

Defixiones – Abstracts

Luca Bettarini, Gabriella Bevilacqua, Giovanna Rocca: Una *defixio* siciliana inedita

Verrà presentata una lamina di piombo opistografa inedita che, per la presenza di fori e ripiegature, è sicuramente qualificabile come *defixio*. La lamina appartiene a collezione privata e fa parte di un insieme di 15 testi di probabile provenienza selinuntina; di questi 9 sono stati già pubblicati in Rocca 2009, 2012a, 2012b.

La lamina, oggi decomposta in 3 frammenti, presenta 7 righe di scrittura sul *recto* e 6 sul *verso*. Il testo si apre con una invocazione alla βασίλισσα κυρία e all'interno del testo ricorre il termine βόλιμος conosciuto in altre *defixiones* siciliane (Gela, V a.C., *IGDS I*, n. 134, l. 12,13; *Lylibeum*, III a.C., *IGDS II*, n. 80, l. 5.) La forma è interessante dal punto di vista linguistico perché è l'equivalente siciliano di μόλυβδος, ricorrente ad esempio nelle *defixiones* attiche.

Nell'*Etymologicum Magnum* 104, 40 è citato come termine siracusano ma è conosciuto anche in altre zone doriche (vd. Chantraine, *DELG s.v.*). Per il *ductus* corsiveggiante si propone una datazione di età ellenistica avanzata o imperiale. Le forme morfologiche al femminile aprono interessanti questioni sul genere della *defixio*.

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Celia Sánchez Natalías: The auriga and the snake: a new *defixio* from Bologna.

In the late nineteenth century, a small collection of curse tablets from an unknown archaeological context arrived to the Museo Archeologico Civico di Bologna. A. Olivieri, the editor of these texts, published a brief notice concerning the curse under discussion which remains the only printed mention to date¹. As happened with the other two *defixiones*, and due perhaps to the outbreak of World War I, the curse under discussion was put into storage by the museum and remained unnoticed until the entire ensembles rediscovery in 2009.

Autopsies of the curse suggest that it is composed of four fragments. Despite careful microscopic analysis the texts remain difficult to decipher because one of the fragments is badly corroded, and no preservation work has been conducted. This paper presents a preliminary reading of two of the new tablet's fragments. The first one, composed of two pieces that fit together, is a large rectangular piece that originally comprised the upper right corner of a bigger *defixio*. The text is bilingual: after a Greek line (containing an invocation to the numina) and the image of a snake, there is a longer Latin text.

The same script is found in the second fragment. Originally, it was the lower left corner of a bigger curse tablet, and it contains twelve lines of text that run alongside a fascinating depiction

¹ "Tre frammenti e forse un quarto derivano da altra tavoletta, ma il loro contenuto non si può assolutamente decifrare perchè il loro stato è assai deperito," Olivieri 1899, 197.

of a charioteer, a snake and an schematic representation of the carceres that parallels the iconography of other Roman examples of comparable date. Due both to iconography and palaeography, the curse can be dated to the IV-V centuries AD. My discussion of the text and imagery briefly concludes with a discussion of analogous defixiones that help place this object within the larger tradition.

Borja Díaz Ariño, Francisco Arias de Haro: Una nueva inscripción realizada sobre una *tabula ansata* de plomo conservada en el Museo Arqueológico de Linares (Jaén, España).

El objetivo de esta comunicación es presentar a la comunidad científica una interesante inscripción custodiada en el Museo Arqueológico de Linares (Jaén). Ingresó en el museo procedente de una colección particular, por lo que se desconoce su lugar de hallazgo, si bien lo más probable es que proceda del sur de Hispania, en concreto de la zona limítrofe entre la Baetica y la Tarraconensis. Fue realizada sobre una lámina de plomo de medianas dimensiones con forma de *tabula ansata*. Es opistógrafa. Cada una de sus caras contiene aproximadamente 20 líneas de texto. A pesar de que la pieza se conserva prácticamente íntegra, el texto plantea notables problemas de lectura, dado el carácter acusadamente cursivo de su paleografía, así como el reducido tamaño de las letras, en torno a 5 mm. Es posible fecharla, de manera provisional, en el siglo II d.E. Por sus características puede ponerse en relación con las llamadas “*prayers for justice*”. Formalmente recuerda a otras piezas semejantes encontradas respectivamente en Baelo Claudia (AE 1988, 727) e Italica (CIL II 362), aunque el texto de estas piezas es significativamente más corto.

Alexej V. Belousov: Two New Greek Curses on Lead from the Northern Black Sea Region

This paper presents two previously unedited tabellae defixionum discovered in 2016. They originate from the North-western part of the Pontic oikumene: one from Olbia Pontica, where some 30 similar documents have been discovered, and the other – from the vicinity of the ancient Nikonion. The latter is the first presently known curse found on the territory of this city.

György Németh, Andrea Barta: Curse Tablets from North Africa

The private collection of A. Audollent contained more than 60 curse tablets, though 40 pieces were never opened or their texts are illegible. The aim of this study is to present the whole collection, though some of its items (Greek and Latin curse texts and drawings) have never been published properly.

Emmanuel Dupraz: Les défixions gauloises, leur mode de composition et leur fonction pragmatique

Les défixions sont les textes les plus longs qui nous ont été conservés de la langue gauloise. Le nombre de textes connus s'est sensiblement accru depuis la découverte du plomb de Chamalières *RIG* L-100 en 1971. Nous nous proposons d'examiner la stylistique et la pragmatique de trois inscriptions, le plomb de Chamalières, le plomb du Larzac *RIG* L-98 et une découverte récente, le plomb de Chartres publié en 2012 dans un dossier des *Etudes celtiques*.

L'existence même du genre épigraphique des défixions sur plomb est bien sûr un emprunt aux traditions méditerranéennes, notamment latines, et de fait il existe très probablement des emprunts lexicaux au latin dans les trois longs textes que nous prenons en considération. En outre, le choix de ce support implique des pratiques rituelles dans l'ensemble comparables à celles des langues classiques.

Néanmoins le raffinement dont les textes gaulois nous semblent faire preuve peut renvoyer à un art du mot proprement celtique, qui s'est développé sans doute en contact avec d'autres aires linguistiques, mais qui ne saurait être immédiatement comparé aux défixions méditerranéennes. Stylistiquement, ces trois textes attestent une même structure, celle d'un parallélisme entre

maléfice subi par l'énonciateur et contre-maléfice lancé par celui-ci contre ses adversaires pluriels, qui s'exprime par de nombreux balancements symétriques à différents niveaux linguistiques. Du point de vue pragmatique et rituel, les trois textes renvoient à un contexte semblable, celui de la défense contre un premier maléfice, qui ne s'apparente pas directement aux prières pour la justice des aires classiques.

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Irene Salvo: Gender and Knowledge in the Athenian Curse Tablets

This paper intends to explore whether men and women were seen as superstitious when they were using cursing rituals in classical Athens. Three analytical categories will guide the analysis of fifth-century curses: gender, magical knowledge, and education. From the point of view of the observers external to the ritual but within the society under study, it will be examined the social representation and image of men and women from various social strata. From the point of view of the ritual agents themselves, it is worth exploring to what extent men and women demonstrated their knowledge (*eidēsis*) through the text of binding curses.

Athenian curses have been recently studied as evidence of social history (Riess 2012; Papakonstatinou *forthcoming*). Particularly relevant to the present inquiry is the scholarly work on how the gender factor influenced the practice of casting curses against an enemy or a designated victim, especially in the case of erotic curses (Faraone 1999; Dickie 2000; Pachoumi 2013; Frankfurter 2014; Salvo 2016). The cursing ritual was exploited in order to aid heterosexual as well as homosexual relationships. Furthermore, the social status and the economic condition of the spell-casters have been analysed, sometimes limiting the identification of women casting spells to prostitutes and courtesans.

While gender and social agency have received adequate study, less attention has been devoted to the links between religion, education, gender, and social representation. Although the tablets were often written by magical professionals, the texts can reveal information about their clients. Therefore, it is possible to reveal how men and women resorting to magic were socially perceived and how they perceived themselves. Illustrating visions of social and self-perception as well as of magico-religious knowledge, transmission, and education, this paper will contribute to the understanding of how magic shaped the image of men and women in classical Athens. This paper would certainly benefit from a discussion in Vienna, since it aims to address the question of how the use of written documents influenced the creation of social identities.

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