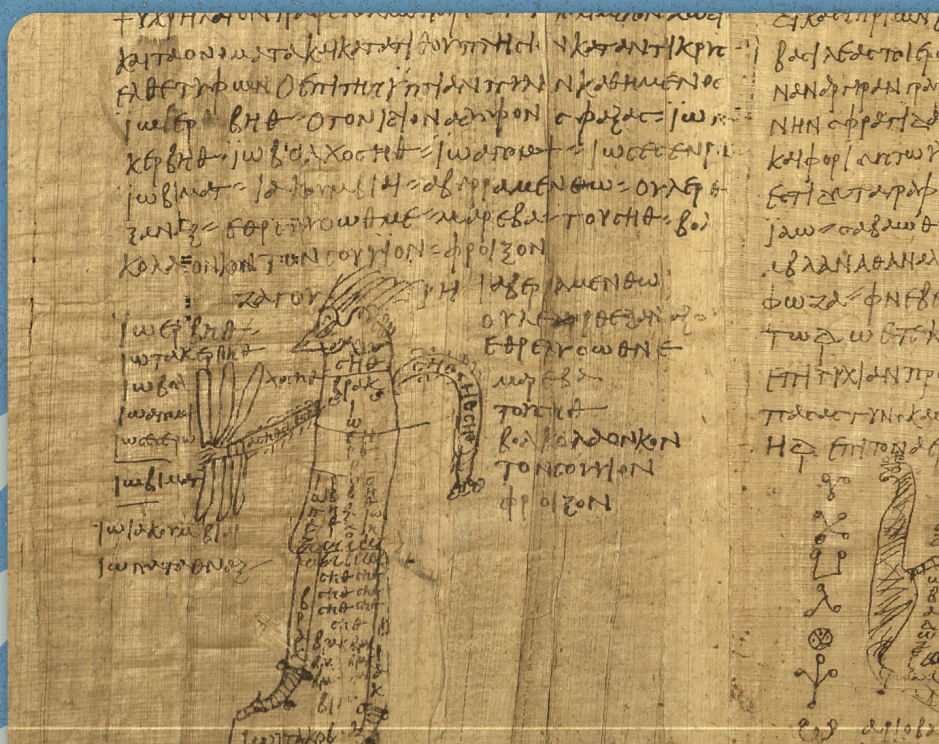


3rd MagEIA Symposium

Book of Abstracts



Are You Talkin' to Me? Addressing Different Supernatural Entities in Ancient Jewish Amulets

Gideon Bohak

In my paper I will analyze the corpus of ca. one hundred Aramaic and Hebrew amulets from late antiquity, and examine how the texts written upon them address different supernatural entities, including God, the angels, the demons, the *charaktêres* and the *voces magicae*. This examination will be carried out along two different lines of enquiry. First, I will analyze the use of specific verbs, such as ŠB' and YMY ("to swear, to adjure"), G'R ("to rebuke"), 'SY ("to heal"), NTR ("to guard, protect"), PRQ ("to redeem"), NPQ ("to come out"), and so on, and examine who are the subjects and the addressees of these verbs, and what the use of these verbs tells us about the amulet-writers' attitudes towards different powerful entities. Second, I will study some of the explicit references to God, the angels, the demons, and other supernatural powers, in order to see what these references tell us about the amulet-writers' view of each of those entities and of these entities' relations with human beings. The results of both lines of enquiry will shed light on the beliefs and assumptions of many Jews in the Eastern Mediterranean in Late Antiquity, as well as on their underlying assumptions regarding the appropriate ways to address different supernatural powers.

Between Amulets and Medical Handbooks: Healing Formulae in Judeo-Persian Manuscripts

Neda Darabian

Jewish literary tradition has long engaged with the boundaries between licit and illicit practice, frequently invoking the broad category of "magic" to demarcate them. Embedded within this tradition are curative formulae and ritual procedures designed to protect individuals from harm, alleviate affliction, or reverse misfortune. While these materials have attracted considerable scholarly attention within Jewish studies more broadly, the medical and magical sources produced by Jews in the medieval Persianate world remain largely understudied, despite their considerable potential to illuminate both internal Jewish practice and Jewish engagement with the surrounding Islamicate intellectual and cultural environment. This paper examines magical and medical sources composed in Judeo-Persian by Jewish communities of the Persian-speaking world. Drawing on evidence from amulets and practical handbooks, it investigates the healing formulae found in both corpora, analyzing their linguistic features, rhetorical strategies, and underlying logic. In doing so, it highlights both the differences and the continuities between these two textual forms: the amulet as a performative, materially embedded artifact, and the handbook as a repository of transmitted, codified knowledge.

BṬD ZHG W'H: Formations and Uses of Hebrew Divine Names

Yuval Harari

Jewish magic has, from its earliest stages, been fundamentally a linguistic practice—that is, a ritual technology grounded in the activation of adjurations and divine names to effect real change in the world. This characteristic persisted throughout its history. However, only in the Middle Ages, and more intensively in the early modern period, do we encounter systematic discussions of divine names—their sources, modes of formation and uses—within the framework of what came to be known as the Kabbalah of [Divine] Names. This development positioned such discussions as a bridge between theoretical and practical Kabbalah.

While theosophical-kabbalistic speculation began to develop and spread only from the thirteenth century onward, what is commonly termed “practical Kabbalah” largely represents contemporaneous expressions of earlier, pre-kabbalistic Jewish magical traditions. Kabbalistic engagement with divine names thus intertwines a central component of magical practice with esoteric speculations concerning the structure of the Godhead and the supernal worlds. My paper focuses on the work of the renowned and highly influential kabbalist Moses Zacuto (c. 1610–1697) in the fields of magic and the Kabbalah of [Divine] Names.

Zacuto, who began his literary career by collecting, organizing, and copying magical recipes in his Book of Secrets, while simultaneously exploring the holy names embedded within them, later composed the Book of the Roots of [Divine] Names—a theoretical lexicon that became a cornerstone for practical Kabbalists in subsequent centuries. Both works survive in autograph manuscripts preserved in Moscow and Jerusalem. Both contain the name BṬD ZHG W'Ḥ among hundreds of other divine names. The exploration of BṬD ZHG W'Ḥ serves as a point of departure for a twofold inquiry: first, into the processes underlying the formation of performative divine names; and second, into the ways in which such names functioned as a bridge linking practical and theosophical Kabbalah.

When Words Are Withheld: Whisper, Silence, and Secrecy in Jewish Ritual Magic

Bill Rebigier

Scholarship on magical rituals has long emphasized the centrality of performative speech acts. Yet a range of sources attests to practices that instead prescribe the restriction—or even complete avoidance—of speech. Such injunctions often serve not only ritual efficacy but also the preservation of secrecy, particularly concerning the content and procedures of the rite.

My paper examines techniques of vocal restraint in Jewish magical traditions. One prominent example is the widespread practice of whispering incantations, especially in healing contexts, attested from antiquity onward. The term subsequently acquired the technical meaning ‘to adjure’ in halakhic discourse and in magical texts. In the context of the prohibition against the utterance of the four-lettered name of the Jewish God, equally efficacious magical names were employed as substitutes. Given that these names are typically written without vowels in the instructions, the correct pronunciation poses a real challenge for the practitioner. Other sources mandate silence at specific stages of ritual performance, while many instructions explicitly command practitioners to conceal ritual knowledge altogether. Drawing on a range of materials from Jewish magic—including Cairo Genizah fragments and medieval works such as *Harba de-Moshe* (The Sword of Moses), *Sefer ha-Razim* (Book of the Secrets), and *Sefer Shimmush Tehillim* (Book of the Magical Use of Psalms)—my presentation highlights the paradoxical role of silence and subdued speech within traditions often defined by their reliance on the spoken word.

The Vocabulary of Healing: Greek and Arabic Loanwords in Coptic Medical-Magical Texts

Roxanne Bélanger Sarrazin

Egypt in Late Antiquity and the early Islamic period was characterized by multireligious, multicultural, and multilingual interactions, and went through multiple language shifts, from Greek to Coptic to Arabic. These realities not only impacted the materia medica used in medical-magical practices but also how people chose to refer to ingredients and diseases. Thus, the use of Greek and Arabic loanwords in Coptic medical-magical texts speaks both to linguistic phenomena of lexical borrowing, code-switching, and code-mixing, and to the influence of (ancient) Greek and (new) Islamic practices and scientific knowledge.

Through the analysis of a corpus of 200 Coptic medical-magical manuscripts, this paper will investigate patterns in the use of Greek and Arabic loanwords within their “vocabulary of healing” (that is, words for diseases, body parts, materia medica, and therapeutic actions). In addition to providing a statistical analysis for the use of specific loanwords through time, it will also examine the transition from mainly Greek loanwords in the 4th–8th century to Arabic loanwords in the 9th–13th centuries, and consider how these patterns reflect the multicultural and multilingual contexts in which these texts were produced and used, in Late Antiquity and the early Islamic Egypt.

Invoking, Adjuring, Appealing: Request-type Illocutionary Speech Acts in the Demotic, Greek, and Coptic Magical Papyri and their Social Context

Korshi Dosoo

One of the characteristic features of the Graeco-Egyptian, and later, Christian Egyptian, magical tradition is the frequent use of illocutionary speech acts, that is, according to the definition of J.L. Austin, actions which are realised directly and only through their enunciation – “I adjure”, “I invoke”, and so on. These are far more common in Greek than in Demotic, perhaps suggesting a transfer of this type of speech act from Greek to Egyptian. This picture is complicated, nonetheless, by the fact that many of the earliest Greek instances come from culturally Jewish contexts, in which, particularly in the case of adjuration, we may be seeing a calque into Greek of Hebrew or Aramaic speech acts drawn from the Jewish legal sphere. In later Coptic-language practice, the speech acts of adjuration and invocation continue, but we see a shift in the typical verbs used; alongside indigenous Egyptian vocabulary, the Greek loan verb ἐπικαλέω (omnipresent in the Greek magical papyri) is increasingly disfavoured, in preference for παρακαλέω, probably the result of similar shifts in Christian liturgical texts from Egypt. In this paper, I will revisit these questions, focusing in particular on the social and pragmatic context of these speech acts. How does the use of speech acts of request resemble or differ from their usage in other spheres (documentary, legal, liturgical)? Does the type of speech act, or the verb used, depend on the respective statuses of the addressee, or on other factors? Collectively, the answers to these questions will help us to understand questions of dependence (transfer between languages and spheres of use), and conceptions of human and superhuman relationships.

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The Oath in Legal and Magical Texts: Aspects of Deep Entanglements

Jan Dietrich

Oaths appear in legal and magical texts, as well as in ritual texts of a religious nature, throughout ancient Near Eastern history. This paper investigates the deep entanglements between legal and magical language in a way that focuses on both sides of the coin: how do oaths of a religio-magical character appear in legal language and texts, and how do oaths with legal connotations appear in magical rituals and texts? This paper aims at a comparative perspective and investigates the deep entanglements between legal and magical language of oaths with regard to four main cultures of the ancient Mediterranean and Near Eastern world: Egypt, Mesopotamia, Israel, and Greece.

Deciphering demons in early Mesopotamia

Nicholas Gill

Malevolent entities permeate the magical texts of ancient Mesopotamia, often functioning as a source of illness or impurity that must be exorcized before the victim can return to good health or proper status. Whereas the identity of many malevolent entities is known from the second millennium BCE onwards, the demons within the incantations of the third millennium BCE often remain obscure, shrouded behind hapax legomena and opaque expressions, laying concealed amid the unconventional orthography that characterizes early Sumerian incantations and literary compositions. This contribution provides a new examination of four parallel Sumerian incantations dating to the Early Dynastic period (ca. 2700–2350 BCE) that are directed against a demonic entity of uncertain identity. After proposing a new identification of the demon in question, this study offers a reanalysis of this group of four incantations and reflects upon their relationship to later Mesopotamian magical materials.

Emotion Metaphors in Ancient Mesopotamian Incantations

Ulrike Steinert

This paper investigates strategies of persuasion in ancient Mesopotamian incantations to influence affective states, focusing on recitations to dispel anger and on love spells written in the Akkadian language and dating between the beginning of the second millennium BCE and the first half of the first millennium BCE. In particular, the presentation discusses how the poetic language of such spells – with their rich imagery of similes, metaphors, and their use of devices such as historiolas and conceptual blending – are employed as strategic instruments to harness divine agency and other forces in order to trigger emotional changes in ritual subjects and targets. Second, the discussion addresses how the language of spells intersects with ritual actions to foster transformations in line with the goals of the ritual performances. The selected examples throw light on both culturally mediated concepts and universal cognitive mechanisms at work in Mesopotamian magical practices.

Persuasion, Destruction, and Magical Language: Middle Kingdom Execration Figurines from Saqqara in the Egyptian Museum in Cairo Collection

Marwa Badreldin

Execration figurines represent one of the most significant material expressions of magical practices in ancient Egypt, combining ritual performance, symbolic destruction, and persuasive language aimed at neutralizing enemies. From the Old Kingdom through the Middle Kingdom, clay figurines depicting bound foreigners were inscribed with hieratic texts listing hostile individuals, foreign rulers, and threatening territories. These objects were subsequently broken, buried, or otherwise ritually destroyed to symbolically eliminate perceived threats. This study focuses on approximately 383 unpublished Middle Kingdom clay execration figurines excavated at Saqqara and currently preserved in the storage of the Egyptian Museum in Cairo.

The research examines the relationship between material ritual practices and the language used in execration texts, particularly the persuasive and performative functions embedded in hieratic inscriptions. These texts often functioned as speech acts intended to influence reality by invoking divine power, naming enemies, and enacting symbolic destruction. By analyzing names, formulaic expressions, and textual structures, this study explores how linguistic components interacted with ritual gestures such as binding, breaking, and burial. Special attention is given to the absence of female figurines, the representation of bound bodies, and the deliberate simplification of facial and anatomical features, which may reflect conceptual rather than naturalistic representations of enemies.

The methodology combines epigraphic analysis, archaeological context, stylistic study, and digital documentation. The figurines will be catalogued in a comprehensive database including inscriptions, material features, archaeological context, and associated coffins. Fragmented figurines will be digitally reconstructed where possible. Comparative analysis with collections in international museums, including Brussels, Berlin, and the Louvre, will help identify textual parallels and regional references.

This research contributes to understanding the persuasive and ritual language of magical practices in ancient Egypt and highlights the interaction between text, materiality, and ritual action. By publishing this previously unpublished corpus, the study provides new insights into Middle Kingdom magical traditions and the linguistic mechanisms underlying execration rituals.

“I know him, but I will not reveal it”: Sacred ‘Encyclopaedias’ and Magical Knowledge in the Tomb of Iufaa

Diana Míčková

The tomb of Iufaa at Abusir (Saite-Persian Period) is remarkable for the number of religious and magical texts that have not yet been attested elsewhere. A particularly striking group consists of texts whose genre deviates from the usual tomb decoration: extensive “encyclopaedic” lists of divine beings, including their detailed descriptions and the ritual practices and mythologies associated with them. These texts occur both on the walls of the burial chamber (the “Snake Encyclopedia”; texts on Tutu and Mehen; texts on primordial serpents accompanying the Royal Purification Ritual) and on the outer sarcophagus (text on Lords of Shednu and the decans; texts on manifestations of Thoth, Ptah, and the sensory faculties of Ra).

Based on selected examples, this paper examines the structural and linguistic features of these compositions, their role within the corpus in question, and above all their function as magical-religious compositions. In particular, it explores how these “encyclopaedias” function not merely as repositories of theological knowledge, but as performative and authoritative expressions. By inscribing such texts in his tomb, the deceased claims access to sacred knowledge, extending far beyond the usual compendium of funerary corpora, encompassing insights into pre-creation cosmology, different manifestations of deities, and ritual prescriptions and procedures.

Moreover, the deities mentioned in these texts typically have a strong protective function and are directly connected with Ra, which reinforces the apotropaic dimension of the corpus and the identification of the deceased with the sun-god, omnipresent in the tomb. This textual genre thus operates here in a distinctive and relatively unique way, not only expanding our understanding of the religious concepts of ancient Egypt, but also offering insight into the diversity and genre blending of ancient Egyptian magical texts.

Speaking Power into Being: The Activating Force of Ritual Utterances in the So-called Graeco-Egyptian Magical Papyri

Sara Chiarini

Ritual utterances in the so-called Graeco-Egyptian magical formularies are not merely descriptive or symbolic components of practice; they function as operative speech acts that ‘activate’ ritual efficacy. This paper examines the linguistic and performative dimensions of such utterances and engages with the final question listed in the CfP, namely: ‘How do the legomena interact with the other elements of magical practices, such as the *materia magica* and the procedures?’

More precisely, it considers the embedding of these utterances within multisensory ritual frameworks, including gestures, material objects, and spatial configurations. Here, spoken words function as catalysts that ‘activate’ otherwise inert materials, such as tablets, amulets, or figurines, imbuing them with agency. This activation is both immediate and enduring, with inscribed or repeated utterances extending ritual efficacy beyond the moment of performance.

By first providing a statistical overview of my lexical analysis and then presenting selected passages from the PGM corpus, I show that in most types of ritual—especially divinatory and apotropaic ones—each material tool involved requires the ‘activation’ of its magical power through the pronunciation of a spell.

Given that the objects employed in such rituals—lamps, vessels, cloths, sticks, and so on—often belong to the practitioners' everyday lives and do not distinguish themselves through exceptional features, they appear to require 'charging' with extraordinary power and agency. This often occurs through writing or drawing magical words or signs upon them; however, even in such cases, the act of writing is almost never sufficient, and an 'activating' spell, uttered by the practitioner, completes each step of the rite.

This paper thus contributes to the broader discussion of the dynamic interplay between language, materiality, and belief in ancient Mediterranean ritual practices.

Verbs and invocation in the Greek Magical Papyri

José Marcos Macedo

One of the basic tasks of practitioners of Greco-Egyptian magic, in order to obtain what they seek, is to correctly invoke the deity or supernatural power addressed. There are essentially two types of invocation verbs in the Greek magical papyri: imperatives and performative verbs. Imperatives are generally divided into verbs of hearing, such as κλῦθι ('hear!'), and verbs of movement, such as ἐλθέ ('come!'), whereas performative verbs occur in utterances that perform an action rather than merely describing a state of affairs, such as καλέω ('I call'), δέομαι ('I beg'), and ὀρκίζω ('I adjure'). Performative utterances are twice as frequent as imperative verbs, and both types may either stand alone or be coupled with the request.

This talk will examine all verbal forms used for invocation in the Papyri Graecae Magicae and the Supplementum Magicum, giving special attention to: (a) aspectual usage in the imperatives; (b) how imperative and performative verbs interact with the request when it closely follows (e.g. PGM IV.284–5 εἰσάκουσόν μου καὶ ποιήσων τὸ δεῖνα πρᾶγμα 'listen to me and perform the NN deed'); (c) how performative verbs are presented as the cause of the action described in the request (e.g. PGM III.146–7 ποιήσόν μοι τὸ δεῖνα [πρᾶγ]μα, ὅτι ἐνεύχομαί σοι 'perform for me the NN deed because I conjure you'; PGM XIII.604 ἦκέ μοι ... ὅτι ἐπικαλοῦμαι σε 'come to me, for I call on you'); and (d) rhetorical devices such as repetition (e.g. PGM IV.587 ἐπάκουσόν μου, ἄκουσόν μου), synonymy (e.g. PGM III.250 μόλε, δεῦρ' ἴθι), affirmation reinforced by negated opposite (e.g. PGM II.85–7 κλύε ... μὴ παρακούσης), and self-referentiality (e.g. PGM IV.2928 μόλε ταῖσδ' ἐπαιδαῖς 'come to these chants'). The results will be compared with other Greek religious texts in order to identify both similarities and the specific features of magical language.

Encoding Efficacy: Voces Magicae and the Pragmatics of Ritual Language in Graeco-Egyptian Magic

Panagiota Sarischouli

This paper examines voces magicae as a distinctive and highly specialised form of ritual language, predominantly—but not exclusively—associated with Graeco-Egyptian magical texts from the first century CE onwards. Far from being mere unintelligible residues or ornamental additions, these sequences are structurally and functionally integral to “magical language,” operating at the intersection of persuasion, request, and performative efficacy. Drawing on linguistic pragmatics and speech act theory, the study situates voces magicae within the architecture of ritual performance, analysing their articulation alongside invocations and procedural instructions. Particular attention is given to their role as operative utterances that not only accompany but actively constitute ritual action. From this perspective, voces magicae function as markers of specialised knowledge and as vehicles for negotiating authority vis-à-vis supernatural agents, ranging from entreaty to coercive address. The paper further explores the tension between semantic opacity and recoverable meaning. While many voces appear enigmatic, close readings reveal traces of Greek, Egyptian, Semitic, and other linguistic structures, including embedded invocations, divine epithets, and performative imperatives. Their ritual efficacy emerges from this interplay: voces magicae simultaneously conceal and reveal, signalling expertise, asserting authority, and mediating the practitioner’s relationship with supernatural powers.

Finally, the study addresses the comparative dimensions of these sequences. Drawing on material from the NOMINA project, it examines cases in which identical or closely related voces or logoi (fixed sequences of voces) occur across different linguistic and cultural contexts, assessing their status as ritual calques, loan formations, or circulating performative units within interconnected textual networks. By integrating comparative linguistic theories with theoretically informed approaches from the history of religions, the paper argues that voces magicae are codified elements of ritual discourse, whose study illuminates both the internal logic of Graeco-Egyptian magical texts and broader questions concerning the transmission, transformation, and pragmatics of specialised ritual languages in antiquity.

Gāndhārī elements in a Bactrian protective amulet: a contact linguistic analysis

Niels Schoubben

Bactrian, a Middle Iranian language once spoken in present-day Afghanistan, is primarily attested in texts written in the Greek script (1st–9th century CE). The corpus mainly consists of contracts, letters, and official inscriptions, but a small number of Buddhist texts have also been preserved. Among these, the most notable is document za (Sims-Williams 2007: 174f.), a strip of cloth invoking several Buddhas and Bodhisattvas which clearly functioned as a protective amulet—a *rakṣā* in Indian terminology (for such amulets in the South and Central Asian context, cf. most recently Holz 2024: 78ff.). This amulet has been dated, on (somewhat inconclusive) linguistic and palaeographic grounds, to “ca. 466 CE or considerably earlier” (Sims-Williams & de Blois 2018: 79).

In my talk, I wish to present a linguistic analysis of the numerous Indo-Aryan loanwords occurring in the Bactrian document za. I will propose some new etymologies, for instance for the Bodhisattva names βικραδο and αζιλο; and I will argue that the majority of these loanwords were borrowed from Gāndhārī, a Middle Indo-Aryan language previously spoken in parts of present-day Pakistan (attested from the 3rd century BCE to the 4th century CE). On this basis, I aim to demonstrate that the Bactrian amulet is based on a lost Gāndhārī Vorlage. If this argument is accepted, it offers an additional glimpse of the use of Gāndhārī for magical texts, complementing the evidence provided by Bajaur fragment 3 (Strauch 2014), a Gāndhārī version of the *Manasvi-nāgarāja-sūtra and the oldest surviving manuscript of an Indian *rakṣā* text.

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The interaction between dromena and legomena in Hittite magical practice: some aspects of lexicon and phraseology.

Paola Dardano

The archives of the Hittite capital have provided us with a significant amount of magical literature. The most important and extensive of these texts are the rituals. Their primary purpose was to purify and release the patient, whose suffering was conceptualised as a state of impurity and imprisonment.

Ritual performances, involving a combination of verbal utterances and object manipulation, constitute performative acts. In magical practices, utterances are part of performing an action. This is particularly evident in ritual contexts, where certain types of speech function immediately to change things in the world or create situations that invite change.

The occurrences of verbs such as *ḥuek-* ‘to conjure, treat by incantation’ (see also the figura etymologica *ḥūkmain ḥuek-* ‘to utter a conjuration’), *ḥurt-/ḥuwart-* ‘to curse’, *mema-* ‘to recite’, *te-/tar-* ‘to say, recite’, *uddanaliya-* ‘to speak about, conjure, bewitch’ or the locution *uttār šuḥḫa-* ‘to pour the words’ shed light on the legomena used during ritual performances and their intrinsic power. The analysis will take two levels into consideration: the lexical level, which analyses the vocabulary, and the pragmatic level, which investigates how language is used to accomplish objectives within specific situations. Thus, speech acts that transform things in religious ceremonies and ad hoc ritual situations are not confined to declarative speech acts; they can also carry a perlocutionary or illocutionary force, creating a situation through their description of the ritual.

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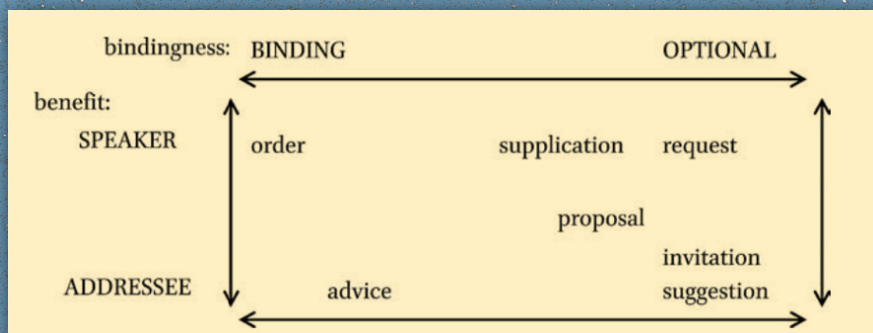
How to do Magical Things with Words: Directive Speech Acts in Ancient Indo-European Curses and Magical Formulae

Theresa Roth

Speech act theory describes directives as a class of utterances that aim at “causing someone to do something”. Within the taxonomy developed by Searle, directives are characterized by the parameters given below, by which they are distinct from other speech act types.

Speech Act	Illocutionary Point	Direction of Fit	Sincerity Condition
Directive	<i>To try to get other people to do things</i>	world to word	S wants H to do p
Taxonomy of Speech Acts (Searle 1975) S=Speaker, H=Hearer, p=proposition			

Directives can be subclassified according to the dispositions of the speaker as well as the hearer, regarding their attitude towards the realization of the requested state of affairs and to the bindingness of the directive act (cf. the graph by Risselada 1993). Socio-pragmatic concepts such as politeness have further been shown to be influential to the linguistic choices of a speaker in expressing directives (Brown & Levinson 1987).



Speech act theory has been fruitfully applied to ancient religious communication (cf. Roth 2021; Frankfurter 2019; Kropp 2008) where magical practices are typically performed with the intention to change existing situations. Conceptualized as interaction with supernatural addressees, they make use of directive speech acts instantiated as authoritative commands or supplicative requests. Some types of magical formulae resemble directives on a formal level but lack an explicit addressee. Their illocutionary character is closer to performative declaratives or transformatives (as defined in Kropp 2008, 2010).

In my talk, I examine magical texts of various ancient I-E languages and show how the specific communicative conditions of these rituals shape characteristic types of directive speech acts that differ from those in other religious texts. One aspect that shall be analysed in more detail is the affective language which has been attributed to Greek and Latin defixiones (cf. Chiarini 2021).

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A special kind of magic: Metaphorical and metonymical framing in (anti-)environmental discourse in French, Italian and Spanish

Esme Winter-Froemel

Recent research in cognitive semantics and psychology has highlighted the pervasiveness of processes of framing in everyday communication and the impact of framing effects on speaker attitudes and decision processes (Kahnemann & Tversky 2000). Framing can be defined as the construal of a certain mental representation based on a specific selection of conceptual frames and frame elements conveyed to talk about a particular topic (cf. Fillmore 1975, Ziem 2008). In this sense, framing necessarily involves scenarios of onomasiological ambiguity in which alternative conceptualisations of a certain referent are available or newly introduced (cf. Winter-Froemel 2019). Framing acts on the salience of certain features of a stimulus, by metonymically foregrounding some of the frame elements and backgrounding others, and by establishing metaphorical links to other conceptual frames that activate further mental representations. The paper aims to argue that these features of cognitive framing can be compared to magical practices and traditions, permitting us to (re-)approach the interplay of semantic, cognitive and communicative aspects (cf. Sullivan 2023). I will present a case study on (anti-)environmental discourse in French, Italian and Spanish including political speeches and journalistic coverage. The analyses will identify framing strategies related to different political agendas, and it will be shown that metaphorical and metonymical framing can be identified as major subtypes of framing strategies.

The analyses will finally provide insights into major similarities and dissimilarities of cognitive framing and magical practices. Strategic framing is an attempt to deliberately influence reality, and salience proves to be a key aspect of both cognitive framing and magical practices. At the same time a major specificity of framing is that it ideally functions as a practice that goes unnoticed by the intended addressees. In this sense, both phenomena illustrate different modalities of the interplay of cognitive aspects and the practical dimension of interaction.

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The Evolution of Speech-Acts in Ancient Greek Magical Texts: Incantation, Prayer and Adjuration

Christopher Faraone

In my paper I will argue that Greeks originally used two forms of speech in their magical utterances: incantation, which relied entirely on the speaker's knowledge of the correct metrical form and content and which did not invoke the gods directly; and prayer, which is usually indistinguishable from prayers used in religious rituals. I will show, however, that beginning in the Roman period, the use of simply incantations diminishes and there seems to be a need to add some kind of divine assistance of at least presence to the incantatory text, for example, a simple flee formula ("Flee gout!") is now extended: "Flee gout, because Perseus pursues you!" I will close by discussing another and much more popular addition, the adjuration formula, which was borrowed from Jewish magic and adds a higher divine authority, who will ensure that the demon, ghost or disease does what is commanded (hypothetical): "I adjure you gout by Yahweh to flee from the patient!"

The Evolution of Speech-Acts in Ancient Greek Magical Texts: Incantation, Prayer and Adjuration

Sofia Torallas Tovar

Recitations were an important component of magical rituals in antiquity. Some of these were hymns and prayers, but others consisted of seemingly unintelligible words known as voces magicae. In this paper, I will present the instructions for their use found in Greco-Egyptian magical formularies, with a special focus on GEMF 57 (a fourth century Greco-Egyptian papyrus codex, aka Great Paris Magical Codex).