D. R. Jordan

by substituting  $\tilde{\epsilon}\delta\varrho\alpha\sigma\alpha$  for  $\tilde{\epsilon}\sigma\tau\iota\nu$  or  $\epsilon\tilde{\iota}\nu\alpha\iota$  for  $\delta\varrho\tilde{\alpha}\sigma\alpha\iota$ . In either case, of course, a pseudopankoinon would result.

In the course of his discussion, Fraenkel mentions one further pseudopankoinon from Greek tragedy; namely, E. Hel. 718:

"Αγγελος: σπεύδων δ' ότ' ἔσπευδ' οὐδὲν είχε

"Striving when he strove he got nothing."

Perhaps there are still other pseudopankoina not on the lists of Wecklein and Denniston.

## Addendum

A. Ag. 67-68 and A. Eum 679 have come to my attention since this article went to press. My arguments, however, remain unaffected.

## Έκατικά

## by D. R. JORDAN, Athens

The words  $\epsilon \rho \pi \epsilon \tau \sigma \phi \dot{\alpha} \gamma \sigma_{\zeta}$  and  $\kappa \alpha \rho \delta \iota \sigma \delta \dot{\alpha} \iota \tau \eta \varsigma$ , which appear in LSJ Suppl., on the basis of the published text of an inscribed lead tablet, as epithets of Hecate, should now be deleted. Fresh reading has yielded a new epithet of Hecate, of unclear meaning, and a new verb.

- G. W. Elderkin, Hesperia 6, 1937, 389–395, has published an inscribed lead tablet from the Athenian Agora, inv. IL 493, probably of the first century after Christ, that curses thieves. He reads and translates one of its passages as
  - 4 καταγράφω κὲ κατα-
  - 5 τίθεμε Πλούτωνι κὲ Μοίρες κὲ Περσεφόνη
  - 6 κὲ Ἐρεινύσι κὲ παντὶ κακῷ, κατατίθεμε κὲ Ἐκά[τη]
  - 7 έ[οπ]ετοφάγω
  - 4 I inscribe and consign
  - 5 to Pluto and Fates and Persephone
  - 6 and to Furies and every evil one, I consign also to Hecate
  - 7 eater of animals.

The only justification that he offers for his reading of the last word is that 'the epitheton  $\xi \rho \pi \epsilon \tau \sigma \phi \dot{\alpha} \gamma \phi$  seems to be the only possible restoration'. On the basis of Elderkin's reading, the word, elsewhere unknown, has found its way into LSJ Suppl., with his

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translation, qualified as 'prob. as epith. of Hecate'. The surface of the tablet is somewhat corroded, but after cleaning the lead I have found that most of its letters are preserved and discernible. There is no room between the two epsilons of Elderkin's  $\xi[\varrho\pi]\epsilon\tau o\varphi\acute{a}\gamma \omega$  for anything to have ever been inscribed there; presumably he intends to indicate that he has not in fact restored lost letters but has added letters that in his opinion the writer inadvertently omitted, i.e.  $\xi\langle\varrho\pi\rangle\epsilon\tau o\varphi\acute{a}\gamma\omega$ . I read

- 4 καταγράφω κὲ κατα-5 τίθεμε Πλούτωνι κὲ Μοίρες κὲ Περσιφόνη 6 κὲ Ἐρεινύσι κὲ παντὶ κακῷ· κατατίθεμε κὲ Εκάτη 7 ΘΕΕΤΟΦΑΓΩ
- 4, 5, 6 κὲ: καὶ 5, 6 κατατίθεμε: -μαι Μοίρες: -ραις Περσιφόνη: -σεφ- 6 Έρεινύσι: Έριννύσι.

Of the last word the first letter, which is in a corroded area, is a closed oval within which there may or may not be faint traces of a horizontal. Epsilon is ruled out. The possibilities are theta and omicron; because two vowels follow, I assume that the letter is a consonant, theta. I cannot explain the new epithet as it stands and, for want of a better solution, assume an error on the part of the writer, possibly haplography—i.e., that the writer intends  $\vartheta \varepsilon \alpha i \tau \langle \eta \tau \rangle o \varphi \dot{\alpha} \gamma \omega^{1}$ ), also unattested, from  $\vartheta \varepsilon \alpha i \tau \eta \tau o \varsigma + \varphi \alpha \gamma \varepsilon i \nu$ . As an adjective,  $\vartheta \varepsilon \alpha i \tau \eta \tau \sigma \zeta$  is attested only once, when used by Josephus, AJ 5.10.3, to explain the name of Samuel, whose mother so called him because, as she said (LXX 1 Sam. 1.10), παρὰ κυρίου θεοῦ Σαβαὼθ ἤτησάμην αὐτόν. On this analogy, we should translate  $\vartheta \varepsilon a \iota \tau \langle \eta \tau \rangle o \varphi \dot{\alpha} \gamma o \varsigma$  'eater of what has been demanded from (the) god(s)'. However, in LSJ are listed 54 adjectives compounded of  $\vartheta \varepsilon \delta \zeta$  plus verbals, and in 40 of them the verbals have the unambiguous force of perfect passive participles and the  $\vartheta \varepsilon \delta \zeta$  elements function as agents, e.g. θεόγνωστος 'known by god', θεοδίδακτος 'taught by god',  $\vartheta \varepsilon \delta \delta \mu \eta \tau \sigma \varsigma$  'founded by god', etc.<sup>2</sup>). If the  $\vartheta \varepsilon$ - of

<sup>&</sup>lt;sup>1</sup>) Here and elsewhere in the tablet's text the diphthong  $\alpha_i$  is spelled  $\varepsilon$ .

<sup>2)</sup> Of the remainder, two (θεαίτητος and θεόφαντος 'revealed by god' or 'revealing god') are ambiguous. Four (θεήλατος, θεόκλυτος, θεόκρυτος, and θεοφόρητος are reported by LSJ to have both active and passive meanings, but the active of θεήλατος is attested only in the phrase θεηλάτους έδρας 'seats built for the gods' at Eur. Ion 1306 and has been plausibly emended by Badham to θεοδμήτους (θεήλατος means 'sent by the gods' less than a hundred lines later, at 1392), and in the one citation of an active sense of θεόκλυτος, Aesch. Th. 143 θεόκλυτοι λιταί 'prayers calling on the gods', the

 $\vartheta \varepsilon a \iota \tau \langle \eta \tau \rangle o$ - in  $\vartheta \varepsilon a \iota \tau \langle \eta \tau \rangle o \varphi \acute{a} \gamma \varphi$  represents the agent as in the great majority of these compounds, then the word means 'eater of what has been demanded by (the) god(s)', which makes somewhat better sense, for presumably Hecate ate what she asked for, not what was asked of her. In either case, though, an epithet  $\vartheta \varepsilon a \iota \tau \eta \tau o \varphi \acute{a} \gamma o \varsigma$  would be rather colorless, and I should welcome a better explanation of the tablet's  $\Theta EETO\Phi A\Gamma \Omega$ : possibly, for example, the first five letters conceal a reference to one of the items in Hecate's diet-mullets, small round cakes, or puppies<sup>3</sup>).

A later passage in the same curse Elderkin reads and translates as

- 17 δ δέσποινα Εκάτη οδρανία Εκάτη κα-
- 18 [τ]αχθονία Εκάτη τριοδῖτι Εκάτη τριμο-
- 19 φφε Εκάτη μονοπρόσωπε καρδιο[δαῖ]τα
- 20 δῆσον τοὺς κλέψαντας.
- 17 Oh mistress Hecate Urania, Hecate Katachthonia,
- 18 Hecate of the cross-roads, Hecate trimorphous,
- 19 Hecate of the one person only, feaster upon hearts,
- 20 bind the thieves.

The letters at the edges of the tablet can now be seen much more clearly. I read and translate

- 17 σὸ δέ, δέσποινα Εκάτη οὐρανία, Εκάτη κα-
- 18 ταχθονία, Εκάτη τριοδεῖτι, Εκάτη τριπρό-
- 19 σωπε, Έκάτη μονοπρόσωπε, καρδιοτό-
- 20 μησον τούς κλέψαντας.
- 18 τριοδεῖτι: -δῖτι
- 17 and thou, mistress Hecate of the heavens, Hecate of the underworld,
- 18 Hecate of the cross-roads, Hecate the three-faced,
- 19 Hecate the single-faced, cut the hearts of
- 20 the thieves.

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compound may equally well have a more literal meaning 'heard by the gods' (cf. Jos. AJ 1.10). The definitely non-passive compounds are five in number: θεάρεστος, θεοδήλητος, θεόπιστος, θεόπιστος, αnd θεόροντος. It should be noted that many of these formations were hapax legomena and hardly in common usage.

<sup>&</sup>lt;sup>3</sup>) Mullets: Chariclides fr. 1 K., quoted below. Cakes: L. R. Farnell, The cults of the Greek states II (Oxford 1896) 511 n. 13b. Puppies: U. von Wilamowitz-Moellendorff, Der Glaube der Hellenen I (Berlin 1931) 169ff.

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In lines 18–19, Elderkin's  $\tau\varrho\ell\mu\varrho\varrho\varphi\varepsilon$  would be an appropriate epithet for Hecate, for it occurs in a cluster of such epithets in lines of the poet Chariclides,  $\delta\epsilon\sigma\pi\varrho\nu$  Έκάτη  $\tau\varrho\iota\varrho\delta\tilde{\iota}\tau\iota$ ,  $\tau\varrho\ell\mu\varrho\varrho\varphi\varepsilon$ ,  $\tau\varrho\iota\eta\varrho\delta\sigma\omega\pi\varepsilon$ ,  $\tau\varrho\ell\gamma\lambda\alpha\iota\varsigma$  κηλευμένα (fr. 1 K.), with which the list on the lead tablet may be compared. The syllabic division of  $\tau\varrho\ell\mu\varrho/\varrho\varphi\varepsilon$ , as Elderkin reads it, is unusual, however. The difficulty is relieved by the new reading  $\tau\varrho\iota\eta\varrho\delta/\sigma\omega\pi\varepsilon$ , now clearly visible, an epithet that is also found in Chariclides' list and is applied to Hecate in the magical papyri as well, e.g. PGM IV 2119 and 2880.

As for the rest of the passage quoted above, 'The concluding appellative of the series, καρδιοτα [line 19], Elderkin explains, 'is an instance of haplography'. Here again he should have used angled brackets in his text: καρδιο(δαῖ)τα. The adjective καρδιόδαιτος 'feaster upon hearts' is attested only once, at PGM IV 2885-6, addressed to Hecate in the vocative form καρδιόδαιτε. Elderkin has tacitly assumed an otherwise unattested nominative καρδιοδαίτης, which now appears in LSJ Suppl. s.v. καρδιόδαιτος as 'also -δαίτης voc.  $-\delta a \tilde{\imath} \tau a$ , epith. of Hecate', on the basis of his reading. However, the reading καρδιοτό/μησον is now clear. The word καρδιοτομέω 'cut the heart(s) of/from', attested, as far as I know, only here and on an unpublished lead tablet of the fifth or the sixth century after Christ (Corinth, inv. MF-69-118), where it is also addressed, in the imperative, to Hecate, should be added to the lexica. P. Kretschmer and E. Locker, Rückläufiges Wörterbuch der griechischen Sprache<sup>2</sup> (Göttingen 1963) list more than sixty verbs compounded of initial elements plus -τομέω. As parallels to καρδιοτομέω may be cited several such compounds of which the first elements are formed from nouns and of which the accusative objects are the wholes of which the first elements are the parts, e.g. δειροτομέω (Od. 22. 349 με . . . δειροτομήσαι), κωλοτομέω (Epic. ap. Plu. 2.377 d Δημήτερα κωλοτομεῦσιν), καρατομέω (Eur. Rh. 586 Πάριν . . . καρατομεῖν), λαιμοτομέω (Str. 7.2.3 έλαιμοτόμει εκαστον [sc. prisoner]), οὐροτομέω (Anon. ap. Suid. οὐροτομήσαντες . . . Ιππους).

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