

# DEGREES OF UNITY IN LEVELS OF MOTIVATION: DESPERATE WITCHES IN APULEIUS' GOLDEN ASS AND THEURGISTS IN IAMBlichUS DE MYSTERIES

GRADOS DE UNIDAD EN LOS NIVELES DE MOTIVACIÓN: BRUJAS DESPERADAS EN EL ASNO  
DORADO DE APULEYO Y TEÚRGOS EN EL SOBRE LOS MISTERIOS DE JAMBlicO

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## RESUMEN ABSTRACT

Pese a la estricta contextualización de lo mágico como demoníaco en el tejido de la narrativa de *El asno dorado* de Apuleyo, una corriente que se ha descuidado en la academia moderna explora su legado pagano -retiene el alcance para una hipótesis factible en la forma de una coalición paradigmática entre su progeie inevitable, las brujas desesperadas al igual que una comunidad distinguida de taumaturgos, los teúrgos, cuya identidad en el discurso intelectual proporciona el ejemplo más fino de las formas politeistas de adivinación. En *Sobre los misterios* de Jamblico, se clarifica la representación de otra tipología de magia, la natural, que avala un notable paralelo en una premisa compartida -los niveles de motivación. Deseo proponer, que en tanto arroja luz sobre una clasificación dual de la magia como demoníaca y natural, también refleja de manera fascinante los grados de unidad (aunque no sin reserva en ciertas áreas) entre las brujas desesperadas y los teúrgos en cuestión -las operaciones de los primeros a menudo sustentan sus planteamientos para ocultar el conocimiento y su potencial no es inferior a las preocupaciones elevadas de los segundos.

Despite the strict contextualization of magic as demonic within the fabric of narrative in Apuleius' *Golden Ass*, a neglected current in modern academia its pagan legacy - retains scope for a feasible hypothesis in the form of a paradigmatic coalition between its inevitable progeny, desperate witches as well as a distinguished community of thaumaturgoi, the theurgist, whose identity in intellectual discourse, chiefly the finest possible exemplum of polytheistic forms of divination Iamblichus' *De Mysteries*, clarify their representation of another typology of magic, natural, endorsing a striking parallel in a shared premise - levels of motivation. I wish to propose, that in as much as it throws light on two fold classification of magic as demonic and natural it also fascinatingly reflects degrees of unity, though not without reserve in some areas, between the desperate witches and theurgists in question - the former whose operations often underpin their claims to occult knowledge and whose potential is no less inferior to the elevated concerns of the latter.

## PALABRAS CLAVE KEY WORDS

Apuleyo, Jamblico, brujas, teúrgos, magia.

Apuleius, Iamblichus, Witches, theurgists, magic

With allusions to the Milesian tradition of prose genre i.e. literary anecdotes (3.5-6), episodic narrative (2.32; 6.9), digressions (8.22), rhetorical speeches (11.22) and dramatic sequence (9.5-7; 10.2-12) though not without a few structural innovations (11.23-28) founded upon its Greek original the fact remains that Apuleius' Golden Ass is the only extant novel composed in Latin<sup>1</sup>. Research conducted from the middle of the last century to date on its narratological dimension has almost formed a tentative demarcation ascribing a central role for the following themes: magic religion, justice culture, priesthood and philosophy<sup>2</sup>. These more or less, in varied literary contexts and levels of scholarly interpretation have the tendency of being confined to the biographical identity of Apuleius as a provincial priest, statesman, Platonist philosopher and in the last resort, professional story teller whose main objective within the territorial limitations of the comic romance transforms from an investigation of the role of demonic magic as a social practice despite its maintenance of a low profile, at the time of its composition, to the profound revelation of the supremest level of eschatological wisdom engulfing the mystical parameter of the cult of Isis<sup>3</sup>. Located specifically in this contextual frame the work enshrines the philosophical temperance of a man whose inclination to devote a greater part of his life to preserve the preeminence of the pagan character of magic against polemical critique of African Christians was for the most part misunderstood on account of his claims of its efficacy –a temperament acknowledging an implicit one dimensional static position, which the Platonist in Apuleius accepts as a unique

<sup>1</sup> All quotations and translations are from Apuleius' golden Ass.

<sup>2</sup> i. *Cfr.* MAGIC NORWOOD, F. The Magic Pilgrimage of Apuleius. *In:* Phoenix, 1956. vol. 10, no. 1, p. 1-12; TATUM, J. Apuleius and Metamorphosis. *In:* American Journal of Philology, 1972. vol. 93, no. 2, p. 306-313; BRADLEY, K. Law, Magic and Culture in the 'Apologia of Apuleius. *In:* Phoenix, 1977. vol. 51, no. 2, p. 203-223; HIJMANS, B.L. Apuleius Orator, Pro Se De Magi and Florida. *In:* Aufstieg und Niedergang der römischen Welt – ANRW, 1987. Vol. II, 34.2; 1708-84.

ii. *Cfr.* RELIGION GRIFFITHS, J.G. The Flight of the Gods before Typhon: An Unrecognized Myth. *In:* Hermes, 1960. vol. 88, no. 3, p. 374-376; BOHN, R.K. The Isis Episode. *In:* Classical Journal, 1973. vol. 68, no. 3, p. 228-231.

iii. *Cfr.* JUSTICE SUMMERS, R.G. Roman Justice and Apuleius' Metamorphoses. *In:* Transactions and Proceedings of the American Philological Association, 1970. vol. 101, p. 511-531

iv. *Cfr.* BRADLEY. *Op.cit*; SMITH, W. The Narrative Voice in Apuleius' Metamorphosis. *In:* TAPA, 1972. Vol. 103, p. 513-534.

v. PRIESTHOOD RIVES, J. B. The Priesthood of Apuleius. *In:* TAPA, 1994. vol. 115, no. 2, p. 273-290; BURTON, G. P. Proconsuls, Assizes and the Administration of Justice under the Empire. *In:* Journal of roman Studies, 1975. vol. 65, p. 92-106.

vi. Philosophy SCHLAM, C. Platonica in the Metamorphoses of Apuleius. *In:* TAPA, 1970. vol. 101, p. 477-487; MORTLEY, R. Apuleius and Platonic Theology. *In:* TAPA, 1972. vol. 93, no. 4, p. 584-590.

<sup>3</sup> For a detailed bibliography see PRIESTHOOD RIVES. *Op.cit*, p. 288-290; BRADLEY. *Op.cit*, p. 220-223.

religious purity manifestly founded upon the mystical character of Isis whose eternal conflict with Typhon proceeds progressively to evacuate his representation of the principle of universal disorder to which the whole of Book XI is in fact devoted<sup>4</sup>. My current preoccupation to trace degrees of unity in levels of motivation of practitioners of demonic and natural magic abandons the pressure of the proscription of unassuming black arts that persisted within the late antique religious milieu driving Apuleius at length to be tried before the proconsul Claudius Maximus in A.D. 158 at Tripolitanian Sabratha on the accusations of Sicinius Ameiliancus<sup>5</sup>. A pertinent issue, one with a philosophical implication - can a strict line be drawn between the magical operant's in question regardless of their respective representation of a typology of magic or whether its elimination synchronize polemical categories of magic? will be addressed in terms of the desperate witches in the *Golden Ass* whose conduct chiefly their formation of temporary strategies for the adjuration of unscrupulous demons reflect a striking degree of comparison to the motivations of a community of practitioners whose interests were focused on the abstract proposition of the concrete proportions of natural magic of whom reference is ostensibly made in the most celebrated exposition of divination, *De Mysteries*<sup>6</sup>. This comparison, hitherto ignored though will be explored in terms of two conceptual levels of motivation - the primary and the secondary relating to two paradigmatic degrees perceived as moving from ethical to evil and vice versa. Applied to the desperate witches who in the early stages of their administration of demonic magic reflect an ethical degree, the collapse of which drives them to seek asylum in their familiar evil domain. A reversal of order in the case of the theurgists whose commitment at whatever level of motivation express an ethical dimension, hence, far removed from demonic magic, are driven to experience the material component of demonic magic, viewed as evil, as a preliminary exercise of his large scale project-anagoges. As such, these levels and degrees will subscribe to the present thesis challenging rational presuppositions that form an undivided orientation where the termination of such distinctions as demonic and natural magic are eventually dissolved.

<sup>4</sup> MAGIC NORWOOD, *Op. cit.*, p. 2: "To take refuge in the bosom of Isis or in the practice of magic was a surrender, a confession of the helplessness of the individual. Man could no longer face life alone." For a commentary on *Metamorphoses*, Bk. II and the universal power of Isis see BOHN, *Op. cit.*, p. 229-230; TATUM, *Op. cit.*, p. 312.

<sup>5</sup> On the Roman law on magic and magicians see BRADLEY, *Op. cit.*, p. 207 n. 9.

<sup>6</sup> IAMBlichus. *On the Mysteries*. CLARKE, E. C., DILLON, J. M. and HERSHBELL, J. P. (Eds). USA: Society of Biblical Literature, 2003.

The testimony of Apuleius and Iamblichus is invaluable for this subscription in the sense that both men apart from being residents of the African continent with a fair amount of knowledge of the contemporaneous religious scenario shared a similar interest in assessing ideological boundaries among Christian and pagan intellectual. Their individual choice, of genre, the former's *novella* or *fabulae*, the latter's adoption of dialogic conversation function in separate contexts fulfilling their personal intentions. The resemblance between their choices of pseudonym is worth nothing. The application of Apuleius' choice of pseudonym- transformation of Lucius into an ass (3.26) -to the episodic fabric, a perfect expression of sensuality resulting from human misconduct rotates between reality and illusion serves the function of a strategic device providing him access to explore forbidden though not maiden ground<sup>7</sup>. Iamblichus in response to Porphyry's Letter to Anebo explicitly maintains an assumed guise of the Egyptian priest Abammon<sup>8</sup>. Existing research has often traced the pseudonym of metamorphosis as reflecting strong platonic undertones assuming the form of an investigation of its character and force on the grounds that it bears polytheistic implications<sup>9</sup>. The integration of magic and witchcraft subsumed under the broader theme of black arts into a coherent system against the imposition of a prejudicial preconception that often branded them as pseudo followed by their reconciliation with some of the fundamental principles related to the concurrent locative worldview embodied within the theoretical parameters of polytheistic philosophy i.e. Neoplatonism represented by both Apuleius and Iamblichus dissolves the social distinction between demonic and natural magic. These principles need to be quoted in full:

There is a cosmic order that permeates every level of reality, this cosmic order is the divine society of the gods,

<sup>7</sup> For comments on Lucius' transformation in relation to religious conversion see TATUM, Op. cit., p. 309 n. 22; greed see TATUM, Op. cit., p. 311; SCHLAM, Op. cit., p. 481 n.7-8; lust 482-484 n. 9-14; SCHLAM, Op. cit., p. 480 n. 6 traces the affinity between the phenomena of metamorphoses and Plato' conception of the soul.

<sup>8</sup> For Scholars in general agreement that the *De Mysteries* is assigned to c. 300 see SAFFREY, H. D. Abammon, Pseudonyme de Jamblique. In: PALMER, R.B. and HAMMERTON KELLY, R. G. (Eds.). *Philomathes: Studies and Essays in the Humanities in Memory of Philip Marlan*. Ciudad: Editorial, 1971. p. 231-233; ATHANASSIADI, P. *Dreams, Theurgy and Freelance Divination: the testimony of Iamblichus*. In: *Journal of Roman Studies*, 1993. vol. 83, no. 13, p. 116; for a suggestion of 280 A.D. see DILLON, Jhon. *Iamblichi Chalcidensis in Platonis Dialogo Commentarium Fragmenta*. Leiden: Brill, 1973. p. 13, 18; Cfr. CLARKE, E. C. *Introduction of Iamblichus: On the Mysteries XCXVII*. In: CLARKE, E.C., DILLON, J. and HERSHBELL, J.P. (Eds). *On the Mysteries*. Op. cit.

<sup>9</sup> SMITH, J. Z. *Map is not Territory*. Leiden: Brill, 1978. p. 132.

the structure and dynamics of this society can be discerned in the movements and patterned juxtapositions of the heavenly bodies the human society should be a microcosm of the divine society and the chief responsibility of the priests is to attune the human order to the divine order<sup>10</sup>.

Since time and space limitations do not allow a detailed discussion of all the first three will be analyzed briefly for the present purpose. Besides supplementing the subscription to the widely held conception that some inexorable energy is extensively available throughout the ontological province of the cosmos it negotiates that its absorption is central for the success of any magical operation<sup>11</sup>. That the independent identity of the operants concerned, nevertheless is virtually pronounced in their categorical consultations is taken for granted. With absolutely no claim of denial of the inherent potential of the desperate witches whose efficacy accelerates in their strict confinement to the framework enshrining demonic magic (2.3.11-15; 2.6.1-5; 2.28-30; 1.5-20) two simultaneous levels of motivation though in multiple degrees become clearly discernable. The authority of photis on the amerces witch, Pamphiles' manipulation of demonic sources deserves notice with regard to the most obvious first level of motivation with its allocation to the intentional and programmatic agenda:

The production of an artificial structure temporary though is a profane strategy that serves Pamphile's immediate concern-enticing handsome young men. Her correspondence with energies that clearly respond to her summons being fairly frequent (2.5, 3.9) she now begins to address those spirits occupying intermediary location between the mateul and immaterial; to the end of harnessing the. this admittedly enforce the power of demonic magic despite the creation of clear boundaries condemning its strategic value of which Apuleius seems to be happily

<sup>10</sup> Extant literature provides invaluable testimony on this stance. Theophrastus, *De Sensu*, 68A 135, DK; Sextus Empiricus, *Advanced Mathematics*, 9.19. Plutarch, *Questiones Convivium*, 5.7, 682f-683a. Clement of Alexandria, *Storm*, 5.8, 45, 2-3; Philostratus, *Life of Apollonius of Tyana*, 8-19, 4:10 (Frede, M).

<sup>11</sup> For witches in extant Greek literature, Circe, *Odyssey* (X. 167-236; 237-306) tr. Rieu, 1960 and Medea, *The Voyage of Argo* (iv. 146-185; 430-466) Rieu, 1971, display similar knowledge of magic, the former in an attempt to entice and eventually transform men into beasts while the latter lands a supportive hand to Jason.

engrossed in.<sup>12</sup> The sorcerer's claim to exploit sympathetic links between material substances and their corresponding energies, personified as demons, reflected in Pamphile's efforts to dominate her domain, in this instance is not necessarily violant in the sense that the process does not involve the infliction of perpetual penalty as in the case of the amorous witch Meroe (1.5-20; 1.8.10-13). The insertion of the success of Pamphile's transformation to the primary level of motivation devoid of an evilo degree is integral in maintaining an ethical perspective as does not involve the habitual practice of linking her passionate self into the scene. In fact, it forms a gulf between the witch and the exposure of her magical potential. The secondary level of paradigmatic motivation, involves a progressive range from mild dosages of evil to those of a preposterous nature. Before seeking the full potency of malevolent bodies by plunging directly into perilous depths of her act the witch hired by the baker's wife observes a limit (9.14; 9.24.25). An important constituent of the ethical degree of her primary motivation in so far as it denies the possibility of infusing evil the witch's engagement in softening the baker's heart with affection to his disloyal wife proves futile. Violation of the limit involves a total projection of the witch's magical process into her goal the only option remaining being the evacuation of the frame articulated previously, a full-fledged exploitation of demonic strategies the witch clings to it in Fiendish flee (9.30-31) Launching on a methodology based on natural sympathies and antipathies of the corporeal realm the witch is driven to seek refuge in the only art known to her. The construction of an artificial receptacle, the ghost of a woman whose violent death being adequate for the purpose, upon which her success depends deserves further notice. It is one that into which she imbues a far greater propulsion than she did previously, a key factor resulting in the descent of evil demons who respond to her invocation<sup>13</sup>. At whatever cost a line can be drawn between the total commitment of the wicked witch and Menoe. The latter's sweet revenge being more accute with probably more passion involved than the laboured enterprise of the former whose absence of a personal grievance requires invasion of foreign ground; envisioned in the forms of a primary and secondary

<sup>12</sup> Medea reinforces her power in exactly the same manner. Her encounter with Talos, the giant express extent of her attempt: "She steeled herself with their (spirits of Dead) malignity and bewitched the eyes of Talos with the evil in her own. She flung at him the full force of her malevolence and in an ecstasy of rage she piled, him with images of death" (Op.cit, iv. 1657-1695)

<sup>13</sup> Both Medea and Cicerce have a definite purpose. The former is resolved and at length prompted by divine power of course to assist Jason in his missions which at length proves successful (The Voyage of Argo 11, 1189-1227; iv. 146-185). *The Latter's* .... though amorous, proves futile when Odyssey is backed by Hermes. (Odyssey X. 237-306).

levels of motivation in whatever degree.<sup>14</sup> those who ignore Menoe's or Pamphiles' amorous advances receive nothing but metamorphosis which is simply an alternative for death (1.9; 2.6; 2.30) the presence of the force of demonic magic imposed a lingering imprint in terms of transformation that change from varied contexts (4.15; 7.6; 10.12) to that of the ass recovering human form (11.16) moves Apuleius to view its strategic range<sup>15</sup>. His own confession to the scandal aroused by his advocacy of this range is in actual terms a testimony against such illogical charges<sup>16</sup>.

The framework inculcating an evil level of motivations eliminates the witches inner conflict with unfamiliar emotions, emotions that had hitherto not disturbed her to seek options or alternatives; imposed a pressure on her to create receptacles unworthy of her reputation (9.20-25). The collapse of the frame that had proved inconsistent gives way to for the secondary level - one that is concrete; tangible with an ideal basis for material ends of transmutation transcending bonds of limitations.

The witches' quest to absorb demonic emanations reflects strong pagan polytheistic implications related to the principle observed in n.8, which refers to a superior immaterial intelligence infusing lower cosmic strands with varied expressions of illumination<sup>17</sup>. The hypothetical position featured in the transformative character of motivation from one negotiating an ethical degree to an evil permits a reconciliation of cause, object and purpose so that the preliminary concern of the witch, is no longer disconnected from her dynamic embarkation to co-operate

<sup>14</sup> For Circes perpetual transformation of men into swine and other types of beast see and *Odyssey* (X. 167-236); *Voyage of Argo*, (iv, 651-685). However, Circe chooses to remove her spell and free Odyssean men (*Odyssey*, X. 387-459).

<sup>15</sup> His defence against many accusations is several. See BRADLEY. *Op. cit.*, p. 214 on his eloquence of languages; p. 217 on his overall personal appearance, p. 217-218 on his beard; p. 216 knowledge of a mystery code to common initiates of mystery religions.

<sup>16</sup> Whatever the length of the prestigious public career as a provincial priest and governor *Ibid.*, 217 observes that both Apuleius and Claudius Maximus, elite stoic as he was, joined and rarefied (the) atmosphere of intellectualism that separated them radically from the alternate and far arger world of ignorance and magical practice.

<sup>17</sup> Norwood 5; see RIVES, p. 283-284 On the social recognition regarding other prestigious priesthoods such as those of Ceres and 285 Asclepius; On the Local priesthood at Carthag that may have given a dignified position to Apuleius see RIVES, p. 281-286 n. 21-29; See MAGIC NORWOOD, *Op. cit.*, p. 3 or his public image as a rhetorician may have enhanced his reputation with adequate publicity which may have been one reason why he did not deny the practice of sorcery Norwood 3; Norwood 4 identifies the narrative as an embodiment of the restlessness, the magic and the mysticism of the ... are all to be found in this novel as they are in Apuleius himself'.

with descent of such emanations<sup>18</sup>. Absence of a forced pressure with claims to a prohibition is crucial for her venture to detach herself from what for her appeared naive, matures gradually into a familiar premise dissolving the full potential of her occult expertise into the very abyss of her operation. The result sadly is the death of the baker (9.30-31).

Neither the Platonic motifs of Apuleius nor the function of the discipline of magic within the broader context of pagan forms of divination can be ignored before arriving at a conceptual dialogue between the two types of operants concerned at least with regard to their motivations<sup>19</sup>. At an ontological level of discussion demonic and natural magic embody similar pagan claims though at an epistemological level their typology is poles apart. Each maintain a separate profile still, their interrelation in argumentative proportions cannot be dismissed notwithstanding the scholarly dispute on its conventional features<sup>20</sup>.

With reference to the assumption that divination is an enterprise that claims to the proximity to celestial sources of wisdom in relation to whatever type of magic securely grounded within an ontological framework does raise degrees of unity between career and concerns of thurgists and desperate witches i.e. focus on the objective, subjective involvement absorption of celestial enlightenment; formation of structures. Iamblichus holds the view that no religious praxis maintains more crucial influence than divination for the perfection of the thurgist's objective 3.1 (100.8.9; 100.12-101.3). He specifies that non-discursive knowledge acquired through the machinations of inspired divination is the only methodology that could be applied for attaining divinity 10.4 (289.3-5). Predominantly motivated to discard the apparent gulf between his corporeal embodiment and supra-rational intelligence the theurgists steers forth with a singular objective and a common agenda with

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<sup>18</sup> ATHANASSIADI. *Op. cit.*, p. 119 refers to the Iamblichean the descent of the demons from their topographical location at the sorcerers summons as contributing to the distortion of the divine quality of divination as part of the philosophers' frontal attack on what Porphyry represents.

<sup>19</sup> MORTLEY. *Op. cit.*, notes the extent to which Apuleius is compelled to maintain his Platonic resuppositions in p. 587, 588. He calls this p. 590: c 'a kind of protectiveness towards what he holds to be the essence of Platonic thought'. At other occasions this is noted as a 'digression' (p. 584); secrecy (p. 588).

<sup>20</sup> Magic as a predominant component of divination has already been noted and is very much alive in on-going research see CORNELIUS, J. *Moment of Astrology*. London: Bournemouth, 2003; WAINWRIGHT, W.J. *Mysticism: A study of it's Nature cognitive value and moral implications*. Madison, Wisconsin: The University of Wisconsin Press, 1981; RAPPE, S. *Reading Neoplatonism: Non-Discursive Texts of Plotinus, Proclus and Damascius*, Cambridge: Cambridge University Press, 2000; KINGSLEY, P. *An Introduction to the Hermetica: Approaching ancient Esoteric Tradition*, Amsterdam: Brill, 2000.



absolutely no options<sup>21</sup>. The arrival at the appointed destination depends on his study of the distinction between true and false whether in the character of human dreams 3.1 (1.3.2-5) 3.2 (103.5-6) and divine dreams 3.2 (106.9-107.4) or that of human decipherment in astral predictions which is for the most part technical 3.2 (273.2-9) and realization of the uncontaminated character of astrology for removed from the world of generation (9.5 (278.12-279.15) the origin of which Iamblichus attributes to the Egyptians (9.5 (277.9-278.8))<sup>22</sup>.

However the master does refer to several preliminary stages of preparation –stages necessarily accompanying levels of realization of the character of the metaphysical principles embracing universal knowledge. Thus he advocates varied expressions of divine inspiration encompassing degrees in the provisional structure he develops for its description 3.5 (3.3-13). As such, the eventual ascent to the starry realm begins in the participation in the gods' lowest power understandably material form of worship among which demonic magic assumes a key role. The absence of an explicit denial of the material character of pagan forms of worship is an appreciation of its relevance for the theurgist in the form of an exercise. (3.15 (135.1-2; 3-15 (135.6-136.4).

This exercise forms part of his understanding of the role of human skill operating on an individual level following the dictates of nature using horoscopes and restoring to the visible cycle of the generated realm (9.1(273.2-9). Clearly then Iamblichus accepts the *techne* embodied in inductive types of divination which functions within the capacity of experts whose practice of such divination remains largely within material limitations 9.2 (273.11-274.1)<sup>23</sup>. The diffusion of demonic magic

<sup>21</sup> It is interesting that Iamblichus links his musical imitation of celestial spheres with the induction of a prophetic sleep just as it is linked with a prophetic spirit encircling the individual while they are asleep as a mediatory force for the conveyance of divine dreams to humans connecting the human soul to divinity. On the Pythagorean Life, Trs. G. Clark. Ciudad: Editorial, 1989. 15.65.3; CLARKE. Introduction of Iamblichus: On the Mysteries. Op. cit., 141, n. 188. On the identification of Hecate with the Cosmic Soul in the *Chaldaean Oracles* See JOHNSTON, S. L. Hecate Soteira: A Study of Hecate in the Chaldaean Oracles and related literature. Atlanta: Scholars Press, 1990. 101, no. 31; 104, 108.

<sup>22</sup> On this singular objective see FINNAMORE, J. Iamblichus on light and the transparent. In: BLUMENTHAL, H.J. and CLARK, E.G. (Eds). *The Divine Iamblichus: Philosopher and Man of Gods*, Bristol: Bristol Classical Press, 1993. p. 59; JOHNSTON, S. L. *Riders of the sky: Cavalier Gods and Hecate in the 2nd century A.d.* Classical Philology, 1992. vol. 87, no. 4, p. 303-321; SHAW, G. *Theurgy and the Soul: The Neoplatonism of Iamblichus*. Pennsylvania: Pennsylvania State University Press, 1995. p. 231-232.

<sup>23</sup> Cfr. TAMSYN, Barton. *Ancient Astrology*, London and New York: Routledge, 1994. p. 41-49; Emperors Domitian and Tiberius employ astrologers to root out men whose natiivities reveal an imperial future. See Juvenal, Satires, 10.94; Dio Cassius, 57.19.3-4.

embodying human perception which more often subjects the human medium i.e. sorcerer, prophet, initiate to its influential property in term of oniromancy and prophecy has already been traced as foundational for their widespread popularity<sup>24</sup>. Thus, according to Iamblichus *schema anagoge* X.4 (289.3-5); 3.31 (179.4-8); 3.1 (100.8-9; 3.1 (100.13-101.3) but its origination being from human faculties it is inferior or to be more precise, inadequate with respect to such methodologies as artificial structures containing partial or limited knowledge (3.15 (135.1-2); 3.15 (135.9-10).

Herein lies the theurgists' departure of a level of motivation from that of the desperate witches in the golden Ass, whose addiction to demonic mashie whether for activating profitable liasions or for serving prospective clients is representative of their evil carieer. There is a project that expects the descent of evil demons whereas the theurgist intends the descent of the personal *daimons* from the higher causal order in the form of an embodiment of the collective force of planetary manifestation on account of its assistance to bridge the inseperable gulf between human and supra - rational realms (9.5 (273.1-2; 2737.9-14)<sup>25</sup>. The contribution of the personal *daimon* is one that cautions the theurgist's operations from the influence of unscrupulous forces 3.31 (176.7-9) which apparently has been treated S.E. Johnston in relation to the fluctuation between demonic and natural magic<sup>26</sup>. An explanation at least flattering to philosopher's of the possible limits of demonic magic is indicative in Plotinus that it operates primarily against the mind<sup>27</sup>.

Iamblichu's assertion that the transference of superior levels of natural magic devoid of discursive assessment into abstract propositions almost

<sup>24</sup> For a commentary on the relation between the magical proportions of fish and love potions of which Apuleius professed to have a fair amount of knowledge see BRADLEY, Op. cit., p. 208-212; Of its eratic relation to Greek magical Papyn see 210-211; see also 211 n.15 for uninteresting emergence of symbolical magic; On the s\rise of erotic magic inthe African continent see BRADLEY, Op. cit., p. 212 n. 16, 17 World of appearance and divine revelation, SCHLAM, Op. cit., p. 481; mystical secrecy, 486-487 n. 22.

<sup>25</sup> For more on this componant see FRANZ, Cumont. Astrology and Religion among the Greeks and the Roman. New York & London: G. P. Putnam's sons, 1912. p. 26, 27, 34. My special thanks go out to Dr. Bert Selter (aheat, Belgium) for making available this material.

<sup>26</sup> ENNEADS, 4-4.43-1-6; 7-9 Compare Origen, Contra Celsum, 6-41 (tr. Chadwick, 1980): "(...) magical arts are effective with uneducated people and with men of depraved moral character but that with people who have studied philosophy they are not able to have any effect because they are careful to lead a healthy life.

<sup>27</sup> For a standard description see WALSH, P.G. The Roman Novel. Cambridge: Cambridge University Press, 1970. But for a more philosophical conceptualization of the affinity between transformation and conversion see SCHLAM, Op. cit., p. 479, 480 n. 6; 481 n. 8; TATUM, Op. cit., p. 307; 309, n. 21; SMITH, Op. cit., p. 530-531; MAGIC NORWOOD, Op. cit., p. 7, 11.

transcending intellectual boundaries antique. Platonists as Plotinus Calvernus Taurus, and his own teachers Porphyry cannot be Plausibly applied for a reappraisal of its abstract content 1.3 (7.11-8.3). Not cannot redress the application of divination for the master's advolation of the acquisition of deeper levels of psychological communion with the divine 1.12 (41.9-13; 1.7 (21.7-10); 1.7 (21.14-22.4). It is interesting to note that Apuleius professed some knowledge of Chaldaean astrology (2.12-16) though he does not elaborate on it beyond what seems to him as a magical device utilized for trivial purposes. Although his extant writings include more of the magical proportions of i.e. fish and their association with love potions. This particular stance it seems inevitable has not been unnoticed in scholarly discussion<sup>28</sup>. On the calculation of his description it is clarified that Apuleius is impressed by the extent of force of demonic magic in contemporary social practice—a stance that cannot be dismissed as its legitimized as its legitimization within the literary context of the *Golden Ass* remains unmistakably a composite *desideratum*<sup>29</sup>.

Absence of a fluctuation of motivation, notwithstanding the theurgists' efforts to familiarize himself with demonic magic as part of his education, generates a variation in the degree of unity both in theory and practice, in the witches in question locating him on a higher plane devoted to the reconstruction of a universal reality surpassing epistemological frameworks of wisdom, which Iamblichus argues is a unitary approach to the Beautiful and the Good (3.1 (52.13-53.14). It seems fairly convincing that the mobility of both types of magical operants remains within the proportional range of the typology of magic of their choice, which at consecutive levels of motivation and categorical degrees of inspiration moves towards a static stance—chiefly the application of personal knowledge to whatever ends. On the part of the theurgist, though this static stance designates an entrance to subtle realm in progressive stages which is characteristically a psychological advent to the ineffability of divine ultimacy (3.3 (106.11-14); 3.3 (106.14-107-4); 3.3 (107.11-108.3), Iamblichus' explanation in this regard, is striking both for its enumeration and for what it stands for his own philosophical priorities. His efforts are more directed at correcting

<sup>28</sup> ATHANASSIDI, Op. cit., p. 116 notes 'thurgy as a dynamic state of mind, varying from individual to individual and additionally undergoing constant change according to the thurgists' state of mind; The authority of Iamblichus, in relation to thurgy is sufficient testimony of its intellectual dimension which more or less accelerate the enterprise of anagoge. See Op.cit.

<sup>29</sup> A noteworthy recent release on *Metamorphoses* is, Apuleius Madauensis *Metamorphoses* (2004) Bks. IV 28-35, V and VI 1-24 Groningen Commentaries on Apuleius, Groningen.

the apparent discrepancy between rational reflection and irrational ecstasia which at length becomes his painstaking construction of an undivided orientation for the theurgist. (1.7 (21.7-10); 1.7 (21-14 - 22.40; 1.15 (46.9 - 47.9)). His commitment to articulate a structural demise for such concerns has been vigorously recorded by the Platonist Hermeias whose commentary accords with the scholarship of Proclus who accepts theurgy as an ideal response to the on-going intellectual debate at his time<sup>30</sup>.

Returning to the desperate witches in Apuleius it seems that the master takes for granted that it is only in a crisis when they are themselves with violence. This applies to Meroe, Pamphile and the witch hired by the backer's wife. Innocent victims like Socrates (1.5-9), Thelyphron (2.30) the baker (9.30-31) and a host of other men whose resentment to their advances (1;5) have brought misfortune upon themselves as a terrible consequence on account of the driving force of demonic magic, at which Lucius is enamoured at the opening chapter of the text (1.20, 22). Unless a drastic change diverts their objective the wicked witches do not respond. Until such time that they are forced to surrender to their own identity their reaction are fairly moderate. Whether it is jealousy or complacency or service they are not encouraged to distort the neutral frame, representing the primary level of motivation in a degree that succumbs to ethical constraints. The dramatic reference to the tragic sequence in Book 9 where the narrative is so carefully calculated to convey the usual meticulous component of the story teller is a renunciation of the literary talent of Apuleius and the excitement enveloping the witches' magical operation<sup>31</sup>.

Recent academia has emphatically traced a parallel between the phenomenology of metamorphosis and religious conversion, an integral component in the current discussion of *Golden Ass* though it generates a strong polemic<sup>32</sup>. Apuleius refers to types of metamorphosis on several occasions (1.5, 12, 35.3.9; 2.22; 3.18, 4.10.19) Lucius himself is transformed as a punishment for his imposition on the forbidden (3.26). All this, depends on the force of demonic magic, a major constituent in the *Golden Ass* that receives adequate attention which towards the end of the work changes into one clearly transcending its limitations. It is not demons

<sup>30</sup> Compare HERMEIAS. In: Phaedrus, Fragmenta. Leiden: Brill, 1973. p. 96-97 and PROCLUS. Elements of Theology. E. R. Dodds, (Tr). Oxford: Clarendon Press, 1933. p. 133.

<sup>31</sup> SMITH, Op. cit., p. 524.

<sup>32</sup> See WALSH, Op. cit., for standard analysis See also for its Platonic basis Schlam, p. 480, n.6.

with which Apuleius begins to deal but with the operating force of goodness, Isis and Osiris (11.22; 26; 27). The drastic change of form from what Lucius underwent in 3.26 as a curious and immature young man to a sober initiate of Isis is a noteworthy conversion from the influence of demonic magic to the natural; the latter extending to a profound context within which reside the manifestations of virtue; perfection; beauty; goodness (3.27-32). A share of life among the immortal company is bestowed with the goodwill of Isis upon Lusius whose restoration back to human form ends in becoming an initiate, devotee and finally High Priest of Isis, an important office which Apuleius himself enjoyed in his life time Carthage<sup>33</sup>. Amidst a variety of artistically elaborate episodic circumstance the narrator, then, succeeds in the advocacy of the superiority of Isis, the esoteric dimension of whose character is so much more poignant than the adventurous spirit of wicked witches.

The power of demonic magic, as illustrated in the Golden Ass for the first time in extant Latin fiction signaling its own nomenclature so that it consolidates into a profound space in not only literary activity but also in socio-cultural spaces, then, operates fundamentally in a sphere of evil; violence; passion; adventure; emotions; spectacular; *amor*. The apparatus employed to reveal this sphere, is most exclusively, are a human emotions, the medium through which their magical properties of natural substance is being manipulated. This thesis traced paradigmatic, levels of motivation, independent of their identity in comparison to that of the theurgists. Conversion of *figura* characteristic of such arts labeled under demonic magic in a broader magical perspective is on par with the conversion of *anima* promoted under the rubric of *theourgia*. The former retaining a fluctuating position between high and low profiles in the socio-cultural context of late antiquity is no less inferior in its normal practice from the argumentative conversion of the therapist, himself, extending the frontiers of the magical parameters of divination, subsequently culminating in an unexplainable unitive experience an experience thwarted by the obstruction of evil demons but nevertheless reaching a conclusive destination devoid of any level of evil pretensions.

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<sup>33</sup> This privileged office permitted Apuleius to acquaint himself with some other prominent catic praxis *i.e.* those of Asclepius, Osiris and Nab onius Rives, 278 notes that even before going to Casthage Apuleius may have learnt something of the cultic dimension of the mystery of Isis. However such knowledge has become the point of scating attacks of Christian apologists like Augustine, *City of God*, 8.14 (O' MEARA, London: Longmans, Green , 1954).

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