
Western Pagan Curses And Invocations Some Examples

It is interesting and informative - and should be part of the studies of every aspirant Western sorcerer and sorceress - to research the history of Western sorcery especially given that most aspirant Occultists will begin and have (for over a century) begun, and will and have ended, with the Magian 'Goetic' (qabalistic) tradition, satisfied as they seem to be, and seem to have been, that that Magian medieval tradition is 'authentic' especially as that qabalistic tradition formed the basis for the sorcery of the so-called Hermetic Order of the Golden Dawn, for the sorcery of Mr Crowley, for the sorcery of Howard Levey, for the sorcery of Mr Aquino, and for the sorcery of all other modern, non-O9A, occult groups.

To provide a flavour of the Western, pagan, tradition of sorcery - free from later Magian (Judaic) interpolations and distortions - we present here three examples of historical Western sorcery. One from the sorcery inspired by ancient Greece and Hellenism, and two from Romano-British, pagan, sources.

Perspicacious readers will notice several things. For example, that Romano-British sorcery - spells and curses - make no reference whatsoever to Magian 'demons', and that earlier Hellenic sorcery is also devoid of later Magian (Judaic) interpolations.

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§ Example One. A lead tablet found at Uley, Gloucestershire, now in the British Museum, item number 1978,0102.78, dated c. 360 CE

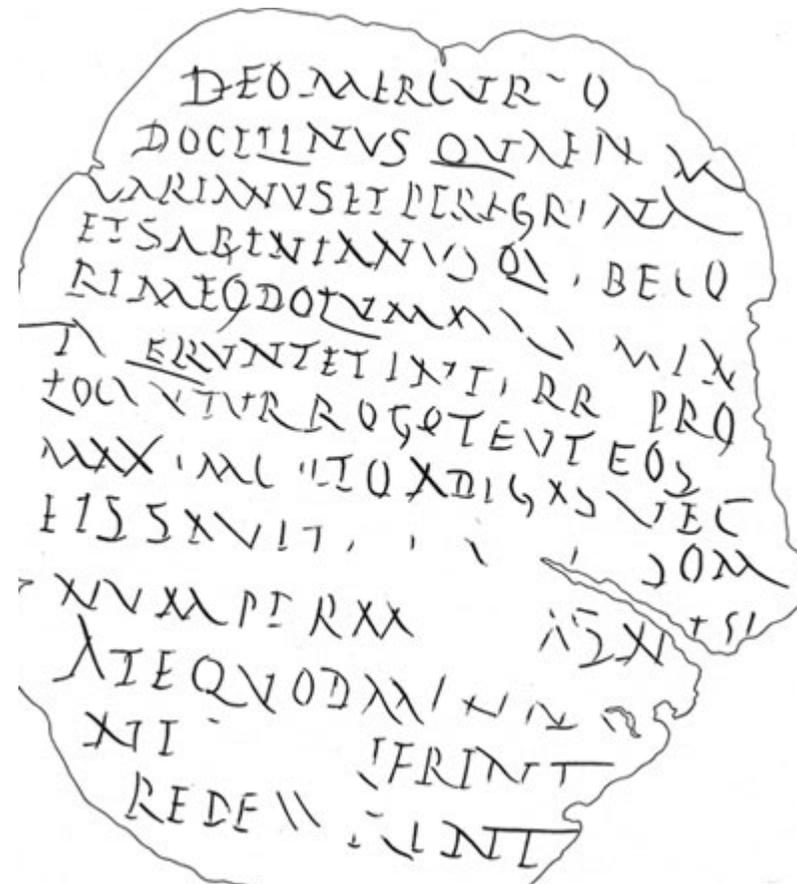
commonitorium deo Mercurio a Saturnina muliere de lintiamine quod amisit ut ille qui ho[c] circumvenit non ante laxetur nissi quand[o] res s(upra)dictas ad fanum s(upra)d[ic]itum attul[e]rit si vir si [m]ulier si servus si liber deo s(upra)dicto tertiam partem [d]onat ita ut exsigat istas res quae s(upra)s(crip)ta sunt ... quae per(diti)t deo Silvano tertia pars donatur ita ut hoc exsigat si vir si femina si s[erv]us si liber...

A communication to the divinity Mercurius from the lady Saturnina about some missing linen: that the thief has no peace until they bring that previously mentioned property to that previously mentioned consecrated shrine whether they be man or woman or slave or at liberty. To the previously mentioned divinity, a third share of that previously mentioned missing property if he enforces this. A third share of what is missing to the divinity Silvanus if he enforces this whether they be man or woman or slave or at liberty.

The apparent confusion - toward the end of this legalise document - regarding a third share to Mercurius and a third share to Silvanus is perhaps explained by the fact that the spell was first addressed to Silvanus whose name was then crossed out and replaced by Mercurius with the lady Saturnina, not wanting to offend the divinity Silvanus, obviously deciding to give that deity a share as well.

Reference: Tomlin, R. *Votive Objects: The Inscribed Lead Tablets*, in Woodward, A. and Leach, P. *The Uley Shrines. Excavation of a Ritual Complex on West Hill, Uley, Gloucestershire, 1977-79*, London: English Heritage, 1993. 113-130 (numbers 1-5)

§ Example Two. Inscription found at Uley, Gloucestershire, c. 360 CE.

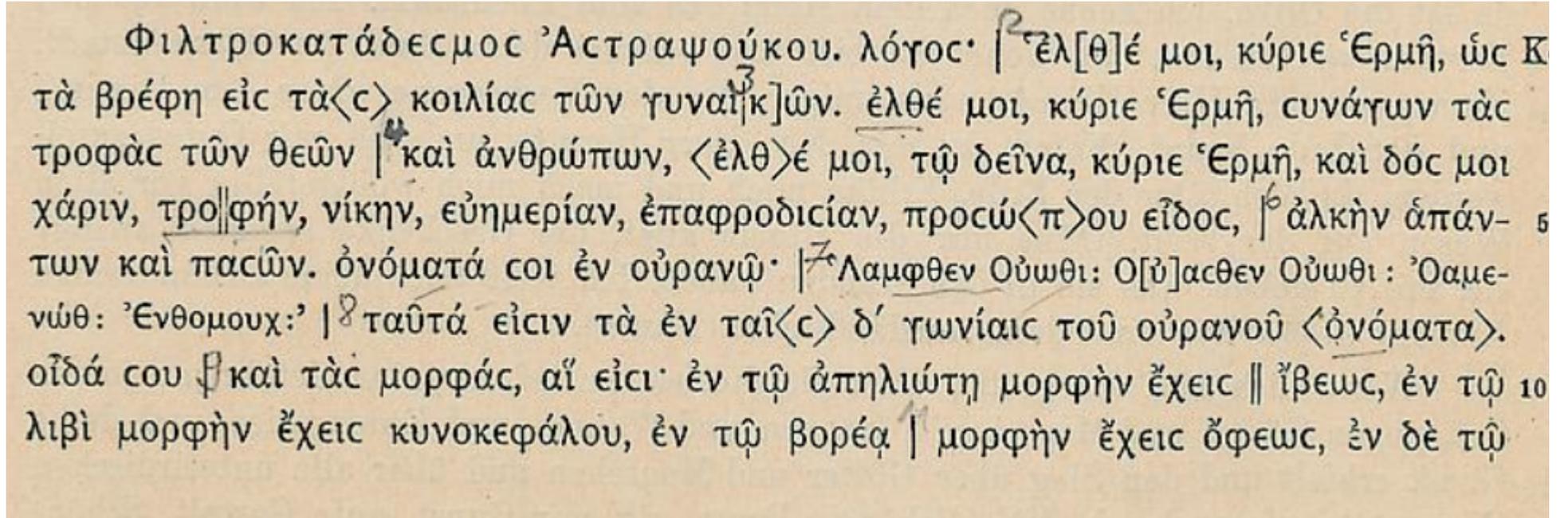


deo Mercurio Docilinus [...] Varianus et Peregrina et Sabinianus qu[i] pecori meo dolum malum intulerunt et [...] prolocuntur rogo te ut eos max[i]mo [le]to adigas nec eis sanit[at]em nec] somnum perm[itt]as nisi a te quod m[i]hi ad[m]i[n]i[st]ra[ver]int redem[e]rint

Docilinus to the divinity Mercurius [...] since Varianus and Peregrina and Sabinianus have inflicted great harm on my animal[s] and [...] I entreat that you herd them toward a most grievous death never giving them either fitness or health unless they purchase from you what they have inflicted on me.

Reference: Hassall, M. and Tomlin, R. *Roman Britain*. *Britannia* 20, 1989. 329-330, Number 3, figure 2.

§ Example Three. An Hellenic invocation to Hermes.



Φιλτροκατάδεσμος Ἀστραπούκου. λόγος· |² ἔλ[θ]έ μοι, κύριε Ἑρμῆ, ὡς κ
τὰ βρέφη εἰς τὰ<ς> κοιλίας τῶν γυναικῶν. ἔλθέ μοι, κύριε Ἑρμῆ, συνάγων τὰς
τροφὰς τῶν θεῶν |⁴ καὶ ἀνθρώπων, <ἐλθ>έ μοι, τῷ δεῖνα, κύριε Ἑρμῆ, καὶ δός μοι
χάριν, τροφὴν, νίκη, εὐημερίαν, ἐπαφροδισίαν, προσώ<π>ου εἶδος, |⁶ ἀλκὴν ἀπάν- 5
των καὶ πασῶν. ὀνόματά σοι ἐν οὐρανῷ· |⁷ Λαμφθεν Οὐωθι: Ο[ὐ]αθεν Οὐωθι: Ὁαμε-
νώθ: Ἐνθομουχ: |⁸ ταῦτά εἰσιν τὰ ἐν ταῖ<ς> δ' ἑσθῆσι τοῦ οὐρανοῦ <ὀνόματα>. 5
οἶδά σου |⁹ καὶ τὰς μορφάς, αἱ εἰσι· ἐν τῷ ἀπηλιώτῃ μορφὴν ἔχεις || ἰβεως, ἐν τῷ 10
λιβὶ μορφὴν ἔχεις κυνοκεφάλου, ἐν τῷ βορέα |¹⁰ μορφὴν ἔχεις ὄφρεως, ἐν δὲ τῷ

Arrive for me, Master Hermes, as children arrive in that cavity within women. Arrive for me, Master Hermes, you who gathers what nourishes gods and mortals...

Reference: A photographic reproduction of part of the Greek text of fragment VIII from *Papyri Graecae Magicae* by Karl Preisendanz circulated in 1941. Reprinted in *Papyri Graecae Magicae. Die Griechischen Zauberpapyri*. (2 volumes) Stuttgart: Teubner. 1974.

Conclusion

Perhaps these examples will entice a perspicacious few to embark upon their own research into ancient Western - non-Judaic - pagan sorcery, given that such non-Judaic, pagan, and Western, sorcery is one of the foundations of the anti-Magian Order of Nine Angles.

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June 2017
