

Animals as magical ingredients in the Epigraphical Sources in the Area of Roman Empire

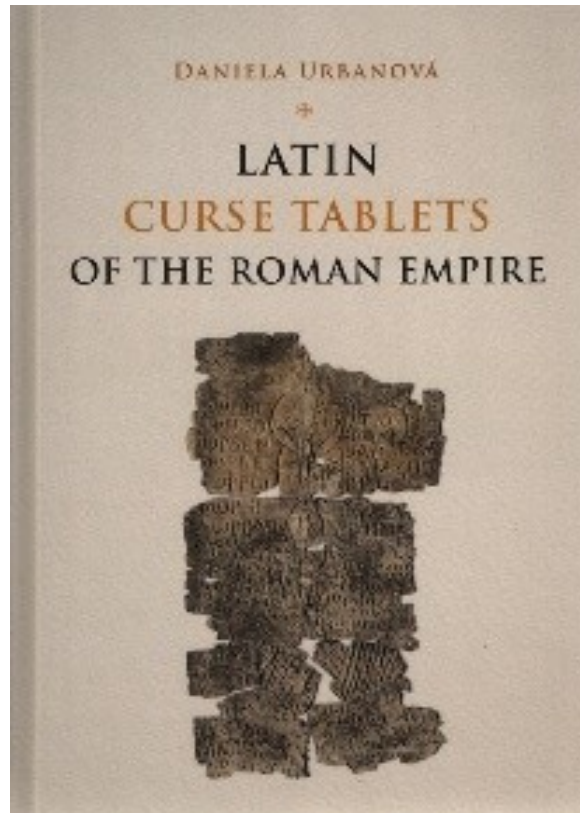
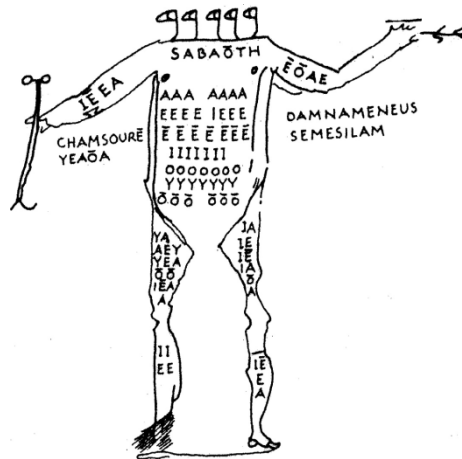
Andrea Salayová, Masaryk University, Brno

24.7.2019 Kommission für Alte Geschichte und Epigraphik, Munich



Written sources on magic in antiquity

- Classical authors
- Greek magical papyri
- Curse tablets



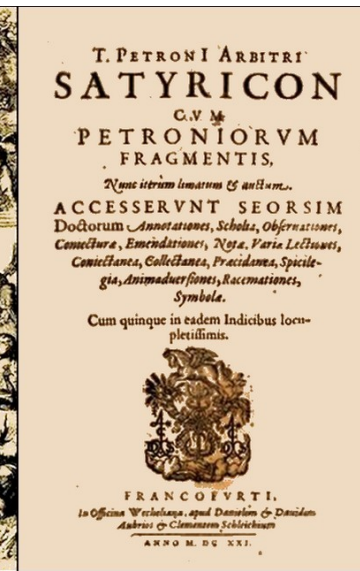
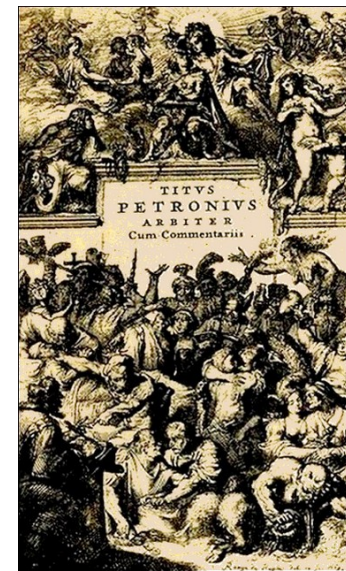
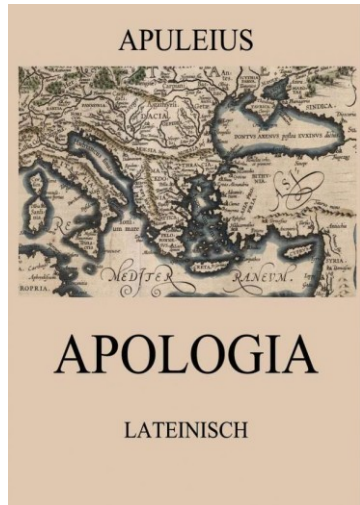
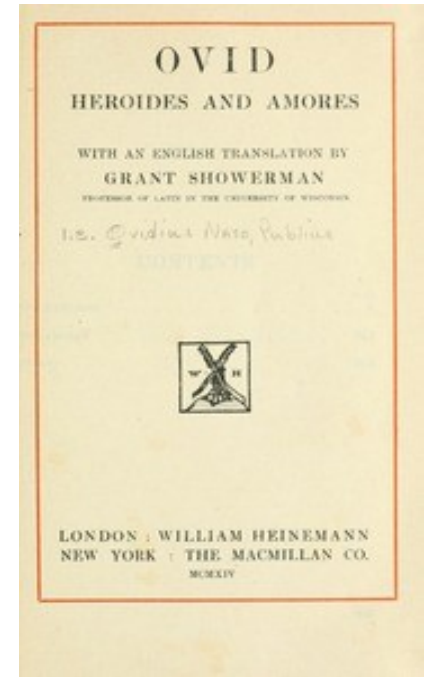
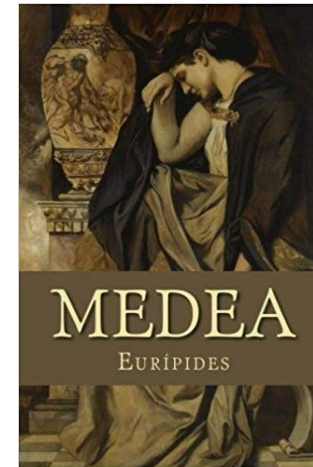
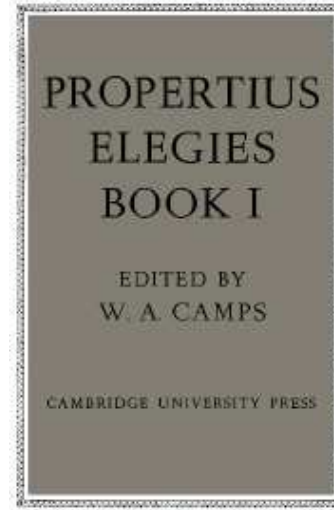
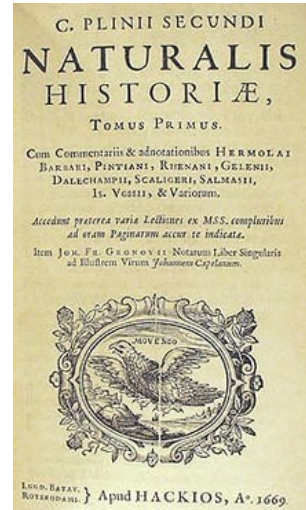
THE GREEK MAGICAL PAPYRI IN TRANSLATION

INCLUDING THE DEMOTIC SPELLS

Edited by
HANS DIETER BETZ

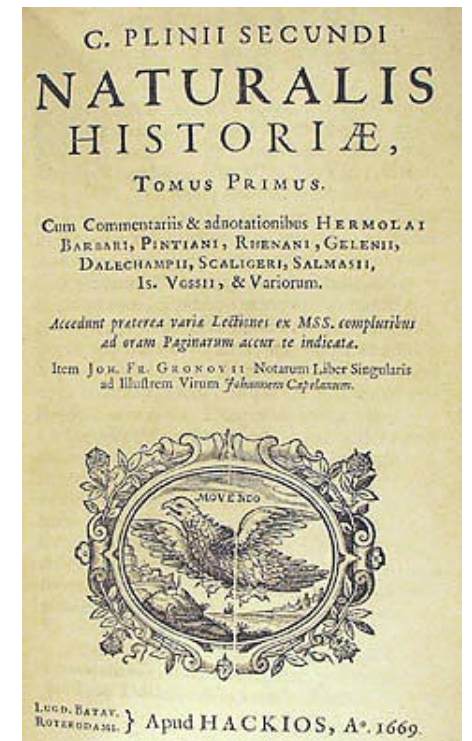
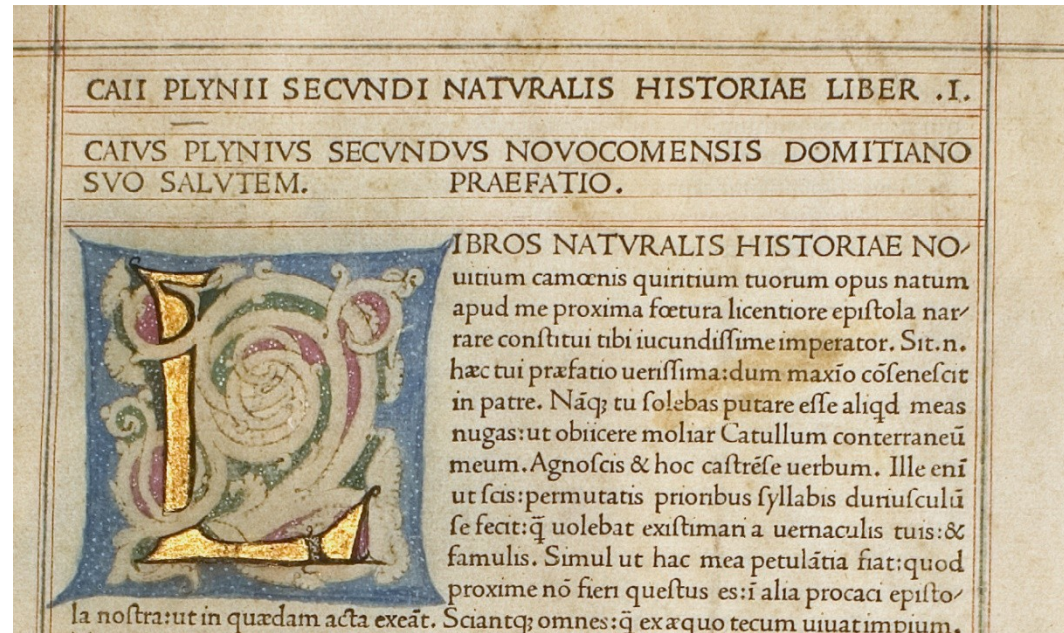
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Classical authors on magic



Pliny the Elder – Natural History

- *“The Natural History of Pliny the Elder is a voluminous survey of science, pseudoscience, art, and technology. Reflecting the state of knowledge of the late Hellenistic era, it is based on a hundred or so earlier authorities.”* (Arcana mundi, p. 68.)



Pliny vs. magicians

- *„Magorum vanitas perunctis adipe eo faciliorem gratiam apud populos regesve promittit, praecipue tamen eo pingui, quod sit inter supercilia, ubi esse nullum potest.“* (PLIN. Nat. 28. 25)

Magical ingredients within Natural history

- human ingredients
- animal ingredients
- ingredients against certain illnesses
- Foreign animal species

Animals as magical ingredients in Greek magical papyri

- *"The Greek magical papyri" is a name given by scholars to a body of papyri from Greco-Roman Egypt containing a variety of magical spells and formulae, hymns and rituals. The extant texts are mainly from the second century B.C. to the fifth century A.D."* (Betz, 1986, p.41)
- *„The Greek magical papyri are, however, original documents and primary sources. Their discovery is as important for Greco-Roman religions as is the discovery of the Qumran texts for Judaism or the Nag Hammadi library for Gnosticism."* (Betz, 1986, p.42)

PGM I. 247-62 - Invisibility spell

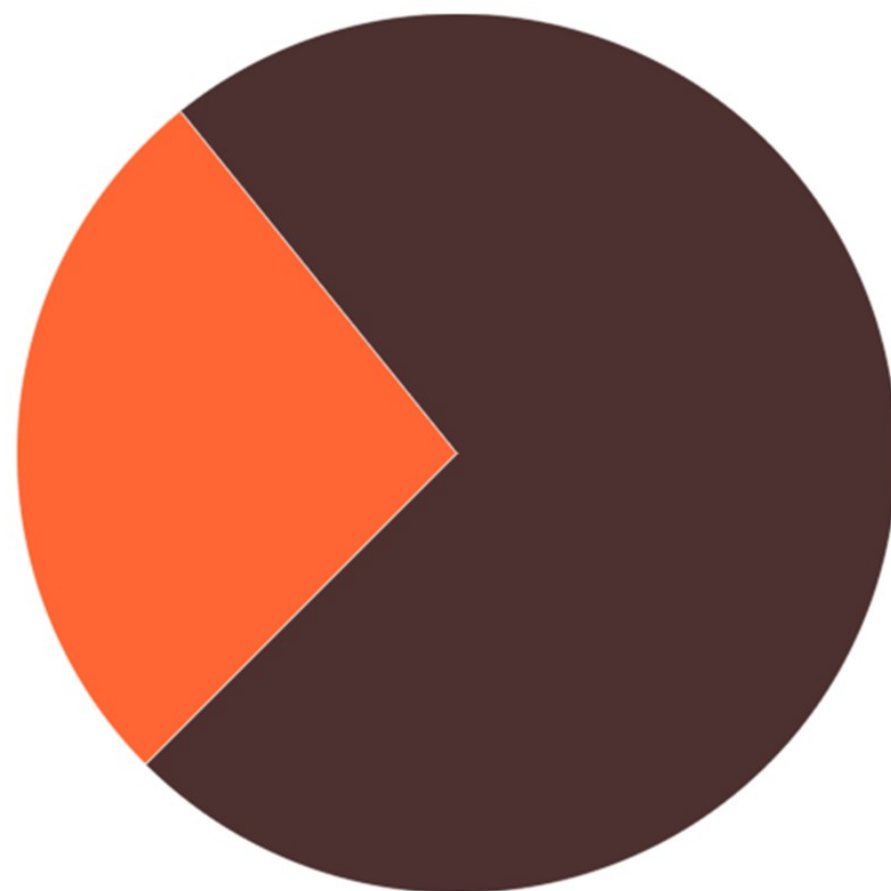
- Ἀμαύρωσι<ς> δοκίμη. μέγα ἔργον· λαβὼν πιθήκου ὀφθαλμὸν ἢ νέκυος βιοθανάτου καὶ βοτάνην ἀγλαοφωτίδος (τὸ ρόδον λέγει) ταῦτα τρίψας σὺν ἐλαίῳ σουσίνῳ, τρίβων δὲ αὐτὰ ἐκ τῶν δεξιῶν εἰς τὰ εὐώνυμα λέγε τὸν λόγον, ὡς ὑπόκειται· “ΑΝΟΚ ΑΝΟΥΠ ΑΝΟΚ ΟΥΣΙΡΦΡΗ ΑΝΟΚ ΣΟΣΩΤ ΣΩΡΩΝ ΟΥΙΕΡ ΑΝΟΚ ΠΕ ΟΥΣΙΡΕ ΠΕΝΤΑ ΣΗΤ ΤΑΚΟ· ἀνάστηθι, δαίμων καταχθόνιε ἰω Ἐρβηθ ἰω Φορβηθ ἰω Πακερβηθ ἰω Ἀπομψ, ὃ ἐὰν ἐπιτάξω ὑμῖν ἐγὼ ὁ δεῖνα, ὅπως ἐπήκοοί μοι γένησθε.” ἐὰν δὲ θελήσης ἄφαντος γενέσθαι, χρῖσόν σου τὸ μέτωπον μόνον ἐκ τοῦ συνθέματος, καὶ ἄφαντος ἔσῃ, ἐφ’ ὅσον χρόνον θέλεις. ἐὰν δὲ θελήσης ἐμφαίνεσθαι, ἀπὸ δύσεως ἐρχόμενος εἰς ἀνατολήν λέγε το ὄνομα τοῦτο, καὶ ἔσει δηλωτικὸς καὶ ἔποπτος πᾶσιν ἀνθρώποις. ἔστιν δὲ τὸ ὄνομα· “Μαρμαριαωθ μαρμαριφεγγη, ποιήσατέ με, τὸν δεῖνα, ἔποπτον πᾶσιν ἀνθρώποις ἐν τῇ σήμερον ἡμέρα, ἦδη, ἦδη, ταχύ, ταχύ.” ἔχε<ι> λίαν καλῶς.

Number of papyri containing animal ingredient

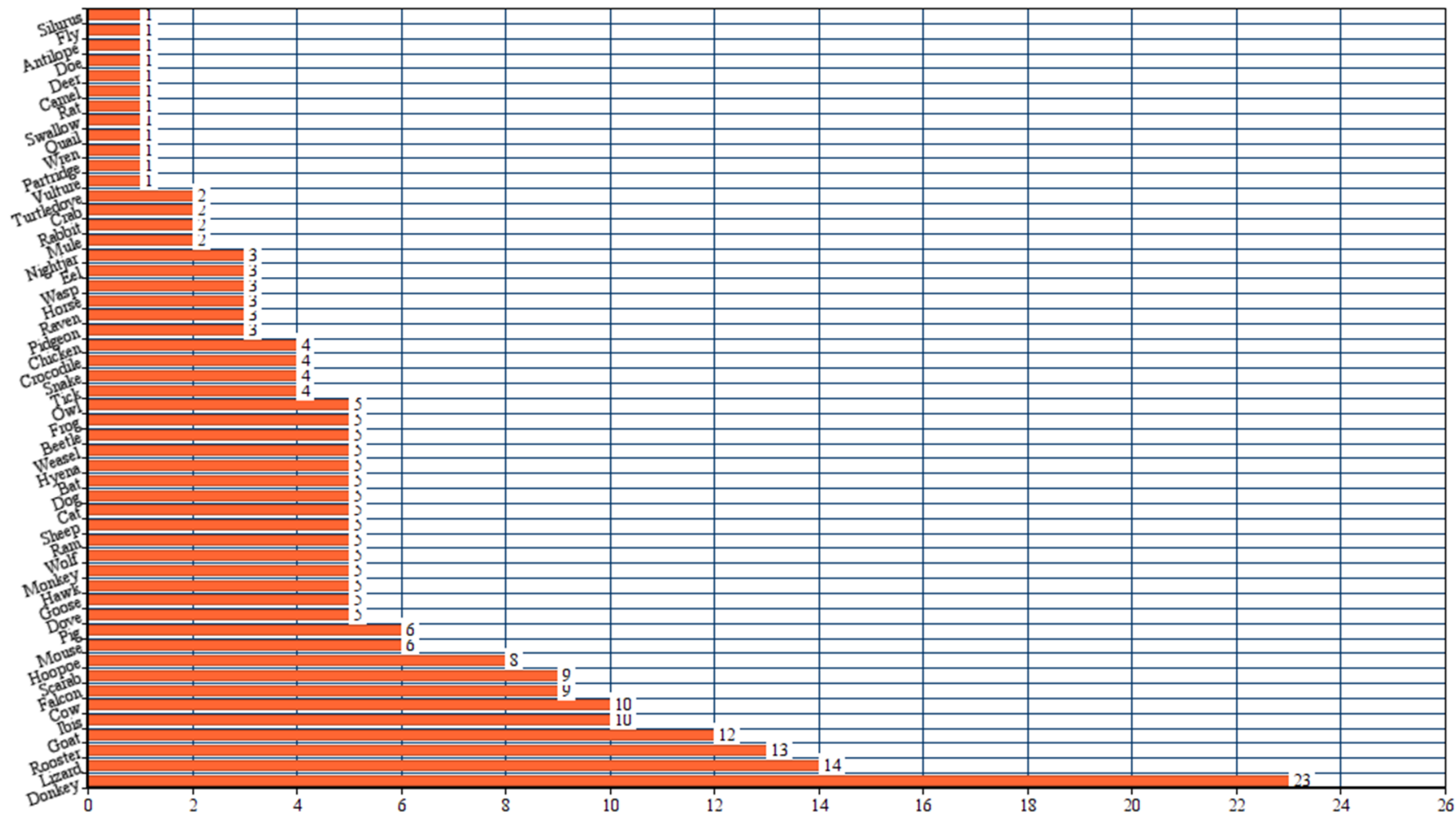
■ Animal ingredient present

■ Animal ingredient non present

142 (26.69%)

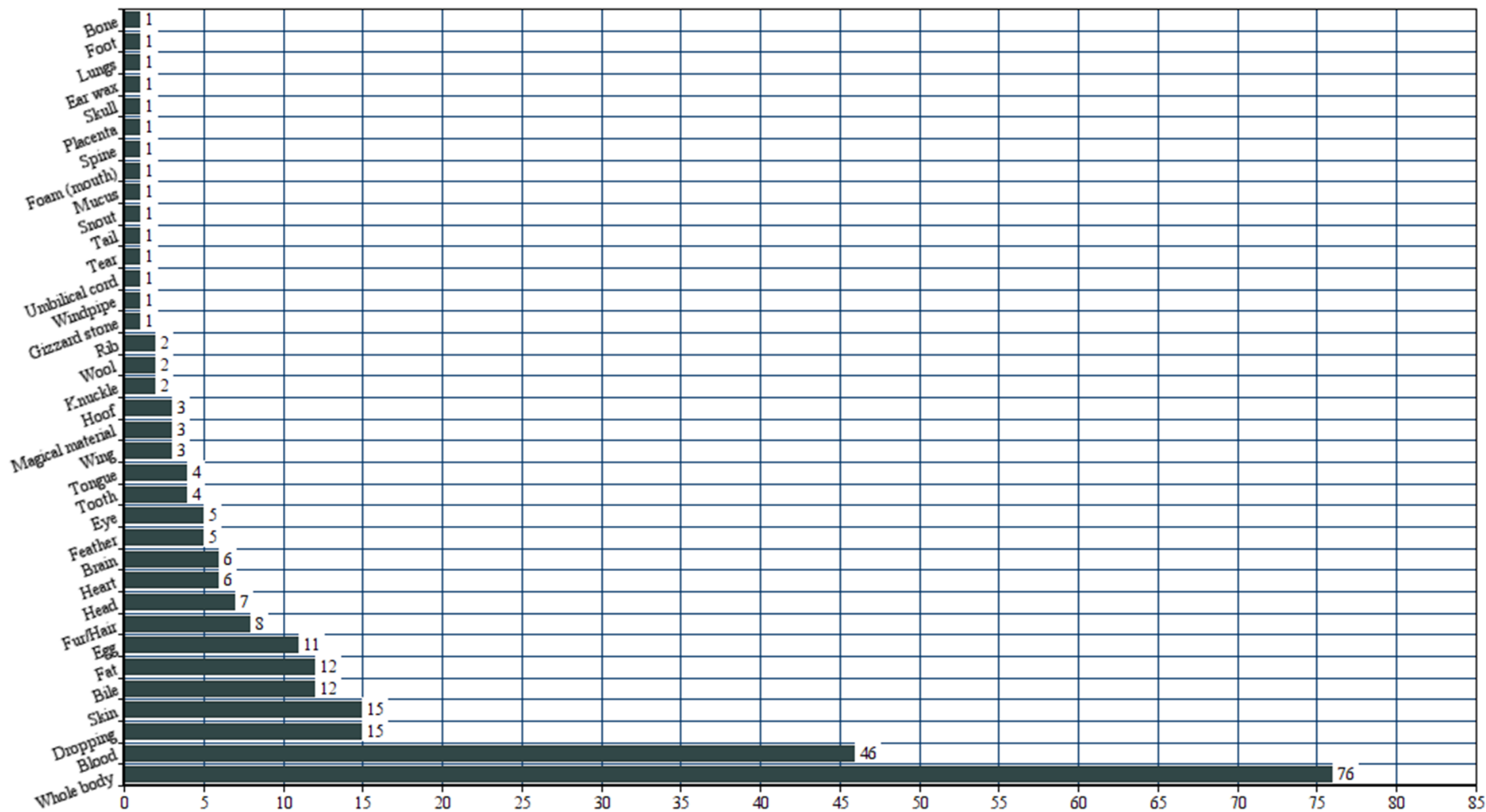


390 (73.31%)



Why donkey?





Curse Tablets

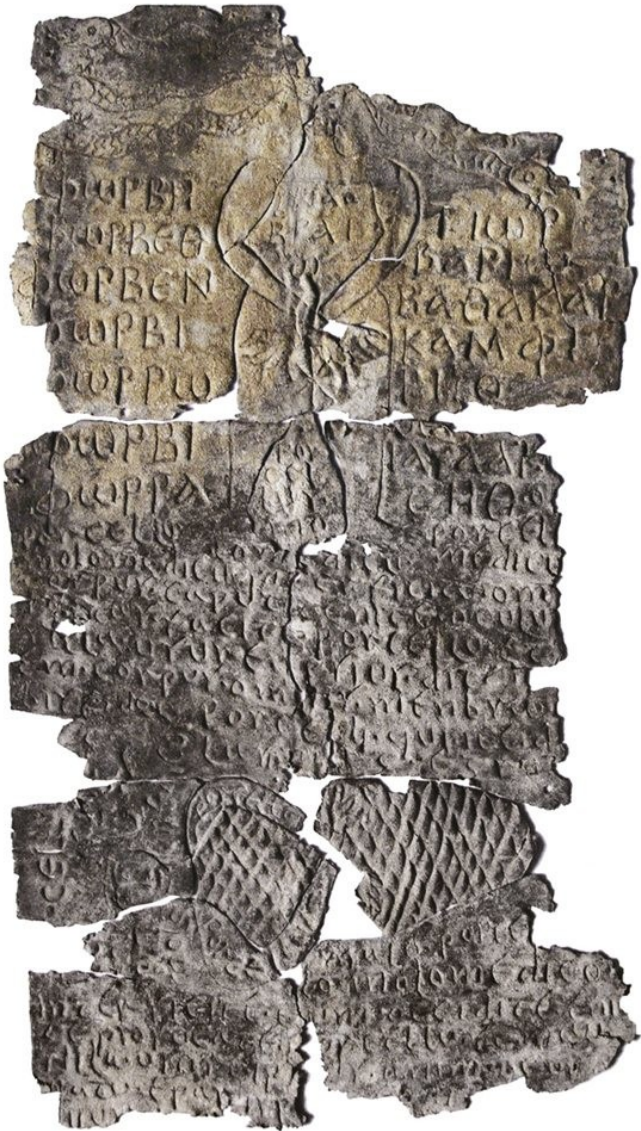


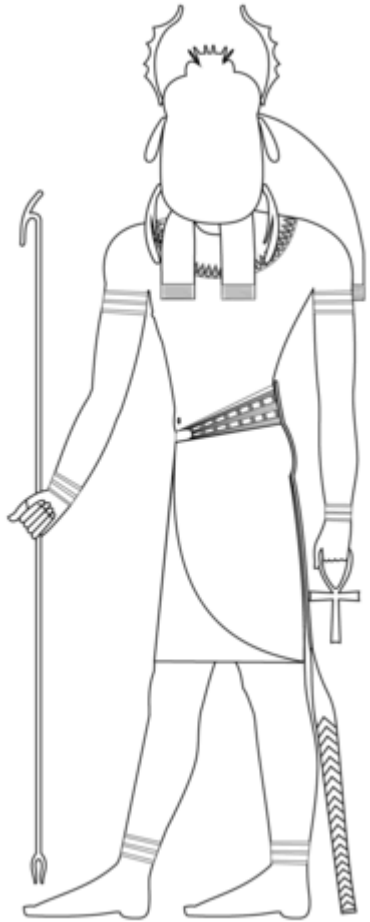
Figure 4: The Louvre voodoo doll, 1/D no. 27, Egypt ii-iii century AD. Reproduced by kind permission of the Musée du Louvre; the help of Mme Catherine Belanger is gratefully acknowledged; Louvre E27145.

CIL 8.12511, Carthago, 1st.-3rd. cent. CE

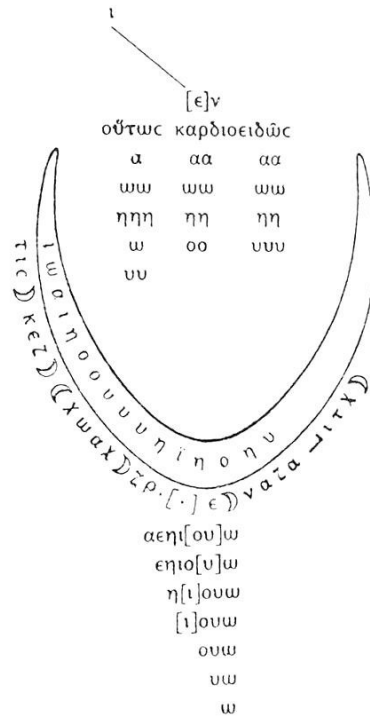
- „Ὡς οὗτος ὁ ἀλέκτωρ καταδέδεται τοῖς ποσὶ καὶ ταῖς χερσὶ καὶ τῇ κεφαλῇ, οὕτως καταδήσατε τὰ σκέλη καὶ τὰς χῖρας καὶ τὴν κεφαλὴν καὶ τὴν καρδίαν Βικτωρικοῦ τοῦ ἡνιόχου τοῦ βενέτου ἐν τῇ αὔριν ἡμέρα καὶ τοὺς Ἴππους ...“



Conclusion



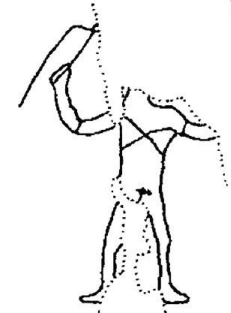
βαρδητεις
 γαρις
 βυΞ[
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 [αφ]ρωλ
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 βαρναραΞ
 βρ..νωρει
 βραιωχιω
 ανι.....
 ρισιω....
 κλυτακ...
 ριβυι



αρμαρε
 ταρερσου
 αθρουω
 ριβιφιθ
 τιωωΞ
 αβραναθ
 δαρυ[γκ]ω
 καςβε
 αθραμο
 ορκιε..ρ.
 ορωπος...
 θνασπω....
 ερ..ωρ....

[ABLAN]ATHANALBA
 [ABLAN]ATHANALBA.¹⁷

[AEŌ]BAPHRENEMOUNOTH[ILARIKRIPTHNAI]-
 YIANTHPHIRKIRALITH[ONYOMENER]-
 PHABŌEA.



Thank you for your attention!

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