

Healing and Protection

Protective Magic – amulets, periapts, phylacteries, talismans, verbal charms
materials
contexts for use
– present crisis vs. future contingency
– general protections vs. specific problems
agent of problems – unspecified or specified

Mechanics of protective magic
etic vs emic perspective
etic - amulets' social and psychological functions
emic - symbolic value of words and materials
power of words
invocation of deities and spirits
voces magicae
ephesia grammata
powers of materials
doctrine of sympatheia or signatures

Medical protection and healing
curative procedures
pharmaka
surgery – cutting and burning
periapts
incantations
invocations and prayers
common and recurring disorders
preventative vs. curative medicine

Gods of healing – Asclepius and others
Sanctuaries for healing – Epidauros
healing by incubation
dedications to healing gods

Votive religion
thanks before vs. after
votive contexts – shipwreck, sickness, childbirth, crisis
votive offerings and their symbolism

Discussion issues –

- boundaries between religion and magic and science
- similarities and differences of amulets and votives
- relations with the gods and spirits – need for protection by and against
- importance of writing
- effective healing/protection

PGM IV. 2505-2520

Do not therefore perform the rite rashly, and do not perform it unless some dire necessity arises for you. It also possesses a protective charm against your falling, for the goddess is accustomed to make airborne those who perform this rite unprotected by a charm and to hurl them from aloft down to the ground. So consequently I have thought it necessary to take the precaution of a protective charm so that you may perform the rite without hesitation. Keep it secret.

Take a hieratic papyrus roll and wear it around your right arm with which you make the offering. And these are the things written on it: "MOULATHI CHERNOUTH AMARÔ MOULIANDRON, guard me from every daimon, whether an evil male or female." Keep it secret, son.

PGM IV.2785-2890

Protective Charm for The Rite: Take a Lodestone and on it have carved a Three-faced Hekate. And let the Middle Face be that of a Maiden wearing Horns, and the Left Face that of a Dog, and the One on the Right that of a Goat. After the Carving is done, clean with Natron and Water, and dip in the Blood of One who has died a Violent Death. Then make Food Offering to it and say the same Spell at the time of the Ritual.

PGM IV.154-160, 222-260

There is also the Protective Charm itself which you wear while Performing, even while Standing: onto a Silver Leaf inscribe this Name of 100 Letters with a Bronze Stylus, and wear it strung on a Thong from the Hide of an Ass. [The ass is the animal associated with Seth/Typhon.]

Pindar, *Pythian* 3.47-54

And those who came to him afflicted with congenital sores, or with their limbs wounded by gray bronze or by a far-hurled stone, or with their bodies wasting away from summer's fire or winter's cold, he released and delivered all of them from their different pains, tending some of them with gentle incantations (*epaoidais*), others with soothing potions, or by wrapping remedies all around their limbs, and others he set right with surgery.

***Odyssey* 19.447-458**

Odysseus was the very first | to rush him, and held a long spear high with his thick hand, | eager to wound him, but the pig was quicker, and struck him | above the knee, tearing far through his flesh with a tooth, | jerking sideways, but he didn't reach the man's bone. | Odysseus wounded him, striking down on his right shoulder, | and the shiny spear's point went straight on through him. | He fell down squealing in the dust, and his spirit flew away. | As some of the dear sons of Autolycus worked about the pig, | **others expertly bound the wound of godlike noble Odysseus, | and checked the black blood with an incantation,** | then they went immediately to their dear father's home. |

Marcellus of Bordeaux *de medicamentis* X. 69

soksokam sukauma

Verrius Flaccus *PMG* 859

Go away strix, you night-wandering one; | go away from the people, | you bird whose name is not to be mentioned. | Go away upon swift ships.

Plato, *Phaedo* 77e

And Cebes laughed and said, “Assume that we have that fear, Socrates, and try to convince us; or rather, do not assume that we are afraid, but perhaps there is a child within us, who has such fears. Let us try to persuade him not to fear death as if it were a hobgoblin (*ta mormolukeia*).” “Ah,” said Socrates, “you must sing charms (*epaidein*) to him every day until you charm away his fear (*exepaisete*).”

“Where then, Socrates,” said he, “shall we find a good singer of such charms, since you are leaving us?”

“Hellas, Cebes,” he replied, “is a large country, in which there are many good men, and there are many foreign peoples also. You ought to search through all of them in quest of such a charmer, sparing neither money nor toil, for there is no greater need for which you could spend your money. And you must seek among yourselves, too, for perhaps you would hardly find others better able to do this than you.”

Antiphanes (fr. 177 Kock)

"There's nothing wrong with me and I hope there won't be; but if after all I get a twist about the stomach or the navel, I have a ring, bought of Phertatus for a drachma"

Aristophanes *Plutus* (883-5)

Dikaioi: I don't care a hang for you; I am wearing this ring, bought of Eudamus for a drachma.

Carion: But it is not inscribed "for an informer's bite."

Greek Magical Amulets #2 (i/ii CE gold lamella from Segontium in Wales)

Adônai Elôaie Sabaôth, Eie Esar Eie, Soura Arbatiaô, being, being, being, living excellently, Elliôn Hannôra Hagibbôr Baillalaamôth Barouch Aththa Oubarouꝥ Houdêcha ever Ôlam-leôlam Akkramarachamari Amorim Phabꝥana Thouth (magic signs). Protect me, Alphianus.

Greek Magical Amulets #7 (ii CE gold lamella from Renania in Germany)

ΟΘΔΑΕΓΑΝΦΟΖΑ...ΥΝΙ Ια Ια Ιαι Sabaôth [Adônai A]blanathanlba Akra[machari] Semeseilam Sêsen gem[barphara]ngês, io io io, preserve Te[rtullum, whom Leib[ia the mothe]r bore, from any risk of loss; [preserve] Chilon; preserve Luciolus; preserve Mercussa.

***Peri Lithon, Mély-Ruelle* II 175**

On this stone Poseidon is to be engraved, holding a dolphin under his right foot and a trident in his right hand. After consecrating the ring in this way, keep it and wear it, and it will have all the powers possessed by the emerald

Greek Magical Amulets #11 (ii CE bronze lamellae from near Avignon and near Mondragon France)

⊕Thôsouderkyô⊕ vinyard *oumixontbei*, divert from this property all hail and all snow, and whatever might injure the land. The god, Oamoutha, orders it, and you Abrasax, assist! *Iaê Iaô*. (Julius Pervincus)

PGM VII.490-504

Taking Sulfur and Seed of Nile Rushes, burn as Incense to the Moon and say, "I call on You, Lady Isis, whom Agathos Daimon permitted to rule in the entire Black Land [i.e., Egypt]. Your name is LOU LOULOU BATHARTHAR THARE'SIBATH ATHERNEKLE'SICH ATHERNEBOUNI E'ICHOMO' CHOMO'THI Isis Sothis, SOUE'RI, Boubastis, EURELIBAT CHAMARI NEBOUTOS OUE'RI AIE' E'OA O'AI. Protect me, Great and Marvelous Names of the God (add the usual [i.e., the protection you seek]); for I am the One Established in Pelusium, SERPHOUTH MOUISRO' STROMMO' MOLO'TH MOLONTHE'R PHON Thoth. Protect me, Great and Marvelous Names of the Great God! (add the usual)

"ASO' EIO' NISAO'TH. Lady Isis, Nemesis, Adrasteia, Many-named, Many-formed, glorify me, as I have glorified the Name of Your Son Horus! (add the usual)"

EPHESIA GRAMMATA

Anaxilas, *The Harp-Maker*, from Athenaeus, *Deipnosophistae* XII. 548C

Oiling his skin with yellow unguents, flaunting soft cloaks, shuffling fine slippers, munching bulbs, bolting pieces of cheese, pecking at eggs, eating periwinkles, drinking Chian wine, and what is more, carrying about, on little bits of stitched leather, lovely Ephesian letters.

Menander, *Kock Com. Att. Frag. III*, 108.

He walks around those getting married, speaking the Ephesian warding magics.

Plutarch, *Moralia* 706E

For just as sorcerers advise those possessed by demons to recite and name over to themselves the Ephesian letters, so we, in the midst of such warblings and caperings, "Stirred by frenzies and whoops to the tumult of tossing heads," if we bethink ourselves of those hallowed and venerable writings and set up for comparison songs and poems and tales of true nobility, shall not be altogether dazed by these performances...

Suida s.v. *Ephesia Grammata*

Some charms hard to understand, which Kroisos also spoke on the pyre. And in the Olympics, when a Milesian and Ephesian were wrestling, the Milesian could not defeat his opponent in wrestling because that other one had the Ephesian letters on a knucklebone. When this was revealed and they were removed from him, the Ephesian fell thirty times in a row.

Eustathius on *Odyssey* XIX.247

From which comes the proverbial phrase "Ephesian letters," of those babbling some things unclear and hard to understand. For they say that these were some charms, which Kroisos said and saved himself from the pyre. And they say that in the Olympics, when a certain Milesian and Ephesian were wrestling, the Milesian could not defeat his opponent in wrestling because that other one had the Ephesian letters on a knucklebone. When these were perceived and removed, the Ephesian fell thirty times in a row. Pausanias also says in the rhetorical lexicon on this subject that the words were the Ephesian letters, encompassing in themselves the natural sense of warding off evil. He also says that Kroisos spoke these on the pyre, and that such letters seem to have been written unclearly and enigmatically on the feet and girdle and crown of Artemis.

Photius, *Lexicon*, s.v. *Ephesia Grammata*

Some charms hard to understand, which Kroisos also spoke on the pyre. And in the Olympics, when a Milesian and Ephesian were wrestling, the Milesian could not defeat his opponent in wrestling because that other one had the Ephesian letters on a knucklebone. When this was revealed and they were removed from him, the Ephesian fell thirty times in a row. Ephesian incomprehensibles: some Ephesian charms which are hard to understand, as was said before. Ephesian letters: also Ephesian warding magics, some names and phrases having an innate remedy for suffering.

Clement of Alexandria, *Stromata* V, 8, 43

Androkydes the Pythagorean, indeed, says that the so-called Ephesian letters, which were well-known among many, were of the order of symbols. And he said that Askion is darkness, for this has no shadow; and Kataskion is light, since it casts a shadow with its rays; and Lix is the earth, according to the ancient name; and Tetrax is the year, according to the seasons; and Damnameneus is the sun, the tamer; and Aisia is the true word. And truly the symbol signifies that the divine things have been set in order: darkness to light, the sun to the year, the earth to every kind of genesis of nature.

Hesychius s.v. *Ephesia Grammata*

Formerly there were 6, but afterwards some deceivers added others. They say that these are the names of the first ones: askion, kataskion, lix, tetrax, damnameneus, aision. It is clear that askion is darkness, kataskion is light, lix is earth, tetrax is the year, damnameneus is the sun, and aision is truth. Therefore these things are holy and sacred.

Clement of Alexandria, *Stromata* I, 15, 73

Some say more mythically that some of the so-called Idaian dactyls were the first wise men, to whom the discovery of both what are said to be the Ephesian letters and of rhythms in music. Through this cause the dactyls in music took their name.

Plutarch, *Moralia* 85B

True it is that those who have got by heart the names of the Idaean Dactyls use them as charms against terrors, repeating each name with calm assurance; but it is also true that the thought and recollection of good men almost instantly comes to mind and gives support to those who are making progress toward virtue, and in every onset of the emotions and in all difficulties keeps them upright and saves them from falling.

The Testament of Solomon, VII. 4-5

The demon said to me: I am called Lix Tetrax. I said to it: What is your work? And it said to me: I scatter men and I make whirlwinds and I set fires and I burn fields and kindle houses. I have this work more in the summer. If I find the opportunity, I get under the corners of roofs night and day. For I am the scion of the greatest.

Lead Tablet from Phalasarna, Crete, dating to the 4th century BCE

Messenger ... up... I bid you to flee from these houses of ours.... I call on Zeus Averter of evil and on Herakles Sacker of cities and on the Healer and on Victory and on Apollo. Ah, ah, thus Tetragos (the goat) drags the PUXUTUAITAGALIS. Epaphos, Epaphos, Epaphos, flee; She-wolf, flee also; And you, Dog, and PROKROPROSATE (the Thief?), ... associate. Let them run maddened, each to his own house. Oath ... dog. Aski Kataski {Kataski} AASIAN ENDASIAN "at milking time," goat.. "drive from the garden by force the goat." To whom the name is Tetragos, and to you the name Trex... windy promontory. Happy is he for whom has been scattered, along the highway IO! PHRESILLUTO (Shorn of his senses?) let him have the cry of the blessed along the highway. Trax Tetrax Tetragos. Damnameneu ... tame by force the wickedly unwilling, whoever hurts me and those who KOLLOBALOUSI (cast as a binding spell?) evil things -- hawk-wing, PELEIOPETON (dove feather?), entirely mixed AMISANTON of the Chimera, claw of lion, tongue of bearded lion-serpent -- shall not harm me with ointment or application or with drink or with spell, spoiler of all things.

Lead Tablet from Egypt, dating to 2nd or 3rd century CE = Supplementum Magicum 49

... Nature-roamer, night-roamer, I order you, "Dog, Serpent, Chaplet, Key, Caduceus, bronze sandal of the ruler of Tartarus, gold sandal of De[...]prus; having seen the iron-sandalled female I fled and went in the tracks of the gold-sandalled Kore; save me, savior of the cosmos, daughter of Demeter," to activate this charm for me: drive, spell-bind Matrona, whom Tagene bore, whose substance you have, whom Theodorus, whom Techosis bore, has in mind -- "When under the shadowy mountains in the dark-gleaming land the child drives by force from the garden of Persephone at milking time the holy four-footed servant of Demeter, the goat with her ceaseless flow of rich milk THESOMENON... torches for Hecate Einodia; with a terrible voice the barbarously shouting goddess leads to the god; Night, Erebus, Darkness, Aion, Light, Artemis chaste ... four-footed ... Aphrodite delighting in her girdle, Persephoneia, Phoebe, ... arrow-pourer ... provident, arrow-tamer.." -- keep this spell unbreakable forever.

The Tin Tablet from Selinous, in Getty Museum, dating to 4th century BCE

.... and I sing incantations that are not ineffective. | Whoever hides in a house of stone the notable letters | of these sacred verses inscribed on tin, | as many things as broad Earth nourishes shall not harm him | nor as many things as much-groaning Amphitrite rears in the sea. | Paieon, for in every direction you send averting charms, | and you spoke these immortal verses to mortal men: "As down the shady mountains in a dark-and-glittering land | a child leads out of Persephone's garden by necessity for milking | that four-footed holy attendant of Demeter, | a she-goat with an untiring stream of rich milk laden; and she follows, trusting in the bright goddesses | with their lamps. And she leads Hekate of the Roadside, | the foreign divinity, as she cries out in a frightening voice: | 'I by my own command through the night ... | ... having sallied forth, I recount divinely [uttered?] ... | ... to mortals and of the goddess of the splendid [gifts]' ... | ... of/from lawless h[ou]ses ... | Paieon, for you yourself [do send] averting charms! | Give ear in your mind to sweet h[ymnic song]

I command you to utter for mortals ... | whenever [doom] among the ... good-at-war, and the ships | [comes] near bringing death to mortals. | ... [and] near the flocks-and-herds and the handiworks of mo[rtals] | ... utter in night and by [day] | ... keeping pure of mouth | ... is for/to the city, for best are the things from the beginning(?). | [Paieon, for you] in every direction are cure-bringing and excell[ent]. | " ... kataskia assia asia endasia | a she-goat for milking ... the she-goat from the g[arden] by] force! | and for the one who has the name of sw[et] Tetragos, | lead, then, Tetraon Tetrag[| ... windy headland of the waters | Blessed is the one for whomever from overhead "Iô" is scattered | on the carriage-way [and] whoever him[self] [down along] the | carriage way has the speech [of the blessed]: | "[Trex, Tetrex, T]etrag[os Damnameneus]" | ... | ... let him bid ... | ... o son of Zeus, and whoever ... forceful | ... with your bow ... and of the Hydra, many- | [Pa]i[e]on, for in every direction [he sends] averting charms, | Nor would anyone harm [us?] armed with much-cur[ing] ...

PGM LXX - Charm of Hekate Ereschigal against fear of punishment:

If he comes forth, say to him: "I am Ereschigal, the one holding her thumbs, and not even one evil can befall her."

If, however, he comes close to you, take hold of your right heel and recite the following: "Ereschigal, virgin, bitch, serpent, wreath, key, caduceus, golden sandal of the ruler of Tartaros." And you will avert him.

"When beneath the shadowy mountains IOR great SEMNUER 3 times, PHOBANTIA (terrifying?) Semne (the august or awe-inspiring one). I have been initiated, and I went down into the chamber of the Dactyls, and the rest."

Below I saw: "Virgin, bitch, and all the rest."

Say it at the crossroad, and turn around and flee, because it is at those places that she appears. Saying it late at night, about what you wish, it will reveal it in your sleep; and if you are led away to death, say it while scattering seeds of sesame, and it will save you.

Proclus *In Remp.* 616c = Kroll II.212

"... according to the Timaeus, this universe is the image of the eternal gods, the Demiurge being the consecrator of this image, since he breathed into it an inexpressibly potent vitality, and made a sentient image operating through its own motion for those who are able to see, and foretelling the future through the signs in heaven. He has encompassed it with the character of the soul and bound it together with those revolutions to which he himself has given names; **and he has hung phylacteries upon it**, and in the midst of its bosom he has set the intellects whereof we have spoken."

Hermeias in Plat. Phaedrum 87.4

"We have told, then, how the soul is inspired. But how can an image also be said to be inspired? Perhaps the thing itself cannot respond actively to the divine, inasmuch as it is without life; but the art of consecration purifies matter, and, **by attaching certain marks and symbols to the image**, first gives it a soul by these means, and makes it capable of receiving a kind of life from the universe, thereafter preparing it to receive illumination from Divinity."

Cato, *On Agriculture* 160

If something is out of joint, it can be set by the following spell: "Take a green reed, four or five feet long, split it in the middle, and let two men hold it to their hips. Begin to recite the following incantation: MOTAS VAETA DARIES DARDARES ASTATARIES DISSUNAPITER, until the parts come together. Put iron on top of it. When the two parts have come together and touch each other, grip it with your hand, make a cut left and right on the reed, tie it to the dislocation or the fracture, and it will heal. Nevertheless, do the incantation every day: HUAT HAUT HAUT ISTASIS TARSIS ARDANNABOU DANNAUSTR.

Pindar, *Pythian* 3. 47-54

And those who came to him afflicted with congenital sores, or with their limbs wounded by gray bronze or by a far-hurled stone, or with their bodies wasting away from summer's fire or winter's cold, he released and delivered all of them from their different pains, tending some of them with gentle incantations, others with soothing potions, or by wrapping remedies all around their limbs, and others he set right with surgery.

Homer, *Odyssey* 10.229

She [Circe] took them in and sat them down on chairs and throne, and for them she mixed cheese, grain, and pale honey with Pramnian wine. She blended baleful drugs into the food, so that they should forget their homeland completely. But when she had given it to them and they had drunk it down, she immediately struck them with her wand and shut them into pigsties. They had heads, voices, bristles, and bodies of pigs, but their minds remained unchanged and just as they were before.

Theophrastus, *Inquiry into Plants*

Of cyclamen the root is used for suppurating boils - also mixed with honey for dressing wounds. They also say that the root is a good charm for inducing rapid delivery and as a love potion (9.9.3)

The fruit of the wild rose must be gathered to the windward, since otherwise there is a danger to the eyes. (9.8.5)

Thus one should draw three circles around the mandrake with a sword and cut it with one's face towards the west; and at the cutting of the second piece one should dance around the plant and say as many things as possible about the mysteries of love. (9.8.8)

Further more, we may add statements which in some cases may be to the point, but in others contain certain exaggerations (9.8.5)

These notions seem to be irrelevant, as has been said. There are however no methods of root-cutting besides those which we have mentioned. (9.8.8)

Hippocrates, *Ancient Medicine*

Some practitioners are poor, others very excellent; this would not be the case if an art of medicine did not exist at all, and had not been the product of any research and discovery, but all would be equally inexperienced and unlearned therein, and the treatment of the sick would be in all respects haphazard. (1.1)
 The fact is that sheer necessity has caused men to seek and find medicine, because sick men did not, and do not, profit by the same regimen as do men in health. (1.3)

Hippocrates, *The Sacred Disease*

It is not, in my opinion, any more divine or any more sacred than other diseases, but has a natural cause, and its supposed divine origin is due to men's inexperience and to their wonder at its peculiar character. (1.1)
 Being at a loss and having no treatment that would help, they concealed and sheltered themselves behind superstition, and called this illness sacred in order that their utter ignorance might not be manifest. (2)
 [Men put] the blame on for each form of the affliction on a particular god. If the patient imitate a goat, if he roar, or suffer convulsions on the right side, they say that the mother of the gods is to blame. If he utter a loud and piercing cry, they liken him to a horse and blame Poseidon. (4)
 A god is more likely to purify and to sanctify than he is to cause defilement. (4)
 For if a phlegmatic parent has a phlegmatic child, a bilious parent a bilious child, a consumptive parent a consumptive child, and a splenetic parent a splenetic child, there is nothing to prevent some of the children suffering this disease when one or the other of the parents suffered from it. Another proof that the disease is no more divine than any other is that it affects the naturally phlegmatic, but does not attack the bilious. (5)
 Its birth begins in the womb, for like the other parts, the brain too is purged and has its impurities expelled before birth. Should the purging not take place, but congestion occur in the brain, then the infants cannot fail to be phlegmatic. If while they are children sores break out on head, ears and skin, and if saliva and mucus be abundant, as age advances such enjoy very good health for in this way the phlegm is discharged and purged away which should have been purged away in the womb. (8)

The Four Basic Humors: -- from Hippocrates, *Nature of Man* (7)

- | | |
|------------------------------------|--------------------------------------|
| (a) Phlegm-moist and cold (winter) | (c) Black bile-dry and cold (autumn) |
| (b) Blood-moist and hot (spring) | (d) Yellow bile-dry and hot (summer) |

PGM XXXIII.1-25

O Tireless One, KOK KOUK KOUL,
 save Tais whom Taraus bore from every
 Shivering Fit, whether Tertian or Quartan
 or Quotidian Fever, or an Every-other-
 day Fever, or one by Night, or even a
 Mild Fever, because I am the ancestral,
 tireless God, KOK KOUK KOUL!
 Immediately, immediately! Quickly,
 quickly!

ABLANATHANABLANAMACHARAMARACHARAMARACH
 BLANATHANABLANAMACHARAMARACHARAMARA
 LANATHANABLANAMACHARAMARACHARAMAR
 ANATHANABLANAMACHARAMARACHARAMA
 NATHANABLANAMACHARAMARACHARAM
 ATHANABLANAMACHARAMARACHARA
 THANABLANAMACHARAMARACHAR
 ANABLANAMACHARAMARACHA
 NABLANAMACHARAMARACH
 ABLANAMACHARAMARA
 BLANAMACHARAMAR
 LANAMACHARAMA
 ANAMACHARAM
 NAMACHARA
 AMACHAR
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PGM LXXXIX.1-27

"I, Abrasax, shall deliver. Abrasax am I! ABRASAX ABRASICHO'OU, help little Sophia-Priskilla. Get hold of and do away with what comes to little Sophia-Priskilla, whether it is a Shivering Fit -- get hold of it! Whether a Phantom -- get hold of it! Whether a Daimon -- get hold of it! I, Abrasax, shall deliver. Abrasax am I! ABRASAX ABRASICHO'OU. Get hold of, get hold of and do away with... what comes to little Sophia-Priskilla on This Very Day, whether it is a Shivering Fit -- do away with it! Whether a Daimon -- do away with it!"

Greek Magical Amulets #38 (ii/iii CE gold lamella from Amphipolis in Thrace)

Barouch Adônai Iaô Sabaôth Elôaie Ouriêl Michaël Raphaël Anaël Phanaël Saraphil Istraël Ailam, Semesilam, Thobarrabau Abrasax Ablaathanalba Panchouchi Thassouth, Iarbattha Gramme Phibaô Chnêmêoch Akrammachamari Sesengenbarpharangês, protect from every male and female demon, Phaeinos who Paramona bore, Melchias, Melchias, O holy god of the Holy (Ones), only guard of the Aions, E.IBGACHRSATAN.

Greek Magical Amulets #46 (ii/iii CE silver lamella from Syria)

(Magic signs) Release Juliana from all sorcery and from all passive suffering and all active influence and demonic apparition of the night and day; now, now; quickly, quickly; immediately, immediately, immediately.

Silver Phylactery (iii CE provenance unknown, Getty 80.AI.56)

[*Characteres*]. PSNEBENNOU(TH), PHNEBENNYTH (similarly, PHNEBENNNOUTH). As rock with rock, as philosophers with philosophers, as water with water. As these written things do not feel pain, so also may NN not...(In *tabula ansata*): SABAOTH, IAOTH.

PGM VII.199-201

Take Oil in your Hands and utter the Spell: "Zeus sowed a Grape Seed: it parts the Soil; He does not sow it; it does not sprout."

Greek Magical Amulets #13

(i/ii CE silver lamella from Carnuntum in Austria in third century stone sarcophagus in gravesite)

For the 'Half-Head' [Migraine]: Antaura came out the sea. She shouted like a hind. She cried out like a cow. Artemis of Ephesos met her (saying): "Antaura, where are you going?"

(*Antaura*): "Into the half-part of the head." (*Artemis*): No, do not [go] into the [half-part of the head.]

Migraine Prayer against the headache: (medieval text)

Migraine came out from the sea rioting and roaring, and our Lord Jesus Christ came to meet it and said to it: "Where are you going, O headache and migraine and pain in the skull and in the eyes and inflammation and tears and leukoma and dizziness?"

And the Headache answered our Lord Jesus Christ: "We are going to sit down in the head of the servant of God, NN."

And our Lord Jesus Christ said to it: "Look here, do not go into my servant, but be off altogether and go into the mountains and settle in a bull's head. There you may eat flesh, there drink blood, there ruin the eyes, there darken the head, seethe and wriggle. But if you do not obey me, I shall destroy you there on the mountain where no dog barks and cock does not crow."

You who have set a limit to the sea stop headache and migraine and the pain in the skull and between the eyes and on the lids and from the marrow from the servant of the Lord, NN.

***Peri lithika* Mely-Ruelle II.177**

Engrave on it a serpent coil with the upper part of head of a lion with rays. Worn thus it prevents pain in the stomach; you will easily digest every kind of food."

Incubation at the Asclepius Temple in Epidaurus

Hagestratus with headaches. He suffered from insomnia on account of headaches. When he came to the Abaton he fell asleep and saw a dream. It seemed to him that the god cured him of his headaches and, making him stand up naked, taught him the lunge used in the pancratium. When day came he departed well, and not long afterwards he won in the pancratium at the Nemean games.

Gorgias of Heracleia with pus. In a battle he had been wounded by an arrow in the lung and for a year and a half had suppurated so badly that he filled sixty-seven basins with pus. While sleeping in the temple he saw a vision. It seemed to him the god extracted the arrow point from his lung. When day came he walked well, holding the point of the arrow in his hands.

Andromache of Epeirus, for the sake of offspring. She slept in the temple and saw a dream. It seemed to her that a handsome boy uncovered her, after that the god touched her with his hand, whereupon a son was born to Andromache from Arybbas.

Asclepius healed Theopompus the Athenian, who was being worn out and drained from tuberculosis, and he urged him on to produce comedies again, since he had made him safe and sound. this is proven by the relief of Theopompus in Parian marble. (The inscription identifies him by his father's name, for he was the son of Tisamenos.) The appearance of the affliction is very visible. The bed itself is also of marble. On it, by the artist's operation, lies the image of him in his sickness. And the god stands nearby and reaches out his healing hand to him. There is also a young boy; he is also smiling.

Votive Dedications:

To Artemis the Healer: Huntress and archer, maiden daughter of Zeus and Leto, Artemis to whom are given the recesses of the mountains, this very day send away beyond the North Wind this hateful sickness from our most noble lord; for so above thine altars will Phillipus offer vapor of frankincense, doing goodly sacrifice of a hill-pasturing boar.

To Poseidon, god of the sea: Holy spirit of the great Shaker of Earth, be thou gracious to others also who ply across the Aegean brine; since for me too, chased by the Thracian hurricane, thou didst open out the calm havens to my joy.

To Poseidon of Aegae: Thou who holdest sovereignty of swift-sailing ships, steed-loving god, and the great overhanging cliff of Euboaea, give to thy worshippers a favorable voyage to the City of Ares, when they loose moorings from Syria.

To the God of Canopus: To the god of Canopus, Callistion, wife of Critias, dedicates me, a lamp enriched with twenty wicks, in payment of her vow for her child Apellis; and regarding my splendors thou wilt say, 'How thou art fallen, O Evening Star!'

To the West Wind: Eudemus dedicates this shrine in the fields to Zephyrus, most bountiful of the winds, who came to aid him at his prayer, that he might right quickly winnow the grain from the ripe ears.

To Artemis: This to thee, Artemis the bright, this statue Cleonymus set up; do thou overshadow this wood rich in game, where thou goest afoot, our lady, over the mountain tossing with foliage, as thou hastest with thy terrible and eager hounds



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