

NEUBAUER
COLLEGIUM
THE UNIVERSITY OF CHICAGO

Curses in Context Reading List

2018 – 2020

K. Brodersen and A. Kropp (eds.), *Fluchtafeln: Neue Funde und neue Deutungen zum antiken Schadenzauber* (Frankfurt a. Main 2004).

P. Brown, "Sorcery, Demons and the Rise of Christianity" in *Religion and Society in the Age of Saint Augustine* (1972 London) 119-46.

Collins, D., *Magic in the Ancient Greek World*, Oxford – Malden/MA 2008.

J. Curbera, "Defixiones" *Annali della Scuola Normale Superiore di Pisa* (1999) 159-172.

_____, "From the Magician's Workshop: Notes on the Materiality of Greek Curse Tablets" in: D. Boschung and J. Bremmer (eds.), *The Materiality of Magic* (Cologne 2015) 97-122.

R.W. Daniel & F. Maltomini (eds.), *Supplementum Magicum 1-2* (Opladen 1990-1992).

Dickie, M., *Magic and Magicians in the Greco-Roman World*, London – New York 2003.

E. Eidinow, "Why the Athenians began to Curse" in R. Osborne (ed.) *The Anatomy of Cultural Revolution: Athenian Art, Literature, Language and Politics c. 430-380 BCE* (Cambridge 2007a) 44-71.

C.A. Faraone, "Binding and Burying the Forces of Evil: The Defensive Use of 'Voodoo Dolls' in Ancient Greece" *Classical Antiquity* 10 (1991a) 165-205.

_____, "The Agonistic Context of Early Greek Binding Spells" in C.A. Faraone and D. Obbink (eds.) *Magika Hiera: Ancient Greek Magic and Religion* (Oxford 1991b) 3-32.

C. A. Faraone, *Talismans and Trojan Horses: Guardian Statues in Ancient Greek Myth and Ritual* (Oxford, 1992)

_____, "Curses and Social Control in the Law Courts of Classical Athens" *Dike: Revista di storia del diritto greco ed ellenistico* (1999) 99-121, reprinted with minor changes in D. Cohen (ed.) *Demokratie, Recht und soziale Kontrolle in klassischen Athen, Schriften des Historischen Kollegs Kolloquien* 49 (Munich 2002a) 77-92.

_____, (with B. Garnand and C. Lopez-Ruiz) "Micah's Mother (Judges 17:1-4) and a Curse from Carthage (KAI 89): Evidence for the Semitic Origin of Greek and Latin Curses against Thieves?" *Journal of Near Eastern Studies* 64 (2005) 161-86.

_____, "Curses and Blessings in Ancient Greek Oaths" *Journal of Ancient Near Eastern Religion* 5 (2006) 140-58.

_____, (with J. Rife) "A Greek Curse against a Thief from the North Cemetery at Roman Kenchreai" *ZPE* 160 (2007) 141-57.

_____, (with Amina Kropp) "Inversion, Adversion and Perversion as Strategies in Latin Curse-Tablets" Gordon and Marco Simón (2009) 381-98.

_____, "A Blinding Curse from the Fountain of Anna Perenna in Rome" *Studi e Materiali di Storia delle Religioni* 76 (2010a) 65-76.

_____, "Curses, Crime Detection and Conflict Resolution at the Festival of Demeter Thesmophoros" *Journal of Hellenic Studies* 131 (2011a) 25-44.

_____, "Roman-Imperial Mystery Cults as the Focal Points of Cursing Rituals" in A. Mastrocinque et al. (eds.) *The Mysteries of Mithras and other Mystic Cults in the Roman World* (forthcoming).

J.G. Gager (ed.), *Curse Tablets and Binding Spells from the Ancient World* (Oxford 1992). (on-line at Reg at EbescoHost no. AN 288571)

R. Gordon, "Shaping the text: theory and practice in Graeco-Egyptian malign magic," in: *Kykeon: Studies in honour of H.S. Versnel*, eds H.E.J. Horstmannshoff, H.W. Singor, F.T. van Straten & J.H.M. Strubbe. RGRW 142 (Leyden 2002) 69-111.

_____, "Competence and 'Felicity Conditions' in Two Sets of North African Curse-Tablets (DTA Audnos. 275-85 and 286-98)," *MHNH: Revista Internacional de Investigación sobre Magia y Astrología Antiguas* 5 (2005) 61-86.

_____, "Ut tu me vindices: Mater Magna and Attis in some new Latin *defixiones*", in A. Mastrocinque and C. Giuffrè Scibona (eds.), *Demeter, Isis, Vesta and Cybele: Studies in Greek and Roman Religion in honour of Giulia Sfameni Gasparro*. PAwB 36 (Stuttgart 2012) 195-212.

_____, "Gods, guilt and suffering: Psychological aspects of cursing in the north-western provinces of the Roman Empire", *Acta Classica Universitatis Scientiarum Debreceniensis* 49 (2013) 255-281.

_____, "Queering their pitch: the curse-tablets from Mainz, with some thoughts on practising 'magic'" *JRA* 27 (2014) 774-784.

_____, "Showing the gods the way: Curse-tablets as deictic persuasion" *RRE* 1.2 (2015) 148-180.

R. Gordon and F. Marco Simón (eds.), *Magical Practice in the Latin West* (Leiden 2009).

F. Graf, *Magic in the Ancient World* (Cambridge MA 1997a).

S.I. Johnston, *Restless Dead. Encounters Between the Living and the Dead in Ancient Greece*, Berkeley – Los Angeles – London 1999b.

D.R. Jordan, "A Survey of Greek Defixiones not included in the Special Corpora," *GRBS* 26 (1985a) 151–197.

_____, "New Defixiones from Carthage" in HUMPHREY, J. M. (ed.) *The Circus and Byzantine Cemetery at Carthage I* (Ann Arbor(1988) 117-134.

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_____, "Inscribed Lead Tablets from the Games in the Sanctuary of Poseidon" *Hesperia* 68 (1994) 111-126.

_____, "Three Curse Tablets" in D.R. Jordan, H. Montgomery and E. Thomasson, *The World of Ancient Magic* (Bergen 1999) 116-134

_____, "An Opisthographic Lead Tablet from Sicily with a Financial Document and A Curse Concerning Choregoi" in P. Wilson (ed.), *The Greek Theater and Festivals: Documentary Studies* (Oxford 2007) 334-50.

D.R. Jordan and J. B. Curbera, "Curse Tablets from Mytilene" *Phoenix* 52 (1998) 31–41.

_____, "A Lead Curse Tablet in the National Archaeological Museum, Athens" *ZPE* 166 (2008) 135-150

A. Kropp, *Defixiones: Ein aktuelles Corpus lateinischer Fluchtafeln* (Speyer 2008a).

_____, "How does magical language work? The spells and formulae of the Latin defixionum tabellae" in Gordon and Marco Simón (2010) 357- 380

F. Marco Simón, "Execrating the Roman Power: Three Defixiones from Emporiae (Ampurias)" Gordon and Marco Simón (2009) 398-423.

R. Martín Hernández , "Appealing for Justice in Christian Magic" in S. Torallas Tovar & J. P. Monferrer-Sala (eds.) *Cultures in Contact: Transfer of Knowledge in the Mediterranean Context* (Cordoba 2013) 25-39.

D.G. Martinez, *A Greek Love Charm from Egypt* (P. Mich. 757) (Atlanta 1991).

A. Mastrocinque, "Le defixiones di Porta San Sebastiano" *MHNH* 5 (2005) 45-60.

_____, "Late Antique Lamps with Defixiones" *Greek, Roman, and Byzantine Studies* 47 (2007) 87–99

Piranomonte, M. (2005); "La fontana sacra di Anna Perenna a Piazza Euclide tra religione e magia", *MHNH* 5, pp. 87-104.

_____, "Religion and Magic at Rome: The Fountain of Anna Perenna" in Gordon and Marco Simón (2009) 191-214.

C. Sánchez Natalías, "The Bologna defixio(nes) revisited" ZPE179 (2011) 201-217.

_____, "*Fistus difloiscat languat...* a re-reading of *defixio* Bologna 2" *Zeitschrift für Papyrologie und Epigraphik* 181 (2012), 140-149.

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_____, (with Alfayé Villa, S.) "Magic in Roman Funerary Spaces" in Gordon, R., Marco Simón, F. and Piranomonte, M. (eds.), *Choosing Magic*.

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Tremel, J., *Magica Agonistica: Fluchtafeln im antiken Sport*, Hildesheim 2004.

R.S.O. Tomlin, "Cursing a Thief in Iberia and Britain" in Gordon and Marco Simón (2009) 245-74.

_____, *Tabellae Sulis: Roman Inscribed Tablets of Tin and Lead from the Sacred Spring at Bath* (Oxford: Oxford Committee for Archaeology, 1988) pp. 59-269.

H.S. Versnel, "Beyond Cursing: The Appeal to Justice in Judicial Prayers," in C. A. Faraone and D. Obbink, eds., *Magika Hiera: Ancient Greek Magic and Religion* (Oxford and New York 1991a) 60-106.

_____, "Κόλασαι τοὺς ἡμᾶς τοιοῦτους ἡδέως βλέποντες 'Punish Those who Rejoice in our Misery': On Curse Texts and Schadenfreude," in D. Jordan – H. Montgomery – E. Thomasson(Ed.), *The World of Ancient Magic: Proceedings of the First International Samson Eitrem Seminar, Norwegian Institute Athens, 4–8 May 1997*, Bergen 1999, 125–162.

_____, *Fluch und Gebet: Magische Manipulation versus religiöses Flehen? Religionsgeschichtliche und hermeneutische Betrachtungen über antike Fluchtafeln*, Berlin – New York 2009.