

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 humanbeings 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, η μαγεία seems bound strongly with religion . The famous indications are :

τοῦ Ἄιδου τό κράνος
τοῦ Ἑρμοῦ ἡ ῥάβδος
ἡ Ἐκάτη ἡ τριπρόσωπος
ἡ Κίρκη ἡ περίφαντος μάγισσα (1)

(1) Daughter of Ἥλιος the sun-god and Περσηΐς the nymph , sister of Πασιφαΐη and Αἰητής of Colchis father of Μήδεια who inculcated from her aunt the magic arts . Κίρκη chose to live in the Isle Αἰαΐη 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 Ἑρμῆς . Nevertheless, she got him married and begot to him two sons .

ἡ Μήδεια ἡ βάσκανος ὄφθαλμός
οἱ Δάκτυλοι οἱ Ἰδαῖοι (2)
αἱ Θεσσαλές γυναῖκες (3)

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

(2) They are three pygmies twins : Κέλμις the smelter , Δαμναμενεύς the hammer , and Ἄκμων the anvil . They born by Ἀγχίαλη the nymph on the mount Ἰδα 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 Ἀδράστεια , to work at her service on the mount Ἰδα of Crete .

(3) Achil.v.22.2-3: ἀκούω τάς Θεσσαλάς ὑμᾶς ὧν ἂν ἐρασθῆτε μαγεύειν οὕτως , ὥστε μή πρός ἑτέραν ἐπι τόν ἄνθρωπον ἀποκλίνει γυναῖκα . πρός τε τήν μαγεύουσάν οὕτως ἔχειν 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 βοτανικοί , upheld by poets as Ovidius (5) and narrators as Ἡλιόδωρος (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 ἐπωδή = 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 ἐπωδή was consisted of two sections respectively : oral rite, i.e. imploration, and manual rite, i.e. potion . Ὁ ἐξορκιστής 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

(5) Rem . 249-250 : viderit, Haemoniae siquis male pobula terrae magicas artes posse iuvare putat . cf. Her. VI. 94 : male quaeritu herbis moribus et forma conciliadus amore .

(6) Αἴθιοπ . I . 8 , 27

(7) Sarton, Galen, passim .

(8) Hom. Ὀδ . XIX . 457 - 458 : ἐπαιδιῆ δ' αἶμα κελαινόων δῆσαν ἐπισταμένως ἔσχεθον . Plat . Εὐθύδ . 290.a : ἡ μὲν γὰρ τῶν ἐπωδῶν ἔχεών τε καὶ φαλαγγίων καὶ σκορπίων καὶ τῶν ἄλλων θηρίων τε καὶ νόσων κήλησις ἐστίν .

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 = ἰατροί (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- τό φυλακτόν= amulet : it was a small sheet written with few and simple words . It made frequently from πάπυροι , sometimes from ὄστρακον, 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 necessities . 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. Ἰατρ .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 Kemi'oh ; as well the chief book of the magic phenomenon of Jews : Sefer Raziel .

5- τό γουρλίτικον = mascot : it was mostly made from potsherd ὄστρακον . 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 displeased .

6- τό θελκτήριον (11) = talisman : it always copied upon a long roll of παπυρικόν , because it comprises a lot of items :

a- the secret name of succourer, either θεός high deity ; or δαίμων 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 οὔσια 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 pragmatial item called in two synonymous terms: κολλητικός = contagious, and ὁμοιοπάθεια = 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 synonymes : 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, enchanterers 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 pottern 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 levels . Those plebeians, in fact, let themse-lves to slip in abyss of witchery , supposing that by

(12) Ov. Rem. 289-290 : ergo quiquis opem nostra tibi poscis ab arte, deme veneficiis carminibusque fidem . Plat . Νόμ . XI . 933 a :
καταδέσσει πείθει τούς μὲν τολμῶντας βλάπτειν αὐτούς,
ὡς ὄντως δύνανται τό τοιοῦτον, τούς δ' ὡς παντός μάλλων
ὑπό τούτων δυναμένων γοητεύειν βλάπτονται .

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 Κοινωνικές σχέσεις 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 immediat pure medlum, 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) :

σαιωβοθωρ βαιωρ βαιωρ αθαρβαιω ζασαρθαραιω
 μελητής τῆς κρατερᾶς Ἀνάγκης τῆς διοικούσης τά ἐμά πράγματα ,
 τά τῆς ψυχῆς μου ἐννοήματα , ἧ οὐδείς ἀντειπεῖν δύναται οὐ θεός
 οὐκ ἄγγελος οὐ δαίμων . ἀνέγειρέ μοι σεαυτόν , νεκυδαίμων , καί
 μή βιασθείης , ἀλλά τέλεσον τά ἐγγεγραμένα καί ἐντιθεμένα ἐν τῷ
 στόματί σου , ἦδη ἦδη , ταχύ ταχύ , θᾶσσον .

ιαι Ιαω ηι αωηα ιιι υυυ

σύρε , ὡσον πᾶν μέλος τοῦ νεκροῦ τούτου καί τό πνεῦμα τούτου
 τοῦ σκηνώματος καί ποιήσον διακονῆσαι πρός τήν Κάρωσα ἦν

(13) Pap. mag. ined. LL. 13 - 52

ἔτεκε Θελώ . ναί κύριε δαίμων , ἄξον καύσον ὄλεσον πύρωσον
 σκότωσον καιομένην πυρουμένην , κέντει βασανιζομένην τήν
 ψυχὴν τήν καρδίαν τῆς Καρωσας ἣν ἔτεκεν Θελώ , ἄχρις ἂν ἐκπη-
 δήσασα ἔλθῃ πρὸς Ἀπαλῶς ὃν ἔτεκεν Θεονίλλα , ἐπὶ ἔρωτι καί
 φιλίᾳ ἐν τῇ ἄρτι ὥρα , ἥδη ἥδη , ταχύ ταχύ , θάσσον .

κεῖται παρά σοί τό θεῖον μυστήριον , μή ἐάσης αὐτήν τήν Κάρωσα
 ἣν ἔτεκεν Θελώ , μή ἰδίῳ ἀνδρί μνημονεύει , μή τέκνου , μή ποτοῦ ,
 μή βρωτοῦ , ἀλλά ἔλθῃ τηκομένη τῷ ἔρωτι καί τῇ φιλίᾳ καί συνο-
 υσίᾳ , πλείστως ποθουμένη πρὸς τήν συνουσίαν τοῦ Ἀπαλῶς^{sc} ὃν
 ἔτεκεν Θεονίλλα , ἐν ἄρτι ὥρα , ἥδη ἥδη , ταχύ ταχύ .

translation : " ... saeobother baeoor baeor atharbaeor zasartharao
 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 iiii 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 whos
 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 Ἀνάγκη , 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 .

-- ἐπωδή to cure a headache. The papyrus is somewhat deformed (14):
 Μυστοδόκος κατεκαύθη .. ἐν ὄρει κατεκαύθη .. κρήνας ἑπτὰ .. ἑπτὰ
 δέ παρθενικάι κυανώπιδες ἤράσαντο .. κυανέασι καί ἔσθεσαν
 ἀκόματον πῦρ . καί κεφαλῆς ἐπαιδιῆσιν φεύγει τό ἀλεγεινόν
 πῦρ ἐκ τῆς κεφαλῆς φεύγει δέ .

translation : " As the kindled fire died out in the Mystes' (15) mountaineer house by the water of the seven springs , when the seven dark-eyed maidens prayed to the seven dark-eyed nereids : so also 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 potsherd is mutilated from its end (16) ;

αιαναγβα αμοραχθι σαλαμαζα βαμεαζα
 διαφύλλασε ἐκ παντός δεμονίου^{sic} Σαβίναν ἣν ἔτεκεν Καλπουρνία ..
 translation : " aeanagba amorachthi salamaza bameaza

(14) BKT. 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) :

αβλαναθαναβλαναμαχαρामαραχαραμαραχ
 ἀκάματε Κόκ Κούκ Κούλ , παῦσον τήν Ταΐδα⁵¹ ἀπό παντός ρίγους
 ἤν ἔτεκεν δίνη .. τριταίου ἢ τεταρταίου ἢ καθημερινοῦ ἢ παρημερ-
 ινοῦ ἢ νυκτοπυρετοῦ ...

translation : ablanathanablanamacharamaracharamarach

" O , untiring 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) :

ἀμαυρωτικόν ἄνθρωπον ποιῆσαι , ἐπικαλοῦμαι τό διήκον πνεῦμα
 ἀπό τῆς εἰς οὐρανόν , θεῶν πνευμάτων θεόν παντοκράτορα .
 ασσεσουω, ἀμαύρωσον πάντα ὀφθαλμόν ἀνθρώπου ἢ γυναικός .
 ἐπιπορεύομαι ἄχρι οὗ ποιήσω ὅσα θέλω , καί λέγω , χωρεῖθ ,
 ἀκουσάν μοι ἐπί τοῦ κόσμου . αλκμε , θαλασσοκράτωρ , ὁ ἐπί
 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, assesoyo, 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. LVIII . 3931 . col. i . LL . 1 - 13 (3rd cent. A. D.)

cism here is that the owner had formerly a dreaded eyeful (19):
 Ἐγὼ καὶ Ῥύξ Φθηνεῶθ , βασκαίνω πάντα ἄνθρωπον . καταργεῖ
 με ὁ πολυπαθῆς ὄφθαλμός ἐγχαραττόμενος .

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

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

Δευτέρα δέ κτίσις ἢ κατὰ Χριστόν , δι' ἧς ἀναγεννώμεθα , ὅ
 ἐστὶν ὁ ὀφιοῦχος ἀνταγωνιζόμενος τῷ θηρίῳ καὶ κωλύων
 ἐπὶ τὸν στέφανον ἐλθεῖν τὸν ἡτοιμασμένον^{sic} 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 whichever 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) :

Δὸς τὴν ψυχὴν ἐμοί τῷ φοροῦντι Σεκουνδίλλης .

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

Ψυχὴ καλὴ , μνημόνευέ μου τῆς καλῆς ψυχῆς τοῦ Ἀδράστου
καὶ Βακχίδος ψυχῆ .

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

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

Ποίησον Νίκην Ἀπολλωνούτος ἐρασθῆναι Παντούτος
ὄν ἔτεκεν Τμεσιῶς ἐπὶ ἕ μῆνας .

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 γουρλίτικον for victory in a race, held by a sportsman (24) :

Νεικητικόν Σαραπάμμωνει^{sic} υἱῷ Ἀπολλωνείου^{sic} . Δός
νείκην ὀλοκληρίαν σταδίου καὶ ὄχλου τῷ προκειμένῳ
Σαραπάμμωνι ἐξ ἀνόματος τοῦ Συλικυσησος .

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

Ἔστέρα μελάνη μελανομένη , ὡς ὄφεις εἰλύεσαι καί ὡς λέων
βρυχᾶσαι καί ὡς ἄρνιον 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 (26) :

Φιλίππας γόνος Ἀντίπατρος κοιμᾶται .

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

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

rec. χωρίσατε Ἑρακίωνα τοῦ Ἑρακος ... ἔτεκε Σερηνίλλα ἀπό
τὴν Σερηνίλλα ἧς ἔτεκε Διδύμη ...

ver. ἐπιτάσσει γάρ ὁ Μέγας Θεός Κητυγχωχιεφαγκιαφυτ .

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

It happend 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) :

Ἄξον Ἀχειλλάν ὃν ἔτεκεν Σεραπιάς Διονυσιάτι ἣν τέτοκεν^{στ}
Σεραπιάς , ἢ ἄξον ἢ κατάκλεινον .

translation : " Let Achilles 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 ὀμαιμοσύνη (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):

εβλαραθααρναιαυσαια

καύσον πύρωσον τήν ψυχὴν Ἀλλοῦτος , πό^{sic} γυναικίον σῶμα
καί τά μέλη , ἕως ἀποστή ἀπό τῆς οἰκίας Ἀπολλωνίου . Κατάκ-
λινον Ἀλλοῦν πυρετῶ νόσῳ ἀκαταπαύστῳ , ἀσίτω Ἀλλοῦν ,
ἀσυνέτῳ Ἀλλοῦν . ἀπάλλαξον Ἀλλοῦν ἀπό Ἀπολλωνίου τοῦ
ἀνδρός αὐτῆς . Δός Ἀλλοῦτι ὕβριν , μῖσος , ἀηδίαν , ἕως ἀποστή
τῆς οἰκίας Ἀπολλωνίου . ἄρτι , 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 departs 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 ὄστρακον .

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 θέλκτρον , 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 ταυτῶ μεγάλῳ θεῶ Ὅσορνῶφρι .. ἀναλύθητι εἰς τήν σεαυτοῦ φύσιν καί μίγηθι τῷ ἄερι καί γενοῦ πρόσ τήν δῖνα τῆς δίνος . καί κάταξον αὐτήν ἔμοί πυρί τῷ κεραυνίῳ . ἐλθέ μοι ὁ τῶν θεῶν θεός , ὁ ἐκ πυρός καί πνεύματος φανείς , ὁ τήν ἀλήθειαν ἔχων ἐπί τῆς κεφαλῆς , ὁ τό σκότος τέμνων , ὁ κύριος τῶν πνεύματων .

δαρυγκω κασβε αθραμο ορκιε ορωπος θνααπω ἀνοιγέτω ἡ φύσις καί ἡ μήτρα τῆς δίνος αὐτῆς καί αἵμαθέσθω^{sic} νυκτός καί ἡμέραις . γράφε αἰσχρῶ αἵματι καί προδίωκε νυκτός γενομένης : " αὕτη με πρώτη ἠδίκησε " . καί χῶσον παρά ῥοῦν ἡ παρά δυηχα^{sic} ἐν πιττακίῳ .

translation : " .. You are the unextinguished fire that is set beside the great lord Osornophris ...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 athrarno orkie oropos 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 ὄροσκόπιον 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 ὄροσκόπους . 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 δαίμων 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 portried 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 contradictive manners : the one is black, i. e. positive & unlawful, being inclined for wickedness ; the other is white, viz. negative & lawful, being propensed for beneficence. Thus, the θελκτήρια are unexceptionally belonging 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 unvowelized letters, either divided or adjoined . 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 I

5- That the νεκρομαντεία, 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 propitiated and praised and necessarily dismissed, lest the task would be achieved reversedly .

6- That no 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 victims . Notwithstanding I still hope to find even accidentally a peremptory 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 starts 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 νέα ἑλληνικά , because ἡ ἀρχαία γλῶσσα unfortunately had no name for the deed of εὐτυχήματος . On contrary, the arabic language has such difference, herein each sort has many synonymous :

amulet = تعويذة أو حجاب أو حرز
mascot = تميمة أو بروكة أو مسعودة

8- That the fire was the corner-stone in three magical sorts :
 οἱ νεκρομαντεῖες 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 considera-
 tion 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. " اللهم صلى على النبي " 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 μαγεία 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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