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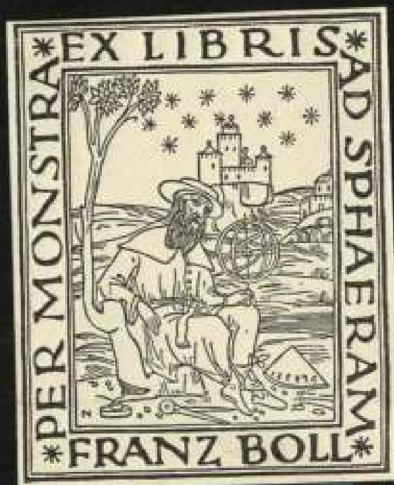
WÜNSCH: CHARMS AND AMULETS (ROMAN.)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Charms and Amulets

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Then the bird is tapped on the head with a little stone—to make the charm penetrate into the person it is directed against—and set free.

LITERATURE.—See the authorities quoted throughout the article and in the notes, the two most important books being: Reinaud, *Monuments arabes, persans, et turcs du cabinet du duc de Blacas et d'autres cabinets*, 2 vols., Paris, 1828; E. Doutté, *Magie et religion dans l'Afrique du Nord*, Algiers, 1909. While profiting from the copious information contained in the latter volume, we are not to be taken as accepting the theory of its author, according to which religion had its origin in magic (p. 341, and *passim*).

BON. CARRA DE VAUX.

CHARMS AND AMULETS (Roman).—It was a belief among the Romans, as among all primitive peoples (Wundt, *Völkerpsychologie*, ii. [Leipzig, 1905] 2, 202 ff.), that many substances were endowed with supernatural virtue, and that this virtue might be brought under the control of any one possessed of the requisite occult knowledge. To this end the adept had recourse to magic, and his usual method was to bring the given substance under the influence of other forces, likewise of a magical, non-material kind. One of these was the spoken *word*, especially in rhythmical form. It was a Roman belief that the farmer might by a magic spell transfer his neighbour's corn to his own fields, and accordingly the XII Tables impose a penalty upon any one 'qui fruges excantassit' (Bruns-Gradenwitz, *Fontes iuris Romani*[7], 1909, p. 30). Here we have the origin of the magic formula (see art. MAGIC). A like virtue was supposed to reside in the human *action*; thus, a woollen thread in which knots have been tied will cure disease (Pliny, *HN* xxviii. 48). Here we have a typical example of the magic action (see art. MAGIC). The practice was to treat some amorphous material in such a way as to give it a form resembling a particular object or person; for, according to primitive belief, the original and its artificial semblance were identical, so that the one could be made by magic to suffer and to act in the same way as the other.

The magical virtues of the substances referred to were brought into requisition with a view to acquiring all that was deemed desirable—such things as wealth, beauty, riches, power, and love. If a man still lacked these gifts, he tried to force the hand of fortune, either negatively, by driving away existent evils (expulsive magic); or positively, by conjuring to himself the goods he lacked (beneficent magic). If, on the other hand, the objects of general desire were already his, the magically endowed substances became serviceable as a means of saving these from diminution. In the latter case the function of the substances in question was not so much to obtain benefit as to avert such evils as might threaten the possessor (prophylactic magic by means of amulets). Amongst these evils those due to the magical operations of one's fellow-men were special objects of dread. For, of course, a man may desire not only to benefit himself, but also to injure those who stand in his way, and may therefore seek to bring disease or death upon them. It was, in fact, against such maleficent magic that amulets were mainly used.

While such potent substances were used as amulets in various kinds of magic, it should be observed that no particular substance had its action limited to one single category of the occult art. On the contrary, most of the available substances were endowed with a many-sided efficacy. That which dislodged an existent evil would also act prophylactically against an apprehended evil; purslain, for instance, not only removed pain in the uvula, but could be used as an amulet to prevent headache (Pliny, *HN* xx. 215), while a substance which was efficacious in maleficent magic would also undo the mischief worked thereby (cf. in the 'Greek' section of this article the formula *ὁ τρώσας καὶ ἰάσεται*; also O. Jahn, 'Über den Aberglauben des bösen Blicks bei den Alten,' *Ber. d. sächs. Ges. d. Wiss.*, 1855, p. 61); and that which warded off disaster would also bring prosperity, as, *e.g.*, the mora fish, which both prevented premature birth and attracted gold (Pliny, *HN* xxxii. 6, ix. 80). Hence, when we come to treat of the various substances employed, we shall be unable to draw a rigid line between 'charm' and 'amulet.' If we speak more of amulets than of charms, that is because, as the liability to misfortune and danger was universal, negative (or prophylactic) magic was resorted to by nearly every one, while relatively few advanced to the practice of positive (or beneficent) magic.

We appear to be well informed regarding the substances to which the Romans ascribed magical powers and which they used for magical purposes. A vast number of such objects, particularly of amulets, have been found in Italy (cf. Gius. Bellucci, *Amuleti ital. ant. e contemp.*, Perugia, 1900, and *Il feticismo primitivo in Italia*, Perugia, 1907), and they are frequently referred to by ancient authors, *e.g.*, by writers in prose such as Pliny (*HN*) and the *Scriptores rei rusticae*, and by physicians like Marcellus Empiricus, while poets of the time of Augustus and his successors furnish numerous descriptions of magical proceedings. Only a very few of these discoveries and references, however, give any indication as to whether the superstitions attaching to the articles concerned were indigenous to the Roman people, or whether they were imported from exotic modes of thought. Again and again Rome felt the powerful influence of foreign civilizations; the neighbouring nations (especially the Etruscans), the Greeks, and eventually the peoples of the Orient, successively transmitted certain elements of their magic to Latium; and Roman writers speak of this imported magic just as if it were a native product. Thus Virgil (*Eclog.* viii. 80) tells of a love-spell performed with wax; but this is simply taken from Theocritus (ii. 28). Accordingly it is in most cases impossible to decide whether a particular charm was a thing of immemorial practice amongst the Romans, or a later importation. It is probable that primitive forms of all the principal varieties of magic were to be found in Latium from the outset, and that these subsequently coalesced with more highly developed types of foreign origin. In any case, this later stage of Roman magic is all we have to proceed upon; and, moreover, it is permeated by the leaven of Greek magic to such a degree that it seems hardly more than a mere offshoot thereof. To Roman magic accordingly applies almost everything that has been said in the 'Greek' section of this article. In what follows we give only such selected instances as are shown by some particular feature to have taken firm root in Rome, or, at all events, to have been practised by Romans. These instances are but few, and, few as they are, not always certain.

As an example of beneficent magic we have some information regarding a kind of rain-charm, performed by means of the *lapis manalis* (Festus, ed. Müller, p. 128). We have a more precise knowledge of the love-spell (O. Hirschfeld, *De incantamentis atque devinctionibus amatoriis apud Graecos Romanosque*, Königsberg, 1863; R. Dedo, *De antiquorum superstitione amatoria*, Greifswald, 1904; L. Fahz, 'De poetarum Romanorum doctrina magica,' *Religionsgeschichtliche Vers. und Vorarb.* vol. ii. pt. iii. [1904]). But the Roman accounts of the actual charms employed are almost entirely dependent upon Greek sources.

Moreover, the love-spell is not a genuine example of beneficent magic. In order to arouse love in one who was meanwhile indifferent, he was subjected to internal pains till such time as he yielded to the wishes of the person in whose name the spell was cast. The torment thus involved in the love-spell seems rather to place the latter in the category of maleficent magic. An evidence of its being practised in Rome is found in the word *venenum*, 'poison,' which is connected with the name *Venus* (F. Skutsch, *De nominibus latinis suffixi -no ope formatis*, Breslau, 1890, p. 9), and originally meant 'love-potion.' It was of such a φίλτρον that Lucullus is said to have died (Plutarch, *Lucullus*, xliii.).

The simplest form of maleficent magic was the evil eye (S. Seligmann, *Der böse Blick und Verwandtes*, Berlin, 1910). Even without accessories this could work injury to health and property (Daremberg-Saglio, *s.v.* 'Malocchio'; Pauly-Wissowa, *s.v.* 'Fascinum'). Tacitus, *Annal.* ii. 69, dealing with the death of Germanicus, is the classical passage for a more elaborate malignant spell performed with all the requisite materials:

'Reperiebantur solo ac parietibus erutae humanorum corporum reliquiae, carmina et devotiones et nomen Germanici plumbeis tabulis insculptum, semusti cineres ac tabo obliti aliaque maleficia, quis creditur animas numinibus infernis sacrari.'

The principal appliances of this kind of magic were the well-known *tabellae plumbeae*, and such tablets, inscribed with menaces directed against all that the object of the spell counted dear, have been discovered in large numbers (A. Audollent, *Defixionum tabellae quotquot innotuerunt*, Paris, 1904). Even this practice, however, was not native to the soil, but was borrowed from the Greeks as late as the 1st cent. B.C. (*Rhein. Mus.* lv. [1900] p. 271).

In cases where a man was suffering harm in person or property, he resorted to exorcism as a means of expelling the injurious thing. In most instances the evil took the form of a disease, and it was no uncommon thing to attack it by magical remedies. This was, in fact, the function of *medicina popularis* (see art. DISEASE AND MEDICINE), regarding which we are specially well informed by Pliny (*HN*; cf. *e.g.* xxviii. 47 ff.). We are not sure, indeed, whether or not Pliny availed himself of Greek sources, but we find a reference to a native remedy in Cato, *de Agri Cult.* 160, where it is said that a dislocation can be cured by binding upon the injured place a reed that has been blessed with a magic formula.

As the unknown perils to which a man was exposed were manifold, he did not wait till the blow had actually fallen, but sought to safeguard himself beforehand by making use of such articles as had a recognized protective virtue; and in this way the object utilized in the practice of exorcism became an *amulet*. The prevalence of this form of magic amongst the Romans is reflected in the number of terms signifying 'amulet' found in their language from the very infancy of their literature. One of these is *fascinum*, connected either with Latin *fari*, 'to cast a spell,' or with Gr. βάσκανος (A. Walde, *Etymol. Wörterb.*, p. 209). The derivatives of *fascinum*, viz. *fascinare* (Catull. vii. 12: 'mala fascinare lingua'), and *fascinatio* (Pliny, *HN* xxviii. 35: '[saliva] fascinationes repercutimus'; xxviii. 101: '[hyaenae] frontis corium fascinationibus resistere'), show that at one time the word meant 'a malignant spell'; and, as a matter of fact, it was in the main applied to the baneful action of the evil eye (Virgil, *Eclog.* iii. 103: 'oculus mihi fascinat agnos'; cf. Jahn, *op. cit.* p. 70 ff.). The actual *fascinum* was nearly always an amulet, and in most cases took the figure of the phallus, which, it was believed, would by its very impropriety avert the evil eye, or even render it innocuous by the beneficent influence of the reproductive principle. A *fascinum* hung round the neck was worn as an amulet by boys (Plautus, *Miles*, 1398 f.: 'quasi puero in collo pendeant crepundia'); and when the conqueror made his triumphal entry into the capital —the occasion on which he might well dread the malign glance of envy—a *fascinum* was tied to his chariot (Pliny, *HN* xxviii. 39). The soil of Italy has also yielded numerous *fascina* in stone and metal, which may have been either worn upon the person, or built into tombs, houses, city-walls, etc., as a means of protection (Jahn, *op. cit.* p. 73 ff.). In the same sense was used the word *muttonium* (derived from *mutto*), which also means 'phallus' (Usener, *Götternamen*, 1896, p. 327): the scholia render it by πέος or προβασκάνιον (*Corp. Gloss. Lat.* ii. 131, iii. 351). The word *scaevola* likewise, according to F. Marx (*Lucilii rel.* i. p. xliv—a reference suggested to the writer by L. Deubner), seems originally to have denoted an amulet in the form of a phallus.

The child's *crepundia*, however, embraced more than the phallus. The word *crepundia* comes from *crepere*, 'to rattle' (Walde, *op. cit.* p. 150), and was originally applied to the small metal rattle which served not only to amuse the child, but also to protect him from demonic influence, as it was supposed that evil spirits were afraid of the jingling of metals, especially of bronze (A. B. Cook, *JHS* xxii. [1902] p. 14 ff.); gold and silver, however, were also efficacious. Plautus (*Rudens*, 1156 ff.) enumerates the *crepundia* of a girl as follows: a golden sword, a silver knife, two hands clasped together, and a miniature pig (the material of the last two is not specified); finally (1171), 'bulla aurea est, pater quam dedit mi natali die.' The statue of a boy in the Vatican Museum (Daremberg-Saglio, fig. 301) shows upon the shoulder a strap embossed with a whole series of such prophylactic figures, while an ornament of similar character is preserved in Vienna (*ib.* fig. 2066). The idea of warding off evil, in fact, came to be so closely associated with *crepundia* that the word was at length used to denote, not a child's rattle only, but an amulet of any kind (Apuleius, *Apologia*, 56).

The origin of many of these pendants is probably to be sought in Greece and Etruria. Plautus, in the passage quoted above, is translating from a Greek comedy, while the *bulla* mentioned by him is regarded by all investigators as Etruscan (see artt. in Daremberg-Saglio and Pauly-Wissowa). The word itself is Latin, and means 'water-bubble' (*bullire*, 'to boil up'), and then any object of like form (Isidore, *Origines*, xix. 3, 11). In most cases the *bullae* used as amulets were of gold; many of them took the form of a heart—as the seat of life—or of the moon, to which great magical virtue was ascribed (Pauly-Wissowa, i. 39 f., *s.v.* 'Aberglaube'). The usual form, however, was that of a bubble or convex disk, and there was perhaps some mental association between such a golden *bulla* and the sun as the source of life. *Bullae* of this kind were worn by Etruscan youths (Daremberg-Saglio, fig. 892), women (*ib.* fig. 893), and demons (*Archäol. Zeitung*, 1846, plate 47, at the foot), on a strap round the neck, as also by the Etruscan kings (Festus, ed. Müller, p. 322). In all probability, therefore, the Roman practice was borrowed from the Etruscans. The general himself wore the golden *bulla* on the day of a triumph (Macrobius, *Saturnal.* i. 6, 9), but with this exception it was worn mainly by boys of distinguished birth (Festus, p. 36), those of humbler origin having to be content with a make-shift ('lorum in collo,' Macrob. i. 6, 14), while the

bulla of a girl is but seldom referred to (cf. the passage quoted above, Plautus, *Rudens*, 1171). It may well be the case that the simple leather strap (*lorum*) of the humbler ranks was at one time universally worn by the Roman youth, and that it was afterwards discarded by the higher classes for the golden *bulla* of the Etruscans. Juvenal (*Sat.* v. 164) contrasts the 'Etruscum aurum' with the 'nodus tantum et signum de paupere loro'; for the significance of this 'knot' cf. P. Wolters, 'Faden und Knoten als Amulett' (*ARW* viii. [1905], Beiheft, p. 19). Children were presented with these amulets on the day of their birth (Plautus, *loc. cit.*), and wore them during the tender years in which they were unable to guard themselves against the evil eye and kindred perils. On reaching the age of puberty they dedicated the *bulla* to the Lares (Persius, v. 31).

From the specimens discovered we learn that in most cases the *bulla* was composed of two convex disks of gold, which could be fastened closely together by means of the overlapping hooks on their edges (Daremberg-Saglio, fig. 895). In the hollow space thus formed the Romans used to keep things 'quae crederent adversus invidiam valentissima' (Macrob. i. 6, 9), as instances of which Marcellus Empiricus (viii. 50) mentions the eyes of a green lizard. A *bulla* discovered in the grave of a soldier at Aquileia (Heydemann, *Mitt. aus d. Antikensammlungen in Ober- u. Mittel-Italien*, 1879, p. 27, cited by Pauly-Wissowa) was found to contain hair: it was a popular superstition among the ancients that hair was a protection against head wounds (Pliny, *HN* xxviii. 41). It would appear that the various articles that might be deposited in the *bullae* were grouped under the general term *praebia*—a word which, according to Varro (*de Ling. Lat.* vii. § 107), had been already used by Naevius. Varro himself derives its meaning 'a praebendo ut sit tutus, quod sint remedia in collo pueris,' and Festus (p. 238) speaks of *praebia* composed of dirt taken from the folds in the robe of a certain temple-statue.

The most familiar and most comprehensive term of this class was *amuletum* (see artt. in Daremberg-Saglio and Pauly-Wissowa). The word is of uncertain etymology, being either an early adaptation—possibly from the Etruscan—or else a genuine Latin form in *-eto* (cf. Walde, *op. cit.* p. 27); on the latter alternative it is probably derived from *amulum*, and would thus mean 'food of coarse meal' (*Glotta*, ii. [1910] 219 ff.). There is no available evidence, however, for its usage in this sense; in every known instance it answers to φυλακτήριον. It is nevertheless quite possible that a word which primarily meant 'strengthening, farinaceous food' should at length come to signify 'a protection against evil.' Of a dish prepared with meal, Pliny (*HN* xxv. 128) says: 'iis qui cotidie gustent eam, nulla nocitura mala medicamenta tradunt.'

Charms and amulets could indeed be made of any kind of material (Hubert, art. 'Magie,' in Daremberg-Saglio, p. 13) possessed of some outstanding quality beneath which supernatural virtue might conceivably lurk. The conceptions which suggested the association of abnormal powers and magical effects with particular substances have been discussed in the 'Greek' section of this article, and need not again be entered upon here. Among terrestrial things—the sun and the moon have been dealt with above (p. 462b)—*plants* and *animals* were specially regarded as the media of magical power. Sometimes the particular object was used as a whole, sometimes a definite portion thereof was taken; and in the latter case the part was supposed to have special influence just because it was a part, or else to contain a portion of the power pervading the whole. The available records of vegetable and animal substances employed in this way would of themselves easily fill a lexicon; a beginning has been made by E. Riess (art. 'Aberglaube' in Pauly-Wissowa, i. cols. 51-83). The few typical instances given below will suffice to show that the Romans likewise shared in the superstitions regarding them.

With reference to *plants* used as amulets, it seems unlikely that there was any importation in cases where the magical influence is associated with their *names*—a phenomenon by no means infrequent (Apuleius, *Apologia*, 35)—and where this association holds good only in Latin. Pliny (*HN* xxvii. 131; cf. R. Heim, 'Incantamenta magica graeca latina,' in *Jahrb. f. Philol.* Suppl. xix. 478, no. 49) informs us that the plant called *reseda*, growing at Ariminum, will expel all kinds of inflammation if invoked with the formula 'Reseda morbos reseda,' where the name of the plant is also the imperative of *resedare*. Many of the examples given by writers *de Re Rustica*, again, have a genuinely Italian flavour; *e.g.* an oak log ('robusta materia,' Varro, i. 38. 3; Columella, ii. 15. 6) hidden in a dung-heap is a protection against serpents. Breaking one's fast upon cabbage is recommended by Cato (*de Agri Cult.* 156) as a cure for intoxication, while Varro advises that at the beginning of autumn the figure of a grape-cluster should be placed in the vineyard as a defence against bad weather (Pliny, *HN* xviii. 294). In a comedy of Titinius one of the characters declares that strings of garlic ward off witches—a saying that points to a popular superstition of ancient Italy (*Scaen. Rom. poes. Fragm.*, ed. O. Ribbeck [1897-8], ii. 188). The torches used in marriage processions at Rome had to be of hawthorn (Festus, p. 245; E. Samter, *Familienfeste der Griechen u. Römer* [1901], p. 16), while Ovid (*Fasti*, vi. 129) refers to the same shrub as a prophylactic. Likewise, the custom of touching the threshold and door-post with a sprig of the strawberry plant (*arbutus*) as a means of driving away witches (Ovid, *Fasti*, vi. 155) is regarded by W. Mannhardt (*Baumkultus*, Berlin, 1875, p. 299) as indigenous to Rome.

Similarly with regard to *animals*, popular etymologies sometimes enable us to recognize certain practices as of native Roman origin; thus, it was believed that the ashes (*carbo*) of three crabs that had been burned alive would counteract *carbunculus*, a disease of plants (Pliny, *HN* xviii. 293; Riess, *op. cit.* col. 74). Other instances connected with animals are given by prose authors as observed among the practices of their age. Pliny tells us that the snouts of wolves were fixed upon the door as a means of guarding against *veneficia* (*HN* xxviii. 157); Palladius (i. 35; cf. Apuleius, *Metamorphoseon*, iii. 23) says that owls with outstretched wings were nailed to the house as a protection from hail; and, again (i. 35, *ad fin.*), that the skull of a mare or she-ass was placed in gardens to ensure fertility. Varro (*de Re Rust.* ii. 9. 6) adopts from Saserna the suggestion that dogs may be made faithful if they be given a boiled frog to eat. In order to avoid being struck by lightning, the Emperor Augustus always carried the skin of a seal (Suetonius, *Augustus*, 90).

Magical virtues were in like manner ascribed to certain parts of the *human body*. We have already spoken of the *fascinum*; a similar purpose was served by a representation of the female vulva, effected either by means of a gesture (Ovid, *Fasti*, v. 433), or by a drawing (Jahn, *op. cit.* p. 79 f.). An invalid that Vespasian touched with his foot was restored to health (Tacitus, *Hist.* iv. 81). The hand, too, had peculiar efficacy; it could ward off evil from what it grasped (Persius, ii. 35), but

could also cause death (Bücheler, *Carm. lat. epigr.* ii. [1897] no. 987; O. Weinreich, 'Antike Heilungswunder,' in *Rel.-gesch. Vers. und Vorarb.* vol. viii. pt. i. p. 58 f.). Even the nail-parings of one who had fever were used as a means of magically transferring the disease to another (Pliny, *HN* xxviii. 86). Analogous properties were attributed to the various secretions of the human body. The spittle was regarded as a preventive; a Roman spat upon his breast when praising himself, in order to avert the jealousy of the gods; and, when engaged in the operation of magical healing, he sought to ward off hostile influences by the same action (Pliny, *HN* xxviii. 36; cf. Varro, *de Re Rust.* i. 2, 27; A. Abt, 'Die Apologie des Apuleius,' in *Rel.-gesch. Vers. und Vorarb.*, vol. iv. pt. ii. p. 261).

Stones and *metals* were likewise used as amulets, though but seldom in their natural state. In most cases the selected stone was subjected to special preparation; it was inscribed with some magically potent figure, or with a form of words, and in this way efficacy was given to the stone, and durability to the spell. Belief in the virtue of particular stones was a relatively late growth in Rome, and was probably of foreign origin. The oldest surviving 'stone-books' are Greek, *e.g.* the *Lithika* ascribed to Orpheus (Abel, *Orphica* [1885], 109 ff.), and the sources used by Pliny in this connexion are likewise non-Roman (cf. 'Damigeron' in Pauly-Wissowa). Stones thus carved and inscribed give us the so-called 'Abraxas gems' (cf. 'Abrasax' in Pauly-Wissowa; A. Furtwängler, *Die antiken Gemmen*, 1900, plate xlviii.), which were worn in all kinds of jewellery, and especially rings. The practice of making boys wear an amber bead as an amulet was also brought from abroad (Pliny, *HN* xxxvii. 50).

With regard to *metals*, again, we have seen that bronze was supposed to have the power of driving away evil spirits. The Italian museums contain numerous objects exemplifying the practice of using bronze for prophylactic purposes (cf. *e.g.* Bellucci, *Amuleti*, p. 11, nos. 10, 11, 'pesce in bronzo'; p. 12, no. 14, 'fallo in bronzo'; no. 15, 'vulva in bronzo'—all from the Iron Age). The use of silver and gold for the same purposes has already been referred to. These metals were brought to Italy at a relatively early period, and the Roman superstitions associated with them may therefore be fairly ancient. A thin plate of either substance was made an amulet by having engraved upon it a prophylactic text (M. Siebourg, 'Ein gnostisches Goldamulet aus Gellep,' *Bonner Jahrb.* ciii. [1898] 134 ff.). Iron also could ward off evil spirits (Virgil, *Aen.* vi. 260; cf. E. Norden's ed. [1903], p. 201). An iron nail was driven into the ground at the place where an epileptic had fallen, the idea being that the demon of epilepsy was thereby riveted to the spot (Pliny, *HN* xxviii. 63). An iron nail also served to add efficacy to the *defixiones* inscribed upon leaden tablets (see above); to pierce with a nail the tablet containing the name of one's adversary was to impale the adversary in person. Nails used in this way, however, were sometimes formed of other metals; a well-known example is the bronze nail which, with its inscription, warded off the wild dogs of Domna Artemix (*Archäol. Jahrb.*, Ergänzungsheft, vi. [1905] 43).

The stone and metal figures used as talismans were in most cases representations of the deities that preserve men from calamity. Sulla carried in all his battles a golden miniature of Apollo which had been brought from Delphi (Plutarch, *Sulla*, xxix.). A kindred phenomenon is the respect subsequently accorded to the figure of Alexander the Great (*Script. Hist. Aug.* 'xxx Tyr.' xiv. 4), which was worn in rings and all sorts of ornaments. Magic virtues were ascribed also to the characteristic symbols of the gods; thus, on a prophylactic clay slab found in Naples (Jahn, *op. cit.* plate v. no. 3, p. 52), we recognize, among other objects, the *kerykeion* of Mercury, the trident of Neptune, the club of Hercules, the bolt of Juppiter, the lyre of Apollo, the bow of Artemis, and the tongs of Vulcan. Pictures of grotesque and horrible appearance were also used by the Romans, as were the *Gorgoneia* by the Greeks, for the purpose of keeping impending evils at bay (*Bonner Jahrbücher*, cxviii. [1909] 257). A stone head with the tongue thrust out was found beside a tower in a Roman fort in Hungary (*Österr. Jahreshefte*, vii., 1903, Beiblatt, p. 116, fig. 36 [communicated by L. Deubner]).

The method adopted for appropriating the magical qualities of the various substances was not always the same. Vegetable materials were often taken inwardly as food; thus, the stinging nettle, used as *cibus religiosus* (Pliny, *HN* xxi. 93), gave a whole year's immunity from disease. Or the substance could communicate its beneficent quality by being rubbed into the object for which protection was sought. Hence the bride rubbed the door-posts with wolf's fat (Pliny, *HN* xxviii. 142). In some cases it was enough merely to touch the object, as with the *arbutus* (see above), but the usual course was to bring the protective material into permanent connexion with the thing to be protected, so that the virtue of the former might flow continuously into the latter. This end was best secured by binding the prophylactic to the object, and accordingly the amulet was in later times called *alligatura* (Filastr. *Div. Her.* 21. 3). The simplest method was to carry it by a string round the neck, as was the case with the *bulla*. In local ailments the specific was bandaged to the affected part (Cato, *de Agri Cult.* cap. 160: 'ad luxum aut ad fracturam alliga'). When once the remedial substance had done its work, it was probably dedicated to the gods; the *bulla*, as we have seen, was given to the Lares, while the 'remedia quae corporibus aegrorum adnexa fuerant' were taken to the temple of Febris (Valerius Maximus, ii. 5, 6). But most amulets were worn throughout life, and were not removed even at death, as is shown by numerous 'finds' in tombs.

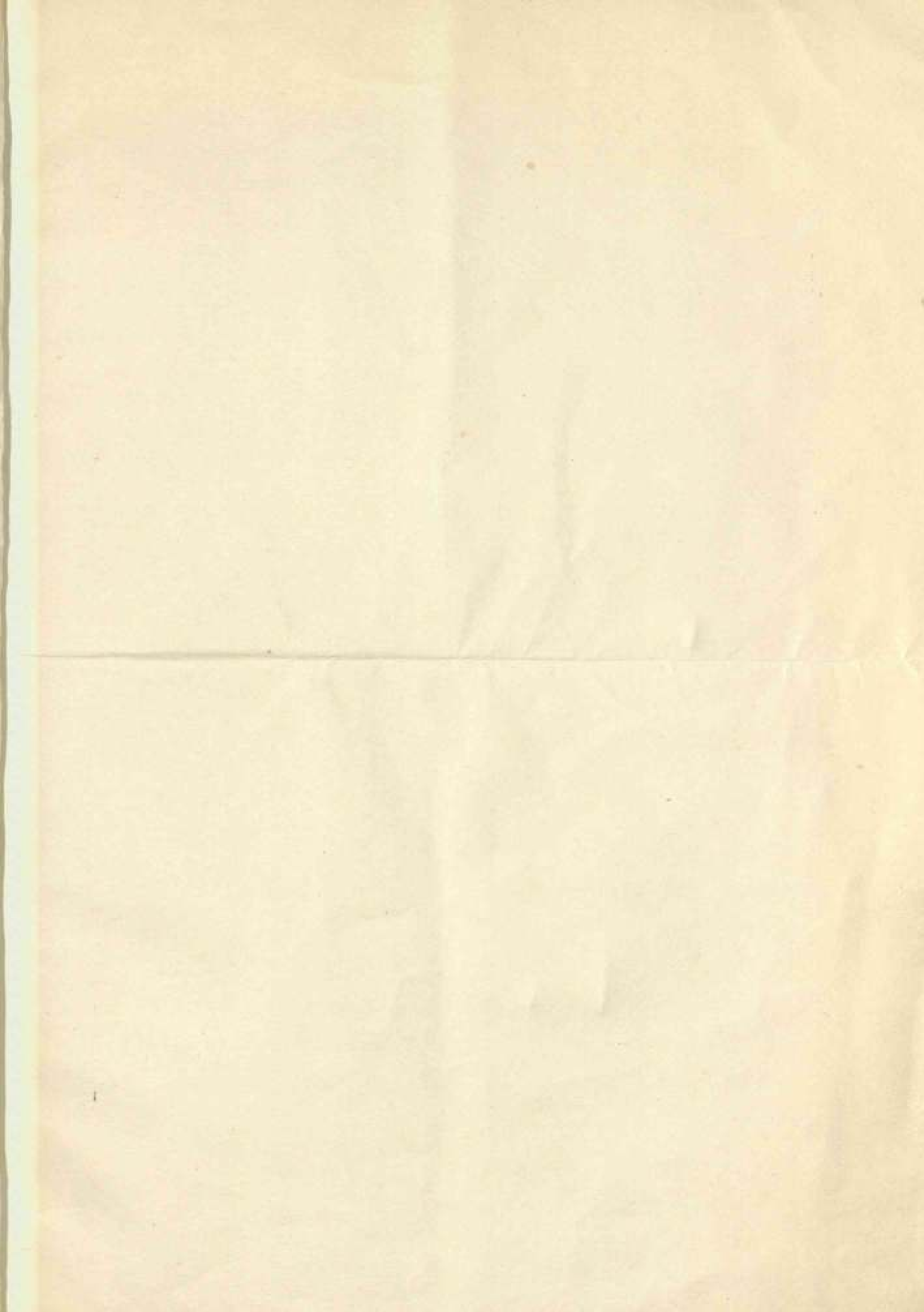
Moreover, not only human beings, but animals as well, were safeguarded or healed by means of these pendants. The *phalerae* worn by horses closely resemble the *crepundia* of children (cf. Rich, *Illustr. Wörterbuch d. röm. Altertümer*, 1862, *s.v.* 'Phalerae'). Cattle were similarly provided with clay figures within which a living shrew-mouse had been immured (Columella, vi. 17). As already indicated, even inanimate things, such as gates, houses, gardens, tombs, and city-walls, were protected by amulets. Amulets for the house, in particular, have been found in great profusion; pavements with figures—*e.g.* of magically potent animals—designed to arrest the eye (P. Bienkowski, 'Malocchio,' *Eranos Vindobonensis*, p. 285 ff.; cf. the 'Greek' section of this art.), or inscriptions (Bücheler, *Carm. lat. epigr.*, no. 26: '[Felicitas] hic habitat; nil intret mali'). Such inscriptions were regarded as specially effective against fire (Pliny, *HN* xxviii. 20; Festus, p. 18). Here, too, figure and writing were brought into immediate contact with the object they were meant to protect, being either imprinted upon or inserted into the wall, and thus becoming a component part thereof.

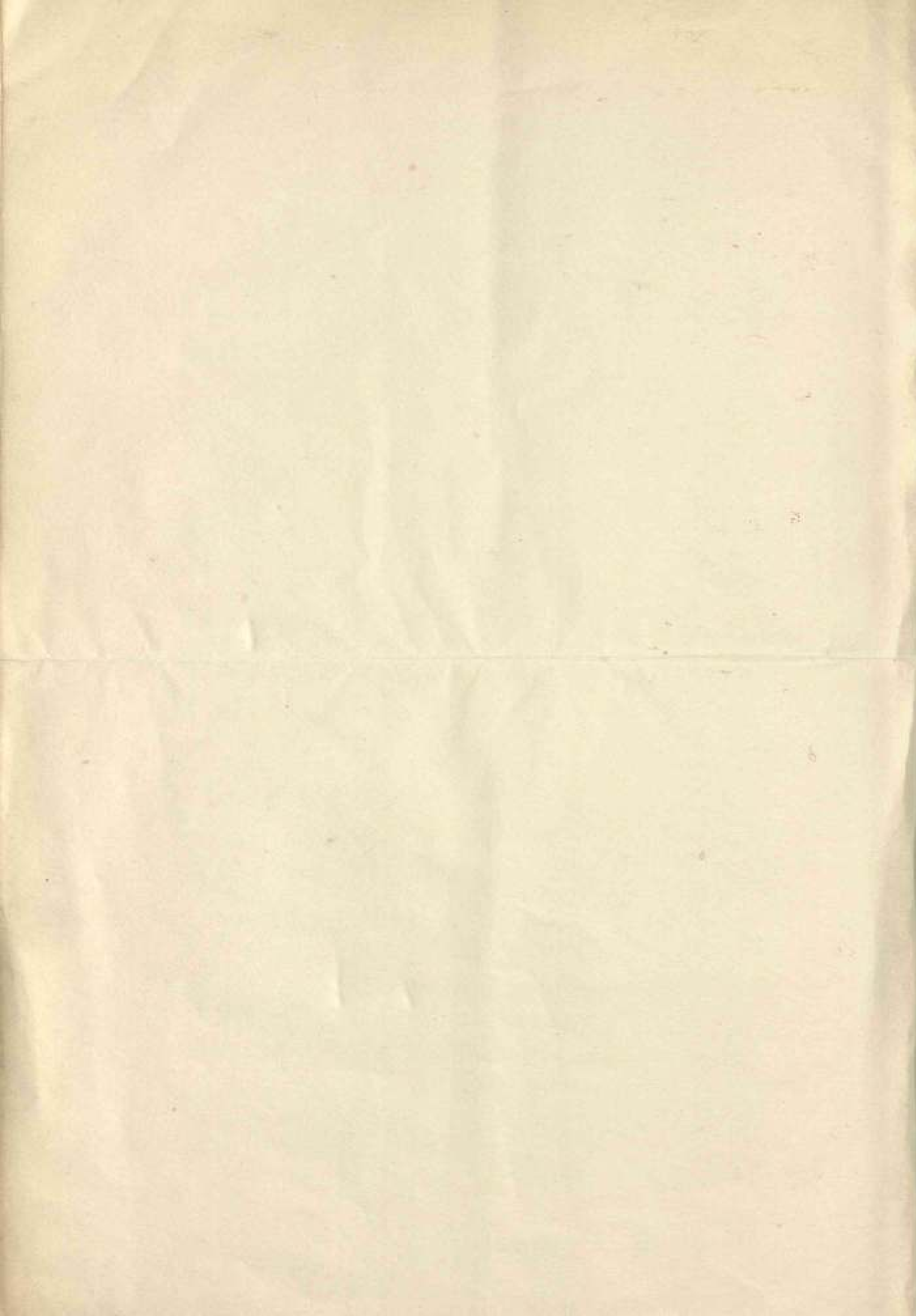
Belief in charms and amulets did not expire in Rome with the ancient period. It remained active even after Italy was Christianized (cf. the art.

'Amulette' in Schiele, *Rel. in Gesch. u. Gegenwart*, i. [1908] 454 ff., and in *DACL*, i. [1904] 1784 ff.); it was vigorous in the Middle Ages (J. Burckhardt, *Die Cultur der Renaissance in Italien*, ii.[3] [1878] 279 ff.), and survives to-day with scarcely diminished force (Bellucci, *Amuleti*; Gius. Pitré, *Bibliot. delle tradiz. popol. siziliane*, Palermo, 1875, vols. xvii., xix.; Th. Trede, *Das Heidentum in der röm. Kirche*, 1891, iv. 'Amulette,' p. 475, 'Zauber,' p. 498).

LITERATURE.—The more important works have been cited above, and under the 'Greek' section of this article.

R. WÜNSCH.





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