rhetorical flourish regarding the ubiquity of amulets: "given the conventional cognitive map of that world, it would have been foolish and unreasonable to behave otherwise." By the Late Antique period, some amuletic templates had become widespread across Jewish, Christian, and other Mediterranean societies.[6] For example, a fifth- or sixth-century CE amulet (see fig. 7.1) recently discovered in the Byzantine Jewish settlement of Arbel, in northern Israel, depicts a horse rider with a halo over their head thrusting a spear down at a female figure. A Greek inscription reads "The One God Who Conquers Evil." Between the rider and the female figure is a Greek variation on the Tetragrammaton that reads *IAŌTH*. Chance Bonar notes that, "All across the Galilee, Lebanon, and Syria, we've discovered amulets that depict the holy rider spearing a dragon or a woman. Jews, Christians, and pagans all commissioned and used this same amuletic template, sometimes labelling it as Solomon or Saint Sissinos" (Moss 2021).

Figure 7.1. Front and back of a fifth- or sixth-century CE amulet discovered at Arbel. Source: Tercatin 2021. Drawing by the author.

media and brandished as a means of warding off evil. See Nitzan 1994, 359–63; Cohn 2008, 94; Breed 2014, 298–303.

[6] James Watts (2017, 77) writes, "These traditions stimulated the belief that the Hebrew name of God is very powerful. Its use in prayer and incantations became popular across the Mediterranean world in Late Antiquity. Amulets reproduced IAΩ, the Greek equivalent of the Hebrew יהוה YHWH, in combination with the names of Greek gods. Greek magical papyri utilized IAΩ more than any other divine name."