

This paper aims at bringing together a significant body of comparable evidence about the role of emotions in the healing process, in both pagan and Christian contexts, with a chronological focus on the Imperial and Late Antique periods, in the eastern Mediterranean area; Greek language sources will be used as a rule.

A rather synthetic presentation of the evidence comes first, the demonstration of some points being left for the discussion time. The typology of comparable evidence (epigraphic accounts of cures and *ex-voto*; biographical literary accounts of healing *thaumaturgi* – an aspect of their personalities – like Apollonius of Tyana and hagiographical more or less elaborate narratives; etc.) must be outlined before proceeding towards a critical analysis of such material. The vocabulary of the emotions that are involved in the healing process and expressed in the accounts taken into consideration is submitted to a brief analysis, and it will allow a first comparison between pagan and Christian evidence and sensibilities, while taking into account the variations in vocabulary and expression that depend from the literary status of the texts considered.

The emotions involved must on the other hand be correlated with other variable elements of the healing processes and narratives, since the healing may be told by or from the viewpoint of the healed sick, or alternatively by or from the viewpoint of spectators or actors of the process; the process may involve a smaller or larger number of people, even to the point of being public. Beside the « homogeneous » cases of pagans seeking and getting a cure in a pagan religious context, viz. of Christians healed in a Christian one, there are narratives about pagans healed in Christian shrines or by Christian holy men, and at least mentions of the temptation for sick Christians of recurring to « foreign » healing means, e.g. magical cures or amulets, or non-Christian doctors.

With those categories established, the analysis of the emotions that intervene in the different healing situations can be carried with reasonable hopes of distinguishing typical tendencies for pagan and Christian healing patterns and accounts, and of highlighting the play of essential emotions, like the fear of the gods/of God, the feelings towards intermediary, thaumaturgic or holy beings, the presence of shame, guilt, of a feeling of ridicule in public or inversely of pride and of a sense of honour conferred upon the healed person.

The brief presentation of three different cases, of typical pagan and Christian healing situations, and of a pagan healed in a Christian context, will let the texts speak and bring a less austere end to this paper.