πόδας καὶ γ[λῶ]τταν καὶ [τὸ ἐργαστήριον] καὶ τὰ ἐν [τῷ ἐργαστη]ρίῳ ἅ-
παντα· Λ<ύ>σανδ[ρ]ον χεῖρ[α]ς καὶ π[ό]δας καὶ ἐργαστήρι[ον καὶ τὰ ἐν τῷ] ἐ[ργα]-
[σ]τηρίῳ ἅπαντα· Ἀνύ[τ]αν τὴν [κά]πη<λι>ν χ[ε]ῖρας καὶ [πό]δα[ς καὶ τὸ
ἐργασ]τήρι[ον]
καὶ τὰ ἐν τῷ ἐ[ρ]γαστηρίῳ ἅπαν[τ]α· EPP[-c.2-]EONA τον Λυ[-c. 7-]ον χε[ῖ]-
ρας καὶ πόδας καὶ γλῶτταν καὶ ἐργαστήριον καὶ τὰ ἐν τῷ [ἐργαστηρίῳ ἅπαντα].
Λύκιον χεῖρας καὶ πόδας καὶ γλῶτταν καὶ ἐργαστήρι[ον καὶ] τὰ ἐν τῷ ἐρ-
γαστηρίῳ ἅπαντα· Λύδην χεῖρας καὶ πόδας καὶ γλῶτ[ταν καὶ ἐργασ]τήριον
καὶ τὰ ἐν τῷ ἐργα[σ]τηρίῳ ἅπαντα· Κίλικα Ν[...]ΡΜΑΚΡ[...χεῖρας καὶ πόδας]
καὶ ἐργαστήρι[ον] καὶ τὰ [ἐν τῷ] ἐργ[ασ]τηρί[ω]ι ἅπαντα· Μέλα[να χεῖρας καὶ
π]όδας
{καὶ πό[δ]ας} καὶ γλῶτταν [κ]αὶ [ἐρ]γαστήριον κ[αὶ] τὰ ἐν [τῷ ἐργαστηρίῳ
ἅπα]ντα
Λάκαιναν τὴμ Μέλανος πάλακα χεῖρας πόδας καὶ γλῶτταν καὶ ἐργαστήριον
καταδῶ τὸν [δ]ο[ῦ]λο(μ) Μέλανος ΟΓΗΕΝΙΑ χεῖρας καὶ πόδας καὶ ἐργαστήρι[ον].

Side A:

May Phileas the miller be bound: his hands, feet, tongue, speech ... hands, feet and work, his memory, hands and feet and workshop. Phyllida ... the workshop ... the woman, her hands, feet, tongue and her... Parthenion the (f.) innkeeper, hands, feet. Lyde the workshop ... Nausiporos, his hands, feet, all those living together, all the household ... meal-seller ... hands and feet and workshop and everything in the workshop ... backwards ... hands, feet, workshop and everything in the workshop. Lydos the boxer, and his hands and feet ... witnesses ... workshop ... hands and feet ... and ... innkeeper (m.) ... his hands, feet, workshop, the innkeeper (f.), hands, feet, workshop and everything in the workshop ... Areskousa the pimp, hands, feet, tongue ... woman, hands ... hands... Nikokles, his hands and feet.

Side B:

May Diphiles, and her hands, and feet, and tongue, and feet, and workshop, and everything in the workshop. May Posis, his hands and feet and tongue and workshop, and everything in the workshop ... hands and feet and tongue and workshop and everything in the workshop. May Lysandros, his hands and feet and workshop and everything in the workshop ... hands and feet and tongue and workshop and everything in the workshop. May Anyta, the innkeeper (f.), her hands and feet and workshop and everything in the workshop ... hands and feet and tongue and workshop, and everything in the workshop. May Lykios, his hands and feet and tongue and workshop and everything in the workshop. May Lydē, her hands and feet and tongue and workshop and everything in the workshop. May Kilix ... hands and feet and workshop and everything in the

workshop. Melas, hands and feet, and feet and tongue and workshop and everything in the workshop. I bind Lakaina, the concubine (πάλακα) of Melas, her hands and feet, and the slave of Melas, his hands and feet and workshop.

TheDefix. 140: dated to c. 300 BCE, from Athens. Text: Curbera 2024: 210-211;

translation: by author.

DT 49; Curbera 346

Καταδῶ Θεαγένην

γλῶτταγ καὶ ψυχὴν καὶ λόγον ὅμ

μαγείρου

μελετᾷ· καταδῶ δὲ καὶ Πυρρίου χεῖρας

[κ]αὶ πόδας

[γλ]ῶτταγ καὶ ψυχὴν καὶ λόγον ὅμ με-

λετᾷ ῃ καταδῶ δὲ καὶ Πυρρίου γυναῖκα ῃ γλῶτταν

καὶ ψυχὴν ῃ καταδῶ δὲ [κ]αὶ Κερκίωνα τὸμ μ[ά]γει-

ρον καὶ Δόκιμον μάγειρον γλῶτταγ καὶ ψυ-

χὴν καὶ λόγον ὅμ μελετῶσιν· καταδῶ δὲ καὶ

Κινέαν γλῶτταν καὶ ψυχὴν καὶ λόγον ὃν συμ-

μελετᾷ Θεαγένε[ι· κα]ταδῶ δὲ καὶ Φερεκλέους

[γλ]ῶτταγ καὶ ψυχὴν [καὶ μ]αρτυρίαν ἥ <v> Θεαγέ[νε]ι

μαρτυρεῖ ῃ καταδῶ δ[ὲ καὶ] Σεύθου γλῶτταγ καὶ ψυ-

χὴν καὶ λόγον ὅμ μελετᾷ καὶ πόδας καὶ χεῖρας,

ὀφθαλμοὺς καὶ [ὶ στόμα] ῃ καταδῶ δὲ καὶ Λαμπρίου

γ[λ]ῶτταγ καὶ ψυχὴν [καὶ] ῃ λόγον ὅμ <μ>ελε[λει]τᾷ, χεῖρας

πόδας, ὀφθαλμοὺς καὶ ἰστόμα : τούτους ἅπαντας

καταδῶ, ἀφανίζω, καὶ τὸ ῥύττω καταπαττα-

λεύω· καὶ ἐπὶ δικαστηρ[]{ρ}ίου καὶ παρὰ

δαιτητεῖ εἰάν τι ποιῶσι μηθα-

μοῦ φαίνεσθαι μήτε ἐ[ν]

λόγῳ μήτ' ἔρ-

γῳ.

I bind Theagenes, the cook/butcher, his tongue and soul (psyche) and the speech that he is practicing. I bind the hands and feet of Pyrrhias, his tongue and soul and the speech that he is practicing. I also bind Pyrrhias' wife, her tongue and spirit. I bind Kerkion the cook/ butcher and Dokimos the cook/butcher, their tongues and souls and the speech that they are practicing. I bind also Kineas, his tongue and spirit and speech that he is practising with Theagenes. I also bind the tongue and soul of Pherekles and the act of witness that he is making for Theagenes. I also bind Seuthes' tongue and soul and his speech, which he is practicing, and his feet and hands, eyes and mouth. I also bind the tongue and soul of Lamprias and his speech that he is practicing, and his hands, feet, eyes and mouth. I bind all these men, I render them invisible, I bury them, I nail them down. And if they do anything in the lawcourt and before the arbitrator, let them not appear anywhere, either in word or in deed.

TheDefix. 516: dated to first century CE, from Rome. Text: Sánchez Natalías 2022b: no. 1 (page 91); translation: Gordon 2019b: 424.

DT 138; *SD* 1; *CIL* VI, 141; dfx. 2.4.4/2; *LCT* 16; *ILS*, 8747

Danae · ancilla · no<v>icia

Capitonis · `h´anc · (h)ostiam

acceptam · habeas ·

et · consumas · Danae-

ne habes E`u´tychiam

Soterichi · uxorem

Danaë the new slave-girl of Capito. May you receive this sacrificial offering and
destroy Danaë. You have already (taken) Eutychia, wife of Soretichus.

TheDefix. 541: dated to the first century CE, from a necropolis at Cumae. Text: Sánchez
Natalías 2022b: no. 6, page 144; by author.

SD 61; DT 196; dfx. 1.5.3/1; LCT 31

Nomen · delatum

Naeviae · L(uci) · l(iberatae)

Secunda<e> · sieve

ea · alio · nomine

est

The name of Naevia Secunda, the freedwoman of Lucius, or whichever name she
has, has been denounced.

TheDefix. 754: 70 – 130 CE, from the Sanctuary of Mater Magna and Isis, Mainz. Text
and translation: Blänsdorf 2010a: 178.

DTM 11; SD 488; dfx. 5.1/5; LCT 236; AE 2005, 1127

Side A:

Mando et rogo
religione, ut man-
data exagatis
Publium Cutium
et Piperionem et

Side B:

Placida et Sacra,
filia eius: sic illorum
membra liquescan(t)
quat(?)modum hoc plum-
bum liquescet, ut eo-
ru(m) exitum sit.

Side A:

I hand over [to you], and observing all ritual form, ask that you require from
Publius Cutius and Piperion the return of the goods entrusted to them. Also

Side B:

Placida and Sacra, her daughter: may their limbs melt, just as this lead shall
melt, so that it shall be their death.

TheDefix. 415: dated to the Classical/ Hellenistic period, from Peiraeus, Athens. Text:

Curbera 2024: 133-134; translation: by author.

DT 47; Curbera 251

Μέλανα [καταγράφω, πρᾶξιν, ψυχὴν, ἔργα, ἔρ]-
 γασίας, πό[δα]ς, χεῖρας, [γλῶτταν, ---, θυμ]-
 ὸν καὶ τοῦ[ς ὑπ]ἔρ Μέλανος πρᾶτον[τας· ---]
 καταγράφω ἔργα, πρᾶξι[ν], ψυχὴν, χεῖρας, τέκ]-
 να, ἔργα, ἐργασίας καὶ εἴ τις ἔτ' ἐκε[ίν]ωι συμ[πράττει].
 καταγρ<ά>φω Εὐαγόραν, χεῖρας, πόδας, ψυχὴ[ν],
 γλῶταν, ἔργα, ἐργασ[ί]ας καὶ τὰ ἐ[κ]είνης ἅ[παντα].
 καταγράφω Βιότην, χεῖρας, πόδας, ψυχὴ[ν],
 γλῶταν, ἐργασίαν, τέκνα καὶ τὰ ἐκείνης ἅπαν[τα].

I bind Melas: his actions (business?), soul, works, labours, feet, hands, tongue,
 heart and those who work on behalf of Melas. I bind his deeds, actions (business?),
 soul, hands, children, works, labours and anyone who still cooperates with him. I
 register Euagora, her hands, feet, spirit, tongue, works, labours, and everything that
 belongs to her. I bind Biotē, her hands, feet, spirit, tongue, workshop, children and
 all that belongs to her.

Examples from Chapter Two:

TheDefix. 973: dated to the fourth century BCE, from Attica. Text: Wunsch 1887: no.
 100; translation adapted by the author from: Eidinow 2013: 378. See also: Jordan 1990:
 440.

DTA 100

Side A:

[-c. 24-ε] ὑθῶναι?

[-c. 21- Σά] τυρ[ον] Σουνιᾶ

καὶ Δη]μή[τριο]ν καὶ εἴτις ἄλλος ἐμοὶ ἐ[χθρὸς
καὶ τούτους πάντας- καταδῶ αὐτοὺς [ἐγὼ
Ὀνησίμη ὅ πάντας τούτους
αὐτοῦ[ς] καὶ τὰς τούτων ἐπ' <ἐ>μοί
πράξεις σοι παρακατατίθεμαι
τηρ<ε>ῖν, Ἑρμῇ κάτοχ<ε> κάτοχος
ἴσθι τούτων τῶν ὀνομάτων
καὶ τῶν τούτων πάντων.
Ἑρμῇ καὶ Γῇ, ἱκετεύω ὑμᾶς τηρ<ε>ῖν
ταῦτα καὶ τούτους κολάζ<ε>τ<ε>
σώζετε τή]ν μολυβδοκόπον.

Side B:

ΟΙΔ[-c. 6-]

[-----]

[-----]

[-----]

[-----]

[-----]

[-----]

[-c. 5-]Νίκων ἐκ

Κυδαντιδῶν [-c. 6-] Ἄλωπεκεύς

[-c. 2-]νίκα Παρ[ν]. Θεῖος Παρν. Φιλοκλέης

Λα[μ]πτρ. Κ Ι Μ Ο Ρ Τ Ι Ω Αίξωνε[ύς]

[-c. 5-] Δαμασικλῆ Ἀκρόποδος Ε Π Ι

[-c. 2-] ΥΝΗΙ

Side A:

... euthynai ... Satyros from Sounion and Demetrios, and if there is anyone else who is my enemy and all of these men. I bind them, I Onesime. All of them and their actions against me I entrust you to watch over. O Hermes Binder, bind these names and those of all these men. O Hermes and Earth, I beseech you to watch over these things and punish these men and save the woman who inscribes the lead.

Side B:

... Nikōn from Kydanthenaion of Alopeke · · -nika of Parnassos, Theios of Parnassos, Philokles of Lamptrai, ... of Aixone Damasikles son of Akropous ...

TheDefix. 511: dated to the first century BCE and was folded in half before being pierced with a nail and placed into a grave in Nomentum (Mentana), Italy. Text and translation: Sánchez Natalías 2022b: no. 49, page 131.

SD 49, DT 133; dfx. 1.4.2/1; LCT 10; AE 1901, 185

T(itus) · Octavius · T(iti) · l(ibertus)

P(ublius) · Fidustius ·

· ·

Pos[tumius? or -tumia?] (traces)

Cavia (vacat)

si qui · arvosarius

au[·] arvosaria

Titus Octavius, freeman of Titus, Publius Fidustius, Postumius (or Postumia?)

Cavia, and any (male or female) opponent.

TheDefix. 219: dated to the third century CE, from a grave in an ancient cemetery near the Porta Ardeatina. Text: Guarducci 1978: 215- 254 with revisions by Jordan 1985c: no. 129; translation: Ogden 2009: no. 179.

SGD 129; SEG 14 no. 615

Κατάσχεσ Ἀρτεμίδω-
ρον τὸν ἰατρὸν τὸν
τῆς τρίτης χώρτης τῆς
εἰς τὰ πραιτώρια. ὑπηρετεῖ
ὁ Δημητρίου τοῦ ἀποθα-
νόντος ἀδελφός, ὃς βού-
λεται νῦν ἐξελθεῖν εἰς
τὴν πατρίδα τὴν ἰδίαν.
μὴ ἐάσητε οὖν αὐτόν,
ἀλλὰ κ[α]τάσχετε τὴν ὕ-
ταλικὴν γῆν, ἐς
ἀε[ί], θεινώση[τ]ε
[δὲ καὶ] τὰς Ῥωμαίων πύλας
ς. ἀλλὰ κατάσχετε Ἀρτε-

μίδω[ρ]ον τὸν Ἀρτεμιδώ-

ρου υἱὸν τοῦ ἰατροῦ.

Ευλάμων

Λαιμεῖλα [---]ων

[---]ρειοχερσοφριξ

Ομηλιεύς

Αξιειεύς

Ἄρηιεύς

καὶ Λάθε καὶ Θάμβ[ε]

κατάσχετε.

Restrain Artemidoros the doctor of the Third Praetorian Cohort. The brother of the dead Demetrios is his servant, who now wants to go out to his own fatherland. Therefore, do not let him [i.e., do not let Artemidoros stop me], but restrain the Italian land, knock out the gates of the Romans. Restrain Artemidoros the son of Artemidoros the doctor. Eulamon, Laimeila, Omelieus, Axeieus and Lathos and Thambos, restrain!

TheDefix. 213: dated to the later fourth century BCE, from Menedhi, Attica. Text: Jordon 1999: no. 2; translation: by author.

DT 52; CT 73

Κέρκις

Βλάστος

Νίκανδρος

Γλυκέρα

Κέρκιν καταδῶ καὶ λόγους καὶ
ἔργα τὰ Κέρκιδος καὶ τὴν γλῶσ-
σαν παρὰ τοῖς ἡϊθέοις καὶ ὁπότα-
ν οὔτοι ταῦτα ἀναγνῶσιν, τότε
Κέρκιδι καὶ τὸ φθένξασθαι.

—

Θέωννα καταδῶ, αὐτὸν καὶ τὰς
παιδίσκας αὐτοῦ καὶ τὴν τέχνη-
ν καὶ τὴν ἀφορμὴν καὶ τὴν
ἐργασίαν αὐτοῦ καὶ λόγους καὶ
ἔργα αὐτοῦ. Ἑρμῇ χθόνιε, ταῦτα
σὺ κάτεχε καὶ ἀνάγνωθι
ταῦτα τέως ἂν οὔτοι ζῶσιν.

Kerkis, Blastos, Nikandros, Glykera. I bind Kerkis, both his words and the deeds
of Kerkis and his tongue, with those youths who have died unmarried, and
whenever they recognise these words... then ... to/for Kerkis ... to speak. I bind
Theon, he and his female slaves and his profession and his resources and his
work and his words and deeds. O Hermes of the underworld, bind these things
and read (these words) for as long as they are living.

TheDefix. 56: dated to the second century CE, from Carthage. Text: Audollent 1904: no.
35; translation by author.

DT 35; *DTA* 161; *CT* 3

Ἐξορκίζω σε, νεκυδαίμ[ων] ἄωρε, ὅστις ποτ' οὖν εἴ, κατὰ τῶν κραταίων
ὀνομάτων σαλβαθβαλ αυθερωταβαλ βασυθατεω α[λεω] σαμα-
βηθωρ, κ]ατάδησον τοὺς ἵππους ὧν τὰ ὀνοματά σοι καὶ τὰς
[ε]ἰδαίας ἐν τούτῳ τῷ σκεύει παρακατατίθημε, ῥοσσεον Σιλουανὸν
Σερουᾶτον Λοῦε Ζέφυρον Βλάνδον Ἰμβραῖον Δεῖ[ο]υιτε Μάρισκον
Ῥάπιδον Ὀριέντε Ἀρβοῦστον, τῶν οὐνετιανῶν Ἡμ[ινέντε] Δίγνον
Λην]ῶνε Παίζοντε Χρύσασπιν Ἀρ[γ]οῦτον Δηρειαῶρε
Φρουγίφερον Εὐφράτην Σάνκτον Αἰθίοπε Πραικλᾶρον · κα-
τάδησον αὐτοῖς τὸν δρόμον τὴν δύναμιν τὴν ψυχὴν τ-
ὴν ὀρμὴν τὴν ταχύτητα, ἄφελε αὐτῶν τὴν νείκ[ην, ἐμπόδισ-]
ον αὐτοῖς τοὺς πόδας, ἐκκόψον ἐκνεύρωσον
αὐτοὺς ἵνα μὴ δυνασθῶσιν τῇ αὔριον ἡμέρα ἐν τ-
ῷ ἵπποδρόμῳ μηδὲ τρέχειν μηδὲ περιπατεῖν μηδ-
ὲ νεικῆσαι μηδὲ ἐξελθεῖν τοὺς πσλῶνας τῶν [ἵπ-
παφ]ίων μήτε προβαίνειν τὴν ἀρίαν μήτε τὸν
σπάτιον, ἀλλὰ πεσέτωσαν σὺν τοῖς ἰδίοις ἡνιόχοις,
Εὐπρέπητε τὸ[ν] Τελεσφόρου τὸν καὶ Γέντιον καὶ
Φηλεῖκε καὶ Διονύσιον τὸν ἀποδάκνοντα καὶ λα-
μυρόν · ἐπιτάσσουσιν γάρ σοι αμυηκαρπτιρ ερ-
χονσοι ραζαβυα δρυενεφισι νοινισθεργα
βηφυρωρβηθ · κατάδησον τοὺς ἵππους ὧν τὰ ὀνόμ-
ατά σοι καὶ εἰδαίας παρακατατέθηκα
ἐν τούτῳ τῷ σκεύει, ῥοσσεον Σιλουανόν Σερ-
ουᾶτον [Λ]οῦε Ζέφυρον Βλάνδον Ἰμβραῖ-

ον Δείουτε Μάρισκον Ῥάπιδον Ὀριέντε Ἄρβο-
ῦστον καὶ τῶν οὐνετιανῶν Ἡμιν[έ]ν-
τε Δίγνον Ληνῶνε Παίζοντε Χρύσασπιν
Ἄργοῦτον Δηρεισῶρε Φρουγίφερον Εὐφ-
ράτην Σάνκτον Αἰθίοπε Πραικλᾶρον · κατά-
δησον αὐτοῖς τὸν δρόμον τὴν δύνα-
μιν τὴν ψυχὴν τὴν ὀρμὴν τὴν ταχύτη-
τα, ἄφελε αὐτῶν τὴν νείκην, ἔμπ-
όδισον αὐτοῖς τοὺς πόδας, ἐκκόψον ἐ-
κνεύρωσον αὐτοὺς ἵνα μὴ δυνασθῶ-
σιν τῇ αὔριον ἡμέρα ἐν τῷ ἵπποδρόμ-
ῳ μηδὲ τρέχειν μηδὲ περιπατ-
εῖν μηδὲ νεικῆσαι μηδὲ ἐξελ-
θεῖν τοὺς πυλῶνας τῶν ἵππα-
φίων μήτε προβαίνειν τὴν ἀ-
ρίαν μήτε κυκλεῦσαι τοὺς καμ-
πτῆρας, ἀλλὰ πεσέτωσαν σὺν
τοῖς ἰδίοις ἡνιόχοις, Εὐπρέ-
πητε τὸ[ν] Τελεσφόρου Γέντιον
καὶ Φηλεῖκε καὶ Διονύσιον τὸ-
ν ἀποδάκνοντα καὶ λαμυρόν ·
καταδησον αὐτοῖς τὰς χεῖ-
ρας, ἄφελε αὐτῶν τὴν ν-
εῖκην τὸν ἀπόβασιν καὶ

τὴν ὄρασιν ἵνα μὴ δυνασ-

θῶσιν βλέπειν τοῦ-

ς ἰδίου ἀντιπάλους

ἡνιοχοῦντες, ἀλλὰ

μᾶλλον ἄρπασον αὐ-

τοὺς ἐκ τῶν ἰδίων

ἀρμάτων καὶ στ-

ρέψον ἐπὶ τὴν γ-

ῆν ἵνα πεσέτω-

σαν μόνοι ἐμ

παντὶ τόπῳ τοῦ

ἵπποδρόμο-

υ συρόμενοι,

μάλιστα δ-

ἐ ἐν τοῖς καμ-

πτῆρσιν,

μετὰ βλά-

βης τοῦ

σώματο-

ς, σὺν

τοῖς ἵππ-

οις οὖς

ἐλαύν-

ου-

σιν· ἧδη,

τα-

[χ]ύ.

I invoke you, spirit of one untimely dead [nekydaimon], whoever you are, by the mighty names SALBATHBAL AUTHGERÔTABAL BASUTHATEÔ ALEÔ SAMABÊTHÔR. Bind the horses whose names and images on this implement I entrust to you entrust to you; of the Red (team): Silvanus, Servator, Lues, Zephyrus, Blandus, Imbralus, Dives, Mariscus, Rapidus, Oriens, Arbustus; of the Blues: Imminens, Dignus, Linon, Paezon, Chrysaspis, Argutus, Diresor, Frugiferus, Euphrates, Sanctus, Aethiops, Praeclarus. Bind their running, their power, their soul, their onrush, their speed. Take away their victory, entangle their feet, hinder them, hobble them, so that tomorrow morning in the hippodrome they are not able to run or walk about, or win, or go out of the starting gates, or advance either on the racecourse or track, but may they fall with their drivers, Euprepês, son of Telesphoros, and Gentius and Felix and Dionusios "the biter" and Lamuros. For AMUÊKARPTIR ERCHONSOI RAZAABUA DRUENEPHISI NOINISTHERGA BÊPHURÔRBÊTH command you. Bind the horses whose names and images I have entrusted to you on this implement; of the Reds: Silvanus, Servator, Lues, Zephyrus, Blandus, Imbraius, Dives, Mariscus, Rapidus, Oriens, Arbustus; and of the Blues: Imminens, Dignus, Linon, Paezon, Chrysaspis, Argutus, Derisor, Frugiferus, Euphrates, Sanctus, Aethiops, Praeclarus. Bind their running, their power, their soul, their onrush, their speed. Take away their victory, entangle their feet, hinder them, hobble them, so that tomorrow morning in the hippodrome they are not able to run or walk about, or win, or go out of the starting

gates, or advance either on the racecourse, or circle around the turning point; but may they fall with their drivers, Euprepes, son of Telesphoros, and Gentius and Felix, and Dionysius "the biter" and Lamuros. Bind their hands, take away their victory, their exit, their sight, so that they are unable to see their rival charioteers, but rather snatch them up from their chariots and twist them to the ground so that they alone fall, dragged along all over the hippodrome, especially at the turning points, with damage to their body, with the horses whom they drive. Now, quickly.

TheDefix. 61: dated to the second or third century CE, from a grave in a cemetery for Roman officials in Carthage. Text: Tremel 2004: no. 61; translation Gager 1992: no. 10.

DT 242; CT 10

Ἐξορκίζω σε ὅστ[ι]ς ποτ' εἴ νεκυδαίμ[ω]ν τὸν θεὸν τὸν κτίσαντα γῆν κ[α]ὶ οὐρανὸν

Ιωνα

ἐξορκίζω σε τὸν θεὸν τὸν ἔχοντα τὴν ἐξουσίαν τῶν χθονίων τόπων

Νειχαροπληξ ἐξορκίζω σε τὸν θε[ὸν ---] ο [--] ωαε [--] ο πνευμάτων α[---]β

[ἐ]ξορκί-

[ζω σε] τὸν θεὸν τῆς Ἀνάγκης τὸν μέγαν Αρουροβααρζαγραν ὀρκίζω σε τὸν

θεὸν τὸν πρωτόγονον τῆς Γῆς Εφονκειςαιβλαβλειςφθειβαλ ὀρκίζω σε τὸν θεὸν
τῶν

ἀνέμων καὶ πνευμάτων Λαιλαμ ὀρκίζω σε τὸν θεὸν τὸν ἐπὶ τῶν

τειμωριῶν παντὸς ἐνψύχ[ου ---] ραπωκμηφ ὀρκίζω σε τὸν θεὸν τὸν τῶν οὐρα-

νίων στερεωμάτων δεσπότην Αχραμαχαμαρει ὀρκίζω σε τὸν θεὸν

τὸν χθόνιον τὸν δεσπύζοντα παντὸς ἐνψύχου Σαλβαλαχαωβρη ὀρκίζω σε τὸν

θεὸν τὸν νεκυαγωγὸν τὸν ἅγιον Ἑρμῆν, τὸν οὐράνιον Ἀων
κρείφτον ἐπίγειον ἄλέον [---] βνιν τὸν χ[θό]νιον Ἀρχφῆσον ὀρκίζω σε τὸν θε-
ὸν τὸν ἐπὶ τῆς ψυχοδοσίας παντὸς ἀνθρώπου γεγεγενεν κ<ε>ί-
μενον Ιαω ὀρκίζω σε τὸν θεὸν τὸν φωτίζοντα καὶ σκοτίζοντα τὸν κόσμον
Σεμεσειλαμ ὀρκίζω σε τὸν θεὸν τὸν πάσης μαγείας τὴν ἔωγ-
σιν ἀνθρωπίνην σειυπν [---] Σαβαωθ ὀρκίζω σε τὸν θεὸν τ[ὸν] τοῦ Σα[λο]-
όνος Σουαρμιμουθ ὀρκίζω σε τὸν θεὸν τὸν τοῦ δευτέρου στερεώ-
ματος ἐν ἑαυτῷ τὴν δύναμιν ἔχοντα Μαρμαραωθ ὀρκίζω σε τὸν θεὸν
τὸν τῆς παλιγγενεσίας Θωβαρραβαυ ὀρκίζω σε τὸν θεὸν τὸν
τοὺς ληνοὺς ὅλους [-] α [---]ιευ ὀρ[κί]ζω σε τὸν θεὸν τὸν τῆς ἡμέρας ταύτης ἦσσε
ὀρκίζω Ἀωαβαωθ ὀρκίζω σε τὸν θεὸν τὸν ἔχοντα τῆν
ἐξουσίαν τῆς ὥρας ταύτης ἦσσε ὀρκίζω Ἰσοῦ ὀρκίζω σε τὸν θεὸν τὸν τῶν
οὐρανίων στερεωμάτων δεσπότην Ιαω Ιβοηα ὀρκί-
ζω σε τὸν θεὸν τὸν οὐράνιον Ιθυαω ὀρκίζω σε τὸν θεὸν τὸν [τ]ὴν δι[ά]νοιαν
παντὶ ἀνθρώπῳ χαρισάμενον Νεγεμψενπυενιπη
ὀρκίζω σε τὸν θεὸν τὸν πλάσαντα πᾶν γένος ἀνθρώπ[ων] Χωοιχαρεαμων
ὀρκίζω σε τὸν θεὸν τὸν τὴν ὄρασιν παντὶ ἀνθρώπῳ χαρι-
σάμενον Ηχεταρωψιευ ὀρκίζω σε τὸν θεὸν τὸν χαρισάμενον τοῖς ἀνθρώ-
ποις τὴν διὰ τῶν ἄρθρων κ<ε>ίνησιν Θεσθενοθριλ [-] Χε-
αυνξιν ὀρκίζω σε τὸν θεὸν τὸν πατροπάτορα Φνουφοβοην ὀρκίζω
σε τὸν θεὸν τὸν τὴν κοίμησίν σοι δεδωρημένον
καὶ ἀπολύσαντά σε ἀπὸ δ[εσμῶ]ν τοῦ βίου Νεθμομαω ὀρκίζω σε τὸν
θεὸν τὸν παντὸς μύθου κυριεύοντα Ναχαρ ὀρκί-
ζω σε τὸν θεὸν τὸν τοῦ ὕπνου δεσπότην Σθομβλοην

ὀρκίζω σε τὸν θεὸν τὸν ἀέριον τὸν πελάγιον
τὸν ὑπόγειον τὸν οὐρ[ά]νιον τῶν πελάγων τὴν ἀρχὴν
συνβεβλημένον τὸν μονογενῆ τὸν ἐξ αὐ-
τοῦ ἀναφανέντα τὸν πυρὸς καὶ ὕδατος καὶ γῆς καὶ ἀέρος τὴν
ἐξουσίαν ἔχοντα Ωριασεραφετι προσ-
εξορκίζω σε κατὰ τὴν γῆν ὀνόματα Ἑκάτης τριμόρφου
μαστειγοφόρου δεδούλου λαμπαδούχου
χρυσοσανδαλαιοποτιχθονίαν τὴν ἵππειτρο
ακτι [--] φι ερεσχειγαλ νεβουτοσουαντ
εἶπω σοι καὶ τὸ ἀλινθινὸν ὄνομα ὃ τρέμει Τάρταρα
γῆ βυθὸς οὐρανὸς Φορβαβορφορβα-
βορφ ορορ βασυνετειρω μολτιηαιω φυλακὴ
ναφυφεραιω Ἀνάγκη μασκελλι
μασκελλω φνουκενταβαωθ ὀρεοβαρζαργρα
ησθανχουχηνχουχεωχ ἵνα
διακονήσης μοι ἐν τῷ κίρκω τῇ πρὸς ἰζ' ἰδῶν
[ν]οεμβρίων καὶ καταδήσης
παῖν μέλος παῖν νεῦρον τοὺς ὦμους τοὺς καρποὺς
τοὺς ἀνκῶνας τῶν ἡνιόχων
τοῦ ῥουσσέου Ὀλύμπου καὶ Ὀλυμπιάνου καὶ
Σκοπτίου καὶ Ιουυένκου
βασάνισον αὐτῶν τὴν διανοίαν τὰς φρένας
τὴν αἴσθησιν ἵνα μὴ
νοῶσιν τι π[ο]ιῶσιν ἀπόκνισον αὐτῶν τὰ

ὄμματα ἵνα μὴ βλεπῶσιν
μήτε αὐτοὶ μήτε οἱ ἵπποι οὐς μέλλουσιν
ἐλαύνειν Αἴγυπτο
Καλλίδρομον καὶ εἴ τις σὺν αὐτοῖς ἄλλος
ζευχθήσεται Οὐαλε[ν]-
τεῖνον καὶ Λαμπαδ [---] νον καὶ Μαῦ-
ρον Λαμπαδίου
καὶ Χρύσασπιν Ἰουβαν καὶ Ἰνδόν
Παλμάτον καὶ
Σούπερβον καὶ [-] ηιον Βού-
βαλον Κην-
σοράπου Ἐρεῖνα καὶ εἴ τινα
ἄλλον ἵπ-
πον ἐξ αὐτῶν μέλλει ἐλαύ-
νε[ι]ν
καὶ εἴ τις ἄλλος ἵππος τοῦ-
τοις μέλ-
λει συνζεύγνυσθαι
προ-
λαβέτωσαν ἐπὶ νεί-
κην μὴ ἔλθωσιν

I invoke you, whoever you are, spirit of one untimely dead, IÔNA, the god who
established earth and heaven. I bind you by oath, NEICHAROPLÊX, the god who
holds the power of the places down beneath. I bind you by oath . . . the god . . .

of the spirits. I bind you by oath, great AROUROBAARZAGRAN, the god of
Necessity. I bind you by oath, BLABLEISPHTHEIBAL, the firstborn god of earth on
which you lie(?). I bind you, LAILAM, the god of winds and spirits. I bind you . . .
RAPÔKMÊPH (?) the god who presides over all penalties of every living creature. I
bind you, lord ACHRAMACHAMAREI the god of the heavenly firmaments. I bind
you, SALBALACHAÔBRÊ, the god of the underworld, who lords over every living
creature. I bind you ARCHPHÊSON (?) of the underworld, the god who leads
departed souls, holy Hermes, the heavenly AÔNKREIPH, the terrestrial . . . I bind
you by oath, IAÔ, the god appointed over the giving of soul to everyone,
GEGEGEGEN. I bind you, SEMESEILAM, the god who illuminates and darkens the
world. I bind you SABAÔTH, the god who [brought] knowledge of all the magical
arts. I bind you SOUARMIMÔOUTH, the god of Solomon. I bind you
MARMARAÔTH, the god of the second firmament who possesses power in
himself. I bind you THÔBARRABAU, the god of rebirth. I bind you . . . the god who
. . . the whole wine-troughs . . . I bind you, AÔABAÔTH, the god of this day in
which I bind you. I bind you ISOS (Jesus?), the god who has the power of this hour
in which I bind you. I bind you, IAÔ IBOÊA, the god who lords it over the heavenly
firmaments. I bind you, ITHUAÔ, the god of heaven. I bind you
NEGEMPSENPUENIPÊ, the god who gives thinking to each person as a favour. I
bind you, CHÔOICHAREAMÔN the god who fashioned every kind of human
being. I bind you, ÊCHETARÔPSIEU, the god who granted vision to all men as a
favour. I bind you, THESTHENOTHRIL CHEAUNIXIN, who granted as a favour to
men movement by the joints of the body. I bind you, PHNOUPHOBÔËN, the
Father-of-father god. I bind you, NETHMOMAÔ, the god who has given you [the

corpse] the gift of sleep and freed you from the chains of life. I bind you, NACHAR, the god who is the master of all tales. I bind you, STHOMBLOËN, the god who is lord over slumber. I bind you, ÔÊ IAO EEÊAPH, the god of the air, the sea, the subterranean world, and the heavens, the god who has produced the beginning of the seas, the only begotten one who appeared out of himself, the one who holds the power of fire, of water, of the earth and of the air. I further bind you, AKTI...PHI ERESCHÉICHAL NEBOUTOSOUANT, throughout the earth (by?) names of triple form Hekate, the tremor-bearing, scourge-bearing, torch-carrying, golden-slippered-blood-sucking-nether worldly and horse-riding one (?). I utter to you the true name that shakes Tartarus, earth, the deeps and heaven, PHORBABORPHORBABORPHOROR BA SUNETEIRÔ MULTIÊAIÔ Protector NAPUPHERAIÔ Necessity MASKELLI MASKELLÔ PHNOUKENTABAÔTH OREOBARZARGRA ÊSTHANCHOUCÊNCHOUCHEÔCH, in order that you serve me in the circus on the eighth of November and bind every limb, every sinew, the shoulders, the wrists, and the ankles of the charioteers of the Red Team: Olympus, Olympianus, Scorteus, and Iuvencus. Torture their thoughts, their minds, and their senses so that they do not know what they are doing. Pluck out their eyes so that they cannot see, neither they nor their horses which they are about to drive: the Egyptian steed Callidromus and any other horses teamed with them; Valentinus and Lampadius . . . Maurus who belongs to Lampadius, Chrysaspis, Juba and Indus, Palmatus and Superbus . . . Boubalus who belongs to Censorapus; and Ereina. If he should ride any other horse instead of them, or if some other horse is teamed with these, let them [not] outdistance [their foes] lest they ride to victory.

TheDefix. 141: dated to the second or third century CE, from a shaft containing human bones at Amathous, Cyprus. Text Audollent 1904: no. 22; translation: Gager 1992: no. 45.

DT 22; CT 45

[Δέμονες] οἱ κατὰ γῆν κὲ δέμονες οἵτ[ινές]
[έσ]τε κὲ πατέρες πατέρων κὲ μητέρε[ς ἀντι]-
[ενί]ριοι οἵτινες ἐνθάδε κῖσθε κὲ οἵτινες ἐ[νθάδε]
[κ]άθεστε, θυμὸν ἀπὸ κραδίης πολυκηδέα [π]ρό[σθε λα]-
βόντες, παραλάβετε τοῦ Ἀρίστωνος τὸν θυμὸν τ[ὸν]
πρὸς ἐμὲ ἔχι τὸν Σοτηριανὸν τὸν κὲ Λίμβαρὸν κὲ τῇ ὁ[ρ]-
γῆν, κὲ ἀφέλεσθε αὐτοῦ τὴν δύναμιν κὲ τὴν ἀλκὴν κὲ [ποι]-
[ή]σετε (sic) αὐτὸν ψυχρὸν κὲ ἄφωνον κὲ ἀπνεύμοναν, ψυχ-
ρὸν εἰς ἐμὲ τὸν Σοτηριανὸν τὸν κὲ Λίνβαρον. Ὅρκίζω
[ὕ]μᾱς κατὰ τῶν μεγάλων θεῶν Μασωμασιμαβλα[βοι]-
[ω] μαμαζω Ευμαζω ενδενεκοπτουρα μελοφθημαραρ
[α]κου ρασρωεκαμαδωρ μαχθουδουρας κιθωρασα κηφο[ζω]-
[ν] θεὰ αχθαμοδοιραλαρ ακου ραεντ ακου ραλαρ ἀκούετε α[λ]-
[αρ] ουεχαρμαλαρ καραμεφθη Σισοχωρ ἀδωνεῖα χθῶ[ν]
[χ]ουχμαθερφες θερμωμασμαρ ασμαχουχιμανου φιλα[εσωσι]
[χθ]όνιοι θεοί, παραλάβετε τοῦ Ἀρίστωνος κὲ τὸν υἱὸν αὐ[τοῦ]
[Ἀρ]ίστωναν τὸν θυμὸν κὲ τὴν ὀργὴν τὴν εἰς ἐμὲ ἔχι τὸν Σο[τηρι]-
[ανὸ]ν τὸν κὲ Λίμβαρὸν, κὲ παράδοτε τῷ κατ' Ἄδη θυρουρῷ
[Μ]αθυρευφραμενος κὲ τὸν ἐπὶ τοῦ πυλῶνος τοῦ Ἄ[δους]

[κ]ἐ τῶν κλήθρων τοῦ οὐρανοῦ τεταγμένον Στερξερξ ηρη[ξα]
 [ρῆ]σίχθων αρδαμαχθουρ πρισσγευ λαμπαδευ στενα[κτὰ]
 [θά]ψατε τὸν προγεγραμμένον ἐπὶ τοῦδε τοῦ φιμωτι[κοῦ]
 [κ]αταθέματος.
 [Ἔνο]ρκίζω ὑμῖν τὸν βασιλέα τῶν κωφῶν δεμόνων·
 [ἀκο]ύσατε τοῦ μεγάλου ὀνόματος, ἐπιτάσσει γὰρ ὑμῖν ὁ μ-
 [έγ]ας Σισοχωρ ὁ ἐξάγων τοῦ Ἄδους τὰς πύλας, κὲ κατα-
 [δ]ήσατε τοῦ ἀντιδίκου μου τοῦ Ἀρίστωνος κὲ κατακο[ιμί]-
 [σ]ατε τὴν γλῶσσαν τὸν θυμὸν τὴν ὀργὴν τὴν εἰς ἐμὲ ἔχει τὸν
 Σοτηριανὸν τὸν κὲ Λίμβαρὸν ὁ Ἀρίστων, εἶνα μὴ δύνητέ μοι μη[δ]-
 [εν]ῖ πράγματι ἐναντιωθῇγε. Ὅρκίζω ὑμᾶς δέμονες πολυάν-
 δριοι κὲ βιοθάνατοι κὲ ἄωροι κὲ ἄποροι ταφῆς κατὰ τῆς ῥῆ[σι]-
 χθόνης κατενεγκάσης Μελιούχου τὰ μέλη κὲ αὐτὸν Μελιοῦχον.
 Ὅρκίζω ὑμᾶς κατὰ τοῦ Αχαλεμορφωφ ὅστις ἐστὶν ὁ μόνος ἐπίγι[ος θε]-
 ὸς οσοὺς οισωρνοφρις ουσραπιω ποίησατε τὰ ἐνγεγραμμέ[να].
 [τύ]νβε πανδάκρυτε κὲ χθόνιοι θεοὶ κὲ Ἑκάτη χθονία κὲ Ἑρμῇ χ[θόν]-
 [ιε] {κὲ} κὲ Πλούτων κὲ Ἑρινύες ὑποχθόνιοι κὲ ὑμῖς οἱ ὧδ κάτω κίμ[ενοι]
 ἄωροι κὲ ἀνώνυμοι Ευμαζων, παραλάβετε τὰς φωνὰς τοῦ Ἀρίσ[τω]-
 νος τοῦ πρὸς ἐμὲ τὸν Σοτηριανὸν τὸν κὲ Λίμβαρὸν Μασω[μα]-
 χω· τὴν παραθήκην ὑμῖν πατίθομε (sic) φιμωτικὴν τοῦ Ἀρίστω[νος]
 κὲ ἀνάδοτε αὐτοῦ τὸ ὄνομα τοῖς χθονίοις θεοῖς Ἀλλα αλκη [κὲ αλ]-
 [κ]εω λαλαθανάτω τῷ τριωνύμῳ Κούρα· οὔτοι μοι πάντοτε [τελιώ]-
 [σ]ουσιν κὲ φιμώσουσιν τὸν ἀντίδικον ἐμοῦ τοῦ Σοτηριανο[ῦ τοῦ]
 κὲ Λιμβάρου τὸν Ἀρίστωναν· ἔγιρον δέ μοι κὲ σὺ ὁ ἔχων τὸ ὑ[πό]-

γιον βασιλίον σε πασῶν τῶν Ἑρινύων. Ὀρκίζω ὑμᾶς κατὰ [τῶν]
 ἐν Ἄδι θεῶν Ουχίτου τὴν τάβων δότιραν Αωθιωμος [τιωιε]
 [ι]ωεγωεοιφρι ὁ ἐν τῷ οὐρανῷ ἔχων τὸ ἐθέριον βασίλ[ιον Μ]-
 [ιω]θιλαμψ ἐν οὐρανῷ Ιαω κὲ τὸν ὑπὸ γῆν Σαβληνια Ια[ω]
 Σαβληφδαυβην θανατοπουτσηρ. Ὀρκίζω σε Βαθ[υμια χθ]-
 αορωκορβρα αδιανακω κακιαβαλη θεννανκρα. Ὀρκ[ίζω]
 [ὕμ]ᾶς τοὺς ἀ[πὸ] Κρόνου ἐκτεθέντα[ς θε]οὺς Αβλαναιαναλβα
 [σ]ισοπε[τρον] παραλάβετε τὸ[ν ἀντίδικ]ον [έμοῦ τοῦ Σοτηριανοῦ]
 [τοῦ] κὲ Λιμβάρου τὸν Ἀ[ρίσ]τωναν Ω[ηαντιχερεχερ βεβαλλοσαλ]-
 [ακα]μηθη κὲ σὺ ἢ τὰς [κ]λῖδας τοῦ [Ἄ]δους κατέχουσα ῥησίχθων. Συν]-
 [επι]τέλι δὲ ἐμοὶ κὲ σὺ Ασμιατην[ε-с.10-]
 [---] γαθη Μασωμωσισο [-с.13-]
 [---] λιν παρατέθεμε vacat

Daimones under the earth and *daimones* whoever you may be, fathers of fathers
 and mothers (who are a) match (for men), you who lie here and you who sit here,
 since you take men's grievous passion from their heart, take over the passion of
 Aristôn which he has toward me, Sotêrianos also called Limbaros, and his anger;
 and take away from him his strength and power and make him cold and
 speechless and breathless, cold toward me. Sotêrianos also called Limbaros. I
 invoke you by the great gods, MASÔMASIMABLABOIÔ MAMAXÔ EUMAZÔ
 ENDENEKOPTOURA MELOPHTHÊMARAR AKOU RASRÔEEKAMADÔR
 MACHTHOUDOURAS KITHÔRASA KÊPHOZÔN goddess ACHTHAMODOIRALAR
 AKOU RAENT AKOU RALAR hear ALAR OUECHEARMALAR KARAMEPHTHÊ
 SISOCHÔR ADÔNEIA of the earth CHOUCHMATHERPHES THERMÔMASMAR

ASMACHOUCHEIMANOU PHILAESÔSI gods of the underworld, take over from
 Aristôn and his son the passion and anger they hold toward me, Sotêrianos also
 called Limbaros, and hand him over to the doorkeeper in Hades,
 MATHUREUPHRAMENOS, and (to/of?) the one who is appointed over the gate
 to Hades and the door bolts of heaven, STERXERX ÊRÊR[XA] fatal earthshaker
 ADAMACHTHOUR PRISGEU LAMPADEU. And bury in this mournful (grave) the
 one whose name is written on this curse tablet which brings about silence. I
 invoke you the king of the deaf/voiceless *daimones*. Hear the great name, for the
 great SISOCHÔR rules over you, the ruler of the gates to Hades. Of my opponent
 Aristôn bind and put to sleep the tongue, the passion and the anger he holds
 toward me, Sotêrianos also called Limbaros, lest he oppose me in any (legal)
 matter. I invoke you *daimones* - buried in a single grave, violently slain, untimely
 dead, not properly buried - by her who bursts forth from the earth and carries
 down (into the grave) the limbs of MELIOUCHOS and MELIOUCHOS himself. I
 invoke you by ACHALEMORPHÔPH who is the only god of the earth OSOUS
 OISÔRNOPHRIS OUSRAPIÔ, do whatever is written herein. O much lamented
 tomb and gods of the underworld and Hekate of the underworld and Hermes of
 the underworld and Ploutôn and the infernal Erinyes and you who lie here below,
 untimely dead and unnamed, EUMAZÔN, take away the voice (s) of Aristôn who
 is opposing me, Sotêrianos also called Limbaros, MASÔMACHÔ. I deposit with
 you this charge/ spell to make Aristôn silent, and (you) give over his name to the
 infernal gods. ALLA ALKÊ KE ALKEÔ LALATHANATÔ, three-named Kore. These
 shall always carry out (my wishes) for me and silence Aristôn the opponent of
 me, Sotêrianos also called Limbaros. Awaken yourself for me, you who hold (?)

the infernal kingdom of all the Erinyes. I invoke you by the gods in Hades, OUCHITOU, the dispenser of tombs, AÔTH IÔMOS TIÔIE IÔEGOÔEOIPHRI, who in heaven rule the upper kingdom, MIÔTHILAMPS, in heaven, IAÔ, and the (kingdom) under the earth, SABLÊNIA IAÔ SABLÊPHDAUBÊN THANATOPOUTÔÊR. I invoke you, BATHUMIA CHTHAORÔOKORBRA ADIANAKÔ KAKIABANÊ THENNANKRA. I invoke you gods who were exposed by Kronos, ABLANAIAANABLA SISIPETRON, take over Aristôn the opponent of me, Sotêrianos also called Limbaros, ÔÊANTICHERECHER BEBALLOSALAKAMÊTHÊ, and you, earthshaker, who holds the keys of Hades. Carry out for me, you...Provide...

Examples from Chapter Three:

TheDefix. 104: dated to the fourth century BCE, from Attica, Greece. Text: Audollent 1904: no. 68, except for the improved reading of the first 8 lines of side B by Jameson, Jordan, and Kotansky 1993: 130; translation: adapted by the author from Eidinow 2013: 397. Jordan (in Jameson, Jordan, and Kotansky 1993) suggests: the opening of side A ([κα] ταδῶ Θε[ο]δώρα[ν] πρὸς [τ]ῇ[ν] παρὰ Φε[ρρε]φάττηι καὶ πρὸς [το(ῦ)ς] ἀτελ[έ]σ[το(υ)ς]·) is no longer tenable.

DT 68

Side A:

[κα] ταδῶ Θε[ο]δώρα[ν] πρὸς [τ]ῇ-
[ν] παρὰ Φε[ρρε]φάττηι καὶ πρὸς
[το(ῦ)ς] ἀτελ[έ]σ[το(υ)ς] · ἀτελῆς [ε]ῖ[η] α[ὐ]τῇ
κα]ἰ ὅτι ἄμ πρὸς Καλλίαν διαλ[έ]γειν] μέλ-
[λη]ι καὶ πρ]ὸς Χαρίαν ὅτι ἄν διαλ[έ]γειν] μέλλῃ

καὶ ἔργα καὶ ἔπη καὶ ἐργασίας· α πρ
 ἔπη λόγον ὃν ἄμ πο[τε] καὶ λέ[γῃ] · καταδῶ (?)
 Θεοδώραν πρὸς Χαρίαν ἀτελὴ αὐτῇ(ν) εἶναι
 [καὶ ἐπι]λαθέσθαι Χαρίαν Θεοδώρα [ς] καὶ τοῦ πα[ι]-
 δίου(υ) τοῦ Θεοδώρας ἐπιλαθέσ[θ]αι Χαρί[α]ν
 [καὶ τῆς] κοίτης τῆς [π]ρὸς Θε[οδ]ώρα[ν.]

Side B:

[ὥς] οὗτος [έ]ντ[α]ῦ[θ]α ἀτε[λ]ῆς κ[εῖται, οὗ-]
 [τως] ἀτέλεστα εἶναι Θεοδώρ[ας πάντα]
 [καὶ] ἔπη καὶ ἔργα τὰ πρὸς Χαρίαν καὶ
 [πρ]ὸς ἄλλος ἀνθρώπος· καταδ[ῶ Θεόδω-]
 [ρον π]ρὸς τὸν Ἑρμῆν τὸ{γ} χθόνιον κα[ὶ] πρὸς]
 τὸς ἀτελέστος καὶ πρὸς τὴν Ἰήθουν. ἀ[τελέστ-]
 [α κ] αὶ ἔργα τὰ πρὸς Χαρίαν · καὶ τὸς ἄλλος
 [ἀνθ]ρώπος καὶ [τῇν] κοίτην τὴν π[ρ]ὸς Χαρίαν
 [ἐπι]λαθέσ[θ]αι Χαρίαν τῆς κ[οί]της· [Χ]αρ[ίαν]
 καὶ. το (ῦ) παιδί(ο)υ [Θ] ε[οδ]ώ[ρας ἐπιλαθέ-]
 σθαι ἧσ[π]ερ] ἑρ[ᾶ]ι ἐκεῖνος]
 γ ο

Side A:

I bind Theodora in the presence of the one beside Persephone and the useless
 dead. May she be useless both whenever she is about to chat with Kallias and
 whenever she is about to chat with Charias and her deeds and words and

business ... Words, talk that, at any time, she may say. I bind Theodora to be useless with regard to Charias and Charias to forget Theodora and Charias to forget the child of Theodora /dear little Theodora and sex with Theodora

Side B:

Just as this man lies here, useless, in the same way may everything of Theodora's be useless, both her words and deeds, those directed to Charias and those to other men. I bind Theodora in the presence of Hermes of the underworld and in the presence of the unhappy dead and before Tethys. Useless the deeds directed at Charias and the other men and sex with Charias and Charias should forget sex; Charias should forget the child of Theodora /dear little Theodora, the woman he loves.

TheDefix. 945: dated to the fifth century BCE from Sicily. Text: Jordan, Rocca, and Threatte 2014: 231- 236; translation: by author. The inclusion of 'h' to illustrate aspirated vowels is presumably used because the breathing is represented alphabetically in the text.

SEG 62. 703

ἥως Ὅλτις ἐς τέλος ἴασα ἀπώλετο τῶς ῥάτων ἀτέλεστ' ἀγορεύεν, τὸν καὶ Κέλων
καὶ ἐς ἔπεα καὶ ἔργα ἐν ταῖ δίκαι. ἥως ἀτέλεστος Ὅλτις ἀπώλετο ἐς τέλος ἴασα, τοὺς
Μύσκελος ἀτέλεστ' ἀγορεύεν δ' ἰκαὶ καὶ ἐς ἔπεα καὶ ἔργα ἐν ταῖ δίκαι. ἥως Ὅλτις
ἀτέλεστος ἀπώλετο, ἥως Λέπτων ἀτέλεστ' ἀγορεύον. μηδὲν ἡανύοι ἐν ταῖ δίκαι.

Just as Oltis met her end and perished, so may Raton speak fruitlessly, he and Kelon, in relation to both words and deeds in the court. Just as Oltis met her end

and perished fruitlessly, so may Myskelos speak fruitlessly in court, in relation to both words and deeds in the court. Just as Oltis perished fruitlessly, so may Lepton speak fruitlessly. May he achieve nothing in the court.

TheDefix. 977: dated to the third century BCE, from Attica, Greece. Text: Curbera 2024: 177; translation: by author.

DTA 106; Curbera 305

Side A:

[καταδεδέσθω-c.9-] πρὸς τὸν Ἑρμ[ῆ]ν τ[ὸ]ν Χ[θό]νιον [καὶ τὴν Ἑκάτην τὴν Χθονίαν]
[κατα]δ[ε]δέσθω-c.5-] πρὸς τὸν Ἑρμ[ῆ]ν τὸν Χθόνιον καὶ τὴν Ἑκάτην τὴν
Χθ[ονίαν],
καταδε[δ]έσθω Ἀσπασία πρὸς τὸν Ἑρμῆν τὸν Χθόνιον καὶ [τὴν] Ἑκάτην τὴν
Χθ[ονίαν]
καταδε[δ]έ[σ]θω Σωκράτης π[ρ]ὸς τὸν Ἑρμῆν τὸν Χθόνιον καὶ τ[ῆ]ν Ἑκάτην τ[ῆ]ν
Χθονίαν,
καταδε[δ]έσθ<ω>σαν οἵτινες πρὸς τούτων εἰσὶν σύνδικ[τ]οί[ς] τοῖς < > ἐνθαῦτα
γεγραμμένοις,
καταδεδέσθω Πειστίας πρὸς τὸν Ἑρμῆν τὸν Χθόνιον καὶ τὴν Ἑκάτην τὴν Χθονίαν,
κατ[α]δεδέσθω Λύδος πρὸς τὸν Ἑρμῆν τὸν Χθόνιον καὶ τὴν Ἑκάτην τὴν Χθονίαν,
καταδεδέσθω Μανος πρὸς τὸν Ἑρμῆν τὸν χθόνιον καὶ
τὴν Ἑκάτην τὴν Χθονίαν.

Side B:

Καὶ ὥς οὗτος ὁ μόλυβδος ἄχρηστος, ὥς ἄχρηστα εἶναι τῶν ἐνθαῦτα γεγραμμένων
καὶ ἔπη καὶ ἔργα.

(*vacat*)

[-c.7-]τῶν ἐνθαῦτα γεγραμμένων [-c.13-]

[-c.16-] καὶ ἔ[πη κ]αὶ ἔ[ργα-c.9-]

Side A:

May ... be bound, in the presence of Hermes of the underworld and Hekate of the underworld. May ... be bound, in the presence of Hermes of the underworld and Hekate of the underworld. May Aspasia be bound in the presence of Hermes of the underworld and Hekate of the underworld. May Socrates be bound in the presence of Hermes of the underworld and Hekate of the underworld. May those who are allies of those written here be bound. May Peistias be bound in the presence of Hermes of the underworld and Hekate of the underworld. May Lydos be bound in the presence of Hermes of the underworld and Hekate of the underworld. May Manos be bound in the presence of Hermes of the underworld and Hekate of the underworld.

Side B:

And just as this lead is useless, so may the words and deeds of those written here be useless ... of those written here ... words and deeds...

TheDefix. 955: dated to the third century BCE, from Athens, Greece. Text: Curbera and Papakonstantinou 2018: no. 3; translation: author's own.

DTA 67

Side A:

Ὀνητορίδης, Ε[ύη]θίδης,
Κράτης, Ἀρχέδικος, Ναύκριτος,
Φιλοξενίδης,
Δημήτριος, Αἴγυπτία,
Φιλόδημος, Προκλείδης,
Ἀρίστυλλα
καὶ τοὺς μετ' ἐκείνων·
ὥσπερ ταῦτα ψυχρὰ καὶ ἐπαρίστερα
οὕτως τὰ Κράτητος τὰ ῥήματα ψυχρὰ [καὶ]
[ἐπαρί]στερα γέν[οι]το καὶ τῶν μετ' ἐκ[είνου]
[πάντων] καὶ τῶν δικα[στών μν]ήμην ἐν [-c.2-]
[-c. 4-]ΑΤΩΑΦΙΛ [-c.2-] ΣΧΕΤ[-c.7-]
[-----]

Side B:

σπερ σὺ ἄωρος [οὔ][---]
τῷ ἄωρᾳ καὶ ἀτέλ[---]
ε[σ]τα [εἶ]ναι, ἄωρα
[καὶ] ψυχ[ρ]ὰ καὶ ΑΠΑ[c.2-]
[Εύ]ηθίδ[---]
[-----]
[-----]

Side A:

Onētoridēs, Euēthidēs ... Archedikos, Naikritos, Philoxenidēs, Dēmētrios,
Aigyptia, Philodēmos, Prokleidēs, Aristylla, and those with them. Just as these
words are cold and written backwards, in the same way may the words of Kratēs
be cold and backwards and those of the informers with them and the judges ...

Side B:

...just as you are untimely dead, so let [the business of my opponents] be
untimely and ineffective, untimely and cold and ...

TheDefix. 185: dated to the third or second century BCE, from Boeotia, Greece. Text:
Curbera 2017: 143; translation: Eidinow 2013: 402. There is debate over the dating of
this tablet: third or second century BCE is suggested by Faraone 1991a: 13, no later
than the Hellenistic period is suggested by Dickie 2000: 576; and the second or third
century CE is suggested by Gager 1992: 87.

DT 85

Side A:

Ὡσπερ τύν, Θεόνναστε, ἀδύνατο[ς]εἴχειρῶν, πο[δ]ῶν,
σώματος πράξη τι ἢ <οἱ>κονομήση τι, φίλιμεν παργίνη κακά
ἴδεμεν, οὕτως κῆ Ζωίλος ἀδύνατος μένει, δι' Ἄνθειρ(α)ν
βαίνιμεν κῆ Ἄνθειρα Ζωίλον τὸν αὐτὸν τ<ρ>όπον·
φιλατα κῆ Ἑρμᾶ κατὸ φυλαατ χιπυτα
ἀλλαλοφιλίαν κῆ εὐνὰν κῆ λάλησιν κῆ φίλησιν
Ἄνθειρας κῆ Ζωίλω κῆ ατο· ουναν τὰ [πὸ]τ ἀλλάλως

συναλλάγματα· ὥσπερ κῆ ὁ μόλυβδος οὕτος

ἔν τινι <τόπωι> χωριστῷ ἀπὸ τῶν ἀνθρώπων,

οὕτως Ζωίλος <κε>χωρισμένο<ς> παρ' Ἀνθήρας τὸ σῶμα

κῆ ἄψιν <κ>ῆ τὰ φ<ι>λείματα κῆ τὰ <σ>υνουσιάσματα

τὰ Ζωίλου κῆ Ἀνθείρας κῆ φ<ό>βον Ζωίλῳ ἐνεγίνειν (?)

καταγράφω κῆ ἀπορίαν κατὰ σφραγίδα.

Side B:

γρ.[-c. 3-] γ[-c. 2-] ἀκο τοιαύταν

μισ[-c. 1-]ο[---]τες ἀλλὰ ἀλωσαι ἀν.

κ(ο)ύχ ἀλίσκοις, θιέ, Ἄνθειρ(α)ν κῆ Ζωίλο<ν>

[-c. 3-]σ[-c. 1-]τάνδε νύκτα κῆ ετινιταν

[μῆ] μετ' ἀλλάλων γίνεσθ(αι) κῆ ἀφ· ·ας

ε Τιμοκλεῖ τὸ αὐτὸ ἐωθογεα. Λατ.

ως περιφιμμίαση ἀνθρώπους ἐνδέρσας·

[-c. 3-] παμφοιρντο κατάδεσμον

[-c. 1-]εδεμ[-c. 1-]μμ[-c. 1-]π[-c. 2-]τω, οὕτως κῆ Ζωί-

λ[ος]. κει ἀμρεπισωφίω κι[-c. 2-]

μ[-c. 1-]ν εἰ κῆ ἐπιτελεῖ π[-c. 1-]εἰς α τετον

ο[-c. 2-] κατάδεσμον οὕτον κῆ λιτοψεξχ

[-c. 1-]τ[-c. 1-]απαλοχ[-c. 9-]αὔτις ἔστω

λαλῶντα [π] ονφό{γ}λυ[γας]

[-c. 3-κ]η ἀμναστ<α>βαστ εο

ὥσπερ ὁ μόλυβδος ὀρώρυχ<αι> π[ά]ν-

παν κατορωρυγμένος πῇ στεί. α

αμ [-c. 1-]νζμ, οὔτως κῆ Ζωίλωι

α κατορύχοις κῆ ἔργα [σ] ία κῆ

οἰκονομία κῆ φιλία κῆ

τὰ λοιπὰ πάντα.

Side A:

Just as you, Theonnastos, are without power in any action or exercise of your hands, feet, body ... so let Zoilos remain powerless, to come to Antheira, and Antheira to Zoilos in the same way. And beloved Hermes ... love between them and bed and chat and love of Antheira and of Zoilos and ... and any other dealings between them. And just as this lead is in a certain place separate from men, in the same way let Zoilos be kept in another place from Antheira, her body, and touch and the kisses and the couplings of Zoilos and Antheira and let fear spring up in Zoilos. And I register this spell of obstruction with a seal.

Side B:

Much of this is untranslatable: (ll. 2–3) But may you not catch, O god, Antheira and Zoilos (l. 4) ... on this night and ... (l. 5) let ... not become between them and

(l. 6) ... Timokles ... (l. 7) ... thus ... men (l. 8) ... binding curse (l. 9) ... Thus also (l. 10) Zoilos ... (l. 12) ... this binding curse and ... (ll. 16–17) and just as this lead tablet is buried, utterly deeply buried ... (ll. 18–21) thus also may you utterly bury Zoilos and the works and household and love and all the rest.

TheDefix. 543: dated to the second century CE, from a necropolis at Pompeii, Italy. Text: Sánchez Natalías 2022b: no. 71, page 155; translation: Sánchez Natalías 2022b: 157.

SD 71; dfx. 1.5.4/1; LCT 33; CIL IV, 9251; CIL I², 2541

+++++SSVN · (h)oc · priṃ[um]
P(hi)lematio · Hostili · facia(m or -s?)
capil(l)u(m) · cerebru(m) · flaṭus · ren[es]
ut il(l)ai · non · suc(c)edas+[---]
qui · PRAEC++++ · odiau(m) +[---]
ut · il(l)ic · il(l)a(n)c · odiat (!) · como(do)
(h)aec · nec · acere · ne(c) · il(l)aic
qui(c)qua(m) · acere · pos(s)it · ul(l)o[s]
[fili]os · P(hi)lematio · Hoṣt[ili]
[-c. 6-]
[-----]
[---]IDA · fiat+++
nec · acere · nec · lin[---]
ul(l)a(s) · res · pos(s)it · pete[re]
quas ego · (h)uman[o---]

comodo · is · eis · desert[us]

il(l)aec · deserta · sit · cun(n)o (?)

a(nte) · d(iem) · IV · c(alendas) {C} · N(ovembres?) · I · difidos a

dic · il(l)aec · deşer[ta?---]

(Left margin: DIC · ilai)

[-----]

comodo+++

[-----]

To Philematio, (the slave of) Hostilius, (I curse? her) face (...) hair, brain, breath, kidneys, so that (relationship?) may not prosper (...) may he hate her. Just like this [dead?] one does not lie, may nobody lie with her (...) To Philematio, (the slave of) Hostilius, not lie not (...) cannot reach business (...) just as this (place) is empty for these, may for her (...) empty. The ninth day before the Kalends of November (these were) cursed...

TheDefix. 762: of unknown date, from Attica, Greece. Text: Audollent 1904: no. 69; translation Eidinow 2013: 398.

DT 69

Fragment 1:

Side A:

[-c.11-]τραι [-c. 3-]τ[---]

[---]οκ[---]

[---]ασες ικ αλμ[-c.5-]

[-c. 6-] [κατα]δίδημι Γῆι κ[αἰ]

[---]πρὸς] Ἑρμῆν χθόνιον

[καὶ ὡς οὗτος ὁ νεκρὸς ἀτε]λῆς κεῖται ὡς ἀτελ[ῆ εἶναι]

[-c. 10-]κ. οἰδοσατται

[---]ατο καταδίημι

[-c. 7-][πρὸ] τῆμ παρὰ Πε[ρρ]εφά[ττη]

[-c. 8-]ης δ[έ] τῆς παρασ

[-c. 9-]ιαν τῆς κοίτη[ς] τῆ [ς]

Side B:

[-c. 9-]μαν καταδίδ[ημι]

πρὸς τῆμ] παρὰ Φ[ε]ρ[ρ]εφάττη

[-c. 6-] γλῶσσαν καταδίδημι κ[αἰ]

[-c. 4-]κα]ἰ τὸν νο(ῦ)ν καὶ τὰς φρ[ένας]

[-c. 5-]ιατταβ.ν αὐτοὶ καὶ ἔρ[γα]

[-c. 9-]καὶ ὡς ο[ὗ]τος ὁ νεκρὸς ἀτελῆς

κεῖται] οὕτως ἀτελῆ εἶναι [-c. 6-] [πάντα]

[καὶ ἔ]ργα καὶ ἔπη

Fragment 2:

Side A:

[-----]

[κα]ταδίδημ[ι]

[-----]

[-----]

[---] καί[---]

Side B:

[---] ρ.

[---] η

[-c.2-] [τ]ῆμ παρὰ[Φερρεφάττη?]

[---] το(ῦ)ς ἀτελ[έστους]

[--] νας καταδίδ[ημι]

[--] α. Αδ[---]

Fragment 1:

Side A:

Includes: (l. 4) I bind to Earth and; (l. 5) in the presence of Hermēs of the underworld; (l. 6) and, just as this corpse lies useless, in the same way useless may be; (l. 8) I bind; (l. 9) in the presence of Persephone; (l. 11) of sex.

Side B:

Includes: (l. 1) I bind; (l. 2) in the presence of Persephone; (l. 3) tongue I bind and; (l. 4) and the mind and the thoughts; (l. 5) they and deeds; (ll. 6–7) and just as this corpse lies useless, in the same way useless may be ... everything; (l. 8) both deeds and words.

Fragment 2:

Side A:

Includes the words: I bind.

Side B:

*Includes the words: (l. 3) 'in the presence of Persephone'; (l. 4) 'the unfulfilled';
and (l. 5) 'I bind'.*

TheDefix. 515: dated to the third century BCE, thought to be from Rome, but ultimately of unknown provenance. Text: Sánchez Natalías 2022b: no. 2, page 92; translation: Sánchez Natalías 2022b: 93.

SD 3; CIL XV, 6265; DT 137; dfx. 1.4.4/1; LCT 15

Column 1:

quomodo · mortuos · qui · istic
sepultus · est · nec · loqui
nec · sermonare · potest · seic ·
Rhodine · apud · M(arcum) · Licinium
Faustum · mortua · sit · nec
loqui · nec · sermonare · possit
ita uti mortuos · nec ad deos
nec · ad homines acceptus · est
seic Rhodine aput · M(arcum) · Licinium
accepta sit et tantum valeat
quantum · ille · mortuos · quei

Column 2:

istic sepultus est · Dite Pater Rhodi/ne(m)

ti

bey commendo uti · semper

odio sit M(arco) · Licinio Fausto

item M(arcum) Hedum Amphionem

item C(aium) · Popillium · Apollonium

item Vennoniam(m) Hermionam(m)

item Sergiam(m) Glycinnam(m)

Just as the dead man who is buried here can

neither speak nor hold a conversation, so may Rhodine

be dead, not speak to or hold a conversation with Marcus

Licinius Faustus. Just as the dead man is neither with the

gods nor with human beings, so may Rhodine not be with

Marcus Licinius, and may she mean to him as much as this

dead man who is buried here. Dis Pater, I hand Rhodine

over to you, so that she may always be hated by Marcus

Licinius Faustus. Also, Marcus Hedius Amphio, also Gaius

Popillius Apollonius, also Vennoniam Hermionam, also Serviam

Glycinna.

TheDefix. 142: dated to the late second or early third century CE, from Amathous, Cyprus. Text: Audollent 1904: no. 25; translation: Gager 1992: 134- 135.

DT 25; SGD p. 193

[Δέμονες οἱ κ]ατὰ γῆν κὲ δέμονες οἵτινες [ἐσ]τε κὲ
 [πατέρες πατ]έρων κὲ μητέρες ἀντιενίριοι ἄνδριοι [ῆ]τε
 [γύναιοι, δέ]μνες τινές ἐθε κὲ ἐνθά[δε κῖσθε βίον λιπόντες]
 [πολυκηδ]έα, βιωθάνατοι εἴτε ξένοι ἴτε ἐντόπιοι ἴτε [ἄπο]-
 [ροι ταφ]ῆς ἴτε ἀπὸ τῆς ἀκρέας τῶν ἄστρων φέρεσθε εἴτε [ἐν]
 [ἀέρι πο]ῦ πλάσζεσθε κὲ σὺ ὁ ὧδε κάτω κείμενος, παρα[λάβετε τὰς]
 [φω]νὰς τῶν ἀντιδίκων ἐμοῦ τοῦ Ἀλεξάνδρου το[ῦ κὲ Μακε]-
 [δ]ονίου οὗ ἔτεκεν Ματιδία τὸν Θεόδωρον τὸ[ν ἡγεμόνα]
 [κ]ὲ Τίμωναν τὸν ἔ[σ]τεκεν Μαρκία νηθιμαζ [-c.6-]
 μασωλαβεω μαμαξωμαξω ενκοπτωδιτ [-c.5-]
 [-c.1-]ενουουμαρ ακνευ μελοφθηλαρ ακν· κλαμ [-c.3-]
 δέσποτα τῶν ὑπὸ χθόνα δεμόνων [-c.7-]
 κὲ δὸς φιμὸν τῷ Θεοδώρῳ τῷ ἡγε[μόνι τῆς ἐπαρχείας] ?
 Κύπρου κὲ Τίμωνι, ἵνα μὴ δύνω[ντε μηδενὶ πράγμα]
 [τι] ἐναντιωθῇνε τῷ Ἀλεξάνδρῳ Μαζο[μαχῳ]
 τῷ κὲ Μακεδονίῳ· ἀλλὰ ὡς ὑ[μῖς ἄταφοι κὲ ἄφω]
 νοι κὲ ἄλαλοι κὲ ἄγλωσσοι, οὕτω [-c. 8-]
 οἱ ἀντίδικοι ἦτwsαν ἄλαλοι ἄφ[ωνοι ἄγλωσσοι].
 Θεόδωρο ὁ [ῆγ(εμ)]ῶν κὲ [Τίμων -c.7-] .
 τὸν ἄπαν (or ἅπαν-) [-c.11-]

Daimones under the earth and *daimones* whoever you may be; fathers of fathers
 and mothers [who are a] match [for men], whether male or female, *daimones*
 whoever you may be and who lie here, having left grievous life, whether violently
 slain or foreign or local or unburied, whether you [plural] are borne away from the

boundaries of [the] cities or wander somewhere in the air, and you [singular] who lie under here, take over the voice(s) of my opponents, [I] Alexandros also called Makedonios, to whom Matidia gave birth, namely, Theodoros the governor and Timon to whom Markia gave birth NÊTHIMAZ... MASÔLABEÔ MAMAXÔMAXÔ ENKOPTÔDIT ENQUQUMAR AKNEU MELOPHTHÊLAR AKN... ruler of *daimones* beneath the earth.... And give a muzzle to Theodoros the governor... of Cyprus and to Timon, so that they will be unable to do anything against me, Alexandros MAZO... also called Makedonios. But just as you are... wordless and speechless.... so also let my opponents be speechless and voiceless. Theodoros the governor and Timon....

TheDefix. 1115: dated to the second or third century CE, from a necropolis in Aquincum, Budapest. Text: Sánchez Natalías 2022b: no. 533, page 458; translation: Barta 2015: 112.

SD 533; AE 2-15,116

Ito Pater (A)eracura M[er-]
 quri{s} CVLENI ea nomina
 tib[i] dicto tradas dir̄os` ca-
 nibus Di Manes tartaris
 Marcum Marcia<m> Cariton[em]
 Secumdum QVIQVITQV[E]
 atversarius surgexe[rit]
 cui tibi an<t>epistulam ad[fe-]
 ret Muta et Tacita

cuomodo Manes muti et ta-

citi sum seic cui tibi ant-

ˈeːpistulan atferent muṭ[i]

et taciti ˈsːin<t> adversa<rio>ʃ

Bellici atcipiti Trice

r[be-]

ri et retenet ˈeː illu[---]

[-c.5-]IOS

Dis Pater, Aeracura!

Mercurius Cyllenius, I dictate the following names to you, hand them over to the dreadful dogs! Infernal souls in Tartarus! Marcus, Marcia, Chariton, Secundus, and whoever may act like an opponent who will bring a curse-in-reply to you. Mute and Silent goddess! Just as the infernal souls are mute and silent, so are those who will bring a curse-in-reply to you may be mute and silent. Three headed Cerberus, catch the opponents of Bellicus and keep them...

TheDefix. 1429: dated to the second or third century CE, from a necropolis in Aquincum, Budapest. Text: Sánchez Natalías 2022b: no. 534, page 459; translation: Barta 2017b: 56 slightly modified by Sánchez Natalías 2022b: 460.

SD 534

Side A:

Claudia Flavia ˈZːo-

simus (A)eracura(m) rogat et p[e-]

tet sibi Zosimus Ito Patr-
i ea nomina qu(a)e vobis
do Titi Alexsandri Candi-
di Mamanis Marcellini
qui et Attanii Marciani
quicunqua atversarius
surgeserit si servos si li-
ber{i} si qui atversarius
surgeserit novus roga-
mus (A)eracura(m) Patri eo-
ru(m) nomina at studias

Side B:

(traces)
Mercurio at Tar-
tara tradas como-
do epistularius
qui tibi epistulas
tradet (traces)
epistula<s> tradet
comodo verbis na<r>-
rat sic atversari
loquantur Di Ma-
nes contra Bero{v}e-

ne(m) contra ʿZʿosimu(m)

ne(m) contra ʿZʿosimu(m)

qui tib[i] epistula<s>

(perpendicularly and descending)

tradet sic illos mutos [ta-]

c[i]tos [m]anes CRASSA vob[i]s

[ro]gamus

Claudia, Flavia, Zosimus ask Aeracura, and Zosimus as for himself requests Dis Pater [to concentrate on] those names which I am handing over to you: of Titus, Alexander, Candidus, Mama (?), Marcellinus known as Attanius as well, Marcianus, whoever will act like an opponent, whether slave or free, if someone new will act like an opponent, we ask Aeracura and Dis Pater: do concentrate on their names, [too]. ...to Mercurius. As a Messenger, hand over to Tartarus those who will hand letters to you... will hand letters... just as he/she does speak, so may our opponents speak, oh infernal souls, against Beroe and against Zosimus, who will hand letters to you, so the infernal souls may [make]... them mute and silent, we ask you.

TheDefix. 794: dated to the second or third century CE, from a grave in Carthage. Text:

Audollent 1904: no. 221; translation: Franek and Urbanová 2019a: 44.

DT 221; LCT 117; dfx. 11.1.1/7

[-c. 3-] n [-1-] Se[curus] como[d]om [-1-] ra [-c. 6-]

no potes [contr]a nos drspondere [-c. 6-]

ęca sic no [posit?] contra patre meu[m con]tra

me] advocati qui contr[a] nos non posit secum ve-

[l]uṭ rupa iu [-c. 2-] nostra Toresilius quiqui

vernerint, comodo lṭera a non po-

su [-3-]vi cui nec nemo potes illos venire,

comodo Securus [-4-] o sic n[o]n posit

[lo]qui, comodo Securus non [potēs] loqui

[sic n]on posint [lo]qui arvo[cati?]

qui qui que

As Securus ... cannot testify against us..., so let the advocates be unable to testify against my father and me ... as the letter [this tablet] is unable [to leave this grave?] ... so let nobody be able to come [to the court?] ... as Securus ... so let them be unable to speak, as Securus is unable to speak, so let the advocates be unable to speak ...

TheDefix. 139: dated to c. 300 BCE, from a grave in Megara, Greece. Text: Voutiras 1998: 64; translation: by the author.

DT 43

ὅταν σύ, ὦ Πασιάναξ, τὰ γραμμα-

τα ταῦτα ἀναγνῶς - ἀλλὰ οὔτε

ποτὲ σύ, ὦ Πασιάναξ, τὰ γραμμα-

τα ταῦτα ἀναγνώσει οὔτε

ποτὲ Νεοφάνης Ἀγασιβώλῳ

δίκαν ἐποίσει· ἀλ' ὥσπερ σύ ὦ,

Πασιάναξ, ἐνθαῦτα ἀλίθι[ος]

κε[ῖ]σοι, αὐτ[ι] καὶ Νε[ο]φά[ν]εα

ἀλίθιον καὶ μηδὲ[ν] γενέσθαι.

Whenever, you O Pasianax, read this text- but never will you, O Pasianax, ever read this text, nor will Neophanes ever bring a case against Agasibolos. But just as you, O Pasianax, lie here without sense, so too may Neophanes become without sense and nothing.

TheDefix. 1202: dated to c. 300 BCE, from a grave in Megara, Greece. Text: Voutiras 1998: 64; translation: by the author.

DT 44

ὅταν σύ, ὦ Πασιάναξ, τὰ γράμμα-
τα ταῦτα ἀν {αν} αγνῶς - ἀλλ' οὐ [τε] πο-
τὲ σύ ταῦτα ἀναγνώσει οὔτε πο-
τὲ Ἀκέστωρ ἐπὶ Ἐρατ [ο] μέ-
νεα δίκαια <ν> ἐποίσει [ο] ὑδὲ Τι-
μανδρίδας· ἀλ' ὥσπερ σὺ ἐν-
θαῦτα ἀλίθιος κεῖ [?] οἱ καὶ οὐ-
δέν, οὕτως καὶ Ἀκέστωρ
καὶ Τιμανδρίδας ἀλίθιος εἶη
καὶ οὐδέ [ν].

Whenever you, O Pasianax, read this text- but neither will you ever read this, nor will Acestor or Timandridas ever bring a case against Eratomenes. But just as you

lie here without sense and nothing, so may Acestor and Timandridas be without sense and nothing.

TheDefix. 232: dated to between the third and first centuries BCE, from Olbia, on the Black Sea. Text: Bravo 1987: 188-189; translation: author's own. The text was originally published (in Russian) by V. Shkorpil in 1908 but was mislabelled as a letter to bribe a judge rather than a curse tablet. Erich Diehl (1915) was the first to identify the tablet was a curse tablet. For more see Jordan 1997a; Bravo 1987; Wilburn 2012: 23.

SGD 173

[ῶ]σπερ σε ἡμεῖς οὐ γινώσκομε-
ν οὕτως Εὐπο[λ]ις καὶ Διονύσιος
Μακαρεύς, Ἀρι[σ]τοκράτης
καὶ Δημόπολις, [Κ]ωμαῖος
Ἡραγόρης ἐπὶ [δ]ινὸν πρᾶγμα παρα-
γείνονται κ[α]ὶ Λεπτίνας,
Ἐπικράτης, Ἐστιαῖος
ἐπ' ὅτι πρᾶγμα [π]αρ αὐ εἰνόνται, ἐπ' ὅτι [---]
να μαρτυρίην ο[ὔ]τοι <ἐκοι>νώ<ν>ησαν,
ῶ[σπερ] ἡμεῖς σε. [ῆ]ν δέ αὐτοῦς
κατάσχης καὶ κ[ατα]λάβης (or π[αρα]λάβῃ?) ἐ<γ>ὼ δέ σε
τειμήσω καὶ σο[ὶ] ἄριστον δ[ῶ]ρ-
ρον παρασκε[υῶ]

Just as we do not know you, in the same way (we know) Eupolis, and Dionysios, Makareus, Aristokrates and Dēmopolis, Kōmaios, Hērakorēs are going to support

a terrible case and Leptinas, Epikratēs, Hestiaios (we know) for whatever business they are going to support, for whatever act of witness they are coming together, in the same way that we (do not know) you. But if you restrain and hold down these men, I will honour you and I will give you the best offerings.

TheDefix. 536: dated to the fourth or fifth century CE, from somewhere in Rome (exact provenance unknown). Text: Sánchez Natalías 2022b: no. 16, page 108; translation: Gordon 2019b: 425. This curse was inscribed on the inside of a cinerary urn which is unparalleled.

SD 16; AE 1941,138; dfx. 1..4/13; LCT 25

Column 1:

deprecor vos sancti Angeli
ut quomodo (ha)ec anima intus in-
clusa tenetur et angustiat
et non vede(t) neque lumine ne<que?> aliquem
refrigerium non (h)abet sic. ut anima
mentes corpus Collecticii quem peperet Agnellā

Column 2:

teneatur ardeat
de{s}tabescat usque
ad infernum semper
ducite Collecticium

quem peperet

Agnella

Holy angels, I beseech you that, as this (dead) soul confined here
is secured and fixed and unable to see the light (of day)
or enjoy any comfort, so may the soul, the consciousness,
the body of Collecticius, who Angela bore, be secured,
burn, rot away. Drag Collecticius, who Angela bore,
continuously, to the Underworld.

TheDefix. 45: late Roman in date, from Hadrumetum, Tunisia. Text: Audollent 1904: no. 295; translation Gager 1992: no. 11. Date is uncertain but it is presumably Late Roman. For dating see Gager 1992: 50. For further analysis of the tablet see Wilburn 2012: 239.

DT 295; *CT* 11; *LCT* 171; dfx. 11.2.1/31

Υεσσε[μ]ιγαδ[ων] ια[ω] αω βαυβω
εηαηιε [-c.5-] σοπεσαν καν-
θαρα ερησχιγαλ σανκιστη δωδε-
[κ?]ακτητη ακρουροβορε κοδηρε
δροπιδη ταρταροϋχε ανοχ ανοχ
καταβρειμω φοβερα προς τ
ε [-c.2-] ννη κατανεικανδρα δαμαστρει
[-c.2-]σα μεγαλόδοξε σερουαβυος tibi
commendo quoniam maledixit
partourientem, currant cūillic
et demones infernales obliga-

te illis equis pedes ne currere
 possint, illis equis quorum no-
 mina hic scripta et demandata
 habetis, Incletum Nitidum Patri-
 ciou Nauta σιουν. . αα ταχαρχην;
 obligate illos ne currere possit cra-
 stini et perendinic cir[cens]ibus
 Patricium Nitidum Na[ut]a Inclēto
 ταχαρχην; tou autem Domina
 Canpana χambτηρας Nitidum
 Patricium Nauta Incletu ταχαρ-
 χην ne currere possint cras et
 perendie et omnibus horis
 in circo ruant, quomodo et tu
 ιϋcundu ̣emeritus es βίος
 Θάνατος; iam iam cito cito
 quoniam d[e]ducunt illos
 συμφωνιακι δαίμονες.

HUESSE[M]IGAD[Ô]N IA[Ô AÔ BAUBÔ EÊAÊIE... SOPESAN KANTHARA
 ERÊSCHIGAL SANKISTÊ DÔDE[K]AKÊTÊ AKROUROBORE KODÊRE DROPIDÊ
 TARTAROUCHE ANOCH ANOCH KATABREIMÔ fearful things towards t[he?] E..
 nnê kataneikandra damastrei.. sa Most Glorious One SEROUABUOS to you I
 commend, because he slandered (my) intention. Let them run to/at him (?);
 infernal demones, bind the feet of those horses so that they are unable to run,

those horses whose names you have here inscribed and submitted: Incletus, Nitidus, Patricius, Nauta, SIOUN. AA, Quick-Starter. Bind them so that they cannot run tomorrow or the day after tomorrow in the circuses: Patricius, Nitidus, Na[ut]a, Incletus, Quick-Starter, Domina, Canpana, Lambtêras, Nitidus, Patricius, Nauta, Incletus, Quick-Starter - so that they cannot run tomorrow and the day after tomorrow, and so that at every hour they collapse in the circus. Let him perish and fall, just as you lie (here) prematurely dead. Now, now, quickly, quickly, because they drive them off, the Typhonic Daimones!

TheDefix. 350: dated to the end of the third century CE, from a layer of devastated graves in Pannonia/ Savaria, Hungary. Text: Jordan 2000: no. 53; translation Franek and Urbanová 2019a: 41.

NGCT 53; SEG 40.919

Αβρασαρξ παρατίθεμαί σοι Ἀδίεκτον, ὃν ἔτεκεν Κουπεῖτα, ἵνα ὅσον χρόνον ᾤδε
κεῖται, μηδὲν πράσσοι [for η?] ἀλλὰ ὡς σὺ νεκρὸς εἶ οὕτως κακῖνος μετὰ σου εἰς ὅσον
χρόνον ζῇ.

Abrasarx (young flesh?), I deposit with you Adiektos, whom Koupeia bore, so that as long as this [dead body] lies here he will be unable to do anything, but just as you are dead, so let him be with you for his entire life.

Examples from Chapter Four:

TheDefix. 214: dated to the fourth or third century BCE, from Attica. Text: Curbera 2024: 251- 253; translation: by author.

Side A:

καταδήω Ὀφιλίωνα
καὶ Ὀφιλίμη<v> καὶ Ὀλυμπον
καὶ Πιστίαν καὶ Μάγαδιν
καὶ Προτον καὶ Κάδον, Θου-
κλείδην καὶ Μέλανα καὶ
Κῶμον
καὶ Βαχίδα καὶ Κίττον·
τούτων τῶν ἀνδρῶν καὶ
γυναικ[ῶ]ν καὶ ἐλπίδας
καὶ παρὰ θεῶν καὶ πα<ρ> ἡρώ-
ων καὶ ἐργασίας <ἀ>πάσας
καὶ πρὸς τὸν Ἑρμῆν τὸν
Κατούχον κ[α]ὶ πρὸς τῇ<v> Ἡ-
κάτην καὶ πρὸς τὴν Γῆ<v> {καὶ
τὴν Γ[ῆ]ν},
πρὸς θεοὺς ἅπαντ[α]ς
καὶ Μετέρα θεῶν.

Side B:

καταδήω Πάφιλον κα[ὶ]
ἐλπίδας τὰς Πανφίλου ἀ-
πάσας καὶ ἐργασίας ἀπάσας,

Θουκλείδην, ἐλπίδας

τὰς Θουκλείδου, Σύρος

καὶ ΠΑΡΑΤΗΙΡΣ[.]ΣΙΗΣ[[Α]]

σὺ δὴ Ἑρμῇ Κά[ι]τοχῇ

(*vacat*)

I bind Ophilion and Ophilime and Olympos and Pistias and Magadis and Prōtos and Kados and Thoukleides and Melas and Komos and Bakchis and Kittos. For all of these men and women, (I bind) their hopes from both gods and heroes, and all their labour, both in the presence of Hermes the Binder and in the presence of Hekate, and in the presence of Earth and the Earth, in the presence of all the gods and Mother of gods.

I bind Pamphilos and all the hopes of Pamphilos and all his work, Thoukleides, the hopes of Thoukleides, Syros... and... you, Hermes the Binder...

TheDefix. 442: dated to the first half of the fourth century BCE, from Decellea, Athens.

Text: Robert 1936: 12, no. 11; translation: by author.

SGD 42

Καταδ[έω] τὸς ἐνθαῦτα ἐνγεγραμμένος καὶ ἄνδρας καὶ γυν-

αῖκας ὅσοι ἐνθαῦτα ἐνγεγραμμένοι εἰσίν, πρὸς Ἑρμῇν Κάτοχον καὶ Γ[---]

ῆν καὶ Περσεφόνειαν καὶ ὥσπερ οἱ παρ[ὰ] ταύτην ἀφικνοῦνται οἴκαδε νοστοῖ ὅτως οἱ ἐν[---]

θαῦτα ἀντίδικοι τέλος λαβόντων τῆς [δίκ]ης

I bind those inscribed here, both men and women who are here inscribed, in the presence of Hermes the Binder and Earth and Persephone. And just as those who arrive at her side (Persephone's) make a journey home, in the same way may those co-advocates in the end pay the penalty.

TheDefix. 213: dated to the later fourth century BCE, from Menedhi, Attica. Text Jordan 1999: 119; translation Eidinow 2013: 394.

DT 52; CT 73

Κέρκις

Βλάστος

Νίκανδρος

Γλυκέρα

Κέρκιν καταδῶ καὶ λόγους καὶ

ἔργα τὰ Κέρκιδος καὶ τὴν γλῶσ-

σαν παρὰ τοῖς ἡϊθέοις καὶ ὁπότα-

ν οὔτοι ταῦτα ἀναγνῶσιν, τότε

Κέρκιδι καὶ τὸ φθένεσθαι.

[-----]

Θέωνα καταδῶ, αὐτὸν καὶ τὰς

παιδίσκας αὐτοῦ καὶ τὴν τέχνη-

ν καὶ τὴν ἀφορμὴν καὶ τὴν

ἐργασίαν αὐτοῦ καὶ λόγους καὶ

ἔργα αὐτοῦ. Ἑρμῇ χθόνιε, ταῦτα

σὺ κάτεχε καὶ ἀνάγνωθι

ταῦτα τέως ἄν οὔτοι ζῶσιν.

Kerkis, Blastos, Nikandros, Glykera. I bind Kerkis, both his words and the deeds of Kerkis and his tongue, before those youths who died unmarried, and whenever they recognize these words, then will be the time for Kerkis to speak. I bind Theon, him and his girls and his craft and his resources and his work and his words and deeds. O Hermes of the underworld, bind these things and read (these words) for as long as they are living.

TheDefix. 298: dated to the second or third century CE, from Alexandria. 298. Text and Translation: Daniel and Maltomini 1990: 17-19.

Suppl. Mag. 54; *DT* 38

ε[ρη]κικιθφηα{μ}ραχααραρηφ[θιαι]κηρε χ [-c.2-] σεω· παράλαβε Ἄννιαν[όν,]

[Ἑρ]μῇ χθόνιε αρχεδαμα Φωχενσεψευ σερερταθου μισονκα[ι]κ[τ]

κ[α]ι Πλούτων Υεσεμμιγαδων μααρχαμα καὶ Κόρη Ερεσχιγ[α]λ ζ[α-]

[βαρ]βαθουχ καὶ Φερσεφόνη [ζα]υδαχθουμαρ· ὀρκίζω σε κ[α-]

[τ]ὰ τοῦ ὀνόματος τῆς Γῆ[ς] κεσημορι μωριθαρχωθ κα[ι]

Ἑρμῇ χθόνιε αρχεδαμα Φωχενσεψευ σερερταθου μισον-

καικτ καὶ Πλούτων Υεσε[μμι]γαδων μααρχαμα καὶ Κόρη

Ερεσχιγαλ ζαβαρβαθουχ [κ]αὶ Φερσεφόνη ζαυδαχθουμαρ·

ἐπιλάθοιτο Ἄννιανος τῆς Ἰδ[ι]ας μνήμης καὶ Ἡωνικοῦ μό-

νου μνημονευέτω. ἐπικαλοῦμαι σε, τὴν πάντων ἀνθρώ-

πων δυνάστειραν, παμφόρβα, ῥηξίχθων, ἡ καὶ ἀνενεγ-
 καμένη τὰ τοῦ Μελιού[χ]ου μέλη καὶ αὐτὸν τὸν Με-
 λιοῦχον, Ερεσχιγαλ, Νεβουτοσουαληθ, ἐρεβεννή,
 ἄρχυια, νέκυι', Ἐκάτη, Ἐκάτη ἀληθῆ, ἔλθετε καὶ τε-
 λειώσατέ μοι τὴν πραγματείαν ταύτην. Ἑρμῇ χθό-
 νιε, αρχεδαμα Φωχενσεψευ σαρερταθου μισονκαικτ
 καὶ Πλούτων Υεσεμμιγ[α]δων μααρχαμα καὶ Κόρη
 Ερεσχιγαλ ζαβαρβαθουχ καὶ Φερσεφόνη ζαυδαχθου-
 μαρ καὶ δαίμονες, οἳ ἐν [τ]οῦτω τῷ τόπῳ ἐστέ, συν-
 ἔχετε μοι τῷ Ἡωνι[κ]ῷ Ἀννιανοῦ τὴν ἰσχύν
 {τὴν ἰσχύν}, τὴν δύναμιν, ἵνα συλλάβηστε αὐ-
 τὸν καὶ παραδοῖτε ἄώροις, ἵνα κατατήξητε αὐ-
 τοῦ τὰς σάρκες, τὰ νεῦρα, τὰ μέλη, τὴν ψυχὴν, ἵνα
 μὴ δυνηθῇ Ἡωνικῷ ἀντίος ἐλθεῖν μηδὲ κατ' ἐμοῦ
 ἀκοῦσαί τι κακὸν μηδὲ βλέψαι, ἔτι δὲ καὶ ὑποπε-
 πτωκῶς μου ὑπὸ τοὺς πόδες ἕως νεικηθῇ. ἐπέκλω `σε´
 [γ]ὰρ αὐτῷ ταῦτα ἡ πανδυνάστειρα ἄνασσα Μασκελλει
 Μα[σ]κελλω Φνουκενταβαω ορεοβαζαγρα ῥηξίχθων
 ἱππόχθων πυριπηγανυξ πότνια Γῆ χθονία μευηρι
 μοριθαρχωθ. ὀρκίζω σε κατὰ σοῦ ὀνόματος ποιῆσαι
 τὴν πρᾶξιν ταύτην καὶ τηρῆσαί μοι τὸν κατάδεσμον
 τοῦτον καὶ ποιῆσαι αὐτὸν ἐνεργῇ. Ἑρμῇ αρχεδαμα
 Φωχενσεψευ σαρερταθου μισονκαικτ καὶ Πλούτων
 [Υ]εσεμμιγαδων μααρχαμα καὶ Κόρη Ερεσχιγαλ

[ζα]βαρβαθου·χ· καὶ Φερσεφόνη ζαυδαχθουμαρ καὶ δ[αί-]

[μον]εο οἱ ἐν τῷ τόπῳ τοῦ[τῷ] φοιτῶντες τελ[ειώ-]

[καρε τῇν] πρᾶξιν ταύτη[ν· κα]τάσχετε [τῇ]ν φιλί[αν]

[Ἀννιανο]ῦ πρὸς Ἡωνικ[όν, πρ]ώτιστον, [ἀ]διαλύ[τως,]

[ἀπὸ τῆς ε]ήμερον ἡμ[έρας-c.4-]εἰθ[ητο[-c.3-]ματο[-c.3-]

ERÊKISITHPHÊARACHARAARAÊPHTHIDSIKÊRE CH..SEÔ; take hold of Annianos,

chthonic Hermes, ARCHEDANAMA PHÔCHENSEPSEU SARERTATHOU

MISONKAIKT and Pluto YESEMMIGADÔN MAARCHAMA and Kore ERESCHIGAL

ZABARBATHOUCH and Persephone ZAUDACHTHOUMAR. I adjure you by the

name of GÊ, MEUÊMORI MÊORITHARCHÔTH and chthonic Hermes

ARCHEDAMA PHÔCHENSEPSU SARERTATHOU MISONKAIKT and Pluto

YESEMMIGADÔN MAARCHAMA and Kore ERESCHIGAL ZABARBATHOUCH and

Persephone ZAUDACHTHOUMAR. May Annianos lose his own power of

recollection, and let him remember Ionikos only. I call upon you, the mistress of

all men, all-devouring (?), RÊXICHTHÔN, you who also gathered up the limbs of

Meliouchos and Meliouchos himself, ERESCHIGAL, NEBOUTOSOUALÊTH,

gloomy, she of the nets (?), she of the dead (?), Hekate, true (?), Hekate, come

and fulfil this magical operation for me. Chthonic Hermes, ARCHEDAMA

PHÔCHENSEPSU SARERTATHOU MISONKAIKT and Pluto YESEMMIGADÔN

MAARCHAMA and Kore ERESCHIGAL ZABARBATHOUCH and Persephone

ZAUDACHTHOUMAR and daemons who are in this place, possess for me,

Ionikos, the strength and the might of Annianos, so that you seize him and deliver

him to the untimely dead, so that you melt his flesh, sinews, limbs, soul, so that

he not be able to proceed against Ionikos and neither hear nor see any evil to my

disadvantage, moreover prostrate under my feet until he is defeated. For this destiny was assigned to him by the all-powerful queen. MASKELLEI MASKELLÔ PHOUKENTABAÔ OREOBAZAGRA RÊXICHTHÔN HIPPOCHTHÔN PYRIPÊGAMYX, chthonic mistress Gê MEUÊMORI MÊORITHARCHÔTH. I adjure you by your name to perform this magical operation and to watch over this binding charm for me and to make it effective. Hermes ARCHEDAMA PHÔCHENSEPSU SARERTATHOU MISONKAIKT and Pluto YESEMMIGADÔN MAARCHAMA and Kore ERESCHIGAL ZABARBATHOUCH and Persephone ZAUDACHTHOUMAR and daemons who frequent this place, fulfil this magical operation. Control the love of Annianos for Ionikos before everything else, indissolubly, from the present day...

TheDefix. 104: dated to the fourth century BCE, from Attica. Text: Curbera 2024: 244-245; translation: by author.

DT 68; Curbera 385

Side A:

[κ]αταδῶ Θεοδώρα[ν] πρὸς [τ]ῇ[ν Τηθ]-
 [[ὺ]ν· παρὰ Φερρεφαττηι καὶ πρὸς [τὸ]-
 [ς] ἀτελέσ[τος] · ἀτελὴ εἶναι [αὐτὴν κ] –
 [α]ὶ ὅ τι ἄμ πρὸς Καλλίαν διαλέγηι π[οτὲ καὶ]
 [πρ]ὸς Χαρίαν ὅ τι ἄν διαλέγηι· σῶμα [καὶ]
 [ἔ]ργα καὶ ἔπη· καὶ ἔργα, ὅπως ἄμ πο[ιῇι],
 [καὶ] ἔπη, λόγον ὃν ἄμ ποτε καὶ λέγηι [πρὸς] καταδῶ
 [Θεο]δώραν· πρὸς Χαρίαν ἀτελὴ αὐτὴ[ν] εἶ[ναι].
 [ἐπι]λαθέσθαι Χαρίαν Θεοδώρας καὶ τοῦ π[α]ι-

[δί]ο τοῦ Θεοδώρας· ἐπιλαθέσθαι Χαρί[α]ν

[τῆς] κοίτης τῆς πρὸς Θεοδώρας.

Side B:

[ὡς] οὗτος ἐν[ταῦ]θα ἀτελὴς κεῖτα[ι, οὐ]-

[τως] ἀτέλεστα εἶναι Θεοδώραι πάντ[α]

[κα]ὶ ἔπη καὶ ἔργα τὰ πρὸς Χαρίαν καὶ πρὸς

[τὸς] ἄλλος ἀνθρώπος· καταδῶ Θεοδωρ-

[αν π]ρὸς τὸν Ἑρμῆν τὸ<γ> Χθόνιον καὶ πρὸς τὸς

[ἀτε]λέστος καὶ πρὸς τὴν Τῆθύυν· [π]άντ[α ἔπ]-

[η κ]αὶ ἔργα τὰ πρὸς Χαρίαν καὶ τὸς ἄλλος

[ἀνθ]ρώπος καὶ τὴν κοίτην τὴν πρὸς Χαρίαν·

[ἐπι]λαθέσται Χαρίαν τῆς κοίτης τῆς [π]αρ[ὰ Θε]-

[οδώ]ραι κ[α]ὶ τοῦ παιδὸς τ[οῦ] Θεοδώρας, κ[αὶ αὐ]-

[τὸν] ἀποτρέπ[ειν] ἐκεῖσε

ἀπὸ Θεοδώρας.

Side A:

I bind Theodora in the presence of Tethys beside Persephone and the unhappy dead. May she be unfulfilled in whatever she speaks to Kallias about, at any time and in whatever she speaks to Charias about. Also, her body, words, and deeds. I bind Theodora in her deeds, whatever she does, and her words, whatever speech she utters at any point. May she be unfulfilled with regard to Charias. Let Charias forget Theodora and the child of Theodora. Let Charias forget sex with Theodora.

Side B:

Just as this man lies here, unfulfilled, in the same way may everything of Theodora's be unfulfilled, her words and deeds, those directed to Charias and those to other people. I bind Theodora in the presence of Hermes of the underworld and in the presence of the unhappy dead and before Tethys. May all of her words and deeds towards Charias and other people and sex with Charias be unfulfilled. And let Charias forget sex with Theodora and the child of Theodora and let him turn away there from Theodora.

TheDefix. 308: dated to the late third century BCE, found in a grave in Lilybaion, Sicily.

Text: Jordan 1997b: 387- 396; translation Eidinow 2013: 450.

NGCT 79; SEG 47.1442

Καταδέω Ζωπυρίωνα τᾶς Μυμβυρ παρὰ Φερσε-
κόναι καὶ παρὰ Τίτανεσσι καταχθονίοις καὶ παρ' ἄ-
π[ε]υχομένοισι νεκροῖς <Καταδέω δέ νιν> {ἐς τοὺς ἀτελέστους} καὶ παρ-
α[ῖ]αρίαις Δάματρος <καὶ> παρ' ἀπευχομέ[ν]α[ισ]ιν-
Καταδέω δέ νιν ἐμ βολίμωι, α[ὐ]τὸν καὶ νοῦν
αὐτοῦ καὶ ψυχὴν αὐτοῦ ὥς μὴ δύν[αται ἀντία]
λαλῖν. Καταδέω δέ νιν ἐμ βολίμωι, Σ [-max. c.5-]
[---][-c.1-] YN, [α]ὐτὰν καὶ νοῦν καὶ ψυ[χ]ὴν αὐτᾶς]

I bind Zopyrion, son of Mymbyr in the presence of (παρὰ + dat.) Persephone and in the presence of the Titans of the underworld, and in the presence of the

despised dead (male) ... I bind him among the unfulfilled, and in the presence of the priestesses of Demeter, and in the presence of the despised dead (female). I bind him on the lead, him and his mind and his spirit so that he is unable to speak (?) against me. I bind her on the lead ... her and her mind and her spirit.

TheDefix. 211: dated to the fourth century BCE, deposited in House 'D' in the industrial area of the Athenian Agora. Text from Curbera and Jordan 1988a: 215-18, translation from Eidinow 2013: 410.

SGD 20

Καταδῶ Ἀρίσταιχμον τὸ<ν> χλακέα
πρὸς τὸς κάτω καὶ Πυρρίαν τὸν χαλκειά
καὶ τὴν ἐργασίαν αὐτοῦ καὶ τὰς ψυχὰς
αὐτῶν καὶ Σωσία<ν> τὸν Λάμιον
καὶ τὴν ἐργασία<ν> καὶ τὴν ψυχὴν αὐτοῦ ~
καὶ ἃ λήγουσι καὶ ἃ δρῶσ<ι> {καὶ ἃ δρῶσ<ι>}
καὶ Ἀγήσ<ι> τὴν βοιωτία<ν>

I bind Aristaichmos the bronze worker, in the presence of (pros + acc.) those below, and Pyrrias the bronzeworker and his work and their spirits, and Sōsias of Lamia, and his work and his spirit and what they say and what they do (and what they do) and Hagēsias of Boiotia.

TheDefix. 372: dated to the first century BCE to the first century CE, from Barchín del Hoyo, Cuenca, Spain. Text and translation: Sánchez Natalías 2022b: no. 145, pages 223-224.

NGCT 89; SD 145; dfx. 2.1.2/1; LCT 50

Side A:

ὑπερ ἑμοῦ κα[ι] ὑπερ τῶν ἐμῶν τοῖς κατὰ Ἄδην δίδω-

μι, παραδίδωμι Νεικίαν καὶ Τειμήν

καὶ τοὺς ἄ[λ]λους οἷς δικ-

αίως κατηρασά-

μην.

Side B:

pro me pro meis devotos defixos inferis,

devotos defixos inferis, Timen et Nici-

am et ceteros quos merito

devovi supr[a. pro] me,

pro mei[s],

Timen,

Nician,

Nīciā[n]

On behalf of me and on behalf of my house, to those below in Hades I give, I hand over Nicias and Time and the others whom rightly I have cursed. On my behalf, on behalf of my house, (I handle) those cursed (and) bound to those below, those cursed (and) bound to those below, Time and Nicias and the others, (all of) whom rightly I have cursed above. On my behalf, on behalf of my family, Time, Nicias, Nicias.

TheDefix. 324 and 325: dated to the second or third century CE, from Oxyrhynchus (original location uncertain). Text: Daniel and Maltomini 1991: 211- 212 ;translation: Adapted by author from Daniel and Maltomini 1991: 212.

SGD 155- 156; *Suppl. Mag.* 51; *CT* 29

[---][-c.4-][-c. 2-] [---][- c. 3 φιλείτω Ματρῶνα, ἣν ἔτεκεν Ταγένη, ἥς ἔχεις τὴν οὐσίαν, τὰς τρίχας] /

τῆς κεφ[αλῆς αὐτῆς, Θεό]δωρον, ὃν ἔτεκεν Τεχ[ῶσις. ἐξορκίζω σε, νεκυδαίμων, κατὰ τοῦ /

[αρβαρα-]/

θαμ β[α]ρουχ βαρου[χ]α [Αδων]αίου θεοῦ καὶ κατὰ τοῦ [-.30-Σ]εσ[ε]νγεν Φαρ[α]γγινς /Ιαω [Ι]αω καὶ κατὰ τοῦ Μ[α]ρ[μ]αραω[θ].μή μου παρακο[ύ]σης, νεκυδαίμων, ὅστις ποτ' εἶ, καὶ ἔγειρέ μοι σεαυτὸν καὶ ἄπελθε πρὸς τὴν Ματρῶναν, ἵνα χαρ[ί]σηταί μοι / πάντα τὰ ἐ[αυτῆς, καὶ ἐπιτέλεσον μοι τοῦτον τὸν]/

κατάδεσ[ζ]μον, ἥδη ἥδη, ταχύ· ὅτι ἐξορκίζω -c.6-]ος δέμω[ν -c.30-]/

νωφίς σαξα βαφαρ· τέλει ταχὺ τ[αχὺ -c.10-]...[-c.30-]/

ὥς ἡ Ἴσις τὸν Ὅσιριν ἐφίλησε, οὕτως φιλείτω ἡ Ματρῶνα τὸν/

Θεόδ[ω]ρον ἐπὶ τὸν ἅπαντα χρόνον [τ]ῆς ζωῆς [αὐτῆς, ἤδη ἤδη, /

τα]χὺ ταχ(ε)ύ, σήμερον.

After a space of 1.5 cm, at the foot:

[---] Ιαω Σαβαωθ Αδων[αι βαρβαραθαμ]

βαρουχα βαρου(βα)χ[---]

Under the foot, spiralling in towards the centre:

ἐξορκί[ζω σε κατὰ ὄνόμα]τος τοῦ [Αβρασ]αξ.

Let Matrona, whom Tagene bore, whose stuff you have, the hairs of her head,

love Theodoros, whom Techosis bore. I adjure you, corpse-daimon, by

BARBARATHAM BAROUCH BAROUCHA ADÔNAIOS god and by [---] SESENGEN

PHARAGGÊS IAÔ IAÔ and by MARMARÔTH. Do not disobey me, corpse-daemon,

whoever you are, and rouse yourself for me and go to Matrona, so that she grant

me all her possessions, and fulfil for me this binding spell, now now, quickly. For I

adjure [---] daimon [---] NÔRPHRIS SAXA BAPHAR, fulfil quickly quickly. [---] as

Isis loved Osiris, so let Matrona love Theodoros for the entire time of her life, now

now, quickly quickly, today. [---] IAÔ SABAÔTH ADÔNAI BARBARATHAM

BAROUCHA BAROUCH [---] I adjure you by the name of Abrasax.

TheDefix. 107: dated to the fourth century BCE, from the grave of the child (*aoros*) hero

Opheltes, Nemea. Text Miller 1980: 196-197; translation Eidinow 2013: 418.

SGD 57; SEG XXX 353

ἀποστρέφω Εὐβουλαν
 ἀπὸ Αἰνέα, ἀπὸ τοῦ (vacat)
 προσώπου, ἀπὸ τῶν ὀφ-
 θαλμῶν, [ἀπὸ] τοῦ στόμα-
 τος, ἀπὸ τῶν τιθείαν, (vacat)
 ἀπὸ τᾶς ψυχᾶς, (vacat)
 ἀπὸ τᾶς γάστρου, ἀπὸ
 [τ]οῦ[-c.5-], ἀπὸ τοῦ πρω-
 κτου, ἀφ' ὅλου τοῦ σώμα
 τος. Ἀποστρέφω Εὐβου-
 λαν ἀπ' Αἰνέα.

I turn Euboula away from Aineas, from his face, from his eyes, from his mouth,
 from his breasts, from his spirit, from his stomach, from his ... from his anus,
 from his whole body. I turn Euboula away from Aineas.

TheDefix. 382: from the late second or mid-third century CE, from Amathous, Cyprus.

Text and translation: Jordan 1994a: 140.

NGCT 115

Ἑρμεῖ χθόωιαι καὶ Ἑκάτη χθονία καὶ Ζηθε.
 χθόνιαι καὶ Δημήτηι χθωία
 Καὶ γηγεωίδες χθόωιαι καὶ Ἀκέρων χθόω<ι>αι

καὶ ὠμοθα[ν]ῶ χθόωιω καὶ Θασίαι

χθόωιαι καὶ ἦρε.χθό καὶ Αμοιπανοὶ χθωωιοὶ

καὶ ἀνπτίπολις χθονία καὶ πνεύ-

ματα χθόνια καὶ ἀματίε χθόνια καὶ ὄωιοι

χθόνιοι καὶ Ἀνάγκη χθονία καὶ

ἦκοι χθόωιοι καὶ Ἀρίψται χθονία καὶ Ταταροῦ<χαι> χθονία καὶ βακανία χθ-

ονί καὶ ἐὼ<v> χθόνια καὶ ἀπάωνες χθόωιοι καὶ ἦρης χθονίου

καὶ Πα[ι]άω, Δημήτηρ χθονία καὶ Πλούτων χθόωιαι καὶ Περσεφό-

νη χθονία καὶ νεκοίηα [[χθόωιοι]] κακοὶ καὶ δέμονης

κακοῖς καὶ τύχαι ἀνθρώπων πάντων, ἔρχεται

[σ]ὺν μοίρα καρτερῇ καὶ ἀνακάσται, τελέσ{τ}α-

ται τὸ φιμωτικόω, εἴωα μὴ ἀν[τι]λέγη Ἄρτεμιδώρω,

ὦ ἔτεκεν Τιμώ, Ἀρίστιν, μηδέ[ω, ἀλλ]ὰ μῆωη ὑποχίριος δι[ι]ὰ

τῶν τῆς ζοῆ<ς> ἀτῆς χρόνον φιμώσαται δὲ καὶ Ἄρτε-

μίδωρον Με[λ]άσιν (?) ὁ<v> ἔτεκεν Γατηρανα, κὶ τὰ (?)

περὶ τῶν εἰμάτω[ν] μηδεωὶ ἐγκαλίτω ἀλλὰ φιμωθήτω.

Chthonic Hermes and chthonic Hekate and chthonic Zethos (?) and chthonic Demeter and chthonic earth-born (fem. pl.) and chthonic Acheron and chthonic “raw-dead” (neut. sg.) and chthonic Thasian(s?) and chthonic heroes (?) and

chthonic avengers (?) and chthonic Amphipolis (?) and chthonic Spirits and
chthonic Sins and chthonic Dreams and chthonic Necessity and chthonic Oaths
(?) and chthonic Ariste (?) and chthonic Holder-of-Tartaros and chthonic Evil Eye
and chthonic AION (?) and chthonic Servants and chthonic (?) Heroes (?) and
Paian, chthonic Demeter and chthonic Plouton and chthonic and dead
Persephone and evil daemons and fortunes of men, come with mighty fate- and
necessitate, accomplish this muzzling-spell, lest Ariston (f.) gainsay
Artemidoros, whom Timo bore, in anything (or to anyone?), but let her remain
subject for the period of her life. And also muzzle Artemioros Melasios (?),
whom Gaterana (?) bore, and do not let him make an indictment to anyone
concerning the clothes but let him be muzzled.

TheDefix. 475: of uncertain date, from the necropolis at Panticapaeum, Ukraine. Text:
Pharmakowsky 1907: 126- 128; translation Eidinow 2013: 436.

SGD 170

Side A:

Column 1:

κατορύσσω Νευμήνιον

καὶ Δήμαρχον καὶ Χαρίξενον

καὶ Μοιρικῶντα καὶ Νευμήνιον

τὸν κυβερνήτην κ [αἰ] Ἀρίσταρχον

παρ' Ἑρμῶν (χ)θόνιον καὶ Ἑκάτα [ν] χθονία[ν]

καὶ παρὰ Πλούτωνα χθόνιον

καὶ παρὰ Λευκ(ο)θέαν χθονίαν

καὶ παρὰ Φερσφόναν χθονίαν

καὶ παρὰ Ἀρτέμιδα στροφαίαν

Column 2:

καὶ παρὰ Δήμη-

τρα χθονίαν καὶ

παρ' ἥρωας χθονίους.

τούτων μηδεῖ[ς] θεῶν

λύσιν ποιήσαιο μη-

δὲ δαίμονας

τούτων μήτε Μαιήτας

παραιτήσαιο

μηδὲ μηρία τιθ(έ)ντες

Side B:

Column 1:

κατορύσ(σ)ω Ξενομένην

καὶ τὰ ἔργα Ξενομένους

καὶ παίδων τῶν Ξενομένους

περὶ Ἑρμαῖ (χ)θόνιον καὶ παρ' Ἑρ-
μαῖν (χ)θόνιον καὶ παρὰ Πλουτοδό-
ταν χθόνιον καὶ παρὰ Πραξιδί-
καν χθονίαν καὶ πα(ρὰ) Φερσεφόναν
χθονίαν· τούτων μὴ λύσιν γενέσθαι
Ξενομένη μὴ αὐτῷ μὴ τέκνοις μὴ γυναικί

Column 2:

[-----]

παρὰ Ἥρωας

χθονίους καὶ παρὰ Δήμητρα χθονίαν

Side A:

Column 1:

I utterly bury Neumenios, and Demarchos, and Charixenos, and Moirikon, and
Neumenios the navigator, and Aristarchos in the presence of Hermes of the
underworld and Hekate of the underworld, and in the presence of Pluto of the
underworld and in the presence of the White Goddess of the underworld, and in
the presence of Persephone of the underworld, and in the presence of Artemis
Strophaia

Column 2:

And in the presence of Demeter of the underworld and the heroes of the underworld. May none of these gods release (this curse), nor their daimons, not even if Maïetas begs this as a favour, not even if they offer thigh meat (as a sacrifice)

Side B:

Column 1:

I utterly bury Xenomenes, and the works of Xenomenes, and of the children/slaves of Xenomenes, in the vicinity of Hermes of the underworld, and in the presence of Hermes of the underworld, in the presence of Ploutodotos of the underworld, in the presence of Praxidika of the underworld, and in the presence of Persephone of the underworld. From these gods let there be no release for Xenomenes not for him, nor for his children nor for his wife

Column 2:

... in the presence of heroes of the underworld and Demeter of the underworld.

PGM IV.1390-1495 (full text): from the early fourth century CE, Egypt. Text Betz 1992: IV.1390-1398; translation from O’Neil in Betz 1992: 64-66. The opening passage only is reproduced here.

Ἀγωγή ἐπὶ ἡρώων ἢ μονομάχων

ἢ βιαίων. καταλιπὼν ἀπὸ τοῦ ἄρτου,

οἷ ἔσθεις, ὀλίγον καὶ κλάσας ποιήσον

εἰς ἐπτὰ ψωμοὺς καὶ ἐλθὼν, ὅπου ἦρωες

ἐσφάγησαν καὶ μονομάχοι καὶ βίαιοι,
λέγε τὸν λόγον εἰς τοὺς ψωμοὺς καὶ ῥίπτε,
καὶ ἄρας κόπρια ἀπὸ τοῦ τόπου, ὅπου πράσ-
σεις, βάλε ἔσω παρ' αὐτήν, ἧς ποθεῖς, καὶ πο-
ρευθεῖς κοιμῶ.

Love spell of attraction performed with the help of heroes or gladiators or those who have died a violent death: Leave a little of the bread which you eat; break it up and form it into seven bite-sized pieces. And go to where heroes and gladiators and those who have died a violent death were slain. / Say the spell to the pieces of bread and throw them. And pick up some polluted dirt from the place where you perform the ritual and throw it inside the house of the woman whom you desire, go on home and go to sleep.

Examples from Chapter Five:

TheDefix. 100: dated to the late third century BCE, from a grave in Lilbaion, Sicily. Text: Jordan 1997b: 387- 396; translation adapted by the author: Eidinow 2013: 449.

NGCT 78

{τὰν πρᾶξιν τᾶν Απιθαμβ . αλ ποτὶ Νυμήριον}
Καταδίδημι παρὰ καταχθονίοισι θεοῖσι <τὰν πρᾶξιν τὰν Απιθαμβ . αλ
ποτὶ Νυμήριον>
καὶ Δαμ[έ]αν, ὅπως [μ]ὴ δύναται ἀντία / λεγεῖν,
ὅπως μ[ὴ] δύναται

ποτὶ πᾶ[σα] πρᾶξι ἀντία λέγειν

μ[η] {δ}δὲ μισῖν

The business of Apithamb ... against Numerios, I bind in the presence of the gods of the underworld, the business of Apithamb ... against Numērios and Dameas, so that he is unable to speak in opposition, so that he is not able to speak in opposition regarding this whole business, nor is he able to hate.

TheDefix. 261: dated to 70-130CE, from the sanctuary of Isis and Mater Magna at Mainz. Text: Sánchez Natalías 2022b: no. 486, page 408; translation: Blänsdorf 2010b: 167.

DT 92

Side A:

bone sancte Atthis tyran-
ne adsi(s) advenias Libera-
li iratus per omnia te rogo
domine per tuum Castorem
Pollucem per cistas penetra-
les des ei malam mentem
malum exitum quandius
vita vixerit ut omni cor-
pore videat se emori prae-
ter oculos

Side B:

neque se possit redimere

nulla pe{r}cunia nullaue re
neq(ue) abs te necque ab ullo deo
nisi ut exitum malum
hoc praesta rogo te per ma-
iestatem tuam

Side A:

Good, holy Att(h)is, Lord, help (me) come to Liberalis in anger. I ask you by everything, Lord, by your Castor (and) Pollux, by the cistae in your sanctuary, give him a bad mind, a bad death, as long as he lives, so that he may see himself dying all over his body – except his eyes.

Side B:

And may he not be able to redeem himself by (paying) money or anything else, either from you or from any other god except (by dying) a bad death. Grant this, I ask you by your majesty.

TheDefix. 215: dated to roughly the second century BCE, from Amorgos. Text: Eidinow 2013: 419-20; translation: Ogden 2009: no. 188.

SGD 60

Side A:

Κυρία Δημήτηρ, Βασίλισσα, ἰκέτης σου,
προσπίπτω δὲ ὁ δοῦλός σου· τοῦ(ς) ἐμοῦς δούλος ὑπεδέξατο, τοῦ(ς)
κακοδιδασκάλησε, ἐγνωμοδότησε, συνεβούλευσε, ὑπενόθευσε,
κατέχαρε, ἀνεπτέρωσε ἀγοράσαι, ἐγνωμοδότησε φυγῖν τις Ἐφαφρόδ[ει]τ[ος], συ
νεπέθελγε τὸ παιδίσκην αὐτός, ἵνα, ἐμοῦ μὴ θέ-λοντος, ἔχειν αὐτόν γυναῖκα

αὐτήν. δι' ἐκήνην τὴν αἰτίαν δὲ αὐτὴν πεφευ-γέναι σὺν καὶ τοῖς ἄλλοις.

- Κυρία Δημήτηρ, ἐγὼ ὡ ταῦτα

παθὼν ἔρημος ἔων ἐπὶ σε καταφεύγω σοῦ εὐγίλατου τυχεῖν καὶ

ποῖσαί με τοῦ δικαίου τυχεῖν·

ποιήσας τὸν τοιαῦτά με διαθ[έ]μενον μὴ στάσιν μὴ βάσιν μηδ(αμ)οῦ ἐμπλησθῆναι
μὴ σώματος μήτε

{ο}νοῦ, μὴ δούλων μὴ παιδισκῶν μὴ δουλεύθοιτο, μὴ ὑπὸ μυ[κρ]-

ῶν μὴ ὑπὸ μεγάλου μὴ ἐπιβαλόμενός τι ἐκτελέ{σε}σαιτο, καταδε{ε}σμó(ς)

αὐτοῦ τὴν οἰκίαν λάβοιτο ἔχ[ο]ι, μὴ παιδὶν κλαύσεται, μὴ τράπεζαν ἰλαρὰν θῶτο. μὴ

κύων εἰλακτῆσαιτο, μὴ ἀλέκτωρ κοκκύσαιτο, σπείρας μὴ θερίσαιτο, καταντίσας

καρπούς μὴ ἐπι[στα]ιτο ετεραν(?), μὴ γῇ μὴ θάλασσα καρπὸν ἐνένκαιτο, μὴ χαρὰν

μ[ακ]αρίαν ἔχ[ο]ιτο, αὐτός τε κα[κ]ῶς ἀπόλοιτο καὶ τὰ παρ' αὐτοῦ πάντα.

Side B:

Κυρία Δημήτηρ, λιτανεύω σε παθὼν ἄδικα, ἐπάκουσον, θεά,

καὶ κρῖναι τὸ δίκαιον, ἵνα τοὺς τοιαῦτα ἐνθυμουμένους καὶ καταχαίροντες(ς)

καὶ λύπας ἐπιθε(ῖ)ναι κάμοι καὶ τῇ ἐμῇ γυναικὶ Ἐπικτήσι, καὶ μισοῦσιν ἡμᾶς ποιῆσαι

αὐ-τοῖς τὰ δινότατα καὶ χαλεπώτερα δινά. Βασίλισσα,

ἐπάκουσον ἡμῖν παθοῦσι, κολάσαι τοὺς ἡμᾶς τοιούτους ἡδέως βλέποντες.

Side A:

Lady Demeter, my queen, I am your suppliant. I fall before you as your slave.

One Epaphroditus has lured away my slaves. He has taught them evil ways. He

has put ideas into their heads, he has given them advice, he has seduced them.

He has laughed at me, he has given them wings to waste time in the

marketplace. He gave them the idea of running away. He himself bewitched my slave-girl, so that he could take her to wife against my will. For this reason, he bewitched her to run away along with the others. Lady Demeter being the victim of these things, and being on my own, I take refuge with you. May I find you propitious, and grant that I should find justice. Grant that the one who has done such things to me should find no peace in body or mind anywhere, whether still or moving. May he not be served by slaves or slave-girls, by small people or a large person. May he fail to accomplish his aims. May a binding-curse [katadesmos] seize hold of his house and hold it fast. May no child cry [?]. May he not lay a happy table. May no dog bark. May no cockerel crow. May he not harvest after he has sown... May neither the land nor the sea bear fruit for him. May he not have blessed joy, and may he himself perish miserably, and all that is with him.

Side B:

Lady Demeter, I beseech you as the victim of injustices. Help me, goddess, and make a just choice, so as to bring the most terrible things and even harsher terrible things on those who contrived such things and laughed at us and inflicted grief on both myself and my wife Epictesis. Queen, heed us in our plight and punish those who are glad to see us in such a condition.

TheDefix. 289: dated to 70-130 CE, from the sanctuary of Isis and Mater Magna at Mainz. Text: Sánchez Natalías 2022b: no. 492, page 415; translation: Blänsdorf 2010 no. 7.

DTM 3; *SD* 492; dfx. 5.1.5/10; *LCT* 233; *AE* 2005, 1122

Side A:

rogo te domina Mater
Magna ut tu me vindices
de bonis Flori coniugis mei
qui me fraudavit Ulattius
Severus, quemadmo[dum]
hoc ego averse scribo sic illi

Side B:

omnia quidquid agit quidquid
aginat omnia illi aversa fiant
ut sal et aqua illi eveniat
quidquid mi abstulit de bonis
Flori coniugis mei rogo te
domina Mater Magna ut tu
de eo me vindices

I entreat you, Mistress Mater Magna, to avenge me regarding the goods of Florus, my husband, of which Ulattius Severus has defrauded me. Just as I write this in a hostile way, so may everything, whatever he does, whatever he attempts, everything go awry for him. As salt (melts in) water, so may it happen to him. Whatever of the goods of Florus, my husband, he has taken away from me, I entreat you Mistress Mater Magna, to avenge it for me.

TheDefix. 707: dated to the fourth century CE, from the temple of Mercury at West Hill, Uley. Text and translation: Tomlin 2024: 287, no. 72.

Tab. Uley 72; SD 365; dfx. 3.22/29; LCT 303; AE 1992, 1127

deo sanc`to` Mercurio Honoratus

conqueror numini tuo me per-

didisse rotas duas et vaccas quat-

tuor et resculas plurimas de

hospitiolo meo.

rogaverim genium nu-

minis`tu{u}i` ut ei qui mihi fraudem

fecerit sanitatem ei non per-

mittas nec iacere nec sedere nec

bibere nec manducare si baro

si mulier si puer si puella si servus

si liber nis{s}i meam rem ad me

pertulerit et meam concordiam

habuerit iteratis pr{a}ecibus ro-

go numen tuum ut petitio mea

statim pareat me vindica-

tum esse a maiestate tua

Honoratus to the holy god Mercury. I complain to your divinity that I have lost two wheels and four cows and many small belongings from my house. I would ask the *genius* of your divinity that you do permit health to the person who has done me wrong, nor (permit) him to lie or sit or drink or eat, whether (he is) man or woman, whether boy

or girl, whether slave or free, unless he brings my property to me and gains my concord.

With renewed prayers I ask your divinity that my petition may immediately? Be evident that I have been vindicated by your majesty.

TheDefix. 683: dated to the fourth century CE, from the temple of Mercury at West Hill, Uley. Text and translation: Tomlin 2024: 85, no. 1.

Tab. Uley 1; SD 355; dfx. 3.22/2; LCT 295

Side A:

deo Mercurio
Cenacus queritur
de Vitalino et Nata-
lino filio ipsius de
iumento quod ei rap-
tum est et rogat
deum Mercurium
ut nec ante sa-
nitatem

Side B:

habeant nis{s}i
[[nissi]] repraesent-
tauerint mihi iu-
mentum quod rap-
puerunt et deo

devotionem qua[m]

ipse ab his ex-

postulaverit

To the god Mercury Cenacus complains of Vitalinus and Natalinus his son concerning the beast of burden which has been snatched from him, and asks the god Mercury that they do not have health before/unless they pay in full to me the beast of burden which they have snatched and (pay in full) to the god the devotion which he has demanded from them.

TheDefix. 684: dated to the fourth century CE, from the temple of Mercury, West Hill, Uley. Text: and translation: Tomlin 2024:89, no. 2.

Tab. Uley 2; SD 356; AE 1979: 384; dfx. 3.22/3; LCT 213

Side A:

commonitorium deo [[Mercurio]] a Satur-

nina muliere de lintia-

mine quod amisit ut il-

le qui hoc circumuenit non

ante laxetur nis{s}i quando

res s(upra)s(criptas)dictas ad fanum s(upra)s(criptum)d[i]c-

tum attul[e]rit, si uir si mu-

lier si seruus si liber

Side B:

Deo s(upra)s(cripto)dicto tertiam

partem donat ita ut

ex{s}igat istas res quae

s(upra)s(scrp)ta sunt (*vacat*)

ac [e]a quae peri<i>t deo Siluano

tertia pars donator ita ut

hoc ex{s}igat si uir si femina si serū-

us si liber[-c. 1-]tē[----][-1-]at

A memorandum to the god Mercury [*written over* Mars Silvanus] from Saturnina a woman, concerning the linen cloth which she has lost. May he who has acquired it wrongly not have rest before/unless/until he has brought the aforesaid property to aforesaid temple, whether man or woman, whether slave or free. She gives a third part of to the aforesaid god on condition that he exact the property above-written. And the property which has been lost... a third part is given to the god Silvanus on condition that he exact it, whether man or woman, whether slave or free...

TheDefix. 235: dated to the very early fourth century BCE, provenance unknown. Text:

Jordan 1999: 117; translation: Eidinow 2013: 444.

NGCT 24

Side A:

Εἴ τις ἐμὲ κατέδεσεν

ἢ γυνὴ ἢ <ἀ>νὴρ ἢ δ<o>ῦλος ἢ ἐ -

λεύθερος ἔξ ξένος ἔξ ἄς -
ἄλ' ἄτος ἔξ οἰκεῖτος ἔξ ἄλλώτ -
ρτος ἔξ ἐπὶ φθόνον τὸν
ἐμεῖ ἔργασίαι ἔξ ἔργοις,
εἴ τις ἐμὲ κατέδεσ-
εν πρὸς τὸν Ἑρμεῖ τὸ-
ν ἐριονιον ἔξ πρὸς ἄτ' τὸν
κάτοχον ἔξ πρὸς τὸν δό-
λιον ἔξ ἄλλοθι πο, ἀντι-
καταδε ἄσ' μεύω τὸς ἐχ' ἄρ' ἄθ-
ὸς ἅπαντας.

Side B:

Καταδεσμεύω ἀτίδικον Δί-
ωνα καὶ Γράνικον μὲ ΑΠ[-c. 1-] Δ?[-c. 1-] Ε-
ΣΤΑΙ αὐτὸν τοῦ ἐλά[τον]ο (?) μέ-
ρος πλείονος ἔξ ἐγὼ ἀνεδόμεν

Side A:

If anyone has cursed me, whether woman or man or slave or free or stranger or citizen or household member or stranger, from envy for me, my work and deeds. If anyone has cursed me in the presence of Hermes the Erionos or in the presence of (Hermes) the Binder or in the presence of (Hermes) the Trickster or elsewhere, I curse in turn all my enemies.

Side B:

I curse my court opponent Diōn, and Granikos, do not ... him ... a share of the greater part than I give up.

TheDefix. 172: dated to the late fourth century or the early third century BCE, except possibly for the first line on Side B which may be slightly earlier, from Acanthus, Chalcidice found in the vicinity of a grave. Text: Jordan 1999: 122; translation: by the author.

Side A:

Παυσανίας Σίμην τήν Ἄν-
Ταῦτα δεῖ μηδεὶς ἀναλύσαι ἄλλα' ἢ Παυσανίας.
φιτρίτου καταδεδεῖ, μέχρι ἂν Παυ-
σανίαι ποιήσῃ ὅσα Παυσανίας βούλεται.
Καὶ μήτι ἱερείου Ἀθηναίας ἄψασθαι
δύναιτο, μήτηι Ἀφροδίτῃ ἰλέως αὐτῇ
εἶη, πρὶν ἂν Παυσανίας ἐνσχῇ.

Side B:

i. (earlier text?)

Μελίσσης Ἀπολλωνίδος.

ii. (curse)

Παυσανίας καταδεῖ Αἴνιν. Μήτι ἱερ-
είου ἄψασθαι δύναιτο μήτε ἄλλου ἀγα-

θοῦ ἐπήβολος δύναι το γενέσθαι, πῖρὶν

ἄν Πausανίαν ἰλάσῃται Αἴνις.

Ταῦτα δε[ι] μηδεὶς ἀναλυσαι ἀλλ' ἢ Πausανίας.

Side A:

Pausanias binds Sime, daughter of Amphitrites, until she does for Pausanias whatever Pausanias wants. And may she not be able to touch a sacrifice to Athena, nor may Aphrodite be gracious to her, before Sime clings to Pausanias.

Let no one release these (words) except for Pausanias.

Side B:

Of Melissa of Apollonia (?)

Pausanias binds Ainis. Let her/him not be able to touch a sacrifice nor be able to be recipient of any other good, until Ainis is gracious to Pausanias. Let no one release these (words) other than Pausanias.

TheDefix. 181: dated to roughly 200 CE, from a pit in Rom, France. Text: Egger 1962:

240; translation: Versnel 1985: 247-8. This text has had a complicated academic history with various readings and interpretations. Versnel 1985 draws some of these aspects together; see Meid 2014 for more.

DT 110; SD 159; dfx. 4.3.4/1; LCT 69; RIG II.2

Side A:

apeci alligato Tr[i]

nemeton Caticno-

n, nudato Seneciolu-

m Asedem Trition
neocarionon Didon-
m{m}. Sosio deliria
Sosio pyra Sosio
cottidie doleto.
Sosio loqui neqeat.
Sosio de Maturo et Eri-
dunna ne cluisse, Sosio

Side B:

re voteat imol[a]-
re. Aqanno te tor-
qeto. Nana te com-
cruciato. Sosio de Eu-
molpo mimo ne eni-
tuisse poteat. ebri-
a vi monam age-
re neqeat<i> in eqo-
leo. ne voteat imol-
are. Sosio de Fotio m-
imo ne adem<t>isse
victoriam voteat[-c.4-]
v[---]

Apecius, thou must bind Trinemetos and Caticnos. Thou must strip Seneciolus, Asedis, Tritios, Neocarinos, Dido. Sosio must (suffer) from delirium, Sosio must (suffer) from fever, Sosio must (suffer) pain every day, Sosio must be unable to speak, Sosio must not triumph (?) over Maturus and Eridunna, Sosio must not be able to sacrifice. Aquanno must torment thee. Nana must torture thee. Sosio must never do better than the mime Eumolpos. He must never be capable of lifting the woman onto the foal with inebriated force. (?) He must not be able to sacrifice. Sosio must not be able to surpass the mime Fotios...

TheDefix. 600: dated to c. the second century CE, from a ritual pool' at Salacia (Alcácer do Sal, Portugal). Text: Sánchez Natalías 2022b: no. 121, page 202; translation, Versnel 2010: 298.

SD 121; dfx. 2.3.2/1; LCT 220; AE 2001,1135; AE 2010,108

Side A:

Domine · Megare
invicte · tu · qui · Attidis
corpus · accepisti · accipias · cor-
pus · eius · qui · meas · sarcinas
supstulit · qui · me · compilavit
de · domo · Hispani · illius · corpus
tibi · et · anima(m) · do · dono · ut · meas
res · invenia(m) · tunc · tibi (h)ostia(m)

Side B:

quadripede(m) · done · Attis · voveo

si · eu(m) · fure(m) · invenero · dom(i)ne

Attis · te · rogo · per · tu(u)m · Nocturnum

ut · me · quam · primu(m) · compote(m) · facias

Lord, great and invincible, you who have received the body of Attis, please receive the body of the one who took away my baggage, who robbed me (by stealing it) from the house of Hispanus (or ‘the Spaniard’). His body (viz. the thief’s) and his soul I give (you), I confer on you in order that I may find my possessions. Then I vow to give you a four-footed sacrificial victim, Lord Attis, if I find that thief. Lord Attis, I implore you by your Nocturnus,¹ that you make me obtain my wish as soon as possible.

TheDefix. 488: dated to 75-50 BCE, based on palaeographic and linguistic features (Fox 1912: 11; Urbanová 2018: 223), from the Porta Salaria, Rome (of unknown archaeological context). Text: Sánchez Natalías 2022b: no. 10, page 100; translation: by author.

SD 10; AE 1912, 139; dfx. 1.4.4/8; LCT 20; CT 134

Bona · pulchra Proserpina [P]lut[o]nis · uxor

seive · me · Salviam deicere · oportet

eiripias · salutem · co[r]pus · co[l]orem · vires · virtutes ·

Ploti · tradas · [Plutoni] viro · tuo · ni · possit · cogitati` onibus`

sueis · hoc · vita[re tradas] illunc·

¹ Our surviving references to Nocturnus are rare with the most famous example being found in Plautus’ *Amphitruo*: ‘I believe Nocturnus fell asleep drunk this night.’ This deity has variously been associated with Vesper, Lucifer, the planet Venus, Summanus, and Liber (for a full analysis of different interpretations see Buonopane 2016: 49). However, it has now been convincingly argued that Nocturnus designates the sun in its nocturnal phase (Buonopane 2016: 51).

febrī · quartan[a]e · t[ertian]ae · cottidia[n]ae
 quas · [cum illo l]uct[ent] deluctent illun]
 ev[in]cant [vincant] usq[ue] dum animam]
 [eiu]s · eripia[nt] quare ha]nc · victimam
 tibi · trad[o Prose]rpi[na] siv]e me
 Proserpin[a] si]ve · m[e] ach]er`ou`s`iam´ dicere
 oportet · m[ihi] mittas a]rcessitum · canem
 tricipitem · qui [Ploti] cor · eripiat · Polliciar`us´
 illi · te · daturum · t[r]es · victimas
 palma[·] ca]rica[s] · por[c]um · nigrum ·
 hoc · sei · pe[rfe]cerit [ante mensem]
 M[artium] · haec P[r]oserpina Salvia tibi dabo]
 cum · compote(m) · fe[cer]is · do tibi · cap[ut]
 Ploti · {Avon}{[ia]e} Pr]oserpina S[alvia]
 do tibi · fron[tem] Plo]ti · Proserpina · Salvia
 do [ti]b[i] su[percilia] Ploti · Proserpin[a]
 Salvia do [tibi palpebra]s · Plo[ti]
 Proserpina · Sa[lvia] do tibi pupillas]
 Ploti · Proser[pina] Salvia do tibi nare]s
 labra · or[iculas] nasu]m lin[g]uam ·
 dentes P[loti] ni dicere · possit ·
 Plotius · quid [sibi dole]at · collum ·umeros
 brachia · d[i]git[os] ni po]ssit · aliquid ·
 se · adiutare [pe]c[tus] io]cinera · cor ·

pulmones n[isi possit] sentique · quit ·
 sibi · doleat [intes]tina · venter · um[bi]licu[s]
 latera [ni] p[ossi]t · dormire · scapulas
 ni · poss[it] s[a]nus · dormire · viscum ·
 sacrum · nei · possit · urinam · facere ·
 natis · anum [fem]ina · genua
 [crura] · tibiae pe[des talos plantas]
 [digito]s · ungi[s] · ni · po[ssit] s[tare] · [sua]
 [vi]rt[u]te · seive [plu]s · seive · parvum
 scrip[tum fuerit] · quomodo · quicqu[id]
 legitim[e scripsit] mandavit · seic
 ego Ploti<um> · ti[bi tr]ado mando
 ut · tradas [mandes me]nse · Februari[o]
 [e]c(c)illunc · mal[e perdat mal]e · exset
 [mal]e · disperd[at · mandes tra]das · ni · possit
 [ampliu]s ullum [mensem aspic]ere ·
 [videre contempla]re

Good and beautiful Proserpina or Salvia, if you prefer that I call you so, wife of
 Pluto, snatch away the health, the body, the complexion, the strength, and the
 faculties of Plotius. Hand him over to Pluto, your husband. May he not be able to
 escape this (curse) by his wits. Hand him over to the fevers – quartan, tertian and
 daily – so that they wrestle and struggle with him. Let them overcome him to the
 point where they snatch away his soul. Thus, I hand him over to you, Proserpina
 or Acherusia, if you prefer that I call you so. Summon for me the triple-headed

hound to snatch away the heart of Plotius. Promise that you will give him three victims (sacrifices) – dates, figs, and a black pig – if he completes this before the month of March. These I will offer you Proserpina Salvia, when you have done for me as I have prayed. I give over to you the head of Plotius, the slave of Avonia.

Proserpina Salvia, I give over to you the head of Plotius.

Proserpina Salvia, I give over to you the forehead of Plotius.

Proserpina Salvia, I give over to you the eyebrows of Plotius.

Proserpina Salvia, I give over to you the eyelids of Plotius.

Proserpina Salvia, I give over to you the pupils of Plotius.

Proserpina Salvia, I give over to you the nostrils, lips, ears, nose, tongue and teeth of Plotius, so that he may not be able to say what is causing him pain; the neck, shoulders, arms, and fingers, so that he may not be able to aid himself in anyway; his breast, liver, heart, and lungs, so that he may not be able to discover the source of his pain; his intestines, stomach, navel, and sides, so that he may not be able to sleep; his shoulder blades, so that he may not be able to sleep soundly; his ‘sacred organ’ so that he may not be able to urinate; his buttocks, anus, thighs, knees, shanks, shins, feet, ankles, heels, toes, and toenails, so that he may not be able to stand by his own strength. Whether more or less has been written, just like someone has written this curse in a proper way and handed [it] over, so I hand over and consign Plotius to you, so that you may take charge of him by the month of February. Let him perish miserably, let him leave life miserably, let him be utterly wiped out miserable. Take charge [of him] and hand [him] over so that he may not consider, see, or contemplate another month.

TheDefix. 667: dated to c. the fourth century CE, from the Hamble Estuary, England.

Text: Sánchez Natalías 2022b: no. 451, page 374; translation: Tomlin 1997: 455.

SD 451; dfx 3.11/1; LCT 285; AE 1997, 977

Imdomine Neptune

t<i>b<i> d<o>no <h>ominem qui

<so>l<i>d^rum^r involav[it] Mū-

coni et argenti[o]s

sex ide(o) dono nomi(n)a

qui decepit si mascul si

femina si pu{u}er si pu{u}e-

lla ideo dono tibi Niske

e[Neptuno vitam vali-

tudinem sangu<in>em ei[us

qui conscius fueris ei[us

deceptionis animus

qui hoc involavit et

qui conscius fuerit ut

eum decipias furem

qui hoc involavit sangu<in>em

ei[i]us consumas et de-

cipias domi[n]e Ne[p]-

tune

Lord Neptune, I give you the man who has stolen the solidus and six argentioli of Muconius. So I give the names who took them away, whether male or female, whether boy or girl. So I give you, Niskus, and to Neptune the life, health, blood of him who has been privy to that taking-away. The mind which stole this, and which has been privy to it, may you take it away. The thief who stole this, may you consume his blood and take it away, Lord Neptune.

TheDefix. 517: dated to the first century CE, from a tomb on Rome's via Ostiense. Text: Sánchez Natalías 2022b: no. 48 pages 127-128; translation Watson: 2019: 68-69.

SD 48; *AE* 2007: 260; *AE* 2008, 153

Side A:

Dite pater Proserpina Dia Canes Orcini Ustores Inperi
Ossufragae Larvae Furiae Maniae Aves Nocturnae
Aves Harpyiae Ortygiae Virga Ximaera Geryones
Siredonas Circe Gegantes Sp(h)inx vos precatur et
petit rogat vos numina deum inferorum qui
suprascripti estis ea[m] Caeciliam Primam sive quo
alio nomine est uti eam Dite Pater deprimas
malisque doloribus eam adpetas aput te abducas
Proserpina Dia tu facias illam Caeciliam Primam
sive quo alio nomine est uti eam deprimas
adimas illae sanguinem de venis corpus calorem
animi illae Caeciliae Primae eripias Canes Orcini
Orcini tricipites vos illius Caeciliae Primae exedit[is] iocinera

pulmones cor cum venis viscera membra medullas
eius diripiatis dilaceretis lumina eius C[a]e[c]iliae P[ri]mae
aripiatis vosque Ustores inferi eius Caeciliae {S?} Primae
peruratis lumina stomachum cor eius pulmones
adipes cetera membra omnia illius Caeciliae Primae
peruratis eduratis vos neque vivere nec valere
possit eamque Caeciliam Primam ad vos
adducatis tradatis ea sua Ossufragis inferis vos
illae Caeciliae Primae ossum frangant medullas
exedint iocinera pulmones dirimant vosque
Ossufragae inferae tradatis illam Caeciliam
Primam Aurorae Orchi sorori Aurora Orchi
soror tu illae Caeciliae Primae eripias somnum
soporem obiicias illae amentiam dolores stupores
malam frontem (vacat?) usque donec Caecilia Prima
pereat intereat extabescat deinde tu Aurora
Orcini soror tradas illam Caeciliam Primam
Larvabus et Furiabus inferis (vacat?) illae Caeciliae
Primae obiciatis metum formidines dolores

Side B:

stupor et amentia omnisque D [-c. 8-] faciant
ead[e]m [-c. 2-] quae sibi [-c. 8-] A [-c. 4-] adipiscatur
turpitudes P [-c. 6-] M A [-c. 6-] anantur eam

Caeciliam Primam [-c. 5-]AM[-c.4-6 -]ea habeat semper
 turpid(in)es ut{i} illa Caecilia Prima aþ inimicis suis
 prematur opprima[tur] desuma[tu]r neque [-c. 2-]ADATVR
 Aves Nocturnae Aves Harpyiae vos illius Caeciliae
 Primae exeditis ço[r] ma[n]uş intera[nea] omnia obiciatis
 illae Caeciliae Primae o[mn]iþu[s] [-c. 8-]aia
 aegraque consilia febres cotidianas tertianas
 quartanas usque dum animam eius Caeciliae
 Primae eripiat [-c. 3-]CAE QVE[-c. 3-]mas[-c. 4-]S[-c.1-]IA Virga
 deum inferum[-c. 14-]ac[-c. 6-]a tu
 efficias illae Caeciliae Primae quemadmodum
 tu domas caedis uris [per]uris ad Inferos eos qui
 ad superos omnia mala sc[el]eraque fecerunt
 sic tu Caeciliam Primam [ill]am Virga uras peruras
 caedas domes do[n]ec tamqu[a]m a[li]o[m] egentes
 omnibus fortunis mortua[m] ad t[e] abducas
 ///Himaera (vacat?) Caeciliam Primam morsu mordeas
 ///uti sana nunquam fiat adit[- c. 2-3?-]illam F[-c. 2-3? -]EM
 // uti turgeas sic tamquam t[er]m[p]anum doloribusque
 malis intereat usque done ea p[er]e[re]at uti abducas
 num qua[m] ea[-c. 4-] eam Caeciliam Primam
 perura[s -c.15 -]EM[-c. 10-]PRM
 mortua fiat [-c. 4-]A Geryonimes Si[re]dones Circe Solis filia
 quemadmodum Minerva una tunica [---]E[---]ABAT eos

monstrinae Siredenae cantibus homines detinebant
 Circe feralis medicamentis Ulixis socios [---]a[---]INEM
 /[-c. 8-]E[-c. 1-]ATIS Caeciliam Primam isdem malis isdem
 [-c. 1-]q̄l̄oris Caeciliam adiuvatis vitamque animam eius
 [-c. 3-4?-]CARGAMA (?) eripiat inferis tradatis
 SS [-c. 3-4?-] Dite pater Proserpina dīa et Virga vos precatur is qui hoc
 ma[n]datum dedit vestram [---]a [---]f̄año DETES[---]M[---]eam
 perficiatis perfectae pati[-c.4 -]

Side A:

Father Dis, divine Proserpina, Hounds of Orcus, infernal Burners, Bone-breakers, Ghosts, Furies, Spirits of Madness, Birds of the night, Harpy birds, Ortygian birds, Virga, the Chimaera, Geryones, Sirens, Circe, the Giants, the Sphinx, he beseeches you and requests, asks you, powers of the infernal deities, you whose names are written above: that that Caecilia Prima, or whatever other name she goes under, you, father Dis, should send her below and assail her with terrible pangs, carry her off to your home. Divine Proserpina, may you bring it about that Caecilia Prima, or whatever other name she goes under, you send her below, take the blood from her veins, steal from that Caecilia Prima her flesh, the heat of her mind from that Caecilia Prima. Hounds of Orcus, Three-headed Creatures of Orcus, may you consume that Caecilia Prima's liver and lungs, may you tear and rend her heart and veins, entrails, limbs, marrow, may you snatch away the eyes of that Caecilia Prima, her stomach, heart, lungs, fat, may you burn and scorch all the other limbs of that Caecilia Prima, you, and let her not be able to

live or enjoy good health, and may you carry off that Caecilia Prima to yourselves, hand over those parts of her to the infernal bone-breakers, you, let them break the bones of that Caecilia Prima, let them consume her marrow, let them tear apart her liver and lungs, and may you, infernal Bone-Breakers, deliver over that Caecilia Prima to Aurora, sister of Orcus, may you take away sleep and slumber from that Caecilia Prima, may you inflict on her madness, pangs, stupefaction, a distressed brow (?)... up to the time when Caecilia Prima dies, perishes, wastes away; then may you, Aurora, sister of Orcinus, deliver over that Caecilia Prima to the infernal Ghosts and Furies... may you [plural] inflict upon that Caecilia Prima, fear, frights, pangs.

Side B (fragmentary):

Stupefaction and madness and all... let them bring about, the same... who for herself... let her get, immoral behaviour... that Caecilia Prima... let her always have. Immoral behaviour, that that Caecilia Prima may be oppressed, crushed by her enemies, consumed [by illness] and not... Birds of the night, Harpy birds, you, may you consume the heart of that Caecilia Prima, her hands, all her intestines, may you inflict upon all... of that Caecilia Prima anguished thoughts (?), daily, tertian and quartan fevers, until the time when you wrest away the life of that ... Virga, of the infernal deities... you [singular], may you bring it about that of the Caecilia Prima, whom you are quite subduing, lashing, burning, scorching among those persons in the Underworld who have done all kinds of wickedness and crimes in the world above, that even so you, Virga, burn, scorch, lash, subdue that Caecilia Prima until you carry her off dead to you, just like persons

upon a shore who have lost all their possessions. Himaera... may you sink your teeth into Caecilia Prima... so that she never becomes healthy... her... may you [Caecilia Prima] swell up just like a drum, and may she die from terrible pangs until she perishes that you carry off... never... that Caecilia Prima you should scorch ... let her be dead... Geryones, Sirens, Circe the daughter of the Sun, just as Minerva with her tunic (*tunica*) alone... them, the Sirens, female monsters, detained men with their songs and Circe with her deadly drug the companions of Ulysses... may you... that Caecilia Prima with the same evils, the same pangs you “help” Caecilia, and may you her life and spirit... take away, may you deliver to the infernal... father Dis, divine Proserpina and Virga, he beseeches you who charges you in this matter your [plural]... shrine... her... may you bring to perfection of the perfect...