

## Index

- Acrocorinth, 1–3, 40, 147, 190, 192, 198, 264  
 Adler, William, 251n165  
 Aelius Aristides, 53, 226  
 aisthēsis, aisthēseis, 17, 18, 238  
 aesthetics, 15–16  
   of Anglo-European portraiture, 44  
   Babylas curses literary, 106–8  
   biases of, 23  
   of Blackpentecostalism, 149  
   of coldness, 57, 113  
   colonialist, 266  
   contemporary prejudices and, 184  
   of curses, 7, 38, 48, 97, 106, 196, 199, 259, 262, 265, 266  
   of Dionysius of Halicarnassus, 235  
   of display, 80  
   experimentation and, 42  
   experimentation of language and, 164–67  
   gendered, 202  
   glossolalia and, 176, 181–83  
   history of study of, 16–22  
   Homeric verse and, 220  
   of Iamblichus, 242  
   inclusion and, 211  
   justice and, 6, 50, 84, 89  
   of Justin's *Apologia*, 87  
   of Kongolese power figures, 44  
   of language, 190, 201, 202  
   of lead, 90  
   of letters, 172  
   of lower status voices, 263  
   the material turn and, 210  
   of the nailed curse tablet, 88  
   philological, 15  
   racialized, 22, 38, 202  
   range of scholarly approaches to, 16–22  
   ranking of *charismata* and, 175  
   redefining, 15–22  
   repetition and, 126  
   rethinking of, 13–14  
   of ritual objects, 7, 190  
   of ritual engagement, 146  
   of ritual texts, 5  
   of simile, 31  
   social approaches to, 15  
   of song, 129, 224, 229  
   of sound, 174, 184–86  
   of speech, 176  
   of speech and writing, 164–66  
   study of in Classics, 20–21  
   theological ideas and, 41  
   of tongues, 177, 199  
   of translation of 1 Corinthians, 181–83  
   of ugliness, 170–71, 172  
   use of shapes and, 136  
   *voces magicæ* (magical voices) and, 188  
   of voice, 164, 185  
 affect, 47, 47n16  
 Ahmed, Sara, 71–72, 71n99  
 Alexander, Michelle, 48n21  
 Alexandria  
   commentarial tradition in, 208  
   invective against, 205, 228  
   scribal work in, 243n133  
 alterity, 4, 9, 24  
 Amathous curses, 51–69  
   archaeological data, 63–67

- as assemblage, 65–66, 81  
 concern for justice in, 53  
 Homeric terminology in, 55–57  
 invocation of *daimones* in, 55–57, 60–62  
 justice and, 63, 67–69  
 Justin's *Apologia* and, 87  
 legal aspects of, 54–55, 59–60  
 materiality of, 52–53  
 poetic sounds of, 57–59  
 poetry of, 60–62  
 as public work of legal display, 66–67  
 as work of ritual specialists, 53–54  
 Amos, Emma, 14–15, 22  
 Amphion, 227–29, 239  
 amulets, 33–34, 36, 37, 39, 130, 141. *See also* Miletos inscription; gem, gemstones  
 aesthetics of, 262  
 assemblage and, 264  
 Chrysostom's criticism of, 123  
 convergence of materiality and sound and, 129  
 and fever, 94, 115, 117  
 inscribed, 134, 137  
 John Chrysostom's criticism of, 115–16, 117  
 medicinal, 4  
 as source of theological-philosophical data, 262  
 Anankē, 1, 195  
 Ancient Christian Magic: Coptic Texts of Ritual Power, 33  
 anger, 52, 56–57, 60, 61, 75, 88, 122–23, 135  
 Antioch, 8, 82, 104, 112, 114–15, 117. *See also* John Chrysostom  
 House of Gē, 112  
 House of the Boat of the Psyches, 112  
 House of the Calendar, 63, 104, 113  
 apokatastasis, 121  
 Apuleius, 74  
 Aquincum gemstone, 131–32  
 archangels, 136–37  
 invocation of, 130–31, 133–34  
 archival practices, 78, 87, 89, 128, 264  
 Arendt, Hannah, 40n122  
 Arion of Methymna, 227  
 Aristides Quintilianus, 40, 221n57, 222, 223n63, 224, 235, 238n116, 242n129, 242, 252n168, 256, 259  
 Ariston, 51–52, 54, 57, 123, 135  
 Aristophanes, 33, 129, 203–4, 208, 209, 212, 217, 247, 259  
 Aristotle, 164  
 aesthetics and, 16–17, 113  
 harmonia and, 223  
 rhetoric and, 158  
 taxonomy of language, 200  
 voice and, 158, 164  
 assemblages, 46–48, 266  
 aesthetics of justice and, 89  
 Alexander Weheliye and, 215–16, 254, 258  
 Amathous curses and, 66  
 archival practices and, 78, 264  
 critique of injustice and, 47–51  
 curses as, 5, 33, 48  
 Jasbir Puar and, 47  
 Justin's *Apologia* as, 78–81, 87  
 ritual objects and, 41  
 Association for Cultural Equity, 219  
 Audollent, A., 33, 54  
 Austin, J. L., 33, 108  
 Azusa Street, 148, 150, 202  
 Babylas curses, 103–14  
 coldness of lead and, 114–15  
*historiola* of Pharaoh and, 118–22  
 justice and, 123, 125  
 literary aesthetics of, 106–8  
 poetics of, 124  
 use of *historiola* in, 108–10  
 Bailliot, Magali, 31  
 Baldwin, James, 101–2, 143  
 Bar Kochba revolt, 76  
 Barad, Karen, 11, 47n16  
 Barker, Andrew, 230n89  
 Baths of Trajan, 81  
 Baumgarten, Alexander Gottlieb, 17n36, 17, 18  
 Bennett, Jane, 11  
 Berlin, Irving, 143, 255  
 Betz, Hans Dieter, 33, 135, 261  
 binding spells, 26, 32, 73, 108, 123, 229.  
*See also* curse tablets  
 Babylas curses as, 108  
 Blackpentecostalism, 141  
 aesthetics of, 149  
 Bohak, Gideon, 34  
 Brakke, David, 95–96  
 breath, 40, 138–39, 150–55, 158–59, 164, 202, 241–42, 254, 267. *See also* music; *pneuma*; voice

- breath (cont.)  
   in 1 Corinthians, 171, 201  
   incantation and, 10, 256  
   vowels and, 169–70, 199  
 Brélaz, Cédric, 50n26  
 Bryen, Ari, 52n33, 59n60, 72, 79, 84n133, 84  
 Building of the Tablets (Corinth), 192, 198  
 Butler, Connie, 97  
 Butler, Judith, 11  
 Butler, Shane, 184, 210n22, 217, 253  
 Byron, George Gordon (Lord), 18
- Campt, Tina, 9n17, 11  
 canon, 35, 95  
 Carson, Anne, 41  
 Casselberry, Judith, 209n19, 238n114  
 Certeau, Michel de, 161n37  
*charaktères* (signs), 6, 32, 39, 62, 93–94, 129, 131, 133–35, 136, 141–42, 186, 191, 196, 201, 204  
*charismata*, 156, 158, 160, 175, 176–77, 180, 182  
 Chireau, Yvonne P., 256n181  
*Chronographiae* (Julius Africanus), 245  
 Chuh, Kandice, 6, 13  
 cicadas, 146, 228–32  
 Clark, Elizabeth, 120  
 the Classics, 15, 18, 20–22, 202, 220  
 Clement of Alexandria, 3, 8, 40, 130, 137, 203, 215, 224–35, 259, 263. *See also* *Protreptikos* (Clement)  
   on apotropaic power of song, 240–41  
   on daimonic influence in music, 240  
 Collins, Derek, 34, 244, 244n137  
 Corinthians, First, 155–64  
   aesthetic prejudice against glossolalia in, 181–83  
   *charismata* in, 156, 158, 160, 175, 176–77, 180, 182  
   curses in, 191  
   daimones in, 171  
   experimentations with *pneuma*, 158  
   gendered view of speech in, 168  
   glossolalia and, 141, 175–76, 188  
   kinds of tongues and, 160–64  
   language play and, 198  
   perfection in, 224, 232  
   *pneuma* in, 171–72, 201  
   rhetoric of, 156–60, 182–83  
   sound in, 190  
   spirit and, 157–60  
   tongues and, 150, 176–78, 180–81, 184, 186, 190, 198–99  
   wisdom and, 155–56, 157  
   women in, 157, 162, 167, 176, 190–91  
 Cosgrove, Charles H., 225n67  
 Council of Laodikeia, 54  
 Cox Miller, Patricia, 27n76, 110, 176, 188, 188n131, 201, 210–11  
*Cratylus* (Plato), 188, 197, 199–200  
 Crawley, Ashon, 9–10, 11n22, 141–42, 148, 149–50  
 creeds, as *historiolae*, 94  
 Criboire, Raffaella, 212n27  
 critical theory, 12–13, 46  
 crucifixion, 64n75, 64–65, 66, 77, 159  
 curse tablets, 13, 31–32, 39–40, 49, 52, 64.  
   *See also* Babybas curses  
   Acrocorinth, 147, 192  
   aesthetics of, 196, 199, 259, 262, 266  
   Amathous, 65–66  
   *charaktères* and, 201  
   Corinthian, 150, 192–97, 198  
   *daimones* and, 71, 240  
   incantation and, 128, 190  
   justice and, 7, 8, 33, 34, 51, 53, 65, 126, 194, 266  
   lead, 128  
   materiality of, 124, 262  
   nailed, 31, 38, 88, 128, 192  
   poetic repetition in, 212  
   poetics of, 262  
   as prayers for justice, 54  
   story and, 90–91  
   technology of, 91, 254  
   *voces magicae* (magical voices) and, 198, 200  
 curses, 10, 23, 31, 32, 35–36, 53–54, 113, 125, 141, 196, 201, 209, 262  
   in 1 Corinthians, 192  
   as aesthetic assemblages, 33  
   aesthetic strategies of, 262  
   aesthetics of, 7, 15–16, 38, 48, 97, 265  
   assemblages and, 5, 47  
   authority of story and, 91  
   concern for justice, 50–51  
   constructed categories of, 36–38  
   convergence of materiality and sound and, 129  
   as enactment of justice, 10  
   as exercise of political power, 69–70

- feminization of, 4  
 graves as depositories of, 63–65, 112  
 Homeric verse in, 243–45  
 as improvisational attempts at justice, 88  
 judicial, 70  
 justice and, 38  
 legal, 24n64, 54–55  
 legal power and, 88  
 literary aesthetic of, 106  
 materiality of, 5, 90, 114–15, 262  
 otherwise possibilities and, 69  
 performative force of, 97  
 as philosophical-theological objects, 5  
 as political, 6  
 power of substance and, 91  
 as prayers for justice, 88  
 as private and minor, 23–25  
 as ritual objects, 3, 8, 123  
 social history of ancient Christianity and, 2–3, 33, 146, 261  
 as source of theological-philosophical data, 262  
 as speech act, 32  
 stories and, 33  
 as technologies for managing emotions, 70–72  
 technology of, 7, 28, 124  
 theorization of, 6–7  
*vores magicae* (magical voices) and, 191
- daimnes, 55n46  
*daimones*, 5, 9n16, 24n65, 38, 47, 55, 60, 61, 63n67, 69, 75, 83, 118, 134, 136, 150, 212, 215, 257, 267  
 in 1 Corinthians, 171  
 Amathous curses and, 55–57, 60–62, 87  
 in curse tablets, 71  
 defining, 9  
 incantation and, 239–42  
 justice and, 60, 82–87, 88, 89, 267  
 Justin's *Apologia* and, 82–87
- Day, Keri, 9n17, 148, 149, 202, 263  
*De anima* (Aristotle), 17  
 De Bruyn, Theodor, 34, 62n67  
 de Certeau, Michel, 148, 149, 161, 188  
 de Jonge, Caspar, 164n46  
*De musica* (Aristides Quintilianus), 222, 223, 235, 242, 259  
*De musica* (Philodemus), 222  
*De musica* (Plutarch), 206, 222, 223  
 defigere, 31
- defixio, defixiones. *See* curses  
 Defixionum Tabellae (Audollent), 33  
 deities and divinities (Greco-Roman, Egyptian)  
 Abrasax, 94  
 Aphrodite, 52n33, 169n63, 243n130, 243, 245  
 Apollo, 81, 130, 136, 162, 207, 231–32  
 Asklepios, 53  
 chthonic Hermes, 1, 60, 194  
 Demeter, 147, 192n144, 192, 194n150, 198, 264  
 Fates (Erinyes), 1–2, 52, 193, 194  
 Gaia, 105  
 Hades (Pluto), 52, 204n4, 246  
 Hekate, 52, 93, 104, 123  
 Herakles, 93–94, 96, 123  
 Hermes, 27n76, 52, 137, 193, 194n152  
 Iaō, 37, 52, 61, 93, 107–8, 135  
 Isis, 37, 93  
 Kore (Persephone), 147, 192n144, 192, 194n150, 198, 264  
 Osiris, 93  
 Zeus, 72, 82, 234, 248
- Deleuze, Gilles, 180, 254  
 Denecker, Tim, 185n119, 185  
 Denzey, Nicola, 6n15  
 Derbew, Sarah, 20  
 The Diagnosis and Cure of the Soul's Passions (Galen), 73  
 Dio Chrysostom, 206, 228, 242  
 Dionysius of Halicarnassus, 40, 140, 158, 164–66, 169–71, 201, 219, 220, 235, 263  
 sonic experimentation and, 138  
 Dunbar, Paul, 143–46
- Ecclesiastical History. *See* Eusebius  
 Edmonds, Radcliffe, 4  
 Eidinow, Esther, 25, 185  
 Eighth Book of Moses, 176  
*ekklēsia*, 112, 147, 155–56, 158, 164, 167, 176, 232  
 Ellis, JJJJerome, 147, 149, 179  
 Ellison, Ralph, 12, 39, 97–101, 126, 215  
 emotions, 17, 57, 69, 73–74, 89, 122, 135, 197–98, 235, 238–39, 264  
 antique philosophical-theological discourses and, 71–72  
 curses as technology for managing, 70–72  
 politics and, 71–72

- emotions (cont.)  
 Stoic taxonomy of, 70
- enslavement  
 and 1 Corinthians, 147, 155–56, 158, 184  
 and Princeton University, 39, 43–44, 265
- Ephesia grammatai, 135
- Epictetus, 5, 59, 72, 74, 86  
 on political fear, 72–73
- Eunomos, 230–33, 240
- Eurell, John Christian, 181n104
- Eusebius, 26n73, 79, 79n120, 226n74
- Exhortation to the Greeks. *See Proteptikos* (Clement)
- Faraone, Christopher, 3n4, 29, 34, 56n47, 57n51, 124, 137, 209n17, 234n101, 235, 244, 247
- Favorinus, 167–69, 175, 199, 226
- fear, 225  
 feminist approaches to, 71  
 in Justin's *Apologia*, 86  
 political, 70–73, 74
- feminist theory  
 assemblages and, 47  
 fear and, 71  
 hermeneutics and, 41, 261  
 historical data and, 191  
 materialist theory and, 11  
 rhetorical strategies of 1 Corinthians and, 157
- fetish, 44n4
- Forbes, Christopher, 162n41
- Formisano, Marco, 22n60
- Foucault, Michel, 11
- Frankfurter, David, 4–5, 4n7, 25, 31n92, 34, 96, 185, 262
- Fraser, James, 28
- Gager, John, 23, 26n72, 26, 33, 54n42, 54, 261
- Galen, 73–74, 198–201, 199n169, 245
- Gangloff, Anne, 208n17, 243n131
- gem, gemstones, 93–94, 118, 131–34, 139–40, 187, 264. *See also* amulets
- gender. 167n56. *See also* women  
 aesthetics and, 172n74, 202  
 construction of, 28  
 deviance, 199  
 instability of in antiquity, 156n20  
 management of, 165  
 norms, 15
- performance, 156n21, 168n60
- song criticism and, 228–29
- views of speech and, 166–68, 174–75
- voice and, 167
- Glancy, Jennifer, 44n3
- Gleason, Maud, 167n57, 168n61
- glossolalia, 39, 128, 140–42  
 in 1 Corinthians, 176  
 aesthetic criticism of, 176–79, 181–83, 202  
 aesthetics of, 176, 177  
 anxiety about, 180  
 as enhanced form of language, 188  
 as justice seeking, 40  
 language norms and, 189–90  
 materiality of, 149  
 otherwise possibilities and, 141  
*pneuma* and, 180  
 questions of authority and, 175–76  
 sign and, 149–50  
*vores magicæ* (magical voices) and, 198  
 women's speech and, 175–76
- glosso-poeisis, 148
- Gordley, Matthew, 216n40
- Gordon, Richard, 25, 36, 113, 187n130
- Gospel Imagination, 213, 215, 227
- Gospel of the Egyptians, 137
- graves, as depository for curses, 63–65, 112
- Gurd, Sean, 184, 217
- Hagia Sophia, 185, 217
- Haley, Shelley, 20
- hamartia*, 200, 201
- Harkness, Nicholas, 140–42, 149, 188, 188n135
- harmonia*, 223–24
- Harris, William, 182n109
- health, healing, 26–27, 129, 222, 234, 236–37, 251. *See also pharmakon*
- magic and, 115–17
- music and, 207
- ritual practice and, 244
- song and, 235–39
- spiritual, 117
- vocal exercises and, 172–74
- hermeneutics  
 feminist, 41, 261  
 womanist, 41
- Hesiod, 207–8, 238
- historical Jesus, quest for, 20
- historiography, ethical, 3, 7, 262–63
- historiola*, 91–97

- as act of signifying, 96  
 authority of curses and, 93  
 Babylas curses and, 108–10  
 in Chrysostom's sermons, 123  
 Chrysostom's view of, 121–23  
 creeds as series of, 94  
 in images, 93  
 as instantiation of myth, 96  
 of Lazarus, 116–17  
 as material products, 96  
 materialization of, 117  
 of Pharaoh, 118–22  
 scriptural practices and, 95  
 Untitled (I am an invisible man) and,  
   97–103  
   visual, 123  
 Hölderlin, Friedrich, 18  
 Hollmann, Alexander, 108  
 Homer, 16, 33, 56, 129, 165–66, 170–71,  
   207, 211, 220, 233–36, 238, 249, 258,  
   265  
 Homeromanteia, 243  
 Iamblichus, 40, 137, 185, 207–8, 223, 234,  
   236–39, 241, 253  
 Iennys, 204, 207, 208, 224, 259, 264  
 Ikeuchi, Suma, 231n91  
 incantation, 4, 39–40, 205, 212, 216, 218,  
   248, 256, 258, 264. *See also* song  
   Aramaic bowls, 37  
   centrality of in cultic life, 208  
   Clement of Alexandria and, 239  
   curse tablets and, 128, 190  
   gendered interpretation of, 168  
   hexametrical, 235  
   historical reconstruction of, 218  
   Homeric, 8, 209, 212, 227, 235, 242–52,  
   254, 256, 259  
   John Chrysostom on, 115  
   justice and, 218, 258, 262, 267  
   materiality of, 13  
   music and, 226  
   perfect, 204, 209–10, 224, 232, 259, 264  
   as pharmakon, 207  
   power and, 142, 203  
   problems of historical reconstruction of,  
   219  
   Pythagorean, 236, 238  
   repetition of, 221  
   sound of, 5, 10  
   stuttering and, 179  
   technology of, 254  
   tongues and, 184  
   vamp and, 215  
   *vores magicæ* (magical voices) and, 198  
   voice and, 208  
*Invisible Man* (Ellison), 39, 97–101, 129  
   scripturalization of, 126  
 Jayne-Graham, Emma, 6n15  
 Jennings, Willie, 14, 16n31  
 Jerusalem, 40, 64, 76, 161, 203, 209, 212,  
   232, 244, 259, 264  
 Jess, Tyehimba, 12, 40, 142–46, 254–58  
 John Chrysostom, 3, 8, 39, 115, 125  
   criticism of magic, 115–17  
   finding a magical book, 30  
   on *historiola*, 121–23  
   *historiola* in sermons of, 123  
 Jones, Brice, 34  
 Joplin, Scott, 142–43, 255  
 Jordan, David, 34, 57n53  
 Josephus, 64  
 Julius Africanus, 40, 217, 245–52, 256  
 justice, 48–51  
   aesthetics of, 6, 50, 84, 89  
   Amathous curses and, 53, 63, 67–69  
   Babylas curses and, 123, 125  
   curse tablets and, 7, 8, 33, 35, 53, 65,  
   126, 194, 266  
   curse tablets as prayers for, 54  
   curses and, 10, 38  
   curses as prayers for, 88  
   *daimones* and, 82–87, 89, 267  
   discourse of in antiquity, 49–50  
   divine, 119  
   ethical historiography and, 7  
   Fates and, 1–2, 193, 194  
   glossolalia and, 40  
   incantation and, 218, 258, 267  
   in Justin's *Apologia*, 77, 82–87, 128  
   music and, 216  
   prayers for, 13, 35, 55n43, 67n85n84,  
   114, 194n149  
   restorative, 48–49  
   rituals as means of effecting, 126  
   story and, 127  
 Justin Martyr, 75, 83  
   aesthetic of justice in *Apologia*, 84  
   Amathous curses and, 87  
   *Apologia*, 49, 75–82, 87, 89, 128, 261  
   *Apologia* as aesthetic display, 80

- Justin Martyr (cont.)  
   *Apologia* as akin to *minkisi* *minkondi*, 86  
   *Apologia* as assemblage, 78–81, 87  
   *Apologia* as petition, 79–81, 84, 87  
   *daimones* and, 82–87  
   as inventor of heresy, 76
- Kalleres, Dayna, 116
- Kaphar, Titus, 12, 43–48, 88, 265. *See also*  
   *To Be Sold* (Kaphar)
- Karpimē Babbia, 1–2, 8, 13, 25, 31, 147,  
   192–96, 198–99, 200, 263  
*katadesmoi*, 31, 73, 240
- Keats, John, 18
- Kestoi* (Julius Africanus), 217, 245–52  
   musical notation in, 250–51  
   philosophical-theological perspective of,  
     252
- Klein, William, 182n109
- Konstan, David, 165n50, 172n74
- Kotansky, Roy, 33
- Kritios Boy, 15
- Kyrilla, 8, 204, 207, 208, 224, 259, 264
- Lamont, Jessica, 32n97, 34, 113, 124,  
   204n4, 262
- language  
   aesthetics of, 201, 202  
   ambiguities of, 199, 200  
   ancient theories of, 191, 197  
   experimental aesthetics and, 164–67
- Lanni, Adriaan, 48, 49
- law. *See also* justice; *nomos*  
   of the cicada, 230  
   as gift of the Spirit, 178n93  
   legal action and, 37  
   legal archives and, 78–81, 87, 264  
   legal argument and, 38  
   legal curses and, 54–55, 59–60  
   legal documents and, 52–53  
   of Moses, 233  
   public legal display and, 66–67  
   Roman, 29, 29n85, 48–51, 69–70, 71,  
     88, 262  
   violence of, 153
- lead, 1, 32, 42, 52, 53, 66, 82, 105, 113,  
   114–15, 125, 128, 193, 212
- leadbelly* (Jess), 255
- Ledbetter, Huddie, 255
- LeVen, Pauline, 184, 190, 217, 231n91, 231
- Levitical song, 232–33, 235, 242, 259, 260
- Lex Cornelia de sicariis et veneficiis, 29
- Life of the Pythagoreans* (Iamblichus), 40,  
   234, 236, 253  
   Christian influences on, 237
- Ligon, Glenn, 12, 39, 97–103, 126. *See also*  
   *Untitled (I am an invisible man)* (Ligon)
- Lives of the Sophists (Philostratus), 205
- Logos, 8, 225, 227, 232, 233, 234, 240–41,  
   244, 256–59
- Lomax, John and Alan, 219–21, 255
- Lord, Albert, 220
- Loveless, Natalie, 11
- magic  
   alterity and, 4, 9, 24  
   ancient polemic against, 26–27  
   in Antioch, 117  
   compartmentalization of study of, 3  
   developments in scholarly understanding  
     of, 25–26  
   as deviant, 4, 9  
   disenfranchisement and, 27–28  
   as distinct from religion, 27–29  
   feminization of, 28  
   health care and, 115–17  
   Homeric verse and, 243  
   justice and, 25  
   in Justin's *Apologia*, 86  
   masculinized sounds and, 169  
   as prayers for justice, 13  
   and Roman law, 29, 68  
   as secret, 24–25  
   view of as dangerous, 29–30
- Maillot, Aristide, 14
- Malinowski, Bronislaw, 28
- Manekin-Bamberger, Avigail, 24n65, 37
- Marchal, Joseph, 168
- Marco Simón, Francisco, 68n87
- Martin, Lerone, 91
- material turn, the, 11, 210
- materiality, 10, 124  
   of Amathous curses, 52–53  
   of curse tablets, 262  
   of curses, 5, 90, 114–15, 124, 128, 262  
   glossolalia and, 149  
   of song, 214  
   of sound, 130–42, 146  
   sound and, 129–30  
   theories of, 11, 47n16  
   of *Untitled (I am an invisible man)*  
     (Ligon), 100–2

- Matthews, Lydia, 67n85  
 Maximus of Tyre, 56n46  
 Maynard, Valerie, 46  
 Menander Rhetor, 217n42, 227n76, 229, 230n85  
 Meyer, Birgit, 17  
 Meyer, Elizabeth A., 69n92  
 Middleton, Francesca, 245n139, 247n151  
 Miletos inscription, 130–42  
   amulets and, 132, 133  
   materiality of sound in, 130–33  
   spell recipes and, 134–37  
*minkisi minkondi*, 44–46, 45n10, 86, 88  
*mousikē*, 222, 222n58, 224, 228, 238  
 Murray, Penelope, 222  
 music. *See also De musica* (Aristides Quintilianus); *De musica* (Philodemus); *De musica* (Plutarch); *Protreptikos* (Clement) song; sound; voice  
   as apotropaic, 241  
   Black Church, 212  
   of cicadas, 231  
   daimonic influence on, 240  
   folk, 220  
   Greek cosmology and, 223  
   harmony and, 224  
   health and, 207  
   in Dionysius of Halicarnassus, 166  
   justice and, 215–16  
   magical qualities of, 187, 229  
   as medical treatment, 238  
   power of, 174  
   theology and, 254  
   as therapy, 238  
 Musonius Rufus, 174n82, 174  
  
 nails, 31n93, 39, 43, 44n3, 46, 48, 66, 81, 86, 87–88, 190, 263–64, 266  
 Necessity. *See* Anankē  
 Neoplatonism, 163n43, 225n67, 252n170  
 Newsom, Carol, 163n42  
 Ngai, Sianne, 13n25  
*nomos*, 230, 232–33  
 Nooter, Sarah, 184  
  
 oaths, 24n65, 37, 45, 67n84, 115  
 “Ode on a Grecian Urn” (Keats), 18  
*Odyssey*, 233–34, 235, 250  
 “On Fallacies Due to Language” (Galen), 199  
*On composition* (Dionysius of Halicarnassus), 164–66, 169–71, 199  
  
 On the Study of Greek Poetry (Shlegel), 20  
 Origen, 118  
   *Contra Celsum*, 118  
   on *historiola* of Pharaoh, 120–21  
 Orpheus, 227–29, 232, 239  
 otherwise possibilities, 9–10, 16, 69, 142, 146, 263  
   *ekklēsia* as, 164  
   glossolalia and, 141  
  
*Paidagagos* (Clement), 225–26  
*paideia*, 77, 84, 172, 215, 222, 243  
 palindromes, 187  
 Papyri Graecae Magicae, 33, 83, 85n139, 246n149  
 Parchman Farm, 219  
 Parry, Milman, 220  
 Patel, Shaily Shashikant, 30n91  
*pathē*. *See* emotions  
 Patterson, Bishop G. E., 254  
 Paul. *See* Corinthians, First  
 Pentcheva, Bissera, 185, 217  
 Pentecostalism, 148, 149. *See also*  
   Blackpentecostalism  
   in Brazil, 173n76  
   in Japan, 231n91  
 Peters, Janelle, 163n44  
 petition, 50, 80n125  
   Justin’s *Apologia* and, 79–81, 84, 87  
*Phaedrus* (Plato), 231  
*pharmakon*, *pharmaka*, 25, 27, 83, 207, 232–35, 237, 242, 258, 264, 267  
 Philip, M. NourbeSe, 12, 40, 151–55, 177, 179, 201  
   “Discourse on the Logic of Language”, 151–55  
 Philo, 226n72, 243n133  
 philosophy  
   of language, 199  
   political, 74  
   religion and, 23  
   theology and, 5, 27, 39, 203  
   as *therapeia*, 74–75  
 Philostratus, 77n117, 167–69  
*phōnē*, 173, 174, 207, 210, 221, 231. *See also* language; voice  
*Physiognomy* (Polemo), 169  
 Pinn, Anthony, 11, 11n20, 14n27, 265  
 plague, Egyptian, 92, 109–10  
 Plato, 188, 197, 199–200, 211, 223, 231  
 Pliny, polemic against magic, 26–27



- pneuma*, 155, 164, 171. *See also* breath  
 in 1 Corinthians, 172,  
 glossolalia and, 180  
 in medical literature, 171–72  
 Stoic view of, 171  
 voice and, 173–74  
 poetics, 2, 7. *See also* verse, Homeric  
 of Babylas curses, 124  
 of binding, 108  
 of charaktères, 197  
 of curse tablets, 35, 57, 126, 262  
 documentary, 153  
 as history, 146  
 magic and, 185  
 of magical formulas, 13, 123, 124, 193  
 of relation, 258  
 of ritual objects, 123–26  
 stress-based, 131  
*voces magicae* (magical voices) and, 187  
*poikilia*, 210, 224, 252  
 poison. *See pharmakon, pharmaka*  
 Polemo, 167–69  
*poluandrioi* (mass graves), 64  
 Porter, James I., 21, 215, 216, 221, 224, 226–27, 229–30, 232–33, 239, 242, 258, 259, 260  
 Puar, Jasbir, 47  
 punishment, 49, 51, 73, 84, 86  
 Pythagoras, 185, 207, 223, 236–37, 241–42, 253–54, 264  
 queer theory, 47, 71  
 in antiquity, 20  
 race  
 as barred subject, 151, 157  
 Blackness and, 121, 122, 97–103  
 colonialism and, 12, 103  
 critical theory and, 12–13, 190  
 racism and, 10, 153, 202  
 racist aesthetic and, 22  
 racist politics and, 99  
 in translation, 201, 205  
 white supremacy and, 9, 16, 20, 215  
 Rancière, Jacques, 17  
 recipes, spell, 32, 134–37  
 Reed, Annette Yoshiko, 163, 164  
 religion, study of, 361, 115  
 reparative historiography and Black art,  
 12–14  
 repetition, 19, 87, 103, 110, 132, 187,  
 194–95, 204, 209, 211, 212, 213, 215,  
 218, 232, 254, 258, 260  
 as aesthetic strategy, 126  
 vamp and, 214  
 rescripts, 38, 75–82, 81, 128, 87, 88, 89,  
 179, 264  
 research-creations, 22, 155, 266  
 rhapsodes, rhapsodists, 224, 226, 243, 252  
 Richlin, Amy, 191  
 ritual objects  
 aesthetics of, 7, 190  
 ancient Christian literature and, 8  
 as assemblages, 41  
 magic as, 26  
 otherwise possibilities and, 9–10  
 poetics of, 123–26  
 technology of, 253  
 ritual texts, 31, 32, 57, 61, 212  
 language of, 4–5  
 Rivera, Mayra, 125  
*Sacred Tales* (Aelius Aristides), 53  
 Salvo, Irene, 67, 85  
 Sanctuary of Demeter and Kore at Corinth,  
 147, 192, 198, 264  
 Sanzo, Joseph, 34, 94  
 Sappho, 197–98  
 Schäfer, Peter, 163, 164  
 Schlegel, Friedrich, 20  
 scriptural practices, 95–96  
 scripturalization, 95, 212  
*Invisible Man* in Ligon as, 99  
 Second Sophistic, 56, 76, 211, 215, 226,  
 235, 243  
 shape poems, 140, 255  
 Sharpe, Christina, 13, 119  
 Shaw, Brent, 50, 27, 50–51  
 Shaw, Gregory, 101, 19  
 Shelley, Braxton, 40, 212–19, 213, 230, 227,  
 254, 258  
*similia similibus* formula, 31, 92  
 Smallwood, Richard, 212  
 Smith, Morton, 35

## Index

317

- Smith, Wilfred Cantwell, 95  
 song, 205–11  
   aesthetic power of, 212  
   aesthetics of, 129, 224, 229  
   ancient theorization of, 221–24  
   blurred boundary with speech, 205, 214  
   as divine, 206  
   as feminine, 206  
   gendered criticism of, 228–29  
   healing and medicinal properties of, 235–39  
   Homeric epic and, 220  
   as interventions of power, 215  
   materiality of, 214  
   mocking of, 205  
   the new, 221, 225, 227, 233, 240, 244, 258  
   persuasiveness of, 234  
   as ritually powerful, 206  
 sonic experimentation, 137–39  
 Soranus, 174  
 Sotērianos, 8, 55, 57, 59–62, 65, 75, 85, 208, 263–64  
 sound  
   aesthetic prejudice and, 184–86  
   ancient Mediterranean religion and, 8  
   ancient theories of, 191  
   of Babylas curses, 110  
   of curses, 124  
   masculinized, 169  
   materiality of, 129–42, 146  
   Pythagorean speculation and, 137  
   racialization of, 148  
   study of in antiquity, 184–86  
   technology of, 215–16  
 speech  
   aesthetics of, 164–66, 176  
   ancient theories of, 191  
   blurred boundary with song, 205, 214  
   gendered views of, 167–68, 174–75  
 spirit. *See* Corinthians, First: spirit and; *pneuma*  
 spirit possession, 159n27, 171, 171n69, 172  
 Steinke, Darcey, 179  
 Sterne, Jonathan, 218n43  
 Stoicism. *See* emotions; *pneuma*  
 story. *See also* *historiola*  
   history-writing and, 127  
   justice and, 127  
 Stout, Renée, 46  
 Stowers, Stanley, 36n114  
 “Stranger in the Village” (Baldwin), 101–2  
 Stratton, Kimberly, 28  
*Stromata* (Clement), 225  
 Stroud, Ronald, 194n150, 195n155  
 stutter, 179–80  
 Tacitus, 30, 31, 68  
*technē*, 5, 7, 82, 215, 253  
 technology  
   of curses, 7, 28, 124  
   of incantation, 254  
   music and, 215  
   Pythagoras and, 242, 253–54  
   religion as, 11  
   of ritual objects, 253  
   of sound, 215–16  
   vamp as, 258  
   vowel-based, 136  
 Temple of Apollo, 81  
 theodicy  
   Amathous curses and, 89  
   *historiola* of Pharaoh and, 119–20  
 theology  
   philosophy and, 5, 27, 39, 203  
 theorization of materiality and sound and  
   Black art, 10–14  
 theurgy, 252  
 Thiselton, Anthony, 183n113  
 thumokatochon, 135–36  
*To Be Sold* (Kaphar), 39, 43–48, 87  
   Amathous curses and, 66  
   assemblage and, 81  
 tongues, 141, 148, 151–55, 160–64, 175, 179, 190, 198, 199, 201, 202, 264  
 Tovar, Sofia Torallas, 29  
 Tupamahu, Ekaputra, 178  
 Tusculan disputations (Cicero), 70  
 Ulpian, 75–76  
 Untitled (I am an invisible man) (Ligon), 97–103, 129  
   materiality of, 100–2  
 vamp, 40, 212–19, 254, 258  
   ancient incantatory practice and, 213  
   as tuning up, 214, 218, 227, 232  
 Van der Horst, Pieter, 91  
 Verrips, Jojada, 17  
 verse, Homeric, 15, 56, 165, 208, 212, 217, 220, 235, 242, 243–45, 258  
   in Amathous curses, 55–57

- Versnel, Henk, 13, 25, 34, 54, 55n43, 114, 123, 124, 150n16, 185, 193n149, 262  
 vocal exercises  
   ritual practice and, 172–74  
   therapeutic value of, 172–74  
*voes magicae* (magical voices), 1, 6, 10, 32, 40, 58–59, 62, 107, 128, 129, 136, 142, 147–49, 155, 186, 190, 191–92, 195, 196, 198, 200–2, 204, 248, 264  
   aesthetic strategies of, 187  
   authority of, 188  
   glossolalia and, 198  
   poetics of, 187  
 voice, 8, 129, 146, 158, 159, 164, 166, 173–74, 200, 221, 256. *See also* breath  
   aesthetics and, 164  
   angelic, 164  
   divine, 261  
   gendered view of, 167  
   Homeric verse and, 220  
   incantation and, 208  
   as music to the gods, 206  
   *pneuma* and, 173–74  
   vamp and, 214  
   word and, 185  
 vowels, 169  
   material shaping of, 136–37  
   sonic experiment with, 137–39  
 Walcott, Derek, 125  
 Wallace, Robert, 233n99  
 Washington, Booker T., 143–46  
 Weheliye, Alexander, 215–16, 215n38, 253–54, 258  
 wells, 112–13, 134  
 Wendt, Heidi, 83n131, 84n135  
 “Western” thought, 6, 21n57, 21, 150  
 Whitmarsh, Tim, 132–33  
 Wilburn, Andrew, 29n85, 34, 35n110, 52n33, 53n36, 56n49, 64n73, 64, 66n80, 67n84, 68, 89n148, 112  
 Williams, Sylvia, 45n10  
 Wilson, Peter, 222, 234  
 Wimbush, Vincent, 95–96, 177, 179  
 Winckelmann, Johann Joachim, 18–20  
 Winkler, John, 19n41, 23n63, 23, 24, 26n73, 28  
 Wire, Antoinette Clark, 157  
 wisdom, in 1 Corinthians, 155–56, 157, 159, 182  
 women  
   characterization of as witches, 28  
   in 1 Corinthians, 156n21, 162, 167, 176, 190–91  
   veiling of, 157–58, 199  
 writing, aesthetics of, 164–66  
 Wynter, Sylvia, 13  
 Zehr, Howard, 48