

by substituting *ἔδρασα* for *ἔστιν* or *εἶναι* for *δραῖσαι*. 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:

*Ἄγγελος: σπεύδων δ' ὄτ' ἔσπευδ' οὐδὲν εἶχε*

"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.

### **Ἑκατικά**

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The words *έρπετοφάγος* and *καρδιοδαίτης*, 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 Ἐρεινώσι κὲ παντὶ κακῶ, κατατίθεμε κὲ Ἑκά[τη]  
7 ἐ[ρπ]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 *έρπετοφάγω* 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



*θειαι(ητ)ο-* in *θειαι(ητ)οφάγω* 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 *θειαιτητοφάγος* would be rather colorless, and I should welcome a better explanation of the tablet's *ΘΕΕΤΟΦΑΓΩ*: 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 ὦ δέσποινα Ἑκάτη οὐρανία Ἑκάτη κα-  
 18 [τ]αχθονία Ἑκάτη τριοδίτι Ἑκάτη τριμο-  
 19 ρφε Ἑκάτη μονοπρόσωπε καρδιο[δαί]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 σὺ δέ, δέσποινα Ἑκάτη οὐρανία, Ἑκάτη κα-  
 18 ταχθονία, Ἑκάτη τριοδεῖτι, Ἑκάτη τριπρό-  
 19 σωπε, Ἑκάτη μονοπρόσωπε, καρδιοτό-  
 20 μησον τοὺς κλέψαντας.  
 18 τριοδεῖτι: -δίτι  
 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*, *θεόπρεπτος*, and *θεόρρητος*. It should be noted that many of these formations were hapax legomena and hardly in common usage.

<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.

In lines 18–19, Elderkin's *τρίμορφε* would be an appropriate epithet for Hecate, for it occurs in a cluster of such epithets in lines of the poet Chariclides, *δέσπων' Ἑκάτη τριοδίτι, τρίμορφε, τριπρόσωπε, τρίγλαις κηλευμένα* (fr. 1K.), with which the list on the lead tablet may be compared. The syllabic division of *τρίμορφε*, as Elderkin reads it, is unusual, however. The difficulty is relieved by the new reading *τριπρό/σωπε*, 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, *καρδιота* [line 19],' Elderkin explains, 'is an instance of haplography'. Here again he should have used angled brackets in his text: *καρδιο(δαί)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. -δαίτα, 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 *ἐλαιμοτόμει ἕκαστον* [sc. prisoner]), *οὔροτομέω* (Anon. ap. Suid. *οὔροτομήσαντες . . . ἵππους*).