Magic in the social relations
of graeco-romano epoch
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This research casts a fast eye at the magic between theory and practice. The first part, namely the absolute ideology, is inspired by the literature sources which mostly assert that there is no specific line between φύση καί μεταφυσική.

According to this view, the human beings constantly persist in breaking such fanciful obstacle by two famous methods: religion and magic. Although, it is impossible neither to define which one firstly preceded, nor to separate from one another.

In Egypt, witchcraft seems more ancient than religion; it is old as oldness of the Egyptians themselves. The best-known evidences are: "Tale of Cheops and the Magicians" which perhaps dates from the Hyksos era; beside that of "Prophet Moses and the Pharaoh's Sorcerers" in which a great contest of skill arose between the two parties.

In Hellas, ἡ μογεία seems bound strongly with religion. The famous indications are:

τοῦ Ἀιδοῦ τὸ κράνος
τοῦ Ερμοῦ ἡ ρώβδος
ἡ Εκάτη ἡ τριτρόσωπος
ἡ Κήρκη ἡ περίφαντος μάγισσα (!)

(1) Daughter of Ἰλίμος the sun-god and Περσηφή the nymph, sister of Ποσιφοπ and Αίσπης of Colchis father of Μήδεια who inculcated from her aunt the magic arts. Κήρκη chose to live in the isle Αἰαί on which she met Odysseus whose men she transformed to pegs, hereby he could not set them free except by the wild garlic according to the advice of Ἐρμής. Nevertheless, she got him married and begot to him two sons.
Anyhow, bewitchment at these older days, had arms reach at every field: athletic festivals, national feasts, religious oblations, soil fertilization, rain lowering, enemies overcoming, maladies healing.

Magic, actually because of its ambiguity and exiting, had lured the peoples generally in all times and all places; but had also attracted particularly a category who willingly took responsibility to dive and search and examine and contrive and invent, until they made it an independent art, being embraced many different sorts:

1- ἡ νεκρομαντεία = necromancy: it was an evocation of dead's spirits, whether bad or good, to help originally in divining of invisible world and in reconnoitering of future life. Then gradually it changed to be a tool for realizing of far hopes. Men who qualified for such career, were necessarily professionals, hereby they bore a title of ψυχαγωγοί. In short time they could succeed in creating for themselves a closed group, officially and recognizingly.

2- τὸ θυμίαμα (4) = incensing: it was a graeco-egyptian action

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(2) They are three pygmies twins: Κέλμις the smelter, Δαμναμενεῦς the hammer, and Ἀκμών the anvil. They born by Ἀγχίαλη the nymph on the mount Ιδα of Phrygia. Therein they adopted a profession of magic; and having become a force majeure, they taken by Νέμεσις the goddess of vengeance, also called Αδράστεια, to work at her service on the mount Ιδα of Crete.

(3) Achil.V.22.2-3: ἀκοῦω τὰς Θετταλάς δυμᾶς ὡν ἄν ἐρασθήτε μαχεύειν σύτως, ὥστε μὴ πρὸς ἑτέραν ἐτι τὸν ἄνθρωπον ἄποκλίνει γυναῖκα, πρὸς τε τὴν μαχεύοσαν σύτως ἡχεῖν ὡς πάντα νομίζειν ἐκείνην αὐτῷ.

(4) Synonyme for λιβάνισμα, but it means also incense.
which means burning of bitter λιβανωτός on purpose to fumigate the place. According to the βουτανικοί, upheld by poets as Ovidius (5), and narrators as Ἡλιόδορος (6), it was an ideal method to drive out the evil spirits. Yet, the scientific men, chiefly Γαληνός the physician (7), having jealousy for his profession, considered the using of incense as quackery, and consequently put the recommenders not in rank of φυτολόγοι καί ἐπιστήμονες, but in order of ψευτογιατροί καί μάγοι.

3- ἡ ἐπιφδή = incantation: it was an effective medical manner which had been sought by all hellenic classes for cure of diseases (8) especially that needed not surgical operations. People of Nile-valley too, having believed that the sickness is due to an actual presence of either devil himself or some of his tormentors into the patient's body, they accustomed to request the only person who has the treatment. The ἐπιφδή was consisted of two sections respectively: oral rite, i.e. imploration, and manual rite, i.e. potion. Ο ἔξορκιστής as expert could at first sight fix which section is more fit for present case to be started with. Though the swallowing of dose was often going before, and then began the recitation with obscure


(6) Αἰθιοπ. I. 8, 27

(7) Sarton, Galen, passim.

utterances and mysterious names, in front of which the devil
-together with his subordinates found no way except to obey the
command of leaving of occupied body; here the somatic injury
immediately disappeared and the sickly regained health. In the
course of time, conjurers of graeco-egyptian world became no longer
mere magicians but physicians = ἱατροὶ (9). Thus it can be said that
out of the magic, grew the medicine as independent branch to serve
humanity and to mend its wounds.

4- τὸ φυλακτὸν = amulet: it was a small sheet written with
few and simple words. It made frequently from πάπυρος, sometimes
from ὀστρακόν, and rarely from ἄργυρος (10). Magicians were
adopting its trade for people equally alive and dead. About this sort,
the egyptian " Book of the Dead " is the greatest celebrated pattern,
wherein include numerous amulets suitable for all of circumstances.
Thence the deceased's soul could recite the proper formula at the
proper occasion to protect its mummy from deficiency of the life
necessaries. E.g. if it found itself in needing of fresh air to breathe,
or clean water to drink, or good food to eat, or to avert whatsoever
destructive danger. In this way, the corpse of such deceased would
be rescued before perishing into its σαρκοφάγον, to be perfect and
healthy in the day of resurrection. Living people too, were eagerly
coveting to wear this means in order to become immunized against
peril of beyond veil which may lurk for their souls or bodies.

(9) Marc. ἱατρός IX. 6.3

(10) Hebraic amulets are mold from silver on the shape of a hand-palm
or a heart, which can be either hanged down the neck or worn on
wrist or even entwined as a brooch. The Jewish museum at London
has a fine collection of those Kenihph; as well the chief book of
the magic phenomenon of Jews: Sefer Raziel.
5- τό γουρλίτικον = mascot: it was mostly made from potsherd ὀστράκον. It is worthy to note that I uselessly look for a mascot of full formulae by which the claimer might attain his infinite ambitions; in contrary to that of restricted formula by which the holder could get a definite expectation. It urges us to believe how the thinking in obtainment of everything, was a form of greediness about which the Gods were absolutely unpleased.

6- τὸ θελκτήριον (11) = talisman: it always copied upon a long roll of παχυρικόν, because it comprises a lot of items:
a- the secret name of succourer, either θεός high deity; or δαιμόν unimportant attendant; or φάντασμα human specter.
b- a rough sketched figure for definition of the victim gender, whether it is a man or a woman or a child.
c- an οὐσία i.e. a bit belonging to its dress. And it would be approved to add a tuft of its hair, if the doer seeks for love-affair with a dear individual or for getting rid of a hateful antagonist. By the ancient great literati, this pragmatically item called in two synonymous terms: κολλητικός = contagious, and δημοτικάθεια = sufferance from the same.
d- details of the attempted claim to be gain exactly and easily and quickly.
e- specification of the perpetual place for the talisman. However, it was depending on the quest model, because some requirable to tie then to cast in an aqueous area; other needily to fold several times previous to bury under a house threshold; while another inevitable to transfix with nails before to throw into fire.

(11) There are two other synonyms: θέλκτρον, θέλγητρον. All of those three terms derived from verb θέλω to work with magical power.
Magic, undoubtedly with all of its sorts, extended around world, principally in the time when a belief prevailed that one person if he capably knows how to use this art, he can control on feelings and emotions of another people against their will by mysterious forces which act is impossible to opposite except by an equal react (12).

Thus, as much as civilizations were going forwards in growth and development; magic was also moving towards of wickedness and ferociousness, to such a degree that it startled the legislators of progressing States. Therefor they were persistently tried to repress it and to hunt its traders. So, in Egypt, sorcerers had been driven to court; while in Hellas, enchanters would be punished; and in Roman Empire, wizards lay concealed for fear of persecution. Result of such movement, the magic art started to fade out, but not vanished away; whereas it continued occasionally to recover its own consciousness to emerge from its hole to practise again the same activity, and still does up to date.

The second part, namely the practical experiment, is relied by papyral and pattern documents which provide us with few collections, but sufficient to show all of the above-mentioned sorts of magic. However, most of those ὀστράκων και παπύρων ascribed to the B.C. fourth century upward; whereas that duration strictly bore witness to a social κοσμολογικό σύστημα herewith the secularism pervaded inside the higher classes, while the contrast completely spread among the lower classes. Those plebeians, in fact, let themse-lves to slip in abyss of witchery, supposing that by

employing of force majeure, they might have a chance to make real what they could not by using of amicable means, because of their either poverty or inferiority. Nevertheless, the aristocrats could not keep themselves away from treading shamelessly of the same pathway, when their interests were found difficult to be possessed.

In the scope of the social relationships Κοινωνικών σχέσεως which is the corner-stone of our topic, magic throughout old communities, played a prominent role in all faces of their daily life. Amidst of documents' lines, the intentions are swinging between goodness and badness. Actually it is a logical matter, as a result of human-natural tendencies inside which are fighting bonum ac malus with one another.

For exposition of examples, I approved the orderliness to be not chronological but topical. All sorts of magical texts will be presented, with exclusion of θυμιάματος, because it is surely an immediate pure medium, in which the burning herbs and smell sense are both jointly connected.

-- νεκρομαντεία to bring for a man his obstinate beloved lady. The papyrus is unpublished, long but mutilated from its beginning (13):

σαιωμοθωρ βαιωρ βαιωρ αθαρβαιο ζασαρθαραιο μελητής τῆς κρατερᾶς Ἀνάγκης τῆς διοικούσης τὰ ἑμὰ πράγματα, τὰ τῆς ψυχῆς μου ἐννοήματα, ἢ οὐδείς ἀντεπείν δίναται οὐ̄ θεός οὔκ ἄγγελος οὔ δαίμον. ἀνέγειρέ μοι σεαυτόν, νεκυδαίμων, καὶ μὴ βιοσθείς, ἄλλα τέλεσον τὰ ἐνγεγραμένα καὶ ἐνισθημένα ἐν τῷ στόματί σου, ἣδη ἥδη, ταχύ ταχύ, θάδεσον.

ιαὶ Ἰαω ηιι ασὴς οιιυ υυυ σύρε, ἔσον πάν μέλος τού νεκροῦ τοῦτον καὶ τὸ πνέωμα τοῦτον τοῦ σκηνώματος καὶ ποίησον διακονήσαι πρὸς τὴν Κάρωςα ἦν

(13) Pap. mag. ined. LL. 13 - 52
ετεκε Θελω. ναι κυριε δαιμον, οξον καυσον ολεσον τυρωσον
σκοτωσον καινομην πυρουμην, κεντει βασανιζομενην την
ψυχην την καρδιαν της Καρωσα ην ετεκεν Θελω, ἄχρις ἀν ἐκπη-
δήσασα ἐλθη πρὸς Απαλας ον ετεκεν Θεονιλλα, επι ἑρωτι και
φιλια εν τη ἄρτι ὦρα, ἡδη ἡδη, ταχυ ταχυ, θασον.
κειται παρα σοι το θειον μυστηριον, μη έσσης αυτην την Καρωσα
ην ετεκεν Θελω, μη ιδιων ανδρι μην μονος και, μη τεκνου, μη ποτοθ
μη βρωτον, ἄλλα ἐλθη τηκομενη την ἑρωτι και τη φιλια και συνο-
υσιο, πλειστως ποθομενη προς την συνουσιαν του Απαλος ον
ετεκεν Θεονιλλα, εν ἅρτι ὦρα, ἡδη ἡδη, ταχυ ταχυ.

translation: “... saeobother baeoor baeor atharbaeor zasarharao
of Anange, the Goddess of power who shall put my wish into action,
as long as neither God nor Angel nor Daemon can do it. O, spirit,
gently get up and execute up, for me, whatever written upon the roll
which inserted in the mouth of your mummy. Now, at once, hurriedly,
speedily.

iae lao eii aoea iii yyy
concentrate up all sensibilities and susceptibilities of this mummy,
you may exert behind Carosa whose mother is Thelo. Yes, Lord spirit,
cause up burning, destruction, anguish and slaying towards soul and
heart of Carosa daughter of Thelo; in order to become anxious and
tortured by sentimental love, so she may hasten to Apalos whose
mother is Theonilla. Now, at once, hurriedly, speedily.

In that powerful godly mysterious name, the cited Carosa is
unthought of any other man, and neither to beget nor to drink nor to
eat, till to waste with pining for the mentioned Apalos whose
intercourse she will become yearning for. Now, immediately,
quickly, ultimate quickly “.

Commenting on text, we imagine how Apalos was inordinately
in love with Carosa who felt nothing about him, or perhaps she did
not know him. So, he demanded from the necromancer to invoke a lifeless' spirit by the help of some goddess whom he called Ἀνώγκη, viz. necessity or needing, a name which is rather a secret metonymy for a great deity, since no goddess has had such an epithet. The distracted lover adjured the spirit to taboo his adorable woman upon all men, so she would be automatically forbidden from marrying and pregnancy, even from eatable and drinkable, and more from the morale peace with herself. By those six interdictions, he would guarantee not only her coming to him, but also her acceptance to get married with him.

-- ἐπωδῆ to cure a headache. The papyrus is somewhat deformed (14): Μυστοδόκος κατεκαύθη .. ἐν ὅρει κατεκαύθη .. κρήνας ἐπτά .. ἐπτά δὲ παρθενικά κυναγώπιδες ἡράσαντο .. κυναγέριοι καὶ ἐσθέσαν άκαματον πῦρ .. καὶ κεφαλῆς ἑπαοῦσίσιν φεύγει το ἀλεγεινόν πῦρ ἐκ τῆς κεφαλῆς φεύγει δὲ.

translation: "As the kindled fire died out in the Mystes' (15) mountaineer house by the waste of the seven springs, when the seven dark-eyed maidens prayed to the seven dark-eyed maids, so out the terrible pain in this head goes out before the words of that incantation runs out."

-- φυλακτόν to protect a female baby from every calamity. The potsherder is mutilated from its end (16):

αἰαναγβα αμοραχθι σαλαμαζα βαμεαζα
diaφύλλασε ἐκ παντός δεμονίου τὸ Σαβίναν ἤν ἔτεκεν Καλπουρνίων ..

translation: "aeanagba amorachthl salamaza bameaza

(14) ΒΚΤ. V. ii. p. 144. LL. 1 - 7
(15) Ὁ μύστης is equal to μυστοδόκος.
(16) SMA. p. 96
In that hidden name, Sabina whose mither is Calpurnia, to be warded off every evil ".

-- Another φυλακτόν to safeguard a young woman from the particular catch-cold. The text is little disfigured (17):

οβλαναθαναβλαναμαχαμαχαμαχαμαχαμαχαμαχαμαχαμαχαμαχαμαχαμαχα

ἀκάματε Κόκ Κούκ Κούλ, παύσον τήν Ταίδα (18) ἀπὸ παντός ρίγους ἢν ἐπεκεν δινή .. τριταῖον ἢ τεταρταῖον ἢ καθημερινοῦ ἢ παρημερ-

τινοῦ ἢ νυκτοπυρετοῦ ...

translation: ablanathanablanamacharamaracharamaracharamarach

" O, uniting Coc Cuc Cul, Keep back Thaïs, whose mother is so-and-so, from all types of fever, whether it be tertian or quartan or daily or by turn day and night .. ".

-- A more φυλακτόν for anonymous gender, to place at a distance the obtruder eyes (18):

ἀμαρωτικόν ἄνθρωπον ποιῆσαι, ἐπικαλοῦμαι τὸ διήκων πνέωμα ἀπὸ τῆς εἰς ὑπάρχον, θεῶν πνευμάτων θεῶν παντοκράτωρα, ἀνσέσομαι ἄνθρωπον πάντα ὁθολόμον ἄνθρωπον ἢ γυναικός, ἐπιποριέσομαι ἄχρι οὗ ποτήρι ἄσα θέλω, καὶ λέγω, χωρεῖθ, ἄκουσάν μοι ἐπὶ τοῦ κόσμου. αλκίμε, θαλασσοκράτωρ, ὃ ἐπὶ τῆς νυκτός ...

translation: " You who can make a person invisible, I call upon the spirit which prevails from earth to sky, almighty god of gods' spirits. By this name, assesoio, dim every bad-eye of a man or a woman. I shall press hard until I realize whatever I desire; and I do say to you, choreith, listen to me you who are the ruler of universe. alcme, lord of the sea, master of the night .. ".

-- Another φυλακτόν against the hit with evil-eye. The witti-

(17) P. Tebt. II. 275. LL. 1-24 (2nd cent. A.D.)

(18) P. Oxy. LVII. 3931. col. i. LL. 1-13 (3rd cent. A.D.)
cism here is that the owner had formerly a dreaded eyeful (19):  
"Εγώ καὶ Ρύξ Φθηνεώθ, βασκαίνω πάντα ἀνθρώπον. καταργεῖ 
με δ' πολυπαθής ὀφθαλμός ἐγχαραττόμενος."

translation: "I am Rhyx Phtheneoth, I cast evil-glance at every 
person. Such power of mine is abolished by an engraren image of 
much suffering-eye."

-- A last φυλακτόν to avoid both of poisonous creepings and raven-
ous beasts (20):

Δευτέρα δὲ κτίσις ἢ κατὰ Χριστὸν, διὶ ἤς ἀναγεννώμεθα, δ' ἐστὶν 
ὁ φιλόδοξος ἀνταγωνιζόμενος τῷ θηρίῳ καὶ κωλύων 
ἐπὶ τὸν στέφανον ἐλθεῖν τὸν ἥτοιμαι σεμένονsc τῷ ἀνθρώπῳ.

translation: "Through a second creation we are regenerated, 
according to the gospel of Christ who rules over snakes, and 
struggles against savages, to prevent whossoever from reaching of 
crown prepared for humanbeing."

It is of note to indicate that the claims of protection from 
serpents' bites and scorpions' stings, devour a biggest proportion of 
amulets enumeration which hitherto found.

-- γουρλίτικον for love, worn by a man (21):

Δός τὴν ψυχήν ἐμοί τῷ φοροῦντι Σεκουνδίλης.

translation: "Let Secundilla give herself away to me, the holder of 
this mascot."

-- Another γουρλίτικον for passion, borne also by a man (22):

(19) SMA. p. 97
(20) Ibid. p. 235
(21) Ibid. p. 118
(22) Ibid. p. 119
Ψυχή καλή, μνημόνευμ μου της καλής ψυχής τοῦ Αδράστου καὶ Βακχίδος ψυχή.

translation: "Good spirit, let the nice Bacchis think about me, Adrastos; she may give herself to myself."

-- A more γυναίκικον for temporary amour, possessed too by a man (23):

Ποιήσσον Νίκην Ἀπολλωνοῦτος ἔρασθήναι Παντοῦτος οὖν ἔτεκεν Τμεσίῳς ἐπὶ ἐ μήνας.

translation: "May Nike daughter of Apollonous be in love only for five months, with Pantous whose mother is Tmesios."

To comment on this text, we suggest that this man might be attracted by this woman because of her beauty or her wealth. But having heard something unsatisfied about her, he attempted to put her under the test, to see how their relation would be in motion meantime of such period, after which it could be decided either continuance or disunity.

-- A last γυναίκικον for victory in a race, held by a sportsman (24):

Νεικητικόν Σαραπάμμωνείος ϊδὼ Ἀπολλωνείου. Δός νείκην ὀλοκληρίαν σταδίου καὶ ὄχλου τῷ προκειμένῳ Σαραπάμμωνει ἐξ ὀνόματος τοῦ Συλλυκυσήσους.

translation: "Triumph good luck for Sarapammon son of Apollonios. By the name of Syllikysesos, let the aforesaid Sarapammon obtain a complete victory in the race-course, and an admiration of the crowd."

-- θελκτήριον for illness, anonymous doer (25):

(23) SB. III. 6224. LL. 1 - 3 (1st cent. A. D.)

(24) P. Oxy. XII. 1478. LL. 1 - 5 (3rd cent. A. D.)

(25) SMA. p. 217
χυστέρα μελάνη μελανομένη, ὡς φις εἰλίνεσσι καὶ ὡς λέων 
βρυχᾶσσι καὶ ὡς ἀρνιον κοιμοῦ.

translation: "Your womb to get black, and more black, till to char.
So you may wriggle as a snake, and roar as a lion, till to go sleeping
as a lamb."

-- A short θέλγητρον for death of an infant, the claimer is also
anonymous (28):

Φιλίππας γόνος Ἀντίπατρος κοιμᾶται.

translation: "Antipater, the child of Philiapis, sleeps.

-- Another θέλκτρον written on both sides, for a separation of a
spousal couple, anonymous seeker (27):

rec. χωρίσατε Ἱερακίων τοῦ Ἰερακος ... ἐτέκε Σερηνίλλα ἀπὸ
τὴν Σερηνίλλα ής ἐτέκε Διδύμη ....

ver. ἐπιτάσσει γὰρ ὁ Μέγας Ἑρως Ἑκτυρχώχηγαγκιαφυτ.

translation: "The Great God Ketyntochliephanklaphyt commands
to divide Serenilla whose mother is Didyme, from Heirakion son of
Heirakos whose mother is Serenilla."

It happen by chance that both of the victim's mother and wife
bear the same name!

-- Another θελκτήριον for either nearer marriage or death, the doer
is a woman (28):

ἀξίν Ἀχειλλάν ὅν ἐτέκε Σεραπιάς Διονυσιάτι ἤν τέτοκεν ἱς 
Σεραπιάς, ἢ ἀξίν ἢ κατάκλεινον.

translation: "Let Achillas whose mother is Serapias, come back to
Dionysias whose mother is Serapias. Bring him over or knock him

(26) Ibid. p. 109
(27) Ibid. p. 107
(28) Ibid. p. 117
down ".

Annotating on this talisman, we think that it has likely connected with the ὅμαμίμοισύνη (29), in view of resemblance of desirous' and desired's mothers' first-name. But this deserted lady, whether she was a mere woman or a real sister, she seems insisting on matrimony with her sweetheart, or else he ought to lose his own life for his undutifulness.

-A long θέλητρον for divorcing of a couple, anonymous claimer (30):

εβλαραθαρναιανσαία
cαύσον πύρωσον τήν ψυχήν Ἀλλούτος , πο' sic γυναικίων σώμα
cαι τά μέλη , ἔως ἀποστῆ ἀπό τῆς οἰκίας Ἀπολλωνίου . Κατάκ-
λινον Ἀλλού τυρετῷ νόσοι ἀκαταπαύστω , ἀσίτω Ἀλλούν ,
ἀσυνέτω Ἀλλούν . ἀπάλλαξον Ἀλλούν ἀπὸ Ἀπολλωνίου τοῦ
ἀνδρός αὐτής . Δός Ἀλλοῦτι ὑβριν , μῖσος , ἀνθίσεν , ἔως ἀποστῇ
tῆς οἰκίας Ἀπολλωνίου . ἅρτι , ταχύ .

**translation :**

eblarathaarnaiaysaia

" Let the body and all limbs of Allous burn out in fever, so she may go-away from the house of Apollonios. Let she fall ill with endless incurable disease, so she may lose her appetite and also her understanding. Let the divorce take-place between Allous and Apollonios the husband of hers. Give Allous the ability for quarrel and hatred and disgust, perhaps in a moment of folly, an intolerable dispute arises between them until she departes for good from the conjugal abode. Just now, quickly ".

About such talisman, it is very obvious that the maker, whose name or gender is not declared, is one of three inevitable persons:

(29) It means endogamy of brothers - sisters.

(30) P. Osl. II . 15 . LL . 25 - 42 ( 2nd cent. A. D. ) . This talisman is cited among papyri, though it written on ὀστρακον .
either a woman loves Apollonios the husband; or a man adores Allous the wife; or a close friend hides abhorrence to the pair or at least to a mate of them. Anyhow, the hypothesis here is existing that the matrimonial relation of the couple was going as both have a desire. Consequently the unique medium to divide them, was to instigate a satanic spirit to commit a bad act inside their stable wedlock, which afterwards would be blasted. Thus, the wife might be pushed to abandon her spouse, so both would become divorcees and should be ready of course to remarry another strange two mates.

-- A last Θέλετρον, very long and mostly damaged; it is for either nearer amour or illness, the seeker is a man (31):

.. Σύ τό πῦρ τό ἄσβεστον τό παρακίμενον ταυτῷ μεγάλῳ θεῷ Ὀσορνάφρι .. ἀναλύοντι εἰς τὴν σεαυτοῦ φύσιν καὶ μίγνθη τῷ ἀέρι καὶ γενοῦ πρὸς τὴν δίνα τῆς δίνος. καὶ κάταξον αὐτῆν ἐμοὶ πυρὶ τῷ κεραυνίῳ. ἔλθε μοι ὁ τῶν θεῶν θεός, ὁ ἐκ πυρὸς καὶ πνεύματος φανεῖς, μόνος ὁ τὴν ἀλήθεαν ἐχὼν ἐπὶ τῆς κεφαλῆς, ὁ τὸ σκότος τέμνων, ὁ κύριος τῶν πνεύματων.

Δαρυγκῶ κασβε ἄθροιζοι ὀρκίει ορώπος θνατῶ ἀνοιγέτω ἡ φύσις καὶ ἡ μήτρα τῆς δίνος αὐτῆς καὶ αἰμαθέσθως νυκτὸς καὶ ἡμέραις. γράφει ὁ σχρῆ οἱ ἁματι καὶ πρόδισκε νυκτὸς γενομένης: "αὐτή με πρώτη ἡδίκησε". καὶ χώσον παρὰ ροῦν ἡ παρὰ δυνάμει ἐν πιττακίῳ.

 translation: ".. You are the unextinguished fire that is set beside the great lord Osomophris ..let yourself be dissolved into your nature and mix with air and go on to so-and-so, whose mother is so-and-so, and bring her for me with your thunderous armour .. God of Gods, come to me, and reveal up yourself from fire and spirit . You are alone the

(31) P. Warr. 21. LL. 2 - 3, 16 - 19, 24 - 26, 120 - 127
(3rd cent. A. D.)
Master of Spirits, who reserves the truth on your head, and who cleaves the darkness.

darynco casbe athramo orkie orpos thnaapo

By those secret words, let the body and the womb of so-and-so open as far as bleeding by night and by day. Write with dirty blood on a crock the following sentence, and recite it at night: "she injured me first. Thereafter bury it near a flow or near a .. ..".

We comment on this text, saying that in despite of what deformations befell in many points, it can be ascertainable that a man called Didymos was crazy in love with a woman named Dionysia whose abstinence increased his craving, so he persisted to win her by an amatory talisman. But he started with their ὀροσκόπιον which appeared as follows: his own: Saturnus in Libra; Jupiter and Moon in Capricorn; Venus in Aries; Sun in Taurus; Mercurius and Mars in Gemini. And her own: Saturnus and Mars in Virgo; Jupiter and Venus in Taurus; Mercurius in Gemini; Sun in Cancer; Moon in Libra. By this first measure he became sure for harmony and fluency between their two ὀροσκόπους. Then he went to execute the second step to twist his harsh lover's nose. Yet, he took precautions by adding up a condition that if his attempt failed, the substitution will be the striking of this woman's body down with haemorrhage till the absolute exhaustion; namely, Dionysia to be for Didymos or not for anyone else.

**Results**

After the exposition of our diverse magical texts, we are now enabled to conclude the following:

1- That the names of both of doers and victims in the whole of witchery sorts, are jointed with those of their mothers.

2- That the idiom of δοκίμων appears in two contra-indicated
significances of badness and goodness. To explain this point we must
turn back to the beginning of the Hellenic civilization when it was
expressing an θεόμορφος, i.e. an attendant analogous to deity, who
empowered by Gods as agent to distribute fates and destinies of
people. The term itself is a best proof for trueness of such analysis,
that it derives from verb δαίω. As ages proceed, a theorem came out,
mentioning how the character and the individuality of every Adamic
creature are personified in his predestination. Thereby the term
became representative of τῆς μοίρας; so the unlucky one portrayed as
κακοδαίμων, and vice-versa is εὐδαίμων. At last, with forsaking
of paganism in front of Christianity spreading, the same term has
signified no more than a synonyme for "διάβολος".

3- That ἡ μαγεία was generally taken in two contradictory
manners: the one is black, i.e. positive & unlawful, being inclined for
wickedness; the other is white, viz. negative & lawful, being propen-
sed for beneficence. Thus, the θελκτήρια are unexceptionally belong-
ing to ἀπανθρωπία; while the φυλακτά and γουρλίτικα are entirely
relating to φιλανθρωπία.

4- That the most of magical sorts are entered on vocables,
either long or short, with unvoweled letters, either divided or
joined. I suppose them to be declarations of beseeching and
imploration and calling of gods and goddesses, to whom referred not
by their real names but by their hidden appellations. It is amazing
that in some amulet, which composed of 24 lines, we find the text
itself takes up only 6, while the vocables occupy all the rest. These
the 18 lines have formed an inverted pyramid, where its foot started
on high with 34 letters, then remained to lessen gradually two
letters, one from both sides, at each line in succession; so its acme
terminated in down with the medial single letter !
5- That the νεκρομαντεῖα, on one hand, was requiring to insert
the necromancial roll within the mouth of the mummy σκηνώματος (32) whose soul νεκυδαίμων (33) is brought to be the executor of
whatsoever demandable. On another hand, the necromancies almost
comprise instructions to deal with the soul which must be propitiationed and praised and necessarily dismissed, lest the task would be
achieved reversely.

6- That πο θέλητρον has a phrase of how to unfasten the
magical knot. I tried in vain to hit it; therefor I presume that such
actions of loosening were falling under responsibilities of the victi-
ms. Notwithstanding I still hope to find even accidentally a perempt-
ory document which quenches my pursuit in this problem.

7- That the φυλακτόν, being an ancient term, includes both of
amulets and mascots, inspite of the distinctive nature of each. More
data, amulet used principally to parry off badness, hereon it startes
by one of those verbs: φύλασσε, φύλαξον, διαφύλασσε; while
mascot employed fundamentally to optimize with goodness, hereon it
begins by either verb δός or adverb ποίησον. In accordance with this
analysis, I preferred to divide them in two sorts: the old φυλακτόν
viz. amulet as it is; and the new is γουρλίτικον (34) viz. mascot.

(32) Literally it means a tent or a tabernacl; but here it indicates a
somatic skeleton, being a warehouse of the soul.

(33) It means the soul which goes out from the human corpse, being
the first part νέκυς is synonyme with νεκρός.

(34) This term belongs to νεκρές ἐλληνικά, because ἦ ἄρχοντα γλώσσα
unfortunately had no name for the deed of εὐτυχίματος. On
contrary, the arabic language has such difference, herein each sort
has many synonymous:

amulet = تعريضة أو حجاب أو حرز
mascot = تميمة أو بروكة أو مسعودة
8- That the fire was the corner-stone in three magical sorts: αἱ νεκρομαντεῖς and τὰ θυμιάματα and τὰ θέλκτρα. This practice was probably the formal cause of the ancient Hellenes to depict the Zoroastrian wise men by Μάγοι—Magians i.e. magicians; in consideration of their extreme veneration and exaltation for fire to the extent of worship. Later, the same epithet became generalized on the Medico-Persian people.

9- That the conjunctures of all magical sorts in old eras, seem to us, with few alterations, not unfamiliar at our present epoch. E.g. the sketched figures are exchanged by clipped paper dolls, and the transfixing with nails is replaced by the perforation with knitting needle or ordinary pin. Thus, in the event of falling sick, personally or a kin of yours, you can make such doll and pierce it instead of everybody’s eyes, stranger or even relative, who looked at you without to “pray upon the Prophet” (36). Then put it on ablaze sheet-iron with a handful of incense and a stone of alum. Professionals of such field aver how the feature of the evil-eyed person takes a clear form on the melted alum; hereby you can easily recognize him, so you begin to curse him, and become henceforth cautious of him.

10- That the magical sorts which belong to love, passion, amatory, fondness, affection, sympathy etc., were sought by men! It may be contrast with what occurs nowadays through which the women attempt strongly to drop men in their nets! About this I got confirmation from five different impostors whom I met successively: a crystal gazer man; a reader cup woman; a palmister man; a playing cards opener woman; a revealer monk. Altogether elucidate that

(35) viz. الله صلى علي الفضل this is an expression well-known for the Moslems. They get accustomed to repeat it when they look at a marvellous creature or thing; and if they not do so, they can be accused with jealousy and covetousness.
their gentlemen customers are much less than ladies; and that the male gender inquiries almost into job and money, while the female race pants permanently after love and marriage.

Ad finem, it can be epitomized that ἡ μορφή whatever is despised at our modern times, considering as it is a tool of the weak-kneed powerless, or a course of ignorant mindless, or a medium of vindictive malicious; but at the ancient periods it has been actually regarded as "a grace given by Gods for humanness to be a weapon against adversities."
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