

## The Relationship between Magical Symbols and Daily Life in Greco- Roman Egypt

**Doaa Ragab Fadel**

Lecturer - Tourist Guidance Department

High Institute of Tourism & Hotels, King Marriott- Alexandria

### Abstract

Everything in daily life of ancient Egyptians associated with magic for example, shapes, papyrus, gods, childhood etc. Ancient Egyptians used different concepts of magic such as *hK3*, *hri-tp*. The idea of magic had a long history in ancient Egypt with the relationship between religion and magic in ancient Egypt. It can be analyzed historically and philosophically.

In ancient Egypt magic was practiced as legitimated and part of religious worship. Magic was seen a powerful force that worked with the gods and protection. The aim of magic was to divine the future and give power to the deceased. Magic was conceived differently in different ancient Mediterranean societies such as in Greco Roman Egypt.

This paper provided a general review to the practice of magic in ancient Egypt. Magic in ancient Egypt can be characterized as an impersonal force that is available for the use of both gods and men. Magic offered a means of communication with the gods and the cosmos as a whole and to influence the desired outcome of an obstacle.

### Keywords

Magic, magician, daily life, animal, god, protection, afterlife, snake, childbirth, serpent, amulet, symbol, papyrus

### Introduction

Currently, every culture developed its own way of defining, and predicting natural events which often mixed magic, science, and religion (Lloyd, 2010) and the magic in ancient Egypt had the same goal as religion to have some power over supernatural forces (Remler, 2010). In the meantime, the Egyptians sought immortality through magic and spells that would control the divine tribunal that judged the soul (Witts, 2005).

Meanwhile, the creation myths of ancient Egypt consist of short episodes such as magical spells (Bailleul-lesuer, 2012) also Egypt has long been considered a land of mystery and magic (Pinch, 1994) and the ancient Egyptians were highly skilled in the ways of magic (Ruiz, 2001) that played an important role in daily life, medicine, and all beliefs surrounding death (Watts, 1998) and the usage of magical power was through deed or word (Cerny, 2011) so the ancient Egyptians were famous for their magic through the ancient world (Remler, 2010).

Further, three basic elements of magic involved a combination of *the spell*, *the ritual* and *the magician* (Bunson, 2012; Witts, 2005) so Egyptians believed virtually anything was possible (Remler, 2010) also either type of magic could be used in a defensive or an

aggressive manner, according to the intentions of the magician (Pinch, 1994). Then, magic was employed by both gods and humans (Ares, 2017) as well as it could bring good luck, cause a person to fall in love, ward off demons, keep children safe, cure illness, and help a person get to the next world (Remler, 2010). Besides, in ancient Egypt, not everyone could be a magician but he must be knowledgeable and powerful as well as there were several words for “magician” in the language of ancient Egypt such as *hry-hbt* that means “he who carries the book” or “priest and performer of rituals” (Willockx, 2005).

Additionally, the ancient Egyptians were famous in the ancient world for their knowledge of magic (Remler, 2010) like the Greek mystery had a prominent position with the magical ideas of the Egyptians (Kousoulis, 2002) beside the religion and temples of Egypt considered as the home of magic through Greek magical texts and the iconography of magical amulets at the end of the first century B.C (Bailleul-lesuer, 2012) also the symbol persisted in Egypt into Roman times (Soliman, 2015) so in the early third century A.D, *Clement of Alexandria* wrote that “Egypt was the mother of magicians” (Pinch, 1994; Remler, 2010). Immediately, some Egyptian spells of magical traditions derived from Greek and Roman traditions such as magical rings and *Alexandrian Cyranides* composition at 4<sup>th</sup> century as Greco Roman magical amulets (Quack, 2011). This paper she lights on the importance of magical symbols in Greco Roman Egypt and how these relationships had affection on the Egyptian in his daily life and after his death.

## (1) The concept of Magic



Currently, magic and the concomitant theological conceptions of the Egyptians help to understand the scope of magic and the true of Egyptian divinities (Maravelia, 2003). Presently, some academic used the concept of magic religious to distinguish between magic and religion that both belief in supernatural and realm of the unseen while others avoid classifying under magic or religion all together

(Witts, 2005). In the meantime, the Egyptians used the word *Heka* for magic (Willockx, 2005) that means “He who consecrates the *ka* spirit” (Redford, 2001) or “the force that makes magic work” (Willockx, 2005). Besides, Heka was god of magic and divine energy (Ruiz, 2001 ) who was the eldest son of the universal creator (Redford, 200) as well as make wishes come true (Remler, 2010). Also the notion of Heka was closely interconnected with the religious activities of the state (Kousoulis, 2002) and the personification is given by the god for the protection of mankind (Dickie, 2002). Further, Heka’s creative role is repeated daily, for he accompanies the sun god Re on his cyclical voyage, protects the enthroned Osiris in the netherworld (Redford, 2001) and the Heka referred to Pharaohs, deities, high officials, magicians and priests also used to conjure the energy and power of the gods during ceremonies, rituals and festivals. Heka was portrayed as cobras or cobra headed humans (Ruiz, 2001) (**Fig.1**).

Another word referred to magic was (*Akhu*) for soul and magic after death (Remler, 2010) that translated as “enchantments”, “sorcery” or “spells” (Pinch, 1994) as well as magic was called *sheta*, which meant “secret or unknown”, and the *Shetau neter* were the texts, rituals, and spells (Bunson, 2012). Meanwhile, in Coptic texts the term *hik* is associated with loan-words from Greek such as the noun *mageia* and the participate *mageuon* and Latin *magia* as a term for wicked and illegal sorcery and that *hik* is the divine personification of Pharaonic times (Witts, 2005; Dickie, 2002). In particular, the word magic derives *magus*, the Greek word for the wise men of Persia (Persian magus) and Babylonia (Witts, 2005).

In other word, in Egypt Heka embodied the performative force through which the transition from ideal (speech) to actual creation (matter) is achieved. Clearly, this power personified by a deity (Heka), and activated by priests as well during ritual performances (Ljuba Merlina Bortolani, William Furley, Svenja Nagel, and Joachim Friedrich Quack, 2019) also Heka was the performance of rituals in order to assume

supernatural powers or to attain a desired end (Bunson, 2012). It seems, magic was one of the forces used by Heka the creator deity to make the world (Pinch, 1994). Also attested from the Old Kingdom through the Roman era, heka represents (Redford, 2001) a primary cosmetic force (Witts, 2005).

Besides, in Greco-Egyptian magical papyri of late Roman date, *Heka* is translated by both *hiera mageia*, signifying “holy magic”, and *hiera or theia energeia*, meaning “holy” or “divine power” (Redford, 2001). It seems the emergence of magic in Greek was in fifth century (Ljuba Merlina Bortolani, William Furley, Svenja Nagel, and Joachim Friedrich Quack, 2019) as foreign practice of the Persian priests (Kousoulis, 2002). In addition, Heka was depicted in human form, the *b3* (the soul or manifestation) of the sun god (Pinch, 1994). Meanwhile, his mouth serves as “powers” which reflects the close link between Egyptian magic and the word, whether spoken or written (Redford, 2001). As well as *Weret Hekau* “the great of magic” depicted in cobra form and the snake shaped wands used by magician probably represent her (Pinch, 1994) (Fig.2).

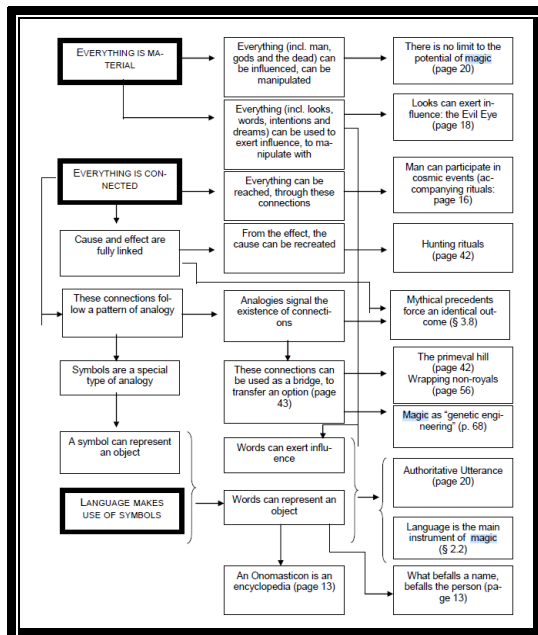
## (2) Employment of Magic in Daily life

In the meantime, magic was used by the Egyptians for almost any occasion (Remler, 2010) and ancient Egyptian society have preserved a more favorable inclination towards “magic” and rituals of power practiced publically and officially by priests held an influential place in society (McGinnis, 2012). At that point, Egyptians considered magic or *heka* as a gift from the gods such as in the instructions for *Merikare* magic was listed as one of the gifts given by the creator to humanity: “*It was in order to be weapons to ward off the blow of events that he made heka for them (humanity)*” (Witts, 2005). In other word, magic served to cure disease, ease childbirth, and defend against attack by enemies, beasts (Redford, 2001) also to change or avoid bad situation (Remler, 2010). Clearly, a text claims that the land of Egypt was “the temple of the whole world” (Pinch, 1994) and magic used to ensure the fertility of husbands, wives, fields, or livestock; to safeguard the

continued health of family members and animals or to send and receive messages from deceased ancestors (Redford, 2001). In particular, the care of household iconostases was considered one of the most important ritual duties performed by women such as magic objects as well as the act of weaving was in itself viewed as a form of magic, like textiles were wrapped around the dead (McGinnis, 2012).

Further, in ancient Egypt both men and women wore jewelry for adornment, magical protection, and as a symbol of status (Watts, 1998) as well as amuletic gems and other items of personal adornment, magical equipment like special bowls and a wide range of herbs, minerals, liquids and objects were viewed as supernatural significance such as rough clay figurines (McGinnis, 2012). In addition, the mysterious power or magical power enabled gods to accomplish actions beyond the ability of man was hika and the possession of this magical power wasn't restricted to the gods but also the magicians (Cerny, 2011). Meanwhile, in traditional Greco – Roman and Egyptian religious traditions, priestesses were often credited with being able to draw on numinous powers of fertility, execration, and healing (McGinnis, 2012). Besides, there may indeed have been a trade in Egypt in various forms of magical text as well as have been sold to persons from elsewhere in the Greek – speaking world who had come to Alexandria because of its fame (Bailleul-lesuer, 2012) also late antique women, in Egypt and the Eastern Mediterranean provided array of magical practices to choose their personal practices with the concerns of their daily lives (McGinnis, 2012). It seems, for Egyptian magic to work there were three important elements: the spell, the ritual and the magician (Remler, 2010) (chart 1). In the meantime, the community magician was typically a member of the literate priesthood, whose temple obligation claimed no more than a quarter of the year. At that point, the priest when off duty might supplement his income by offering his ritual skills to private clients (Redford, 2001) (Fig.3).

**Chart 1:** The principles of ancient Egyptian magic, (Willockx, 2005)



Additionally, most magicians in ancient Egypt were priests in a temple, and often before any request to perform magic was necessary to consult a horoscope calendar to tell them if it was a lucky or auspicious day (Remler, 2010) and the formal role of “lector priest” (*hry-hb*) might perform such rites for temple or private purposes to protect agricultural and residential property as well as in abbreviated form (*hri-tp*), the title became the standard term for “magician” from the New kingdom onward (Redford, 2001). Besides, there were two kinds of magicians in ancient Egypt (Remler, 2010) and the Egyptian word *sunu* covered people who used both practical medicine and magical remedies (Pinch, 1994). Immediately, there were two actions of magical act as: 1- A magician recites a spell to control supernatural forces, 2- magician use tools such as wands, wax images, burning incense, 3- The magician usually came from the ranks of the priests of the temples (Remler, 2010; Witts, 2005). Further, before the magicians began the ritual they purified themselves usually by bathing in a sacred lake, shaving all their body, and rinsing their mouths with a solution of natron and water (Remler, 2010). Also, the magician also created a sacred zone for protective or healing purposes (Pinch, 1994).

Specifically, while *the first kind of magicians* were trained priests magicians who served in large temples and perform vital services for people such as recite spells to recover from illness, fall in love, keep children safe and interpret dream (Remler, 2010) also ancient writers refer to the daily ritual performed in Egyptian temples to animate divine statues, as an exalted form of magic (Pinch, 1994). In addition, while the second type of magicians were “lay” magicians that were untrained men or women who protected magic but were not attached to any temple and served people in the local villages (Remler, 2010) as well as surviving stories written in ancient Egyptian feature men and women who can work magic (Pinch, 1994) and male magical appear frequently in literary fonts related to written works that confirmed by the historic sources of Greco Egyptian magic (CESTEROS, 2017).

In the same way, the seven magical unguents used in embalming were also in daily life. They were called festival perfume, *Hekenu* oil, Syrian balsam, *Nechemem* salve, anointing oil (Remler, 2010) as well as incantations are drawn on the hand and licked off by the practitioner, so that standard descriptions of magicians include any “who shall lick off his spell as a technique for subsequent late Egyptian, Demotic, Greco-Egyptian and Coptic magical rites (Redford, 2001). Likewise, Heka appear on the walls of the Ptolemaic temples as an example magical ritual of the Pharaonic magical heritage during every day cultic activities in all major temples (Kousoulis, 2002). In particular, in Greco-Roman and Egyptian magic the casting of love spells was common everyday in the social life (McGinnis, 2012) and spells for currying favor frequently go hand in hand with those for gaining the love of a woman (Quack, 2011) as well as in the magical papyri there are recipes for spells written to bind someone’s sexual affections (Dickie, 2002).

Specifically, magical lullaby was a charming song from ancient Egypt, crooned by mothers over their children’s beds, to warn evil spirits and ghosts not to tarry or plan harm against the infants (Bunson, 2012). Also the most obvious element of Egyptian influences is the use of

decans, in both the Greek and Roman zodiacs. In the meantime, the Greek divided each zodiacal sign into three decans and with its own magical or divine name (Soliman, 2015). Meanwhile, some Alexandrian scholars became interested in Egyptian religion and magic, while some Egyptian priests learned to speak and write Greek. Several Roman emperors employed men who were Egyptian as their personal astrologers (Pinch, 1994). At that point, many examples of spells were intended to encourage the acquisition of wealth, and the growth of a business also men and women used rituals of power to change in their personal lives as well as in the economic and legal realms such as Papyrus manuscript at Habu temple (McGinnis, 2012).

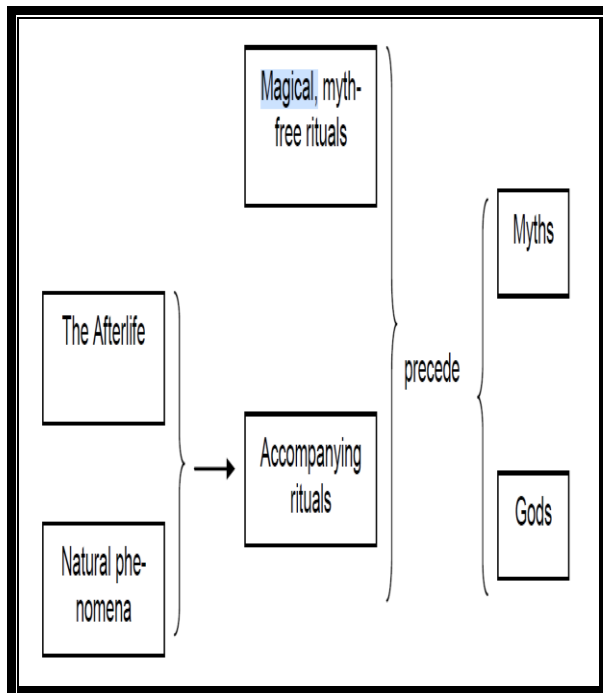
### **(3) The influence of Myth of religion and magical symbols of animals and the otherworld in Greco Roman Egypt**

Besides, the sacred animal of a god living in the temple was an oracle giver and dream interpreter and widespread in Egyptian religion of Greco Roman period (Abdelwahed, 2017). Also Magic was a traditional part of religious rites in Egypt (Bunson, 2012) and ancient Egyptian magic affected by the introduction of myths (Willockx, 2005). Additionally, the funerary prayer represents a magical principle of Egyptian magic (*hk3*) which link between any given object and its representation in word or image (Redford, 2001). Clearly, the supernatural beings who constituted the great pantheon of deities in ancient Egypt, and could bring to bear certain magical influences (Bunson, 2012) and the Egyptians believed rituals to be part of all religious observances (Cerny, 2011) so magic was the link between mortals and the divine (Bunson, 2012). Further, in Egypt, magic and religion enjoyed a symbiotic relationship (Pinch, 1994) as the magic of gods was so powerful that it had an effect not only in the supernatural world, but also in the visible one (Cerny, 2011). Presently, there were divine beings who were principally invoked in defensive magic (Pinch, 1994) and a group of ancient Egyptian deities considered protectors

of the temples and the throne and there were four in number with magical supernatural and powerful as: The Hawk, the Lion, the Snake and the Bull (Bunson, 2012).

Likewise, Egyptian priests became especially renowned for their magical (Ljuba Merlina Bortolani, William Furley, Svenja Nagel, and Joachim Friedrich Quack, 2019) as well as the power of magic allowed the rulers and the priests to act as intermediaries between the world and the supernatural realms (Bunson, 2012) so ancient Egyptian temple priests had a reputation throughout the Mediterranean world as the most skilled ritualists such as Alexandria (McGinnis, 2012). At that point, animals played a dominant role in ancient Egyptian religion and culture (Abdelwahed, 2017) such as during the New kingdom the ancient Egyptians became more involved in the symbolism of the animals which was obvious in the religious matters (Dickie, 2002). Also the god *Re*-created *heka*, which allowed humans to call the gods to control of their own destinations as mortals also magic as a gift from the god *Re* was to be used for the benefit of all people (Bunson, 2012). Immediately, while the ability to perform magic was often based upon knowledge of names and words of power, the deceased needed to learn words of power to reach the afterlife (Ricklefs, 2007) so in Egypt, magic and religion were part of the same belief system (Pinch, 1994) (**chart 2**). Likewise, the Egyptians magician who was performing a Greek spell needed to make sure that the names of the Egyptian gods were said correctly so he combined Greek and Demotic letters in order to more closely render the Egyptian names (Ricklefs, 2007).




**Chart 2:** Chart of magic, ritual and gods in ancient Egypt (Willockx, 2005)



As well as the most pervasive feature of magic for the afterlife is the inclusion of grave offerings within the tomb to sustain the corpse physically (Redford, 2001) and inside the coffins magical spells were placed for protection. Also magical dream interpretation was an aspect of Egyptian religious and a part of *heka*, or magic, as practiced in Egypt so certain priests were trained by the temples to provide interpretations for dreams (Bunson, 2012). As well as magic is always part of a religious and political culture in ancient Egypt (Pinch, 1994) so under Greek and Roman hegemony some changes occurred in the practice of Egyptian religion, whilst the sources for which are embodied in the magical papyri, both Greek and Coptic (Ricklefs, 2007) as well as in Roman era, a statue of the deity Heka was carried from the temple to the local fields to ensure their productively magicians during formal temple ceremonies and funerary rites (Redford, 2001). Also Magic and religion played a major role in treatment of the sick so magicians and priests of various gods functioned as healers by the use of amulets (Dickie, 2002).

## About the gods and goddesses that were associated with magic were:

### 1- Anubis god (Dogs)

Further, in hieroglyphs the fox was called (*s3b*)  (Dickie, 2002) while the ancient Egyptian word for dog is *iw* which refers to the animal's barking, while *t-sm* designates the hunting hound (Abdelwahed, 2017) as well as the sign (*w-sr*) or (*w-rst*)  is a jackal head means powerful. Anubis (*impw*)  often depicted in the form of a dog or jackal watching over the dead (Dickie, 2002) (Fig.4). Meanwhile, in the Greco Roman period, Anubis was assimilated with the Greek Hermes, the messenger of Zeus creating the syncretistic god Herm Anubis as well as there were similarity associated with the chthonic goddesses Artemis and Hekate (Abdelwahed, 2017).

Currently, in the Greco Roman period, a new type of amulet appears the dog standing in profile but with head turned inquisitively toward the viewer as the symbolism of protection as a guard dog (Andrews, 1994 ) as well as the dog was consequently related to the magic sphere of dreams (Abdelwahed, 2017). Also the jackal god of mummification and the guardian of the cemetery wears a collar decorated with magical inscriptions (Remler, 2010) and served as guardians of infants and children. Anubis/ Hermes is referred to in Greek papyri as the one who holds the key to the netherworld that possessed words of power (Abdelwahed, 2017) (Fig.5).

### 2- Thoth

In the meantime, Thoth (Greek form of the Egyptian name Djehuty) was of central significance to Egyptian medicine and magic because of his role as the god of the scribes (Dickie, 2002). In particular, he has the power to control mysterious forces, and to ward off invisible perils. Thoth became for the Egyptian of necessity, a magician. Thoth then is called "Great in *hike*" or "*hike*" appears as a god of magic, who could withstand the power of his words as well as protect Osiris, and wards off the enemies of that god also as a magician

Thoth is powerful patron of Physicians (Bolan, 2015).

### 3- Aphrodite

In other word, Aphrodite possessed a magic girdle that made the wearer irresistible and desirable although, she was usually depicted nude (**Fig.6**). Also when her daughter by Ares, Harmonia, was given to Cadmos as his wife by Zeus, Athene received the bride a magic robe that conferred divine dignity (Mike Dixon-Kennedy, 1998).

### 4- Bes

Additionally, the dwarf god and the magical knife he brandished were meant only to ward off evil away from the families and their homes as well as pregnant women (Remler, 2010 ) who kept the evil powers away from the Mammisi in the temple (clarysse, 2012) as the figures of Bes illustrated in the Greco Egyptian papyri play his traditional role in ritual magic by guarding the perimeter of the temple) Pinch, 1994) (**Fig.7**). Then magical Papyri mentioned Bes amulets as most protective amulet forms the cippus, a plaque against which is set a raised relief standing figure of Horus the child to give protection by magical means from the bite and sting that depicted in Greco Roman period (Andrews, 1994).

### 5- Osiris/Isis/Horus

Eventually, Alexander the great deceived his mother Olympias with her connection to Osiris was on her ability to vanquish death through magic (Burstein, 2004). In the past, magic was at the center of Isis many roles that she played (Witts, The Role of Magic and Medicine in the Lives of Ancient Egyptian Women and Their Children, 2005) for the wider Mediterranean world and Greek and Roman novels, exported versions of the cult of Isis all presented as mysterious powers and resident wizards (Lloyd, 2010). Likewise, Isis the goddess of magic and was performing magic to make the child immortal (Remler, 2010).

Besides, the resurrection of Osiris was effected by magic (Cerny, 2011) as Isis magically conceived a child with her dead husband Osiris by reciting magical spells so Osiris

resurrected and became the ruler of the Netherland (Remler, 2010). Further, Isis also assist the deceased in the afterlife as well as she was invoked in many protective spells (Witts, The Role of Magic and Medicine in the Lives of Ancient Egyptian Women and Their Children, 2005) as well as the importance of a proper burial on Egyptian soil is emphasized by the magic words of Isis to resurrect Osiris in the netherworld (Remler, 2010). In other word, some reliefs represented *Sabazius god* holding a staff surmounted by bronze hand that used during processions in honor of Isis as a part of magician's equipment (A., 2015).

At that point, according to the myths, young Horus was raised in an area full of snakes. Being bitten, he was saved from a certain death by the magical skills of his mother Isis (Willockx, 2005). In particular, magical rituals were performed as part of religious festivals (Kousoulis, 2002) and hundred of magical stone stelae in which Horus is portrayed trampling crocodiles and holding snakes and scorpions in his hand (clarysse, 2012) that mentioned in magical texts as protective and healing powers (Soliman, 2015).

Also *Cippus of Horus* was a form of stela popular in the Ptolemaic period featuring the god Harpocrates "Horus as a child" standing on a crocodile and holding scorpions and other dangerous creatures, and magical texts accompanied the image and provided protection against the beasts displayed (Bunson, 2012) (**Fig.8**) such as the Ptolemaic festival in favor of Horus of Edfu where execration images of serpentine images of Aphrodite, together with those of hippopotami and crocodiles, are used in rituals against the enemies of Horus that was performed by professional magicians (Kousoulis, 2002),

### 6- Meskhent

Likewise, she was the overseer of childbirth and associated with the four birthing bricks that transforms herself into the birthing stool or bricks when the child is born (Remler, 2010 ).

### 7- Bastet

Additionally, the cats in ancient Egypt was called (*m3u*), the female was called (*m3u-t*),

and the male was called (*m3ui*) (Dickie, 2002). It seems Bastet was the cat headed goddess of magic (Ruiz, 2001) and charming faience cats and kittens evoke Bastet as the bestowed of fertility as well as have given as new year gifts (Pinch, 1994) (**Fig.9-10**).

### 8- Heket

As with her most important association was with childbirth who protected mothers and children, especially during the last stages of labor (Remler, 2010).

### 9- Tutu


Here he was an obscure god of the Greco Roman period and was the son of the powerful creator goddess Neith (Abdelwahed, 2017). As well as Tutu god represented as a sphinx in the Roman period and on his chest (crocodile, ram, lion) (clarysse, 2012) that his monstrous power could be used to defend humans from demons or hostile (Abdelwahed, 2017) (**Fig.11**).

### 10- Ptah-Sokar

Adjacent to Ptah – Sokar figurines were tomb images prized for magical powers and designs and used as Shabtis (Bunson, 2012).

**As well as there were some other animals were associated with magic in ancient Egypt as following:**

#### 1- The lion

Further, the word lion is (*m3i*)  that was a symbol of strength and power of the Pharaoh (Dickie, 2002). Also faience lion amulet was to be applied to a man's hand and served as a protection for his bedroom (Pinch, 1994).

#### 2- Frog

It seems the frog being a regenerative symbol (McGinnis, 2012) and during the first century AD the Roman writer Pliny the Elder transmitted the Egyptian belief that the frog was an example of spontaneous generation and frog amulets in glass made in open backed molds are found as late as the Ptolemaic period (Andrews, 1994) (**Fig.12**).

### 3- Snakes/ scarab/ scorpion

Besides, since early time of Egypt the serpent has been respected as a mysterious creature with supernatural powers and associated with religion, astronomy and magical power (Soliman, 2015) as well as snakes were symbols of new life and resurrection because they shed their skin (Bunson, 2012) (**Fig.13**).

In other word, families of scorpion charmers employed to clear an area of venomous reptiles and insects and used titles such as magician, scorpion charmer (Pinch, 1994). Currently, drawings in the papyrus show the great serpent subdued with knives and chains in order to diminish his power (Remler, 2010). Eventually, hundreds of amulets through Greco Roman period found depicting some decants out of the astronomical scenes as lion-headed serpent deities “Chnoubis” (**Fig.14-15**).

In particular, a numerous number of Roman amulets on which some kinds of the Egyptian serpentine decans occupy that used in everyday magic to protect both the magician and his client (Soliman, 2015).

#### 4- giraffe

Likewise, Nubian giraffe (giraffe Camelopardalis) skin was reputed to have magical powers, that was called as (*mmy*) in the later periods (Dickie, 2002) (**Fig.16**).

#### 5-Cow/bull

Presently, the oracular role of the bull associated with Thoth and connected with the interpretation of dreams, astronomy and astrology. Moreover, the bull was associated with magical qualities (Omran & Zouair, 2014). In the meantime, while from earliest times the Egyptians considered the cow to embody all the most admired aspects of fertile and protective (Andrews, 1994) (**Fig.17**) such as figures of the lioness headed goddess Sekhmet (Pinch, 1994).

#### 6- Hippopotamus

At that point, it took several names in ancient Egypt, such as (*db-h3b*) or the term (*K3-mhy*) (bull of the marshes). Besides, amulets of hippos appeared as early as 4000 B.C, until the




Roman period. Currently, it was buried with the dead in order to help with rebirth and shared role as protective household goddess (Dickie, 2002).

#### (4) Magical symbols of magic and protection amulets in ancient Egypt

In addition, magic appears in many forms throughout Egyptian history such as amulets that protected the wearer from danger in this life and the next (Remler, 2010). Currently, in Egyptian magic an amulet must be of a particular type of stone and cloth must be of a specific quality (Willockx, 2005). In addition, the Egyptian words *sa* and *mkt* do mainly seem to be specific to protective amulets, but another Egyptian term for amulet *wedja* is used for objects which both protect the wearer and bestow desirable qualities such as health and vitality (Pinch, 1994) as well as the *wedjau* was fashioned of metal, wood, faience, terra-cotta or stone that believed to contain magical powers and supernatural benefits (Bunson, 2012).

Specifically, females who wanted to become pregnant would probably wear fertility amulets and women who were already pregnant might wear Bes or Tawaret amulets (Witts, The Role of Magic and Medicine in the Lives of Ancient Egyptian Women and Their Children, 2005) and newborns were adorned with amulets to ward off evil spirits and protect them from scorpions, snakes, and crocodiles (Remler, 2010) so amulets played an important role in ancient Egyptian medicine and magic, and they also had a function in protecting a mother and a child and is believed to endow its wearer by magical means with certain powers or capabilities (Witts, The Role of Magic and Medicine in the Lives of Ancient Egyptian Women and Their Children, 2005).

Also the deceased had amulets placed in their linen wrappings in their coffins (Bunson, 2012) as well as the mummy was surrounded by magic spells, amulets such as scarabs and representations of protective deities to protect it from harm (Watts, 1998). In particular, some amulets were carved as sacred symbols in order to demonstrate devotion to a particular deity (Bunson, 2012) such as *Adze ritual*

*instrument*  that used in the opening of the mouth ceremony that magically gave the mummy “breath” to live again the next world (Remler, 2010).

Also the ancient Egyptians loved using amulets and they put them in their houses and in their tombs, and even set them up in temples (Witts, The Role of Magic and Medicine in the Lives of Ancient Egyptian Women and Their Children, 2005). Besides, Greco Roman authors wrote of Egypt as the land of wonders so great that manufactures of amulets elsewhere claimed that their products were made in Egypt (McGinnis, 2012). At that point, Egyptian amulets were exported or copied all over the ancient world (Pinch, 1994). As well as demons were widely feared and propitiated in Greco Roman times but when named after these dangerous demons, a child was placed under their protection of the evil eye (clarysse, 2012).

Currently, amulets played an increasing role in funerary religion under Greek rule and amuletic gems of the Greco Egyptian type were popular all over the Roman empire. As well as in Roman Egypt precious and semi-precious stones were frequently used to make amulets (Pinch, 1994). Meanwhile, the inscriptions of the Roman stone amulets which were of great antiquity in Egypt, shown also that Egyptian influence (Soliman, 2015). Additionally, amulets intended to make the wearer more attractive, like gems depicting Aphrodite were also worn by both sexes (McGinnis, 2012). Likewise, many of divine names and words of power are found on amuletic gemstones contemporary with the Greco Egyptian magical papyri to protect or heal, to bring wealth and success, to attract love and promote fertility or even to curse an enemy (Pinch, 1994).

Further, on mummy portraits they sometimes wear a collar with an amulet that often preceded by the word *abaskantos* “*May jealousy, the evil eye, not touch them*” (clarysse, 2012). Also from the Greek amulets in the shape of possessions and personal accoutrements, goods and equipment taken to

the tomb for use in the other life (Andrews, 1994).

#### (4-1) Weres

Additionally, the magical headrest amulet “*weres*” represents the pillow or headrest placed under the head of the mummy. Further, it was often inscribed with a spell to protect the mummy’s head and were sometimes placed in the mummy wrappings to magically protect and lift the head (Remler, 2010) (Fig. 18).

#### (4-2) The Djed Pillar

Clearly, Djed pillar is the most common of all funerary amulets (Andrews, 1994) that was powerful symbol of magic for all deceased Egyptians to aid in the transformation of the human flesh into the spiritual form assumed by the dead in eternity (Bunson, 2012) (Fig.19).

#### (4-3) Scarab beetle

In addition, scarab beetles were an essential ingredient in various magical potions and their magical powers can be assumed from several of their uses such as the wing cases were used in an unguent to facilitate childbirth (Remler, 2010).

#### (4-4) Wands/ Scepter

In the same way, magic knives or wands were one of the devices used by ancient Egyptians to protect a pregnant woman and her unborn baby during the gestation period, childbirth as well as early infancy (Witts, 2005) as well as the scepter had magical powers (Bunson, 2012). In other word, wands were often used for drawing magical circles on the ground to create a safe spot that would repel evil spirits (Remler, 2010). Also wands had a secondary function of protecting the deceased at the time of their rebirth (Graves-Brown, 2010). In particular, magic wands were covered with myriad animals who offered magical protection such as baboons, crocodiles, scarab and snakes (Remler, 2010) (Fig. 20).

#### (4-5) Knots

It seems, knots considered magical elements by the Egyptians and used in specific ways for cultic ceremonies. In the past, amulets used

knots as protective shields (Bunson, 2012) such as knots of Isis (Blood of Isis, *tet*) called *tet* by the Egyptians, which represented the blood, magic, and power of Isis and sometimes called the girdle of Isis. Specifically, the magical powers of Isis were granted to the deceased if the *tet* amulet was dipped in the sap of the *ankh-imy* plant, placed in sycamore wood, and then placed on the mummy’s neck and the power of Isis would protect him or her (Remler, 2010) and elaborate golden knots were used on mummified in some periods (Bunson, 2012). Clearly, during the Greek and Roman periods Isis was identifiable by the distinctive knot on the front of her gown (Remler, 2010) (Fig.21).

#### (4-6) Eye of Horus

Besides, Horus loses his eyes in the battle against Set, but Thoth god restores one of them. In addition, all the parts of the fractions total 63/64, and the missing 1/64 supposedly was supplied magically by Thoth as well as magical eye of Horus amulets were worn for good health (Remler, 2010) (Fig.22-23).

#### (4-7) Magical gemstones

Additionally, gems developed for controlling from magical astrological the decans that caused various medical ailments and traditions (Soliman, 2015) as well as Gemstone amulets were popular during the Ptolemaic and Roman periods in Egypt for good luck charms, worn for protection from evil forces; for good health or healing with the proper magical words and figures had to be inscribed on the gem (Remler, 2010). In other word, magical gems of the Roman period who believes that it is a kind of decant derived from earlier Egyptian such as gem-stone that the Greeks engraved at an early date and some of the Roman astrological gems are decorated by figures of serpent-headed deities of an ancient Egyptian origin (Soliman, 2015) (Fig.24).

#### (4-8) Ushabti

Likewise, servant statues were small figurines in the tomb serve the deceased in the Netherworld (Remler, 2010) and it thought that Shabtis during the Roman Empire had a magical replacement of the deceased during

the agricultural works in the netherworld and they were probably brought to Europe during the Hellenistic period up until the late Antiquity by some Phoenicians, Greeks, Egyptians and Romans (Bojowald, 2019). Specifically, they were inscribed with only the name of the deceased, but soon magical spells were added as well, to ensure that they would come alive and do their chores (Remler, 2010) (Fig.25).

All known examples of amulets of mummies date to the Ptolemaic period and are, made of glass or glazed composition in an open backed mold (Andrews, 1994) (Fig.26).

### (5) The usage of Magical Papyrus in ancient Egypt

As with, the practice of magic in Egypt was associated with written manuals detailing recitations, ingredients, and ritual performances (Redford, 2001). In the meantime, the Egyptians were keen on the use of words as the major instrument of ancient Egyptian magic (Willockx, 2005) and as to the papyri, as their contents are magical or religious (Erman, 1971) also in Egyptian magic, a small strip of papyrus with a potent formula on it to can all by itself deter evil (Willockx, 2005) (Fig.27) as well as net spells were magical formulas used by the Egyptians in mortuary rituals to provide mummies with needed protection on the last journey (Bunson, 2012) so the magical spells could accompany the deceased, for they could be written on Papyrus and placed in the tomb with the mummy (Remler, 2010).

Likewise, names were especially potent as magical elements (Bunson, 2012) also in the Pyramid texts the possession and knowledge of magic spells is an all-important means of attaining power and happiness after death (Cerny, 2011). In addition, priests in the temple of Amun-Re at Thebes chanted the spells and called upon the powerful magic of Isis and Thoth such as spell for binding Apep with chains (Remler, 2010). Meanwhile, the Papyri indicative of the importance of literacy in Egyptian magic although *the Harris Magical Papyrus* suggest the presence of a specialist (Redford, 2001). Also a fine

example comes from *Papyrus Westcar* that magicians could make inanimate objects function, as if they were alive (Willockx, 2005).

Clearly, magic was added already existing accompanying rituals such as the “bread that rots not” then separate magical rituals emerged completely on their own – like the offering formula (Willockx, 2005)). Likewise, the story cycle in *Papyrus Westcar* includes an incident in which king Khufu asks the magician *Djedi* to help him find out the number of secret chambers in the temple of Thoth in order to copy them in his tomb (Pinch, 1994) (Fig.28). Besides, the *Ramesseum Papyri* held in the British museum contains mainly magical spells. The *Edwin Smith Papyrus*, the most systematic medical documents, contains only eight magic spells (Lloyd, 2010) and Papyrus Berlin the New Kingdom collection of spells for Mother and Child (Graves-Brown, 2010; المنقوش، ٢٠١٩).

Also Book of the Dead was magical spells that normally written on papyrus (Bunson, 2012). In the meantime, magical spells of the priests were mysteriously creating the body of the gods to vivify the statues of the gods such as in the Book of the Dead mentioned spell 14 dissipates the anger of a deity with magic and offerings (Wise, 2009) as well as in the New kingdom new magical spells were created to help the deceased resurrect in the next world (Remler, 2010).

Also magic existed for centuries both in Egypt and in Greece and magical papyri are a typical feature of the late Roman and Byzantine periods (clarysse, 2012). Specifically, the magical techniques widespread for all Egyptian religious practices from the earliest periods through the Coptic era, influencing as well the Greco Egyptian magical papyri (Skinner, 2014). In the same way, an important visual element in the Greco Egyptian papyri is the way in which words of power, or even complete formulae, may be laid out to from patterns (Pinch, 1994; جاك، ٢٠٠٢).

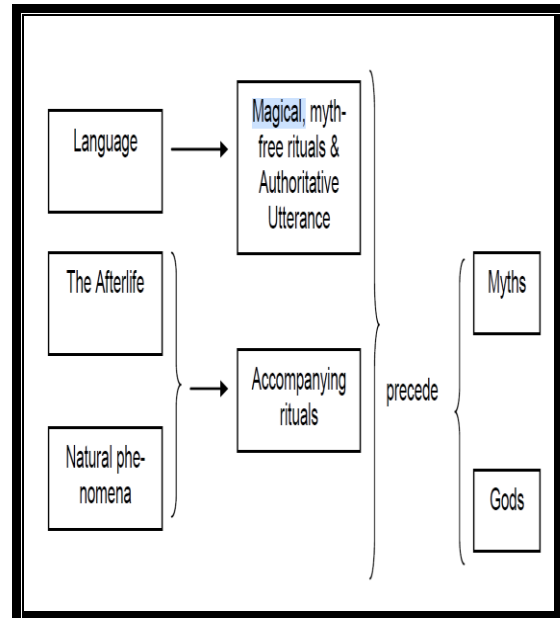
Additionally, according to the Greek and Demotic magical papyri, in Egypt foreign

cultural elements, language and deities were adapted into religious texts (Ljuba Merlina Bortolani, William Furley, Svenja Nagel, and Joachim Friedrich Quack, 2019). Meanwhile, a large quantity of texts best described as the Greco-Egyptian magical papyri were produced between the first century BC and the fifth century AD with Demotic or Greek written (Pinch, 1994).

At that point, most of the “Greek Magical Papyri” are Egyptian priests’ translations and reformulations of temple rites and traditions for healing and for inviting visions of gods (Lloyd, 2010). In the meantime, in the Greco-Demotic magical handbooks, there is a famous section written in Greek called the “wondrous spell for binding a lover” to control and compel a woman’s lust (Robert K. Ritner & Foy D. Scalf, 2020).

Specifically, spells in the Greco-Egyptian papyri sometimes state that the magician must not have had sex for three or seven days before attempting the rite as a purification period (Pinch, 1994). At that point, a typical spell could be to get rid of a headache or indigestion to give a lame person power in his or her legs, to heal burns, or to make someone fall in love (Remler, 2010). In addition, a magical formulae recited in the tomb were composed like those used by Horus to his father Osiris (Erman, 1971). Likewise, in the Greco-Egyptian magical papyri of Roman date, magical circles are made about individual plants that the magician harvests for his spells (Redford, 2001). Also many of the papyri are to be dated to the fourth century AD (Bailleullesuer, 2012). At that point, the ink and papyrus that will be used to write down a spell must be fresh that contributes significantly to the effectiveness of the magic (Willockx, 2005) (**Chart 3**). Currently, most everyday magic was written in the hieratic script used for letters and administrative documents (Pinch, 1994).

**Chart 3.** Chart of magic and words in ancient Egypt, (Willockx, 2005)



In other word, the Greek Alexander Romance of the third century AD includes passages about the amazing magical powers of the last native born ruler of Egypt (Pinch, 1994) and there was early Greek tradition and the later Graeco Egyptian magical texts, such as the use of the so-called *Ephesia* (Ljuba Merlina Bortolani, William Furley, Svenja Nagel, and Joachim Friedrich Quack, 2019). Clearly, the magical spells were designed to provide the king with an eternal bliss beyond the grave (Bunson, 2012) also Ptolemaic documents from Memphis and the Faiyum known as “Self-Dedication” texts, in which the suppliant vows perpetual servitude to the deity in exchange for protection from itemized ills (Redford, 2001). Besides, the Greek Magical Papyri include material that explicitly references male and female practitioners (McGinnis, 2012). Further, *The Brooklyn magical Papyrus* (fourth-third centuries B.C) instructs the magician on how to protect the living against the Devours (Pinch, 1994). At that point, an important mythological text from the third century A.D., *the Leiden- London Papyrus* is written in demotic, and the magical spells are a mixture of Egyptian and Greek mythology (Remler, 2010) (**Fig.29**) such as is inscribed:

- e.ʕr-k wh 3 t ʕre n ntr.w ʕy n-k 3 hn nte p hn  
phr n tkr e.ʕr-k ʕny wʕ mhrr nte-k t ʕe-f n  
hsy hn p(?) ʕrt n ʕh.t km.t
- nte-k ty-f ʕ p ʕh hr phre-f n t wne.t n rn-s  
nte p wyn hp

That means: *If you wish to make the gods come in to you and that the vessel works its magic quickly, you take a scarab and drown it in the milk of a black cow (32) and put it on the brazier; then it works magic in the moment named and the light comes* (Griffith, 1922).

Meanwhile, the Greco-Egyptian papyri contain spells demanding an extraordinary range of ingredients such as bat's blood or the hair of a murdered man, frankincense and Lizards such as hundreds of jars packed with lizards at a Roman period settlement near Lisht (Pinch, 1994). In the same way, Egyptians priests were as wizards current in the Mediterranean world (Lloyd, 2010). Specifically, coffin texts were magical spells intended to help the deceased reach the Netherworld safely. There were spells for not dying a second death and for not having to do any work in the next world (Remler, 2010). Also there are magical handbooks, such as the magician's library found at Thebes, which comprises both Greek and demotic papyri (Clarysse, 2012).

Besides, the seven vowels of the Greek alphabet, which were thought to have intrinsic magical power (Pinch, 1994) as well as the Demotic and Greek language spells of Roman date are the direct inheritors of traditional Egyptian magic (Redford, 2001). Also Hermetic literature was a body of Greek texts composed in Egypt between the first and fourth centuries AD such as texts of Asclepius (Pinch, 1994). In particular, there was textual corpus of the Greek magical papyri. These papyri were written between the 2<sup>nd</sup> century BC and the 5<sup>th</sup> century AD and include magical spells with some of the spells are written in Greek, Egyptian, hieratic, Coptic and Demotic (Kousoulis, 2002).

## (6) The Role of Medicine and Magic in Ancient Egypt

In other word, by vocalizing certain magical words, a priest doctor/magician healed the sick

and dispelled the evil demons such as healers were known as *Sunu*, a title synonymous with "doctors" (Ruiz, 2001). As well as medical and magical texts contain information about different diseases such as skin diseases (Scheidel, 2010) (Fig.30).

Immediately, the Greeks included the magic and incantations used by the priests and magical spells were indeed a part of Egyptian medicine and some of the prescriptions contained magical spells or incantations as accompanying remedies (Bunson, 2012). Meanwhile, medical spells reveal the close association between magician and physician (*snw*) whose training was tied incantations (magic by speech) and ritual actions (magic by rite) (Redford, 2001). In particular, sometimes a spell was recited in isolation and sometimes with conventional medical therapy (Dickie, 2002). Also Heka played a monumental role in the medical practices as magical spells and amulets (Ruiz, 2001).

Likewise, the Egyptian physician had a range of medicines and he enhanced their healing power with magical spells (Remler, 2010). Adjacent to, the Greeks honored many of the early Egyptian priest-physicians such as Imhotep of the third Dynasty, whom was equated with their god Asclepius (Bunson, 2012). Besides, some temple of the Ptolemaic and early Roman periods such as Dendera temple had a structure with numerous chambers that was erected as a kind of sanatorium, in which a hydraulic system evidently functioned to distribute magically charged water to the different rooms as well as some temples were health care centers where priestly doctors combined science and magic such as Menouthis and Canopus near Alexandria and Deir el-Bahari in Thebes (Lloyd, 2010).

Specifically, some Egyptian priests were experts in traditional medicine and magic such as holy water was poured over statuettes of Horus and then drunk by the patients and magical imprecations were sung in combination with evocative drugs to drive away the malignant spirits (Clarysse, 2012). Clearly, Medicaio magical texts show not only

how illness and injury were treated but also how the anatomy of the body (Lloyd, 2010). Likewise, magical spells against snakebite are the oldest medical known from Egypt (Redford, 2001). Further, the medical documents that have provided information on the medical practices include: the Ebers, Edwin Smith, Chester Beatty IV, and Hearst Papyri (Bunson, 2012). *Edwin Smith surgical Papyrus* is a compilation of medical advice and magical spells for dealing with trauma injures while *Leiden-London Papyrus* is a magical and medical papyrus listing complex rituals that written in demotic in the third century A.D and the spells are a mixture of Greek (Remler, 2010).

Specifically, there was round topped healing stela, or “Cippus of Horus” used to avert or heal the wounds of snakes, scorpions, or other dangerous animals, the stelae may be traced from the eighteenth dynasty to the Roman era as well as in Hellenistic times, cippus imagery appeared on carved germs, popular healing or protective amulets that were distributed throughout the Greco Roman world (Redford, 2001).

Likewise, the mother being guarded by protective amulets and magical formulas (Ruiz, 2001) as well as one of the most important categories of magic was meant to enhance female fertility and figures were used as household votive by women, decorated with flowers and other offerings to invoke the favor of female higher powers for fertility. Rituals meant to ensure the opposite of fertility and a safe pregnancy and were also women’s magic (McGinnis, 2012). Also *the brick method* of giving birth incorporated two to four bricks which were used to raise a woman up off the ground so that the helpers or midwives could access the baby more easily by magical power with the goddess of birth Meskhenet and the goddess was sometimes depicted in the form of a brick or a tile with a woman’s head (Witts, 2005). As well as magical bricks placed inside the tomb to help safeguard the mummy from the enemies of Osiris and each amulet was placed against one of the four tomb walls to guard against evil approaching from any direction (Remler, 2010). In

particular, a protective circle with magical symbols was drawn around the mother, and the child (Ruiz, 2001) (**Fig.31-32**).

Specifically, the expectation of being cured or relieved of pain enhanced by the use of amulets and incantations (Lloyd, 2010). In the same way, cosmetics were thought to contain magical and healing properties, and special formulas were developed to treat poor eyesight and cure infections of the eye (Ruiz, 2001). Currently, Herakles knots incorporated into wedding ceremonies, where the bride’s dress was tied with these magic knots that believed to be especially beneficial for women’s protection during clay figures

### **(7) The relationship between Magic and art in Greco Roman Egypt**

In particular, models of houses, estates, servants, brewers, and agricultural and textile works were placed in the tomb could be magically activated by the tomb owner to provide him with benefits in the next life as well as the elements in the wall paintings could be “brought to life” by means of magic to serve the owner in the next life (David, 2000), such as the capture and killing of fowl acted magically to control chaos and to destroy evil forces (Bailleul-lesuer, 2012).

Also Small figurines of deities were kept in houses or were worn as personal adornment together with many charms, rituals and magic spells were inscribed on the walls of the burial chamber, sarcophagus, and coffins (Watts, 1998). In addition, the presence of objects like magical ivories seem to have been used in household magic rituals and concerned with birth (Lloyd, 2010) (**Fig.33-35**). Besides, magic inscribed upon Papyrus or stone and the wrappings of the mummies, funerary documents, tomb walls and sarcophagi (Ruiz, 2001). In addition, large and magnificent temples were built under the rule of Ptolemais and the period of Roman rule with prominence given to ritual magic in temple decoration such as on the wall of the library in Edfu temple with amulets and figurines to protect the temple (Pinch, 1994). Also Hellenistic syncretism has affected the way the follower

of the magical art appears in the texts (Kousoulis, 2002).

Clearly, the theory of using drawings of deities in magic rituals had changed by Roman times, because the Greco Egyptian papyri were used by people who had not been trained in the full Egyptian scribal and artistic tradition (Pinch, 1994). Also Egypt was strongly associated with the magical arts and there were figurines made of stone, wax, wood, clay or metal as well as many clay female statuettes pierced with holes to which jewelry and wreaths of braided leaves and flowers have been attached, clay figures dedicated to fertility aspects of the cult of Isis and bowls are inscribed with spells to protect against hostile enemies (McGinnis, 2012).

Likewise, clay figurines such as those of cobras, are found in domestic military, funerary, and temple contexts underlines how fluid magico-religious practice was in Egypt (Lloyd, 2010) (Fig.36-38). In addition, the recitation of the offering formula, known as the *h̄tp-di ny-sw.t* formula, inscribed on statues, magically ensures that the deceased would receive proper nourishment in the afterlife. In other word, *Athribis* during the Ptolemaic period was the responsibility of a man named *Djedhor* (Bailleul-lesuer, 2012) who lived in the reign of Philip III Arrhidaios and was able to cure people of the effects of scorpion stings and snake bites and he made a statue and endowed it with magical spells and poured water or wine on the statue as well as *Djedhor* cured everyone (Bunson, 2012), whose statue-base inscription details how he “prepared the food of the living falcons who are in this land” (Bailleul-lesuer, 2012) (Fig.39).

At that point, by the later New Kingdom, rear walls of major temples proclaimed the deity’s role in inflecting and curing maladies (Redford, 2001). Immediately, in Tutankhamen’s tomb found the storeroom packed with magical items such as a magical reed torch with a brick stand that had a small hole in the middle in which the reed could be placed (Remler, 2010). In particular, on the walls of the Ptolemaic temples of Dendera,

Edfu, Kom Ombo and Philae, new prominence was given to ritual magic in the decoration of the Ptolemaic temples, which proves a solid proves performative bond between magic and religion in full format (Kousoulis, 2002).

Specifically, the association of temple and healing shrine is perhaps clearest at Kom Ombo, focus of the popular cult of “Horus the good doctor” at once the amuletic symbol for curing (Redford, 2001). Meanwhile, *Metterinch stele* was a magical carved stone tablet (stele) commissioned during the reign of Nectanebo II that is inscribed with myriad gods, mythological beings, and spells to prevent or cure poisonous bites and stings. On the front is a sculpted figure of Harpocrates, Horus the child, who stands on a crocodile and grasps serpents, scorpions, and hippopotami in his hands (Remler, 2010). Besides, on the part below there are rows of hieroglyphs spell out thirteen magic spells to protect against poisonous bites and wounds to cure the sicknesses (Watts, 1998). As well as it was found a magic doll made of wax, of a man being attacked by a snake (Mohammed, 2019) (Fig.40-41).

Besides, scenes of the Kom Ombo temples is found in the north corner of the outer ambulatory. It belongs to the time of Marcus Aurelius and depicts the text on the left side of the vase links the water to the places in Lower and Upper Egypt where the water of the Nile from all over Egypt will purify the eye and thus resurrect Osiris and illnesses will be cured by both science and magic (Bagnall, 2004) (Fig.42).

Additionally, a terracotta statue from Egypt preserved in the Louvre, the hairstyle known as the melon style, the arms were tied. Specifically, the statue was accompanied by a panel of Rasas on which an incantation is inscribed a Greek adoration made by Sarapammon, to seduce Ptolemais Aias and Origen. Currently, the symmetries magic and staple implantation was associated in Egypt in the Ptolemaic and Roman eras (Mohammed, 2019) (Fig.43-44).

## Discussion and Conclusions

This paper has sought to study the importance of magical symbols in the life and death for the ancient Egyptians. There were three elements associated with magic in ancient Egypt that were the spell, the ritual and the magician. The Egyptians referred to magic word as “Heka” which means “Ka spirit”. The ancient Egyptians used magic for any occasion in the society as well as served to cure diseases and for protection. Magic was important part of religious rites in ancient Egypt and associated with myths and an expression of god’s powerful. Some gods and animals had close relationship with magic in ancient Egypt such as Anubis, Thoth, Aphrodite, Horus, snakes and scorpions. Magical symbols used as a source of protection such as wands, knots and gemstones. The magical papyrus considered essential element through Greco-Roman Egypt times that were written with several written such as Demotic and Green papyri. The paper provided overview of ancient Egyptian magic and its use in daily life, such as magic and medicine or means through which communication with the gods and the deceased. The practice of magic, or heka, served to harness these energies and influence the outcome of problems and obstacles.

**Chart 4.** Table of magical words in ancient Egypt

Symbol of magic	Meannig
Tet	Magic of Isis
Heka/hk3	Magic/ Ka spirit
Aku	Magic and soul after death
Sheta	Secret/unknown
Hik	Mageia
Hiera/Theia	Holy/divine power
Weret Hekau	The great of magic

<i>hri-tp</i>	magician
<i>hry-hb</i>	Magician/lector priest

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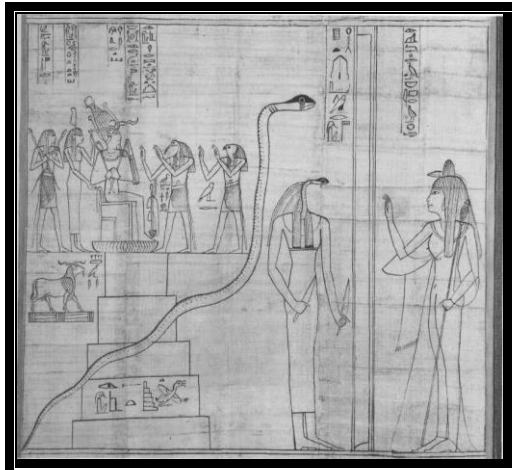
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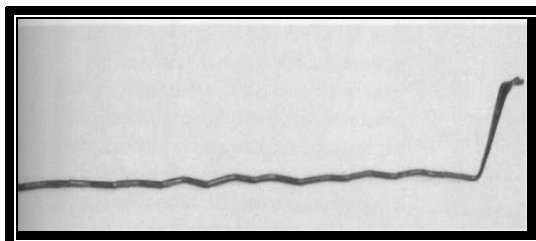
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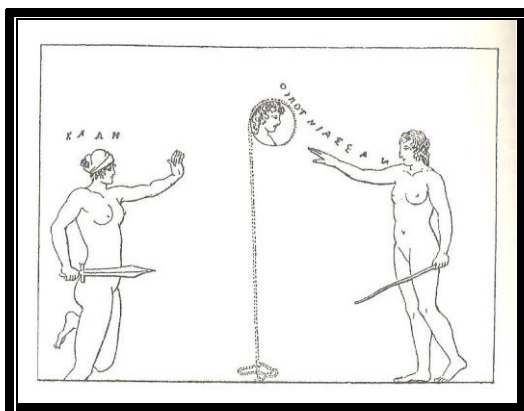
**Figures**



**Fig.1.** Heka, god of magic (far left), stands with the goddess Maat behind the throne of Osiris. Funerary papyrus of the priestess Nesitanebetisheru 950 B.C, (Pinch, 1994)



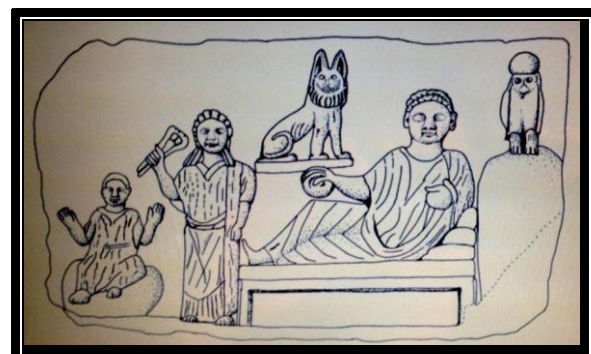
**Fig.2.** Magician's wand in the form of a bronze cobra. From a Theban burial, 16th century BC. Such wands may represent the goddess *Weret Hekau*, 'the great of magic' (Pinch, 1994).



**Fig.3.** Line drawing of lost Greek vase depicting naked witches (McGinnis, 2012)



**Fig.4.** A Ptolemaic statuette of Anubis in the Metropolitan Museum of New York, (Abdelwahed, 2017).



**Fig.5.** The falcon and dog on a funerary stela from Terenouthis, (Abdelwahed, 2017)



**Fig.6.** Aphrodite engraved on cornelian 2nd century CE Hellenistic period Oxford, (McGinnis, 2012).



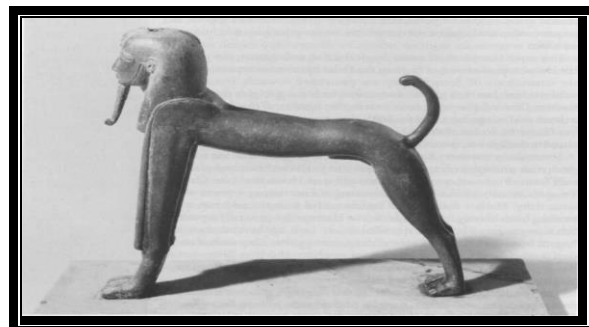
**Fig.7.** Freestanding limestone stela with a row of Bes figures, c. IOOBC-AD IOO. Such stelae were used to protect a building or a whole area from supernatural dangers (Pinch, 1994)



**Fig.10.** Amulet in green and black faience representing the cat goddess Bastet with a litter of kittens, c. 7th-6<sup>th</sup> centuries BC, (Pinch, 1994).



**Fig.8.** Harpocrates atop two crocodiles, holding two erected Uraeus, Petosiris B zodiac. cf. Petosiris Tomb Ceiling, (Soliman, 2015).



**Fig.11.** Bronze figurine of the protective deity, Tutu, late 1st millennium BC. This god had the epithet 'the one who keeps enemies at a safe distance', (Abdelwahed, 2017)



**Fig.9.** The cat as the god Re slaying Apophis serpent, Sennedjem (TT1), New Kingdom to ensure the dawn of a new day, Metropolitan Museum of Art, (Dickie, 2002).



**Fig.12.** Clay oil lamp decorated with a frog, "Roman Egypt, Glencairn Museum" A popular type in late antique Egypt, (McGinnis, 2012).



**Fig.13.** Serpentine mythological creatures, lower register of the seventh strip, Esna B zodiac, (Soliman, 2015).



**Fig.14.** Chnoubis in the center of an amulet. Above the ram-headed wind, are coiled winged uraeus serpent with two heads, and ram-headed coiled serpent with a body in two coils. This kind of pictorial representation of the serpent is used usually on the magical papyri, British Museum. cf. Bonner, C. "Amulets chiefly in the British Museum," (Soliman, 2015).



**Fig.15.** Chnoubis with 7 eggs, serpentine intaglio, 1<sup>st</sup> - 6<sup>th</sup> C.E (Kelsey 26118), (McGinnis, 2012).



**Fig.16.** An imported giraffe from Nubia, the tomb (TT40) of Amenhotep son of *Huy*, 18<sup>th</sup> dynasty, (Dickie, 2002).



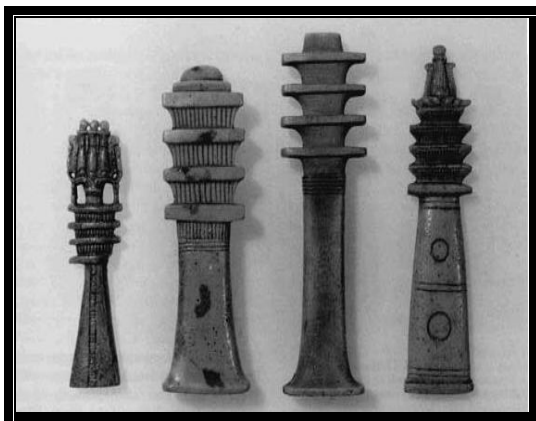
**Fig.17.** Protective glass amulets of Ptolemaic times such as red-flat backed kneeling cow wearing disc and white flat backed of Seshat goddess of writing, (Andrews, 1994).



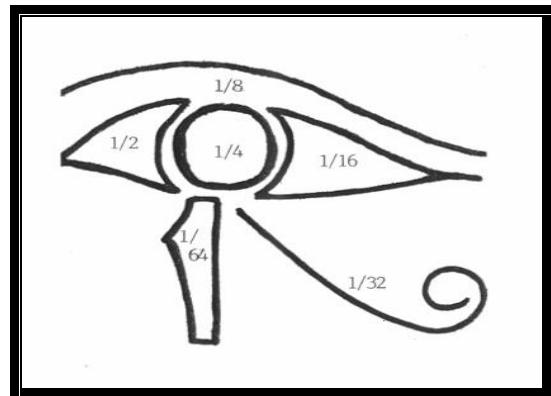
**Fig.18.** Lapis Glass Headrest- Cairo Museum, (Summers, 2016)



**Fig.21.** Isis Knot (Tit) amulet Jasper, New Kingdom, (McGinnis, 2012)



**Fig.19.** Djed- pillar, Ptolemaic period, (Andrews, 1994)



**Fig.22.** Eye of Horus, (Ruiz, 2001)



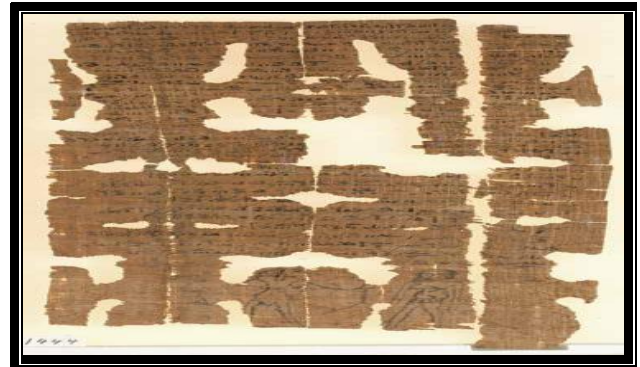
**Fig.20.** Magic wands were often carved from ivory and decorated with figures of the gods and goddesses, (Redford, 2001)



**Fig.23.** Magical Eye of Horus amulets, (Remler, 2010)



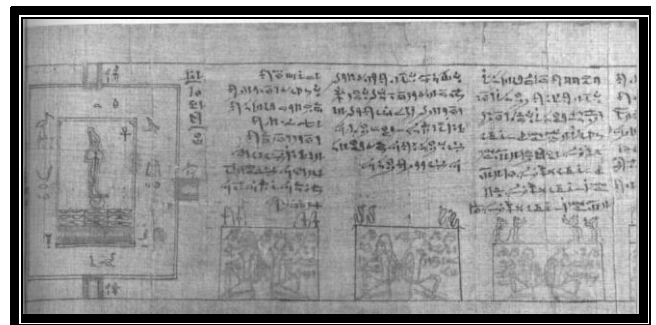
**Fig.24.** Magical gem depicting a decan, private collection. cf. Bonner, C. "Amulets chiefly in the British Museum, (Soliman, 2015).



**Fig.27.** A papyrus inscribed with an illustrated magical spell in Demotic, with detail of illustrations, (Robert K. Ritner & Foy D. Scalf, 2020).



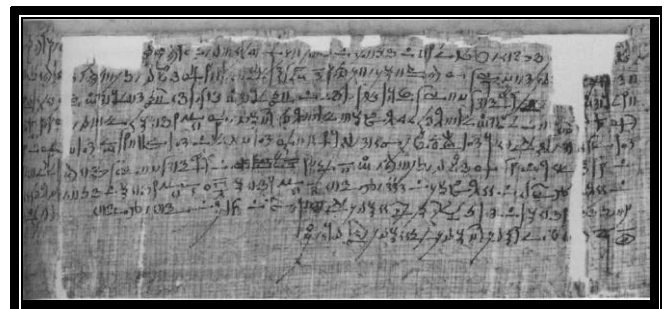
**Fig.25.** The Ushabti, or servant statue, was supposed to magically come to life and serve the deceased in the next world, (Pat Remler, Egyptian Mythology A to Z).



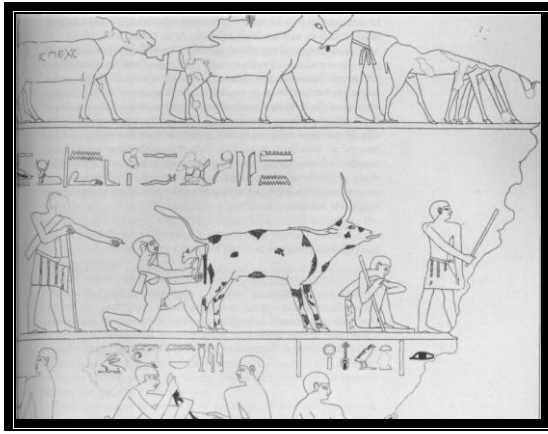
**Fig.28.** Part of a papyrus from a temple library, c. 4th—3rd centuries BC. The illustrations show the magical protection of the 'House of Life' at Abydos (left), and the ritual destruction of the enemies of order, represented by the god Set and foreign prisoners (right), (Pinch, 1994).



**Fig.26.** Protective amulets included blue glazed baboon – head Hapy, turquoise glazed composition falcon headed, Blue – green glazed composition with human headed, Black glass jackal headed, Ptolemaic, (Andrews, 1994).



**Fig.29.** Part of the *London- Leiden Papyrus*, a collection of spells written in Demotic, 3<sup>rd</sup> century AD. The spells invoke supernatural beings from many cultures, but the magic is largely Egyptian in character, (Pinch, 1994).



**Fig.30.** Line drawing of a painted relief in the tomb chapel of the Nomarch Senbi at Meir, 20<sup>th</sup> century BC: On the far left a man- makes a magical gesture to protect a newborn calf. Herdsmen are credited with magical knowledge in several Egyptian texts., (A., 2015).



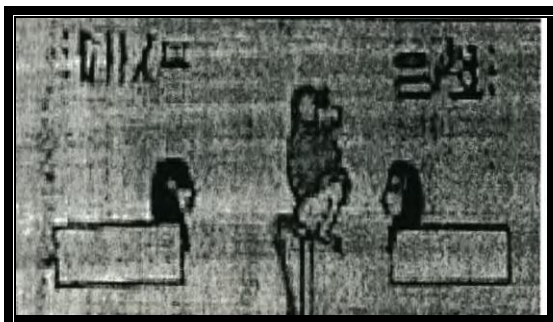
**Fig.33.** Model of bird of ancient Egypt, (Bailleul-lesuer, 2012)



**Fig.31.** Scene of Cleopatra giving birth, on the either side of her are various goddesses in attendance. Above Cleopatra is the rebirth scarab, Armant, Ptolemaic period, 50-30 B.C, (Witts, 2005).



**Fig.34.** Two Hellenistic *colossi* (ritual poppets) from Delos bound for use in excretion, (McGinnis, 2012).



**Fig.32.** Magical Bricks, (Witts, 2005).



**Fig.35.** Ptolemaic Thoth Amulet (Los Angeles County Museum of Art), (McGinnis, 2012)





**Fig.36.** Wax doll with human hair in its navel and papyrus scroll in its back. (this figure was excretory in function, but the ritual logic is the same as erotic use of “relics” in dolls) (100-200 CE, British Museum 1903.0615.22), (McGinnis, 2012).



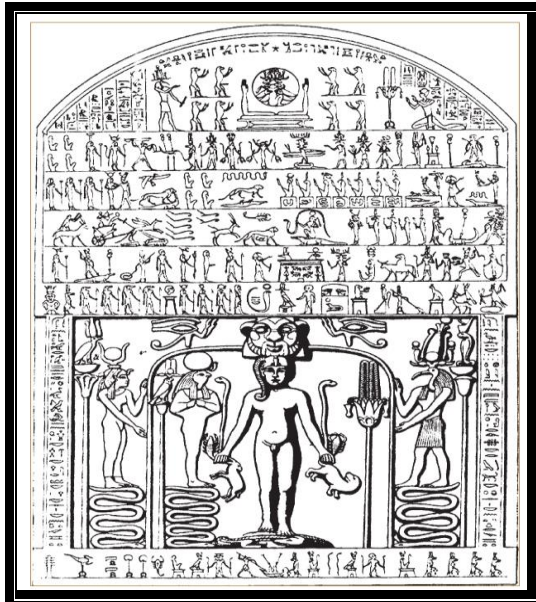
**Fig.38.** Ancient Egyptian Clay excretion figure, (McGinnis, 2012)



**Fig.37.** Wooden figurine with moveable arms holding metal serpents, c. 1700 BC. This represents the lioness-demon Beset, or a woman playing her role in a magical rite. The figurine was found with a cache of magical objects and papyri in a tomb under the Ramesseum at Thebes, (Pinch, 1994).



**Fig.39.** Base of the magical healing statue of Djedhor from Athribis, in which he references his job caring for the “living falcons who are in this land” (column 5 from the left), (Bailleul-lesuer, 2012).



**Fig.40.** Metternich Stele: Magical stela (detail) Dynasty 30, reign of Nectanebo II and Water poured over the magic carvings was believed to have healing powers, (Remler, 2010; Watts, 1998).



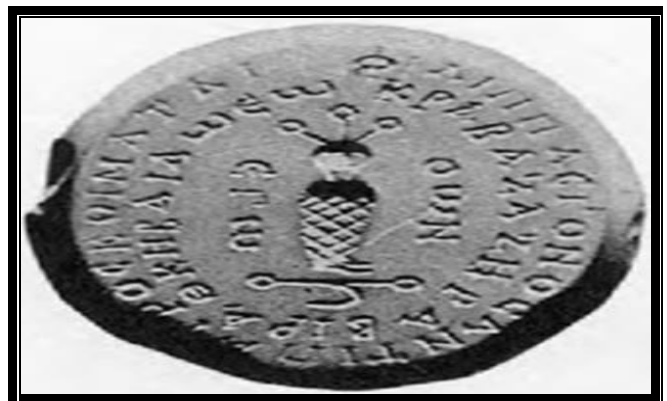
**Fig.42.** Scene of magic and medicine in Kom Ombo temple, (Bagnall, 2004)



**Fig.43.** Clay figurine used for binding, and the erotic spell lamella buried together with it in a jar (Front), (Mohammed, 2019; McGinnis, 2012)



**Fig.41.** Magical Poppets in the Western Roman Empire, (Mohammed, 2019)



**Fig.44.** Clay figurine used for binding, and the erotic spell lamella buried together with it in a jar (Back), (Mohammed, 2019; McGinnis, 2012)