

CONJURE CODEX Volume 1, Issue 1

Nefarious Occult Dealings: necromancy, ghosts and spirit expeditions in the Graeco-Roman, hoodoo and Vodou magical traditions

By Kim Huggens

FOOTNOTES:

Page 152:

Black cat hair, black dog hair, and a black hen's egg are all said to cause break-ups of a happy relationship, bring trouble to somebody, move somebody away, "goofer" an enemy, and more. ^[1]

*"My baby, she got a mojo, tryin' to keep it hid
Papa Weaver got somethin' to find that doggone mojo with
My Mama, she told me, I's a boy playin' mumble-peg
'Don't drink no black cow's milk, don't eat no black hen's egg.'"* ^[2]

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*"...then two turf altars [she] built,
The right to Hecate, the left to Youth,
Wreathed with the forest's mystic foliage,
And dug two trenches in the ground beside
And then performed her rites. Plunging a knife
Into a black sheep's throat she drenched the wide
Ditches with blood..."* ^[3]

In particular Hecate is associated with black bitches, and her sacrifices usually consisted of a black bitch or puppy offered at the crossroads. ^[4]

"Another...of a black donkey, and you put a ... which is..., and you leave [it] in it for three days... it. You should cook it for one night..., and you should bring a / strip of..., and you should write... the names on it with donkey blood, and you should gather outside... saying, "Separate NN, born of NN, from NN, born of NN!" And you should... and you should... the urine..." ^[5]

In Homer's *Odyssey* Hercules promises to sacrifice an all-black sheep to the ghost of Tiresias in exchange for the dead seer's wisdom, ^[6]

and in Horace's *Satires* a group of witches (and devotees of Hecate), dig pits and pour the blood of a black lamb into the pits as offerings to the dead so that they might consult them. ^[7]

“You should bring a shaving from the head of a man who was murdered together with seven grains of barley buried in the grave of a dead man; you should grind them with ten oipe of apple seeds; you should add blood of a tick of a black dog to them together with a little blood of your second finger and the little finger of your left hand and your semen...”^[8]

Another spell, “Love spell of attraction performed with the help of heroes or gladiators or those who have died a violent death”, tells the sorcerer to offer up dung from a black cow along with ashes of flax and seven pieces of bread from which he has eaten in order to draw the dead spirits to his will.^[9]

Page 154:

“There the ground fell steeply down, almost to the sightless caverns of Dis. It was pressed close by a colorless wood, its foliage drooping down. Yews, never raising their tops to the sky, impenetrable to the Sun, cut off its light. Within the cave is a morose darkness and gray mould, the product of protracted night. No light is shed except that which is manufactured with a spell. The air in the jaws of Tainaron is not as stifling as here. It is the dismal boundary between the hidden world and our own. It is such that the kings of Tartarus do not fear to let the dead pass to it. For, although the Thessalian prophetess does violence to the fates, it remains uncertain whether she is able to look upon the Stygian shades by virtue of drawing them up or by virtue of going down herself to them.”^[10]

“Upon you, Hades, worst of the world’s rulers, I shall send Titan, the Sun, bursting your caverns open, and you will be blasted by the instantaneous light of day. Do you obey?”^[11]

It is these deities, but especially Hekate, who are petitioned first, before the dead, and who are asked to send the dead spirits up from their abode in the underworld to aid the magician, or to send them back down again.^[12]

*“O primal Chaos, Erebus, and you
O awful water of the Styx, O streams
O Lethe, Hades’ Acherousian pool,
O Hekate and Pluto and Kore,
And chthonic Hermes, Moirai, Punishments,
Of the eternal bars, now open quickly,
O thou key-holder, guardian, Anubis.
Send up to me the phantoms of the dead
Forthwith for service in this very hour.”*^[13]

Page 155:

“Tisiphone and Megaera, you who scorn my calling, do you not drive this hapless soul through the emptiness of Erebus with your cruel whips? Any moment now I shall call you

up by your true names and make you stand as Stygian hounds in the light of the upper world. I shall pursue you through tombs, through burials, ever hanging on your heels, I shall drive you from barrows and keep you from all urns. You, Hecate, decaying and colorless in appearance as you are, are in the habit of showing yourself to the gods above only after first making up your face. I will show you to them and forbid you to alter your hell-face. I shall blurt out, Persephone of Henna, the meal that traps you beneath the vast weight of the earth, the agreement by which you love the somber king of the night and the corruption you experienced that induced your mother to refuse to call you back. Upon you, Hades, worst of the world's rulers, I shall send Titan, the Sun, bursting your caverns open, and you will be blasted by the instantaneous light of day. Do you obey?"^[14]

As Ogden observes, these offerings were also traditional graveside offerings from mourners at a loved one's funeral, and that in such cases they are less payment and more soothing and honorary towards the dead spirit.^[15]

"You place it [the figurine of your victim], as the sun is setting, beside the grave of one who has died untimely or violently, placing beside it also the seasonal flowers."^[16]

"Draw near to this spot, hero, and, as I bid you, dig a pit a cubit wide this way and that. Around it pour a full libation to the dead, first with honey-milk, then with sweet wine, and third with water. Sprinkle white barley on top."^[17]

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And so spirits were condemned to suffer an eternity of unrest, becoming in the Gullah lexicon 'trabblin' spirits'. And the living would bear the consequences."^[18]

"All the crowd you see here is destitute and unburied. This is Charon, the ferryman. These, whom he transports over the wave, are the buried. He may not carry the souls across the awful banks and the rumbling waters before their bones have found peace in a resting place. They wander over and flit about these shores for a hundred years. Only then are they admitted to the pools they have longed for and can revisit them."^[19]

Page 157:

"All night long there one can hear the sound of horses neighing and men at war. It has never been good for anyone to go there in the deliberate attempt to get a clear look, but the anger of the demons is not directed against those who find themselves there accidentally and for some other reason."^[20]

Of particular interest are the related ghost-laying practices, nearly all of which prescribe a second burial – like that of the West African practices – or even the symbolic funeral rites given to figurines made to represent the restless spirits in cases where the body is unavailable.^[21]

(this practice still continues today and the addition of modern technology to grave decorations is common e.g. phones and television sets.)^[22]

It is also known to the Gullah people that certain kinds of spirits – called plateeyes (ghosts that guard items or treasure) – can be placated with offerings of whiskey (or at least slowed down in their pursuit of a thief of the guarded objects.)^[23]

Taylor suggests they are spirits of the departed, identifying the typically chthonic nature of their rites at Compitalia and Larentalia.^[24]

The second century CE author Festus suggests directly that they are gods of the underworld, and the first century BCE author Flaccus stated that the Lar (singular form of Lares) and the Genius (here understood to be an ancestral Genius) were one and the same.^[25]

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Since they are benevolent, and have physical domains that they rule over, they are set apart from the Lemures that have no domain and no control, who are unwilling to help the living.^[26]

“The dirt should be gathered at midnight from the spot on the grave just above the corpse’s heart. The gatherer should choose a person he or she knows – ideally one who has not been dead for more than three or four years. Like in dirt gathered for rootwork, the personality of the departed is important – a goodly man for good, a bad man for evil, a successful businessman for financial acumen, a gambler for luck with cards or dice. Money must be left at the graveside and prayers to the dead must be spoken, though in the case of a ritual at an evil person’s grave, a good cursing will suffice, instead.”^[27]

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“And go to where heroes and gladiators and those who have died a violent death were slain. / Say the spell to the pieces of bread and throw them. And pick up some polluted dirt from the place where you perform the ritual and throw it inside the house of the woman whom you desire, ho home and go to sleep.”^[28]

*“The LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.”^[29]*

“One must imagine this corporeal element to be burdensome, heavy, earthy, and visible. The sort of soul that has it is weighed down and drawn back to the realm of the visible, in fear of the unseen [aïdous] and of Hades [Haïdou], as it is said, and rolls [kulindoumenê] around gravestones and tombs, around which in fact some shadowy manifestations of souls are seen, such as are the ghosts that souls of this kind produce, souls that have not been purely released, but still participate in the realm of the visible, and for that reason are seen.”^[30]

Page 160:

“If each corpse is the bearer of millions of organisms specific of ill, imagine what a cemetery must be in which new foci are forming around each body! More than twenty years after the death of a body, Shane found the germs of yellow fever, scarlatina, typhoid and other infectious diseases.”^[31]

Hurston suggests that the most effective gravedirt comes not from the recently dead, but rather from decades-old graves, getting the soil from corpses that “...had sufficient time to thoroughly decay...”^[32]

*“You [the witches] have picked me out for a dead body,
You have handed me over to a skull,
You have handed me over to a ghost of my kin,
You have handed me over to the ghost of a foreigner,
To a roving ghost for whom nobody cares [...]
You have given figurines of me to a dead man,
You have picked out my figurines for a dead man,
You have placed figurines of me with a dead man,
You have places figurines of me in the lap of a dead man...”*^[33]

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Its burial in a grave could have been intended to rouse the ghost of that grave (from which bits had been taken, indicating the ghost in question was also being compelled by the magician that held its *ousia* – discussed below) to stop the tongues of the witnesses.^[34]

Page 162:

“The basic operation involves going to a cemetery, to the grave of a person who has died young or by violence. After petitioning the Bawon for his aid, the Vodouisant then ‘sends’ that dead person’s spirit against the target. If this spell is successful, the cursed person will begin to manifest the symptoms of whatever killed the mort. If the mort died of AIDS or cancer, the target will begin losing weight despite the best efforts of doctors. If the mort was shot, the target will suffer from intense pains in the area of the wounds, and so on.”^[35]

“...arouse yourself for me, / daimon of the dead, and do not use force but fulfil what has been inscribed and inserted into your mouth, immediately, immediately, quickly, quickly.” ^[36]

Page 163:

“At around the middle of the day a woman suddenly appeared in the mill, disfigured by the sort of extreme misery affected by defendants in court. She was only semiclothed, by a pitiful piece of patchwork. Her feet were bare and uncovered. She was yellow like boxwood and foully emaciated. Her unkempt hair was partially grey and caked in the ashes that had been scattered over it. It hung down and covered most of her face. In this state as she was, she reassuringly put her hand on the miller, as if she wished to share something with him in secret. She drew him aside to his room and, with the door put to, stayed there for an awfully long time. But when the workers had processed all the grain that they had to hand, and a further supply inevitably had to be sought, the boys came to the room and called on their master and asked for new supplies for their work. They shouted out repeatedly and frequently, but no master responded to them. They began to beat more vigorously on the door. It had been carefully bolted, and so they began to suspect that something rather serious and rather bad was afoot. With a stout shove they pushed out or broke the hinge and at last opened a way in for themselves. There was no sign of the woman, but their master was there to be seen hanging by a noose from a beam and already dead.” ^[37]

This is usually done by sacrificing an animal and using its dead spirit, such as the “Love Spell of Attraction Over a Dog”, ^[38]

and a love potion that sends the spirit of a sacrificed scarab beetle to torment the victim. ^[39]

“Babies are dragged out from a slashed-open belly, not the way nature intended, to be laid upon hot altars. Whenever she needs cruel and brazen shades, she herself manufactures the ghosts. Every human death is of some use to her. She tears the blooming cheek from the body of a young man. She cuts the lock with her left hand from the dying adolescent. Often too, at the funeral of a relation the dreadful Thessalian presses herself upon his limbs, dear to her as they are, and, while fixing kisses upon them, hacks bits off his head. With her teeth she releases the mouth, frozen shut, and, biting the end of the tongue that sticks fast in the dry throat, pours mutterings between the chill lips and sends secret and criminal orders down to the Stygian ghosts.” ^[40]

Page 164:

“[The witches] have placed dust of my feet in a grave, have taken my measurements, have collected dust on which my feet have stepped, have taken my spittle, have plucked out my hair, have cut off my hem.”

“... and you take the combings of their heads. You clothe them in the combings.”

You bind them [i.e. the statues] together in a skein. You put them in a half-sila container...

...you bury them in the ground.” ^[42]

“Don’t ignore [these] names, nekydaimon, but arouse yourself and go to every place where Matrona is, whom Tagene bore. You have her ousia. Go to her and seize her sleep, her drink, her food, and do not allow Matrona (whom Tagene bore, whose ousia you have) to have love or intercourse with any other man, except Theodorus, whom Techosis bore. Drag Matrona by her hair, by her guts, by her soul, by her heart until she comes to Theodorus and make her inseparable from me until death, night and day, for every hour of time. Immediately, immediately, quickly, quickly, now, now.” ^[43]

Page 165:

“Consider whether the dead man in the grave appears to receive these gifts propitiously from the woman who killed him, dishonored him, subjected him to armpitting like an enemy, and wiped off the bloodstains with his hair to clean her sword.” ^[44]

“I beg you, lord Helios, hear me NN and grant me power / over the spirit of this man who died a violent death, from whose tent I hold [this], so that I may keep him with me, [NN] as helper and avenger for whatever business I crave from him.” ^[45]

Page 166:

In much of the ancient world ritual use of fire represented a destructive force – it was used in the Maqlu texts (“Maqlu” literally translates from the Assyrian as “Burning”) to destroy evil magics, witches, sorcerors, enemies and ghosts, in which the target is “given to Girru”, the fire god. ^[46]

“Bring in her [Artemis’] image, shining with gold, from Ephesus, and set it up in a temple, with joy in your hearts. She will ward off your sufferings and dismiss the man-destroying spells/poisons of the plague, melting the wax-moulded dolls by night with the flames of her fire-bearing torches, the evil tokens of the mage’s craft.” ^[47]

“As I melt this wax doll with the help of the goddess, so may Delphis of Myndos at once be melted by love.” ^[48]

“Delphis has caused me pain. I burn this bay leaf against Delphis. As this bay leaf is set alight, crackles loudly in the flames, and quickly blazes up, leaving no ash for us to see, so may Delphis too shrivel his flesh in the flames.” ^[49]

It is clear that this was not a unified account of a magical rite, but instead a drawing together of a number of rituals that nevertheless had the inflaming of passion and love as their goal. Regardless of the fictional nature of Theocritus’ account, it demonstrates a knowledge of a wide variety of these practices, and as Faraone has shown it is easy to see the factual sources behind the drama. ^[50]

Page 167:

“As this clay grows hard and as this wax melts in one and the same fire, so may Daphnis melt in his love for me.” ^[51]

At first it is unclear that they are performing love magic, probably due to the dramatic and bloody description of the rites, but we then read that: *“There was a woollen doll, and another one made from wax. The woollen one was larger, so that it could restrain the smaller one with punishments. The wax doll held the pose of a suppliant, as if it were about to be executed in slave fashion.”* ^[52]

However, instead of the slave doll being pierced, it appears she is thrown into the fire: *“...how the fire flared up higher because of the wax image...”* ^[53]

The extent to which burning images causes torment, and is thus intended to torture the victim in the same way as piercing until they give themselves to the magician, is discussed by Faraone. ^[54]

“Take a magnetic stone which is breathing and engrave Aphrodite sitting astride Psyche / and with her left hand holding on her hair bound in curls. And above her head: “ACHMAGE RARPEPSEI”; and below / Aphrodite and Psyche engrave Eros standing on the vault of heaven, holding a blazing torch and burning Psyche.” ^[55]

Page 168:

“You too as well, Lady, who feed on filth SYNATRAKABI BAUBARABAS ENPHNOUN MORKA ERESCHIGAL NEBOUTOSOUALETH, and send the Erinys ORGOGORGONIOTRIAN, who rouses up with fire the souls of the dead, / unlucky heroes, luckless heroines...” ^[56]

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“Do not permit her to eat, drink, hold out, go out, or find sleep apart from me, Sarapammon, to whom Area gave birth... Restrain her food, drink, until she comes to me, Sarapammon, to whom Area gave birth, and do not permit her to be penetrated by any man other than me alone, Sarapammon. Drag her by the hair, by the guts, until she no longer disdains me, Sarapammon, to whom Area gave birth, and until I have her, Ptolemais, to whom Aias gave birth, Ptolemais the daughter of Horigenes, subservient to me for the full extent of my life, loving me, lusting after me, telling me what she has on her mind. If you do this, I will give you release.” ^[57]

Page 170:

“Your names in heaven: LAMPHTHEN OUOTHI OUASTHEN OUOTHI OAMENOTH ENTHOMOUCH. These are the [names] in the 4 quarters of heaven. I also know what

your forms are: in the east you have the form / of an ibis, in the west you have the form of a dog-faced baboon, in the north you have the form of a serpent, and in the south you have the form of a wolf. [...] Your true name has been inscribed on the sacred stele in the shrine of Hermopolis where your birth is. Your true name: OSEGARIACH NOMAPHI. This is your name with fifteen / letters, a number corresponding to the days of the rising moon; and the second name with the number 7, corresponding to those who rule the world, with the exact number 365, corresponding to the days of the year. Truly: ABRASAX. ” ^[58]

“One must imagine this corporeal element to be burdensome, heavy, earthy, and visible. The sort of soul that has it is weighed down and drawn back to the realm of the visible, in fear of the unseen [aïdous] and of Hades [Haïdou], as it is said, and rolls [kulindoumenê] around gravestones and tombs, around which in fact some shadowy manifestations of souls are seen, such as are the ghosts that souls of this kind produce, souls that have not been purely released, but still participate in the realm of the visible, and for that reason are seen. ” ^[59]

Page 171:

“On a pot for smoked fish inscribe a spell with a bronze stylus and recite it afterwards and put it where they [i.e., your victims] are, where they usually return, repeating at the same time this spell... ” ^[60]

A spell for a similar result advises the magician to take the dung of a creature (the text is fragmented and thus we do not know which creature), put it in a document, and to write upon the document the names of Gods together with the names of those he/she wishes to separate, and then to bury this under the doorsill of the house they live in. ^[61]

This oil is smeared upon the face of the magician when he lies with a woman, and the fish is then embalmed and buried in the magician’s house. ^[62]

“However, a chameleon, of uncertain origin, was discovered in the classroom. It had been there a long time, and had been dead for many months. We saw that its head had been placed between its hind feet. Of its forefeet, one was nowhere to be seen, and the other was closing the mouth to keep it silent. ” ^[63]

Page 172:

“A prescription for making a [woman] love you: An image of Osiris [made] of wax – you should... your bringing hair (?) and [wool] of a donkey together with a bone of a lizard. / You should [bury them under the] doorsill of her house. If stubbornness occurs, you should bring it... the image of Osiris with (?) ram’s wool; you should put the lizard bone...; / You should bury it again under the doorsill of her house; and you should recite... before Isis in the evening when the moon has risen. Listen before you bury...

‘O secret image of Osiris [made] of wax, O powerful one, O protection of..., O lord of praise, love, and respect, may you go to every house which so-and-so is [in and

send so-and-so] to every house which so-and-so is in; the tips of her feet follow after her heels... / while her eyes are crying, while her heart longs (?) her... which she will do. O image of Osiris [made] of wax, if you will be stubborn [and not send so-and-so] after so-and-so, I shall go to the chest which... and I shall come... black, I shall gather it with a tooth... black, and I shall cause [Isis] to receive... after Osiris her husband and [brother...]. / Hail to you, O lord of time, the one whom I caused [...] who is in the House of the Obelisk. Come [to me...].” [64]

From Hellenistic Delos we have a cache of four male figurines discovered together in a house near the agora, that have had their hands bound behind them. [65]

Also from Delos in the first century CE come another four figurines, deposited in the retaining wall in the sanctuary of Zeus Hypsistos, which have been bound and had nails pierced through their eyes, ears, and mouths. [66]

“He inscribed some verbal monstrosities and monstrous forms on plates of Cyprian bronze and buried them under the threshold of the girl’s house. At once the virgin went mad. She cast off her veil, she swung her hair around, she gnashed her teeth, she shouted out the young man’s name. The enormity of her love had transformed itself into frenzy.” [67]

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They are also essential parts of every Vodou ritual, and can be found in most rites. [68]

[1] Yronwode, Catherine. *Hoodoo Herb and Root Magic*, pp. 51.

[2] “Ticket Agent” by Curley Weaver. Can be found on the album, “Blind Willie McTell and Curley Weaver, The Post-War Years 1949-1950.” BDCD-6014

[3] Ovid, *Metamorphoses* VII. 245-251.

[4] A brief study of this is given in d’Este and Rankine, *Hekate: Liminal Rites*, pp. 154-6.

[5] PDM xii. 76-107.

[6] Homer, *Odyssey*, 10.488–540.

[7] Horace, *Satires*, 1.8.

[8] PDM xiv. 428-50. Emphasis mine.

[9] PGM IV. 1390-1495.

[10] Lucan, *Pharsalia* 642.

[11] Lucan, *Pharsalia*, 719.

[12] In PGM LXX. 4-25 the magician is supplied with a list of features of Hekate that if he recites will send away dead spirits that come too close.

[13] PGM IV. 1390-1495.

[14] Lucan, *Pharsalia*, 6.719. Although Lucan’s account of this witch is thoroughly bowdlerised and sensationalised, his work yet retains references to several actual magical practices.

- [15] Ogden, *Magic, Witchcraft and Ghosts in the Greek and Roman Worlds: A Source Book*, pp. 179.
- [16] PGM IV. 296-466, “Wondrous Spell for Binding a Lover.”
- [17] Homer, *Odyssey* 10.503.
- [18] Pinckney, *Blue Roots: African-American Folk Magic of the Gullah People*, pp. 68.
- [19] Virgil *Aeneid* 6.325
- [20] Pausanias 1.32.4–5
- [21] See C. Faraone, “Binding and Burying the Forces of Evil: The Defensive Use of ‘Voodoo Dolls’ in Ancient Greece.” In Classical Antiquity, Vol. 10, No. 2 (Oct. 1991).
- [22] Pinckney, pp. 77.
- [23] Pickney, pp. 83.
- [24] Taylor, *The Mother of the Lares*, pp. 300-1.
- [25] Flaccus, *Censorinus* 3.2. In Hushke, 1889.
- [26] Apuleius, *De Deo Socratis*, 15.
- [27] Pinckney, pp.95.
- [28] PGM IV. 1390-1400.
- [29] Psalm 23, King James Bible.
- [30] Plato, *Phaedo* 81c-d.
- [31] Hurston, *Tell My Horse*, pp.237-8.
- [32] Ibid.
- [33] G. Meier. *Die assyrische Beschwörungs Sammlung Maqlû*. Archiv für Orientforschung, Maqlu IV, 29-30.
- [34] Originally recorded in Trumpf, J. “*Fluchtafel und Rache puppe.*” *Mitteilungen des deutschn archäologischen Instituts. Athenische Abtheilung*, 73, pp. 94 –102. The inside of the coffin lid simply reads: “*Barburtides, Xophugos, Nicomachos, Oenocles, Mnesimachos, Chamaios, Tesonides, Charisander, Democles, and any other advocate or witness they have on their side.*” Clearly these are names of advocates and witnesses, yet it is Mnesimachos only whose name is found on the accompanying doll. Also found in C. Faraone’s survey, “*Binding and Burying the Forces of Evil: The Defensive Use of ‘Voodoo Dolls’ in Ancient Greece.*” In Classical Antiquity, Vol. 10, No. 2 (Oct. 1991), pp. 201: no. 5. There is also a possibility that the coffin-lead tablet was pierced with nails, since there are two holes in the lid, adding to the symbolism of the victims being bound and stuck down, unable to take action against the magician.
- [35] Filan, *The Haitian Vodou Handbook*, pp.186.
- [36] PGM XIXa. 1-54.
- [37] Apuleius, *Metamorphoses*, 9.30.
- [38] PGM XIXb. 4-18.
- [39] PDM xiv. 636-69.
- [40] Lucan, *Pharsalia* 6.507.
- [41] *Keilschrifttexte aus Assur religiosen Inhalts*, no.80, lines 30-3, quoted in M. Thomsen and F. Cryer eds. *Witchcraft and Magic in Europe: Vol. 1 - Biblical and Pagan Societies*, pp. 38.
- [42] Trans. R.I. Caplice “*Namburbi Texts in the British Museum IV*”, Orientalia 39 (1970) 134-41 no. 40, II. rev 1-4.
- [43] R. Daniel and F. Maltomini eds. *Supplementum Magicum*, 49.
- [44] Sophocles, *Electra* 4426.

- [45] “Spell of Attraction of King Pitys over any skull cup. PGM IV. 1928-2005.
- [46] Though it is likely that the practice of burning figurines made to represent somebody was also used by the sorcerer/esses themselves. In a Maqlu inscription we read: “*You have given figurines of me to the Fire god.*” (Maqlu IV, 47, see Meier 1937, 29-30.) This suggests that the method of cursing in some cases (alongside the many other methods described in the same inscription) was to burn the figurine made to represent the victim; and thus the method of burning figurines of the sorcerer/esses to destroy their magic was, literally, “fighting fire with fire”!
- [47] Quoted in Daniel Ogden, “*Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Source Book,*” pp.246.
- [48] From Theocritus’ “*The Witch*”, *Idyll 2*. Quoted in D. Ogden, *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Source Book*, pp. 109.
- [49] *Ibid.*
- [50] C. Faraone, *Ancient Greek Love Magic*, pp. 38- 39.
- [51] Virgil *Eclogue* 8.64–109, quoted in D. Ogden, *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Source Book*, pp. 113.
- [52] Horace, *Satires* 1.8.
- [53] *Ibid.*
- [54] C. Faraone, *Ancient Greek Love Magic*, pp. 43-55.
- [55] Note here the prescription of a “magnetic stone” that breathes. Lodestones and magnetic filings are a well-known ingredient in many Hoodoo Conjure spells and mojos, particularly to attract something to the magician – usually money or love.
- [56] PGM IV. 1416-1419.
- [57] R. Daniel and F. Maltomini, *Supplementum Magicum*, 47. Interestingly, in this spell it is a long-term relationship as well as a sexual one that is envisaged, whereas a lot of erotic-attraction spells focus merely on the short term slaking of lust.
- [58] PGM VIII.64-110.
- [59] Plato, *Phaedo*, 81c-d.
- [60] PGM XII. 365-8.
- [61] PDM xii. 50-61.
- [62] PDM xiv. 355-65.
- [63] Libanius, *Oratio* 1.243-250. Quoted in D. Ogden, “*Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Source Book*” pp. 259.
- [64] PDM lxi. 112-27.
- [65] In Faraone, “*Binding and Burying the Forces of Evil: The Defensive Use of ‘Voodoo Dolls’ in Ancient Greece.*” In Classical Antiquity, Vol. 10, No. 2 (Oct. 1991), pp. 202: no. 11.
- [66] *Ibid*, no. 12. No. 32 in the survey, an example from Palestine from no later than the first century BCE, is a cache of sixteen figurines that were discovered near a sanctuary to an unknown deity. It is likely they were placed there for similar reasons to those found in the sanctuary of Zeus Hypsistos.
- [67] Jerome, *The Life of Saint Hilarion the Hermit*, 21.
- [68] For more information on the Marassa, see Huggens, “*Marassa Dossou-Dosa*” in Vs. Duality and Conflict in Magick, Mythology and Paganism. Avalonia Books, 2010.