

[www.supervoodooospells.com](http://www.supervoodooospells.com)

# The Super Voodoo Course

A collection of the best Kept Voodoo Secrets to Personal Powers Over Sprits  
and Life

## How to use this course:



You have in your hands one of the best collections of Voodoo Spells and how to work with many Sprits, Angels and even Demons at your command to help you get what you want out of life.

Read each page carefully and go slow. To have magical powers take time and understanding.

Make sure you read everything and when you are sure then proceed. If you want to learn more about Voodoo Magic please visit my website at [www. supervoodooSPELLS.com](http://www.supervoodooSPELLS.com) thank you.

## Sorcery with a Voodoo Doll

### To Attract Great Wealth

Take plain parchment paper and carefully write down the amount of money you desire. Use only Dove's Blood Ink for best results. Be sensible and request only the amount you really need (the cost of a new suit, a dress, automobile, etc.). Ask for enough to cover the price of any one item. If more is requested, the energy force will be scattered and nothing will be accomplished.

After having written the amount you desire on the piece of parchment paper, tape, pin, or glue it to the bottom of the Voodoo doll's feet. Stand the doll on a piece of clean white cotton cloth and carefully anoint it with Money Oil be Then sprinkle liberally with Money Drawing Powder. Tie a green ribbon or string around the doll's waist while repeating the following words:

Money is really needed,  
Money is really desired,  
Money rightfully mine,  
Come at the present time.

Light some Money-Drawing Incense and read Psalm 4. Carefully wrap the doll in a white cotton towel and hide in the near of a dark closet. Repeat this entire procedure every evening near sun sets. You should receive the cash you need by the end of the seventh day.

When you do obtain the necessary money, burn the doll and scatter the ashes in the wind. If the doll cannot burn, simply bury it some place other than your own yard.

### **To Attract a Lover**

Write the name of a particular person on a piece of parchment Raper with Dove's Blook Ink. If no one special is on your mind, and you seek a lover, simply write "My true love." Tape, pin, or glue this paper to the bottom of the Voodoo doll's feet. Stand the doll on a clean red cloth and anoint with Luv, Luv, Luv Oil, and sprinkle with French Love Powder.

Mix equal parts of Compelling Incense and Love Incense and light. While burning, recite Psalms 45 and 46. Wrap the doll in red cloth and carefully hide it in a dark place. Repeat this entire procedure daily until you have gained your objective. When a lover appears, burn or bury the doll in an isolated area.

### **To Sop Anyone's Gossip**

Anoint the Voodoo doll with Crossing Oil and sprinkle with finely ground Slippery Elm Herb. Stick a brand-new pin in its mouth and bury it in a secluded place. Upon coming back home, sprinkle Peace Powder in all corners, and burn some Kyphi Incense and Controlling Incense.

### **To Disarm an Enemy**

Take the vase-shaped Voodoo doll (Paquet Congo) and carefully anoint the feathers with Black Art Oil. Then anoint the complete body of the same doll with Voodoo OIL Place the doll in a small box which has been lined with black satin material and sprinkle with seven drops of Obeah Perfume Oil while softly chanting the name of your enemy.

Repeat this entire procedure every evening until the sun sets. You should receive the cash you need by the seventh day. When you do obtain the necessary money, burn the doll and scatter the ashes in the wind. If the doll cannot burn, simply bury it some place other than your own yard.

### **To Get Rid of an Enemy**

Write the name of a particular enemy on the back of the Voodoo doll with Dove's Blood Ink. Anoint with Voodoo Oil and lay the doll face up on a piece of black satin. Sprinkle with Patchouli Powder and proceed to stick in a new steel pin near the heart. Say the following

This is you enemy – not a toy  
And in saying your name – I destroy.

Repeat the above statement seven consecutive times and then carefully wrap the doll in the black satin.-) Hide it in an inconspicuous place (a dark closet) and proceed to light a piece of Crossing Incense. While the incense smolders, repeat the following :

Burn, incense, burn, burn, incense, burn,  
My dreaded foe must twist and turn!  
By all the Voodoo power in store,  
Allow this deed be done and more!

This mystical Voodoo ritual must be repeated for seven straight nights. Midnight is the best time. On the seventh evening, after completing the ritualistic procedure, sprinkle the wrapped doll with Vesta Powder. Proceed to carefully burn on the altar and toss the ashes outside in the night air.

Or, if you prefer, go to an isolated place and bury the doll where it will not be readily found.

### **To Stop Infidelity**

Write the name of the unfaithful person (husband, wife, or lover) on a piece of clean parchment paper and attach to the back of the Voodoo doll. Anoint the entire doll with Compelling Oil and lay it on a piece of scarlet satin. Sprinkle the doll thoroughly, on both sides, with Come To Me Powder and say the following :

With powerful love powders all over thee, Hurry, hurry –  
Come right back to me!

Repeat this entire procedure for three consecutive days. On the third day, after completing the entire ritual, wrap the doll in the scarlet satin and carefully hide it in a dark closet or any other secluded place. The mate or loved one will be forced to return and will stop playing around.

### **To Cross a Person**

The "Doll in a Jug" is one of the oldest methods of Voodoo conjuration known today. And it is one of the easiest to perform satisfactorily. Take a cloth doll and stuff into a brown porcelain jug.

Tightly cork and then bury it in any cemetery on the breast of a grave. Your enemy is said to die in nine days or less, or nine months or less. Death may be made to even come sooner if you also take a quart of ashes and bury them in the victim's backyard.

## To Torment Someone

Take a vase-shaped Voodoo doll (Paquet Congo) and anoint the feathers with some Black Art Oil, and the body with Obeah Perfume Oil. Write the full name of the person you desire to curse on a clean piece of parchment paper. Use only Dove's Blood Ink. Do this nine times and then tape, pins, or glue the parchment to the bottom of the doll's feet. Place the Voodoo doll on a piece of black satin and carefully sprinkle with Patchouli Powder. Light a small black candle and proceed to mix a special incense with these ingredients :

Black Arts Incense	4 ounces
Patchouly Powder	1 ounce
Prickly Ash Berries	1/4 ounce
Yaka Powder	1/4 ounce
Yohimbee Root	1/4 ounce

Thoroughly blend these items and burn a little of it. Hold your open palms over the rising smoke and concentrate on the name of your enemy. Meditate for seven minutes and then sprinkle Zula Zula Perfume Oil on the doll. Now wrap the doll tightly in the black satin and hide in a dark secluded place. This ritual is to be conducted once every seventh day to keep the spell in force. Your enemy will suffer for as long as you continue.

## To Win a Serious Legal Case

Carefully place your Voodoo doll on a piece of clean white cloth and anoint with Obeah Perfume Oil. Then sprinkle with Vervain Herb and proceed to tie a white cotton thread around the doll's waist. Repeat the following :

Here I tie an enemy of I,  
Who speaks of many, many lies.  
Silent, silent, he must be,  
While I win my case and am set free!

Repeat this saying nine times for maximum effectiveness. Blend equal amounts of Myrrh Incense and Frankincense and proceed to burn. While this mixture smolders, read Psalm 7 nine times. Then wrap the doll in the white cloth and carefully in a dark secluded place. Conduct this special ritual on the night before the day you are to appear in court.

Do it only after the sun goes down. When you have gone through all of the important steps, burn the doll and scatter the ashes in the night air. If burning is impractical, simply bury it away from your residence where it will not readily be found. As an added protection, carry a small piece of Chewing John Root when you go to court. Keep it in a convenient pocket where you can chew on it for luck.

## To Help Lonely People Find Lovers

Take a piece of parchment paper and using Dove's Blood Ink, write the following poem

*Loved one to be, possible mate, Come forth now, it is fate.*

Anoint the Voodoo doll with Attraction Oil and then pin, glue, or tape the parchment on the back. Lay the doll on a clean piece of white cotton cloth, and sprinkle both the back and the front with Love Powder (Red). Recite the following seven times:

This is a person I sincerely wish, It is my love, my lover so true.

When finished, wrap the doll tightly in the white cotton cloth and hide it in a secluded place. No one must be able to see it. This ritual must be accomplished each night until you meet the person you desire. When he or she finally comes to you, burn the doll and toss the ashes in the wind.

## Another Good Crossing Hex

Rub the Black Voodoo Doll with Black Art Oil. Then sprinkle with a little Crossing Powder. Tie a black cotton thread around the neck of the doll and repeat seven times :

*I curse thee! I bind thee! I curse thee again! You are cursed mightily!*

Blend equal parts of Black Arts Incense, Crossing Incense, and XX Double Cross Incense. Light and let burn while you again curse your opponent by saying :

*My power is hexing you! You cannot avoid my curse! You are coming under my spell! Be damned! Be damned!*

This again is to be repeated seven times without fail. Now wrap the doll tightly in the black satin cloth and hide it in a dark, secluded place. Conduct this ritual for seven consecutive evenings after the sun goes down. On the eighth night, burn the doll and toss the ashes out in the night air. If burning the doll is not possible, simply bury it away from your place of residence.

## To Restore a Person's Health

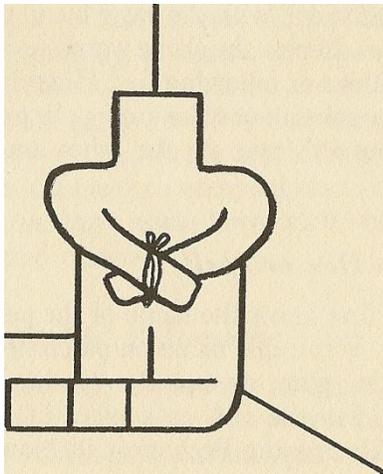
Take a plain piece of clean parchment and write down the name of any person who is sick. Use only Dove's Blood Ink. Tape, pin, or glue the parchment to the bottom of the doll's feet. Lay the doll on a piece of clean white cotton cloth, and anoint with Blessing Oil. Blend equal amounts of Witch Grass, Mistletoe, and Althea Root. Sprinkle all over the doll. Slowly rotate the doll from right to left and say : *Illness, illness—flee!                      Make                      this                      sick                      person                      well!*

### *Leave illness—leave!*

The above must be repeated nine times. Then blend equal quantities of Olibanum Incense, Sandalwood Incense, and Wisteria Incense. Light and allow to burn while you read Psalm 91 nine times. Now proceed to carefully wrap the doll tightly in the white cloth and hide it in a secluded place. Repeat this ritual daily until recovery is evident.

Once the sick person becomes well again, the doll must be burned or buried. If burned, toss the ashes to the wind. If you bury the doll instead, do it far away from the home of the individual who was sick.

### To Hinder Someone's Success



Write the person's full name on a clean piece of plain white paper. Use only black ink in this instance. Take a Voodoo doll and rip open the back. Stuff the paper inside. Add some bitters, red pepper, and black pepper. Sew the back tightly with black cotton thread. Then proceed to tie the doll's arms behind it, and place a black veil over the face. Anoint with Black Art Oil and sprinkle with Crossing Powder.

Place the doll in a dark corner of the room, in a kneeling position. This procedure is said to create great frustration in the person you have hexed. He or she will not be able to get ahead in life. Obstacles will be encountered at every turn so long as the doll is not disturbed. Anoint with fresh Black Art Oil once every seven days.

## To Heal Someone

Take a Voodoo doll and sprinkle liberally with Blessing Oil. Rub Special Perfume Oil 20 all over your hands and hold them over the doll's head, palms open, and repeat :

*You are very ill—be healed! You will recover—be healed! Heal! Heal! Heal! Heal!*

Now blend equal amounts of Rosemary Perfume Oil, Violet Perfume Oil, Voodoo Oil, and Damnation Powder. Mix thoroughly until you have a paste. Completely coat the doll with this mixture, from top to bottom, and repeat the words given above. After seven times, carefully wrap the coated doll in a piece of red satin material and hide it in an inconspicuous place. It must not be seen or touched by anyone.

Again coat the doll with the paste blend the very next morning as the sun rises. Repeat the above words seven times. Do this once more on the third or following day.

Hide the doll for seven more days, and then take it out of its hiding place and burn it. After it is completely burned, take up the ashes and scatter them in the wind.

## To Break a Hex or Spell

You must first know the name of the person who is placing a curse on you. Write this name on parchment paper with Dove's Blood Ink. Pin, glue, or tape the parchment to the feet of the Voodoo doll. Lay the doll on a piece of red satin and quickly anoint with Uncrossing Perfume Oil. Now sprinkle thoroughly the following seven times :

*You are now without any power! Your hexing curse is broken!  
The effect of your spell is undone! Break spell! Break Spell! Break spell!*

When finished chanting the above, light some Uncrossing 1..incense and proceed to read Psalm 13 slowly. Repeat this psalm even times. Then tightly wrap the doll in the red satin and hide it in a dark secluded place. It must not be seen or touched by anyone *yr* the spell will be lost. Perform this complete ritual for seven straight nights, and on the eighth night, at precisely midnight, burn the doll. Scatter its ashes to the wind. If burning is not practical, simply go far away from your place of residence and bury the doll.

## Another Death Spell

Make a Voodoo doll with feathers taken from a black rooster. Tie together with a spool of black cotton thread. Light one Black Hexing Candle each evening at sundown. Do this for seven successive evenings. While a candle burns, slowly unwind a little of the thread and chant your enemy's full name. When the seventh evening finally arrives, finish unwinding the remaining black thread and allow the black rooster feathers to completely fall apart. Let the Black Hexing Candle burn itself out. Life is then said

to leave the hexed person.

### **Another Way to Get Rid of Someone**

Make a small Voodoo doll in the form of a man or a woman, whichever the case may be. Run nine new pins or needles through the doll's heart and lay it flat on the altar. Light one Black Hexing Candle on either end and concentrate on your enemy. Do this for one hour. Then take up the doll and place it in a small toy boat. Drip some black wax from the candle on the doll and on the boat itself. Take it down to a river and set it in. Again concentrate on the person you desire to get rid of. As the boat floats away and finally disappears, so will the undesired individual.

## **Voodoo Candles—Their Various Uses**

The most powerful of all Black Candles can best be made in the form. These candles are for hexing purposes in which an enemy is physically harmed or even killed. Take some hot black tallow and blend with the following ingredients

Goofer Dust	3 tablespoons
Poison Ivy Leaves	4 tablespoons
Poison Oak Leaves	3 tablespoons
Black Pepper	1 ounce
Ground Bone	1 pinch
Dried Brains	1 piece

All the above items are carefully mixed together and then formed into a rather grotesque-appearing candle. If anyone ever gets in your way, simply concentrate on them while lighting this candle and the problem will soon be over.

To gain even more hexing power, pick up a stone from a cemetery and place it under an orange tree. Set your candle upon the stone and light it. Or you might place your candle on a stone in a river. Either of these methods is said to destroy another person.

Light this same candle upside down under a calabash tree, and you will drive an enemy mad. Burn under a sunflower plant when you desire to burn down a house or place of business. A black candle of this type bristling with countless pins or needles is an all

powerful wanga. Each time a pin or needle drops from the burning candle, the hexed person is said to suffer more.

When the candle finishes burning, and all the pins or needles have fallen, they are to be scooped up and quickly taken to a cemetery. Goofer Dust is scraped off a fresh grave and tossed into the air. This act is said to bring death to an enemy.

Many Voodooists believe it is extremely bad luck to burn two candles on any one table or three candles in any one room except when a Voodoo service is being performed or when a specific spell is being cast.

A candle kept burning all night in the bedroom while you sleep is said to protect against all spells. Lighted Green and White Candles are often given to each person in attendance at a Voodoo service. Each candle is put out in the Houngans or mambo's mouth as it is handed to the participant.

These candles are to be taken home and burned for a period of three minutes every seventh day. The white is said to bring good luck, and the green insures that you will never be without necessary funds.

A Red Candle is broken up into small pieces after each Voodoo service. Everyone gets a small section to take home and burn while concentrating on someone he or she wishes to get even with. The results of such a practice are quick and certain.

Candles of any color which are burned in a vacant house or apartment are said to attract new tenants.

A burning Black Candle placed on a fresh grave is known as a "death vigil." A conjure bag will also be found close by. It is a sign that someone has been death hexed.

Pink Candles are often used when a man has a strong desire for a particular woman. One candle is to be burned for one hour a day until nine days have passed. She will be in the man's bed on the ninth day.

## **VOODOO CANDLES**

### **Cross Symbolic Candles (Cross Altar Candles**

## Astral Candles

These special Voodoo candles come in a variety of colors and should be carefully burned in accordance with the following list. Each color given is said to be the most harmonious for the particular birth sign.

Capricorn	Red and gold
Aquarius	Yellow and blue
Pisces	Blue and emerald green
Aries	Rose pink and white
Taurus	Red and lemon yellow
Gemini	Crimson red and green
Cancer	Orange and Nile green
Leo	Pink and orange
Virgo	Pink and gold
Libra	Gold and green
Scorpio	Yellow and blue
Sagittarius	Red and orange

## Image Candles (Male and Female)

*Black:* For evil purposes and death hexes.

*Blue:* To cause illness and often death. Also can be protective and draw success.

*Brown:* To attract financial gain and friendship. general success.

*Green:* To drive all evil influences away, and to get rid of unwanted people. Also for financial gain.

*Lavender:* To cause illness, harm, and extreme bad luck. Brings victory over great odds.

*Pink:* To attract success in all areas of life. Also excellent to develop feelings of love.

*Red:* To realize victory over all enemies. Also creates sensual feelings in those you desire.

*White:* For peace of mind, harmony in the home, marriage, and uncrossing purposes.

*Yellow:* To attract a great deal of money.

## Powerful Voodoo Oil Candles

*All Spice Oil Candle:* To increase willpower.

*Black Art Oil Candle:* For hexing purposes.

*Black Cat Oil Candle..* To break hexes. *Blessing Oil Candle* To purify a room or chapel.

*Commanding Oil Candle:* To gain control over others.

*Compelling Oil Candle:* To dominate others.

*Controlling Oil Candle:* To restrain others.

*Crossing Oil Candle:* For hexing enemies.

## D

*Devil's Oil Candle:* For hexing purposes only.

*Dragon's Blood Oil Candle:* To break hexes.

## F

*Fast Luck Oil Candles:* To attract good luck.

## H

*Hi-Altar Oil Candle..* To attract good spirits.

*High Conquering Oil Candle:* For general good luck.

## L

*Love Oil Candle:* To attract the opposite sex.

*Lucky John The Conqueror Oil Candle* For gambling luck and general good fortune.

## M

*Magnet Oil Candle:* For all forms of luck.

*Money Oil Candle:* For financial gain.

*Musk Love Oil Candle:* To gain confidence.

## P

*Power Oil Candle :* For business gains.

## R

*Rosemary Oil Candle :* To stop hate and jealousy.

## U

*Uncrossing Oil Candle:* To stop curses.

## V

*Van Van Oil Candle* : To purify a ritual room.

*Venus Oil Candle*: To make someone sensual.

*Voodoo Night Oil Candle* .. To attract others.

*Voodoo Oil Candle*: To bless ritual room.

## W

*White Rose Oil Candle*: For inner peace.

*World's Wonder Oil Candle*: To overcome insanity.

*Wormwood Oil Candle* : To harshly hex someone.

## Y

*Yula Oil Candle*: Burn only for death hexes.

*Yuza Yuza Oil Candle* Burn only for death hexes.

*Zorba Oil Candle* To gain clairvoyant power.

## Special Purpose Voodoo Candles

*All-Purpose Candle* .. To attract good spirits to a ceremony or a Voodoo ritual.

## B

*Beneficial Dream Candle* .. To make all good dreams come true in the near future.

*Black Bat Candle*: Burn only for hexing purposes.

*Black Cat On a Human Skull Candle* .. To break hexes.

*Black Hexing Candle*: Burn only to place a death curse.

*Black Wax Candle* .. Same as Black Hexing Candle.

## C

*Coiled Snake Candle* For a change of luck and to mildly curse someone.

*Concentration Candle* .. To develop concentration.

*Conquering Candle*.. To overpower others.

*Conquering Glory Candle* .. To overcome obstacles.

*Crescent Candle* : To attract good spirit forces.  
*Cross with a Snake Candle* .. To reverse a hex.  
*Crown of Success Candle* .. To stop jealousy and gossip.  
*Crucible of Courage Candle* .. To gain courage.

#### D

*Devil's Head Candle*: To break curses.  
*Devotional Candle* .. To purify the soul.  
*Domination Candle* To gain control of others.  
*Double-Action Reversible Black Candle* .. To gain revenge and to turn the power of a curse.  
*Double-Cross Candle* : To apply a death curse.  
*Draw Back Candle*.. To prevent hexing.  
*Drive Away Candle*.. To get rid of enemies.

#### F

*Fiery Wall of Protection Candle*: To repel hexes.  
*Fire of Love Candle* .. To heighten sensuality.  
*Flaming Power Candle*: To create feelings of love.  
*Four-Leaf Clover Candle* .. To gain luck.

#### G

*Glow of Attraction Candle*: To incite passion.  
*Goat Candle*: Burn only when sacrificing animals.

#### H

*Horseshoe Candle*: To overcome poverty.  
*Human Skeleton Candle*: To cast evil hexes.  
*Human Skull Candle*: To gain mental powers.

#### I

*Inflammatory Confusion Candle*: To stop infidelity.

#### J

*Jinxing Candle*: To curse or hex someone.  
*Jinx Removing Candle*: To break curses or hexes.

#### L

*Lady Luck Candle*: For gambling luck.  
*Lucky Hand Candle*: For a change of luck.

## M

*Mummy Black Candle:* To create illness.

*Mummy Red Candle :* To force someone to love you.

*Mysacom Candle:* To keep evil away.

## N

*Nine Day Candle:* For novenas only.

## O

*Owl Candle:* To gain clairvoyant power and to create very powerful death hexes.

## P

*Peace Candle:* To gain peace of mind.

*Peaceful Home Candle:* To eliminate jealousy.

*Pine Wax Candle:* For luck and love.

*Prosperity Candle:* For general prosperity.

## R

*Radiant Health Candle..* To gain better health.

*Red Rose Candle:* To attract a lover.

*Revelation Candle..* To gain clairvoyance.

*Reversible Black Candle:* To stop hexes.

## S

*Sacred Novena Candle:* Same as Nine Day Candle.

*Satan Begone Candle:* To prevent hexing.

*Seven Holy Spirits Candle..* to attract spirit forces.

*Skull and Crossbones Candle:* To hex someone.

*Spiritualist's Candle..* To talk to the spirits.

*Star and Crescent Candle:* To gain spiritual power.

*Star Candle ..* To induce spirit forces to communicate.

*Stay Home Candle:* to hold a lover.

## T

*Triple Action Candle:* To break curses and to call on many mood spirits.

## W

*Wealthy Way Candle..* To gain financially and to obtain more power.

*Weed of Misfortune Candle..* To cause trouble.

*White Hex Breaker Candle:* To break curses.

## X

*XX Double Cross Candle:* Burn only to place death hexes.

## Candle Colors and Their Vibratory Influences

*Black:* Mourning, hexing, sadness, and death. Always evil and sinister.

*Blue (dark):* Unfortunate, depressing, and very subduing. Creates a bad mood and brings some misfortune.

*Blue (light):* Friendship, understanding, happiness, and protection. Very soothing. Sharpens perception and spiritual awareness. Brings luck to gamblers.

*Blue and Orange:* General blissfulness.

*Brown:* Special favors and financial gain. Luck for those who gamble. Uncertainty. Get rid of enemies.

*Brown (Dark):* Aggressive. Strengthens will to win and helps achieve goals.

*Brown (Russet):* Hesitation in all love matters. Uncertain health condition. Robs of energy.

*Brown and Pink:* Influence others.

*Green:* Financial gain and general prosperity. Agricultural success. Wealth. Keeps landlord away and happy.

*Greenish Yellow:* Jealousy and anger. Discord. Cowardly feelings. Quarreling.

*Gold:* Draws money and people. Changes minds. Attracts sensuality. drives away enemies.

*Gray:* Overpowers all evil. *Lavender:* Overcomes all obstacles in way of success.

Adds to strength of willpower. Help obtain employment, place certain hexes, and gain a desired lover.

*Orange:* Strengthens power of concentration. builds courage and attracts financial gain.  
*Pink:* General success. Overcomes evil. Brings honor. Attracts the opposite sex.  
Friendship.*Pink and White:* Attracts the vibrations of many very friendly spirit forces.  
*Purple:* Same as lavender. *Purple and White:* Aids in concentration during seances. *Red:*  
Love. Sensuality. Physical vigor. Good health. Excitement throughout life in  
general.*Red and White:* Victory over all foes. General prosperity. Makes a person  
clairvoyant and able to easily pick up spirit messages.*Silvers..* Same as gray.*White:*  
Adds to spiritual strength. Makes onn much more perceptive. Gives clairvoyant  
power. Overcomes illness and breaks hexes. Gives peace of mind.*Yellow:* Same as gold.

To order any of these special Voodoo Items please go to: [www.voodoodeprince.com](http://www.voodoodeprince.com)

## Secrets of Voodoo Medicine Men

Some Houngans and mambos claim to be able to easily cure any disease simply by passing the head of a freshly killed dog over the swollen area. This must be done in the form of a cross or it is said not to work.

A secret Voodoo cure for insanity is made up of a blend of white rooster feathers, various roots and herbs, finely crushed human bones, and home-brewed rum. This concoction is stored in a mule's hoof and is said to be an infallible cure for all mental disorders.

Actual cases of curing insanity with special Voodoo rituals are on record in Haiti. The insane person is believed to be possessed by certain evil spirits. The person loses consciousness during the ritual and the spirits are driven out. The cure is noted upon awakening.

Rheumatism and arthritis are claimed to be cured by locking the suffering party in an empty room with a live turkey. The Houngan or mambo must actually lock the door of the room behind the person. By morning, the disease is supposed to have left. The bite of a centipede or certain types of spiders are extremely poisonous, yet either can be readily overcome according to Voodoo practitioners. An antidote for such bites is relatively simple to apply.

Kill the insect who did the actual biting and rub it all over the wound. Then drop it into a bottle of *clairin* and drink some of the liquor. Such a *trempe* is also a common Voodoo means of poisoning an enemy.

### To Determine Death or Recovery

Take a large bar of pure castile soap and punch six holes in it. Fill each of the six holes with castor oil and small floating candle wicks. Light each of the wicks. If the wicks quickly go out, death is believed to be close at hand. If burning continues for at least one hour, you can expect quick recovery.

### The Pin-Spoon Oracle

Stick a pin in the ground and balance a silver spoon on it. If the spoon is still balanced in the morning, recovery is said to be certain. If the spoon has fallen to the ground, death is near.

### A Voodoo Cure-All Remedy

Take seven leaves from a plum tree and seven blades of ordinary grass. Call out the name of a different loa as each item is picked. Place the grass blades upon the plum leaves around the rim of a clean white plate. Pour Four Thieves Vinegar, white wine,

and castor oil in equal amounts, on the center portion of the dish (about 1 teaspoonful of each). Stir thoroughly and continue reciting the names of the various loas. Roll an uncut garlic in this potent liquid and proceed to touch it to the sick person's forehead while you pray. Follow this by rubbing the person's limbs with the moistened garlic.

Then take a brand new knife (one purchased especially for this ritual) and cut the garlic into thin slices. Let each individual piece fall into the liquid on the plate. Leave the entire concoction in the room overnight with the sick person. Recovery should be complete within twenty-four hours, usually sooner. If the illness should persist proceed with the following:

Draw a large circle with a cross in the center (a *veve*). Use only white wheat flour, corn meal, or ashes to construct this mystical Voodoo emblem. Pile twenty-one small pine sticks on the middle of the cross. Place the plate with the previously blended ingredients on top of this wood. Light the pine sticks after squirting them with rum. Sprinkle some sculpture or Myrrh Powder on this fire to ward off all evil influences.

Now again proceed to rub down the patient thoroughly, using the warm liquid concoction from the plate. The patient must recite the names of the loas during this entire operation. This cure is said to be quick and infallible if it is properly applied. Each step must be carefully accomplished before the next one can be undertaken.

### **A Sure Cure for Madness**

Take a white pigeon, slit down the middle, and quickly gut. Spread the body wide open and tie it on top of the patient's head with the beak hanging over his or her nose. Pour drops of wine over the dead bird's body. This sacrament is said to induce the original soul to return to its proper owner and to force the evil spirit out of the person's head.

Then Sumbul Root, Tanna Bark, and Calendula Flowers are to be freshly ground together and mixed with rain water. The liquid blend is slightly warmed and poured over the patient's head. As a final action, take a palm leaf and carefully rub it with pork fat or bacon. Tie this leaf to the top of the head for a period of twenty-four hours.

### **Healing the Sick**

Dig a shallow grave like hole. Place three pint jars of rain water and three pint jars of red wine in the hole. Decorate all around the opening with a veve made into a checkerboard pattern. Use only

corn meal in this instance. Place a clean reed mat over the hole and the veve. Sprinkle the mat with sesame seeds. Drive an oak stake in the ground at one end of the mat and place a cross on the other.

After all the above procedures have been suitably accomplished, the person who is sick must lay down on the mat and completely relax. A rooster (white) is placed between his or her legs. Cover them completely with a new white sheet. Sprinkle thoroughly with salt. Stick twenty-one lighted candles (white) in the ground.

These candles must be placed in groups of seven each. Invoke the loa of Marinette. After a period of one hour, the cock is to be taken away in a sealed black box and carefully buried in a very secluded place. The rooster is believed to have taken on *the* illness of the sick person. Recovery is quick.

### **A Snakebite Remedy**

Voodooists claim to have a rather simple yet effective cure for a person who has been snake bitten. Cut the head off another living snake, whatever the type, and lay the cut edge of the head to the open wound. Wrap firmly in place with gauze and leave until the sun comes up the following day. This remedy is quite popular in Voodoo circles today. It is said to immediately relieve swelling and all pain.

### **Casting a Hex on Someone**

#### **Revening a Murder**

Place a whole fresh egg in each hand of the deceased and tie the hands tightly together with a piece of rope. Lay the corpse facedown in a coffin. Burn seven Red Candles on the bottom end of the casket, and nine White Candles at the head of the casket. Continue for two days and nights.

Proceed with the burial and finish by sprinkling broken eggshells over the freshly turned dirt. The killer will suffer greatly and eventually die of guilt and remorse. This wanga is said to drive people to suicide.

#### **To Bring a Quick Death**

Write the person's name on a small piece of plain white paper. Repeat seven times. Split a fresh fish down the middle with a brand-new steel razor blade and insert the paper inside. Pour a whole can of black pepper over the paper. Sew the fish back up with black cotton thread. Bury in your enemy's backyard without his or her knowledge.

## **Death with a Cow's Heart**

Purchase a fresh cow's heart from your local market. Split it open. Write the person's full name on a scrap of plain white paper and insert it in the heart. Cover with a very strong tobacco (cigar or pipe) and carefully wrap in a clean cotton cloth. Tightly tie with black cotton thread. Bury near the market where the heart was purchased. Its Voodoo power will take effect within two short weeks.

## **Rooster Wanga**

A rooster is quickly plucked while still alive, and then stuck with nine brand-new steel pins or needles. It is then hung upside down from a convenient tree branch. This wanga is said to bring your wrath down upon an enemy. It is believed to be exceptionally reliable.

## **To Hex a Person's Mind**

Mix a pot of your favorite vegetables and make into a tasty soup. Catch and skin a live rat. Drop it into the boiling soup blend. This is considered to be a very easy wanga to prepare, and also one of the most effective. It is said to work almost instantly after you induce a person to eat some of the soup.

## **Causing Disenchantment**

Gun powder and red pepper, blended well, and placed in a red flannel bag is said to be a strong wanga. It will create animosity between friends when tossed in their paths. This hexing agent will not really harm anyone, but it does cause many arguments and fights. Use with care.

## **Getting Revenge**

Pour some Four Thieves Vinegar on a dinner plate and soak a small piece of parchment paper in it. Remove the paper and allow to dry. Then write your enemy's full name on this and fold seven times. Place in an envelope, address to your enemy, and seal with Porcupine Plant Wax. Mail. Wait seven full days. Then take Mars Water (or War Water) and sprinkle in front of your enemy's house as you slowly stroll past it.

## **Getting Revenge on a Female**

If you have an enemy who happens to be female, a fresh egg will be needed to hex her. Take the egg and place in a pot. Cover with cayenne pepper and Goofer Dust. Add rain water. Boil until the egg is hard, and your enemy will bear no children. Then take one half teaspoonful of Damnation Powder, place in an envelope, and mail to the home of the woman you want to get even with.

This procedure is said to transfer all of your personal problems and troubles to the shoulders of your enemy. And it takes the power to harm you away from those who have such intentions.

### **To Get Rid of Anyone Who Detests You**

Anyone who seems to hate you and constantly makes trouble for you can be eliminated from your life. Go out and purchase nine black roosters and some Four Thieves Vinegar. Get nine pieces of wood for use as stakes. Write the victim's full name once on each stake.

Drive the stakes into the ground, in a wide circular pattern, after the sun goes down. Tie the left leg of each rooster to a separate stake. Take nine sticks of firewood and again write the troublemaker's name on each. Pyramid these pieces of wood in the center of the circle and start a fire.

Sprinkle the ground thoroughly with Four Thieves Vinegar. Go to one of the roosters and quickly pluck some feathers from the head area. Whirl around three times, call out the victim's name, and toss the feathers into the air. Repeat this ritual in turn until all nine roosters have had feathers plucked.

Each rooster is then seized, one by one, and killed by tearing its head off with a sharp twist. Ashes are finally scooped up from around the fire and sprinkled on the bodies of the dead roosters. All nine roosters are picked up and placed in a burlap sack. Takeout on one of the main roads leaving town. As you drive along, a rooster must be tossed out every mile for nine miles. The spirits of the dead roosters are said to stop the victim from ever coming back to the community once he or she leaves. This is a very old Voodoo ritual and is said to be reliable. It is to be performed in a small group whenever possible.

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## **W a r d i n g   O f f   E v i l**

### **Influences with Voodoo**

#### **A Toad Gris-Gris**

Dried toads should be nailed or hung on the walls of a home to ward off any evil, spirits. Leave for seven days and nights to stop others from harming you.

Another toad charm is made as follows: Place a bleached toad's skull on a small stick and stand in your backyard. It is said to be most powerful in keeping away the evil spirits of the dead. Many Voodoo practitioners accomplish this same purpose by doing the same thing with a bleached horse's skull.

#### **To Rid a Home of Evil Spirits**

Take a sack of rice and some chips from a sycamore tree. Place both in a plain white cotton bag. Get another white cotton bag and place a John the Conqueror Root with six fig leaves inside. Drop both sacks into a pot of boiling water. After cooking for nine minutes, pull the rice and chip's sack out of the water and allow to cool. Then proceed to sprinkle the rice and chips in front of the hexed residence.

When completed with this step, take the second sack out of the boiling water and bury it in the backyard of the same home. Now proceed to scrub the floors of the house with the hot water. Sprinkle whatever is left around the exterior of the home and all around the edges of the yard. If the hex cannot be overcome with this method, repeat the entire process, but do it after the sun goes down.

#### **A Hex-Breaking Scrub Water**

If you find sprinklings of powder and broken eggshells by your front door, or if you happen to locate some type of a conjuring bag in your yard, you can be certain that someone has placed some sort of a curse on you. This evil power can usually be dispelled by merely washing down the steps or door, with three different specimens of urine. After this has been suitably completed, blend river water and lye and scrub again. Most mild hexes can be broken in this manner.

#### **To Protect Yourself**

If you know of someone who is trying to cross or hex you, it is a relatively easy matter to avert evil. Blend the following ingredients in bathwater:

Garlic  
Thyme  
Dry basil leaves Parsley flakes Sage  
Geranium Oil Salt peter

7 small pieces A pinch  
7  
7 can shakes 7 can shakes 7 drops  
A pinch

Carefully mix the above items well, and use for a special protective bath on Tuesday, Thursday, and Saturday. After bathing for fourteen minutes, dry completely off and thoroughly rub down with bay rum. Follow this with a second rub down using Verbena Perfume Oil. This procedure is said to uncross any hexed person, and also prevents them from being hexed for a period of seven weeks.

### **Miscellaneous Hex Breakers**

Get a friend to read a Bible verse backwards to you. Then fold the page, place a silver fork on it, and close the book. Put the Bible under your pillow before going to sleep. Even further precautions may be taken in this regard. Recite the "Lord's Prayer" backwards before actually lying down.

Burning an old pair of shoes sprinkled with sulfur is said to force all evil spirits out of a home. Pasting newspapers on your walls is said to be a good protection from evil spirits. The spirits will have to stop and read every word before causing any harm to the occupants.

Fingers tightly crossed while passing a cemetery is said to protect an individual from evil spirits of the dead. Salt sprinkled all over a house stops evil spirits from doing harm. Black pepper carried in the pockets of any piece of clothing accomplishes the same thing.

A brand-new knife carried in a left pant's pocket protects men, and matches carried in the hair of a woman will stop all evil from doing her harm.

### **A Blood Hex Breaker**

Fresh drops of human blood must be placed in a pan of sugar or cane syrup. This is said to help overcome many evil influences. It also removes obstacles in your path.

### **Protection from Evil**

Brick dust has always been popular in New Orleans as a strong protector from evil spirits. People merely scrub their front door stoop with some of this dust.

Another extremely common protective device is attained by nailing a dung-coated horseshoe above the door, or one which has been sprinkled with Four Thieves Vinegar.

Catholics often nail a saint's picture over their doors in an effort to offset an evil curse or hex. The saints represent various Voodoo loas.

### To Avoid Harm

Find a live turtle and cut its heart out. Eat the heart raw while it is still warm. This is a very old Voodoo secret which is said to protect one from all harm. Goat's milk is also a good hex breaker. Boil a pint of this liquid and blend with a small can of parsley flakes. Let cool but drink down while still warm. It is said this recipe will protect you from coming under the power of anyone who might attempt to hex you.

## Voodoo Charms—How to Make and Use Them

### To Make Dreams Come True

Take a large seashell and fill it completely with tar. Cover the mouth of the shell with an ember of charcoal and allow to smolder for one minute. Sprinkle powdered Ambergris on the coal and proceed to meditate and pray for what is desired. Then, on the first Friday following, at 3 A.M., go outside and pick three Violet Leaves.

Repeat the names of any three helpful loas, one loa for each leaf picked. Place these three leaves and the now cooled seashell under your pillow. Do this just prior to retiring for the night. Upon awakening, write down your dream of the evening before. Tell no one about it or the spell will be broken.

### A Protective Charm

An alligator's tooth is said to make an excellent *garde* (a special Voodoo protective charm). Such an amulet must be carefully fed (soaked in) a mystical brew called *pot pouri*. This must be done annually for seven days. The tooth should be stored in a bottle called a *mavangou* or the spell will cease to be effective. *An Oxtail Charm* An oxtail is believed to be a fantastic charm for men during wartime.

It protects military men from being killed. Voodooists Relieve themselves to be invulnerable to bullets or any other type of weapon when they wear this unusual protective charm. An oxtail is better known in Voodoo circles as a magical *drogue* (charm). It is believed to be extremely potent. Even poison placed in the food would be rendered harmless against the all-powerful force of an oxtail.

## Garlic Charms

Garlic is believed to turn away spirits of the dead and protect an individual from all evil. Pieces of garlic are placed in a small cloth sack and tied around the neck as a powerful Voodoo charm. Use red flannel when possible.

## Charms Against Evil

All surviving children of a deceased person must make an indigo (blue dye) cross on their forehead as a protection against the spirits of the dead. Indigo, when utilized in this manner, is said to have certain magical properties.

A second protective measure is believed to be obtained by wearing a piece of the deceased's garments around the neck. This might be only a shoelace or a scrap of clothing on a chain or string.

Water from a river, drawn with your back toward the river, is said to be an excellent good luck potion. Drink a little each day upon arising.

## Cat Charms

Voodoo practitioners place a great deal of faith in charms made from cat's teeth, claws, or whiskers. This is especially true when such items are taken from a lion or a tiger, but a domestic cat will usually suffice. Wrap any of the above in a cloth sack and carry with you at all times.

Hanging a black cat's tail over your front door is said to keep all evil away from your home. The hair of a black cat should always be saved and tossed over the left shoulder when under any kind of duress. It is believed to change bad luck to good.

## Simple but Unusual Charms

A broom hung over a door is said to keep sickness and disease away from a home. An old, well-used broom is best to use for this purpose.

Snake vertebrae are to be placed in a sealed container and buried in the backyard at midnight. This charm is said to cure backaches and prevent back disorders.

Champagne poured on all four corners of your property, on a moonless night, is said to guarantee the assistance of good spirits in time of need.

Mustard seeds planted by your front and back door will bring success and luck in everything attempted. This charm has always been extremely popular with Voodooists.

## Human Hair Charms

Many Voodoo believers claim that the hair of a person, or the dust from a footprint, make the most powerful wanga known today. Care is taken to never leave loose hair lying around in a home, for someone may pick it up and use this material against its owner. Human hair is commonly used in creating death potions or harmful medicines, for use against the individual from whom the hair was obtained.

When anyone walking through a house happens to leave footprints, these prints must be carefully swept up prior to leaving. An enemy can collect the dust from such a print and utilize it in a wanga against the person who made it.

## To Win at Anything and have Good Luck

### For Gambling Luck

A lodestone must be placed in a small red flannel bag and carried on the person. This is said to bring good luck and great financial gain to those who enjoy gambling. Rub the lodestone with Winner's Circle Perfume Oil when betting on the races, or Three Jack's Oil when playing cards for money. Saint Michael Perfume Oil, Magnet Oil, Lucky John the Conqueror Oil, Cleo May Oil, and Anise Oil all are excellent gambling aids when rubbed or sprinkled on a lodestone.

**To Change Your Luck** Use only when a change of luck is needed. Take a small piece of red flannel and make a sack out of it. Mix some pine tree sap with Dove's Blood. Use this mixture as a special ink to write down the amount of money you wish to win. Write these exact figures only on a clean piece of chamois. Place the chamois in the flannel bag, and add a tiny pebble found in a cemetery. Sew the top of the bag tightly shut using white cotton thread. Wear in the left shoe while gambling. Sprinkle every

seventh day with Lucky John the Conqueror Oil to restore its power. Such a gambling sack can also be carried in a pocket, or tied with a long string and worn around the neck. In this case, add a small piece of John the Conqueror Root which should be carried in the pocket, or chewed.

### A Good Luck Charm

All of the following materials are to be carefully collected and blended in a large cast iron pot. After thoroughly mixing, place the feet in the pot and soak. Then scrub.

Beer	1 bottle or can
Cider	1 pint
Raspberry soda	1 bottle
Dried Orris Root	1 pinch
Dried Basil Leaves	1 pinch
Cornmeal	1/4 cup
Gingersnap	1
Birdseed	1 pinch
Cinnamon	1 pinch
Cloves	1 pinch
Congris	1 tablespoon
Olive oil	1 tablespoon
Sugar	1 tablespoon
Gin	1 shot

After completing the above instructions, allow the feet to dry. Before putting any shoes on, dust their insides with dried Basil Leaves, cinnamon, cornmeal, and steel dust. Good luck will always be with anyone who follows these directions. The gods are said to remain ever close at hand to guide the feet to eventual success. This is an extremely potent recipe and it is commonly utilized in Voodoo groups.

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## **Voodoo Legal Aids- Courtroom Sorcery**

### **Triumph in a Lawsuit**

When you are served with legal papers, fold in four parts and place in a piece of red flannel. Then add some Five Finger Grass and sprinkle with Geranium Oil. Hide all these items under your bed for seven days and nights. It is said to soothe the anger of the law until the time you are to come before the judge.

During this same period, sprinkle every corner of your house with Peace Water, and carry a piece of John the Conqueror Root with you at all times. Allow no one to see or touch this root until the trial is over.

On the night before you are to appear before the judge, you must burn three Peace Candles and an equal mixture of John the Conqueror Incense and Helping Hand Incense. This is said to make the testimony of an enemy unbelievable to the judge and to confuse him while speaking against you in court. Follow the above procedures, and you can triumph over all enemies.

### **To Win a Court Case**

Get the name of the judge presiding over the case, the prosecutor, and each person sitting on the jury. Write each of these names down on a clean sheet of parchment paper, in alphabetical order. Be extremely careful not to misspell any of the names or the spell may not be effective

Take a large block of ice and chip a deep hole in it. Place the parchment paper in this hole and cover it completely with powdered sugar. Arrange seven lighted candles around the block of ice. Kneel on the floor before the ice, rap seven times with the knuckles, and slowly repeat the names which were so carefully written on the parchment paper.

This procedure is said to sway juries, influence a judge, make a prosecuting attorney ineffective, and, as an end result, win a court case. This entire ritual should be undertaken seven days prior to a trial date and again on the night before the trial itself. Kneel, rap, and call out the names each hour for seven consecutive hours for maximum effectiveness.

### **Another Court Procedure**

To assist a friend you believe is being treated unjustly by a court, simply write the presiding judge's name on a scrap of plain white paper. Melt down a Black Hexing Candle and place the paper on this soft wax. Quickly mold into a ball. Let harden and hide in a dark place until the night before the trial.

Then place in a pot of rainwater and continue turning throughout the night. The rolling of the wax ball is said to make the judge feel ill and keep him out of court for as long as your friend's trial is still in process.

### **To Control a Court**

Take a plain piece of white paper and write the name of the accused three times. Follow this by writing the name of the judge and the prosecuting attorney three times each. Give this paper to the accused and have him wear it in his left shoe. Then mix the following ingredients:

Rose Geranium Perfume Oil 3 drops

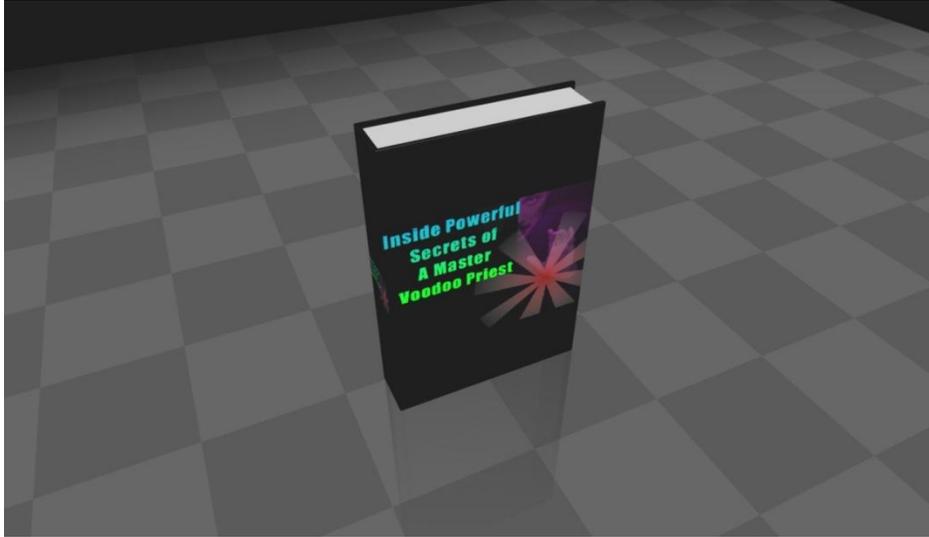
Verbena Perfume Oil 3 drops Lavender Oil 3 drops Jockey Club Perfume Oil 1/2 ounce  
Shake the above items thoroughly and give to the accused to use as needed. Instruct him to rub seven drops on his body every day before each court appearance and to rub a little all over his right hand. While all the above is being accomplished, a trustworthy friend must be induced to go into the courtroom while it is empty, and sprinkle all four corners, the judge's seat, jury box, and the prosecutor's chair. Victory is certain if each step of this ritual is properly carried out.

**To Silence a Witness** Go to your local market and purchase a fresh beef tongue. Take it home and split it open with a brand-new razor blade. Write the name of each court witness on a plain piece of white scrap paper. Cut each name carefully from the paper and mix them all up. Stuff into the split tongue and add plenty of red pepper. Pin the tongue together with nine brand-new needles and tie a wire around it. Hang in your oven to dry for thirty-six hours. A fireplace works even more suitably, for you can smoke the tongue for a higher degree of magic potency. Then take the dried tongue out of the oven or down from the fireplace, and carefully place it on a fresh cake of ice or on a large pile of ice cubes. Stick seven Black Candles in the ice and light. Have the accused read Psalm 22 for general legal problems and Psalm 35 if the charge involves murder.

### **To Win Money in Court**

Purchase a fresh pork tongue from your local market. Write the name of each court witness on a small scrap of plain white paper, and place on the tongue. Fold the tongue. Add Candle Tobacco, plain table salt, and sugar, blend together and sprinkle on the tongue. Place the tongue on a piece of ice. Light one Black Candle and set it in front of the tongue. Meditate for one hour before appearing in court.

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# Three Books of Occult Philosophy, or of

Magick; Written by that Famous Man

*Henry Cornelius Agrippa*, Knight,

And Doctor of both Laws, Counsellor to  
*Cæsars* Sacred Majesty, and Judge of the  
Prerogative Court.

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## BOOK I.

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**Chap. i. How Magicians Collect vertues from the three-fold World, is declared in these three Books.**



Seeing there is a three-fold World, Elementary, Celestiall, and Intellectual, and every inferior is governed by its superior, and receiveth the influence of the vertues thereof, so that the very original, and chief Worker of all doth by Angels, the Heavens, Stars, Elements, Animals, Plants, Metals, and Stones convey from himself the vertues of his Omnipotency upon us, for whose service he made, and created all these things: Wise men conceive it no way irrationall that it should be possible for us to ascend by the same degrees through each World, to the same very originall World it self, the Maker of all things, and first Cause, from whence all things are, and proceed; and also to

enjoy not only these vertues, which are already in the more excellent kind of things, but also besides these, to draw new vertues from above. Hence it is that they seek after the vertues of the Elementary world, through the help of Physick [=medicine], and Naturall Philosophy in the various mixtions of Naturall things, then of the Celestiall world in the Rayes, and influences thereof, according to the rules of Astrologers, and the doctrines of Mathematicians, joyning the Celestiall vertues to the former: Moreover, they ratifie and confirm all these with the powers of divers Intelligencies, through the sacred Ceremonies of Religions. The order and process of all these I shall endeavor to deliver in these three Books: Whereof the forst contains naturall Magick, the second Celestiall, and the third Ceremoniall. But I know not whether it be an unpardonable presumption in me, that I, a man of so little judgement and learning, should in my very youth so confidently set upon a business so difficult, so hard, and intricate as this is. Wherefore, whatsoever things have here already, and shall afterward be said by me, I would not have any one assent to them, nor shall I my self, any further then they shall be approved of by the Universall Church, and the Congregation of the Faithfull.

## **Chap. ii. What Magick is, What are the Parts thereof, and how the Professors thereof must be Qualified.**

Magick is a faculty of wonderfull vertue, full of most high mysteries, containing the most profound Contemplation of most secret things, together with the nature, power, quality, substance, and vertues thereof, as also the knowledge of whole nature, and it doth instruct us concerning the differing, and agreement of things amongst themselves, whence it produceth its wonderfull effects, by uniting the vertues of things through the application of them one to the other, and to their inferior sutable subjects, joyning and knitting them together thoroughly by the powers, and vertues of the superior Bodies. This is the most perfect and chief Science, that sacred and sublimer kind of Phylosophy [philosophy], and lastly the most absolute perfection of all most excellent Philosophy. For seeing that all regulative Philosophy is divided into Naturall, Mathematicall, and Theologicall: (Naturall Philosophy teacheth the nature of those things which are in the world, searching and enquiring into their Causes, Effects, Times, Places, Fashions, Events, their Whole, and Parts, also

*The Number and the Nature of those things,  
Cal'd Elements, what Fire, Earth, Aire forth brings:  
From whence the Heavens their beginnings had;  
Whence Tide, whence Rainbow, in gay colours clad.  
What makes the Clouds that gathered are, and black,  
To send forth Lightnings, and a Thundring crack;  
What doth the Nightly Flames, and Comets make;  
What makes the Earth to swell, and then to quake:  
What is the seed of Metals, and of Gold  
What Vertues, Wealth, doth Nature's Coffer hold.*

All these things doth naturall Philosophy, the viewer of nature contain, teaching us according to *Virgil's* Muse.

-----Whence all things flow,  
Whence Mankind, Beast; whence Fire, whence Rain, and Snow,  
Whence Earth-quakes are; why the whole Ocean beats  
Over his Banks, and then again retreats;  
Whence strength of Hearbs [herbs], whence Courage, rage of Bruits  
[brutes],  
All kinds of Stone, of Creeping things, and Fruits.

But Mathematicall Philosophy teacheth us to know the quantity of naturall Bodies, as extended into three dimensions, as also to conceive of the motion, and course of Celestiall Bodies.

----- As in great hast [haste],  
What makes the golden Stars to march so fast;  
What makes the Moon sometimes to mask her face,  
The Sun also, as if in some disgrace.

And as *Virgil* sings,

*How th' Sun doth rule with twelve Zodiack Signs,  
The Orb thats measur'd round about with Lines,  
It doth the Heavens Starry way make known,  
And strange Eclipses of the Sun, and Moon.  
Arcturus also, and the Stars of Rain,  
The Seaven Stars likewise, and Charles his Wain,  
Why Winter Suns make tow'rds the West so fast;  
What makes the Nights so long ere they be past?*

All which is understood by Mathematicall Philosophy.

----- Hence by the Heavens we may foreknow  
The seasons all; times for to reap and sow,  
And when 'tis fit to launch into the deep,  
And when to War, and when in peace to sleep,  
And when to dig up Trees, and them again  
To set; that so they may bring forth amain.

Now Theologicall Philosophy, or Divinity, teacheth what God is, what the Mind, what an Intelligence, what an Angel, what a Divell [devil], what the Soul, what Religion, what sacred Institutions, Rites, Temples, Observations, and sacred Mysteries are: It instructs us also concerning Faith, Miracles, the vertues of Words and Figures, the secret operations and mysteries of Seals, and as *Apuleius* saith, it teacheth us rightly to understand, and to be skilled in the Ceremoniall Laws, the equity of Holy things and rule of Religions. But to recollect my self) these three principall faculties Magick comprehends, unites, and actuates; deservedly therefore was it by the Ancients esteemed as the highest, and most sacred Philosophy. It was, as we find, brought to light by most sage Authours [authors],

and most famous Writers; amongst which principally *Zamolxis* and *Zoroaster* were so famous, that many believed they were the inventors of this Science. Their track [footsteps] *Abbaris* the *Hyperborean*, *Charmondas*, *Damigeron*, *Eudoxus*, *Hermippus* followed: there were also other eminent, choice men, as *Mercurius Tresmegistus* [Trismegistus], *Porphyrius* [Porphyry], *Iamblicus* [Iamblichus], *Plotinus*, *Proclus*, *Dardanus*, *Orpheus* the Thracian, *Gog* the Grecian, *Germa* the Babilonian [Babylonian], *Apollonius* of Tyana, *Osthanes* also wrote excellently in this Art; whose Books being as it were lost, *Democritus* of Abdera recovered, and set forth with his own Commentaries. Besides *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, and many other renowned Philosophers travelled far by Sea to learn this Art: and being returned, published it with wonderfull devoutness, esteeming of it as a great secret. Also it is well known that *Pythagoras*, and *Plato* went to the Prophets of Memphis to learn it, and travelled through almost all Syria, Egypt, Judea, and the Schools of the Caldeans [Chaldaeans], that they might not be ignorant of the most sacred Memorials, and Records of Magick, as also that they might be furnished with Divine things. Whosoever therefore is desirous to study in this Faculty, if he be not skilled in naturall Philosophy, wherein are discovered the qualities of things, and in which are found the occult properties of every Being, and if he be not skilful in the Mathematicks, and in the Aspects, and Figures of the Stars, upon which depends the sublime vertue, and property of every thing; and if he be not learned in Theologie [theology], wherein are manifested those immateriall substances, which dispence [dispense], and minister all things, he cannot be possibly able to understand the rationality of Magick. For there is no work that is done by meer Magick, nor any work that is meerly Magickall, that doth not comprehend these three Faculties.

### **Chap. iii. Of the four Elements, their qualities, and mutuall mixtions.**

There are four Elements, and originall grounds of all corporeall things, Fire, Earth, Water, Aire, of which all elementated inferiour bodies are compounded; not by way of heaping them up together, but by transmutation, and union; and when they are destroyed, they are resolved into Elements. For there is none of the sensible Elements that is pure, but they are more or less mixed, and apt to be changed one into the other: Even as Earth becoming dirty, and being dissolved, becomes Water, and the same being made thick and hard, becometh Earth again; but being evaporated through heat, passeth into Aire, and that being kindled, passeth into Fire, and this being extinguished, returns back again into Aire, but being cooled again after its burning, becometh Earth, or Stone, or Sulphur, and this is manifested by Lightening [lightning]: *Plato* also was of that opinion, that Earth was wholly changeable, and that the rest of the Elements are changed, as into this, so into one another successively. But it is the opinion of the subtiller sort of Philosophers, that Earth is not changed, but relented and mixed with other Elements, which do dissolve it, and that it returns back into it self again. Now, every one of the Elements hath two specificall qualities, the former whereof it retains as proper to it self, in the other, as a mean, it agrees with that which comes next after it. For Fire is hot and dry, the Earth dry and cold, the Water cold and moist, the Aire moist and ot. And so after this manner the Elements, according to two contrary qualities, are contrary one to the other, as Fire to

Water, and Earth to Aire. Moreover, the Elements are upon another account opposite one to the other: For some are heavy, as Earth and Water, and others are light, as Aire and Fire. Wherefore the Stoicks called the former passives, but the latter actives. And yet once again *Plato* distinguished them after another manner, and assigns to every one of them three qualities, *viz.* to the Fire brightness, thinness and motion, but to the Earth darkness, thickness and quietness. And according to these qualities the Elements of Fire and Earth are contrary. But the other Elements borrow their qualities from these, so that the Aire receives two qualities of the Fire, thinness and motion; and one of the Earth, *viz.* darkness. In like manner Water receives two qualities of the Earth, darkness and thickness, and one of Fire, *viz.* motion. But Fire is twice more thin then Aire, thrice more movable, and four times more bright: and the Aire is twice more bright, thrice more thin, and four times more moveable then Water. Wherefore Water is twice more bright then Earth, thrice more thin, and four times more movable. As therefore the Fire is to the Aire, so Aire is to the Water, and Water to the Earth; and again, as the Earth is to the Water, so is the Water to the Aire, and the Aire to the Fire. And this is the root and foundation of all bodies, natures, vertues, and wonderfull works; and he which shall know these qualities of the Elements, and their mixtions, shall easily bring to pass such things that are wonderfull, and astonishing, and shall be perfect in Magick.

#### **Chap. iv. Of a three-fold consideration of the Elements.**

There are then, as we have said, four Elements, without the perfect knowledge whereof we can effect nothing in Magick. Now each of them is three-fold, that so the number of four may make up the number of twelve; and by passing by the number of seven into the number of ten, there may be a progress to the supream Unity, upon which all vertue and wonderfull operation depends. Of the first Order are the pure Elements, which are neither compounded nor changed, nor admit of mixtion, but are incorruptible, and not of which, but through which the vertues of all naturall things are brought forth into act. No man is able to declare their vertues, because they can do all things upon all things. He which is ignorant of these, shall never be able to bring to pass any wonderfull matter. Of the second Order are Elements that are compounded, changeable, and impure, yet such as may by art be reduced to their pure simplicity, whose vertue, when they are thus reduced to their simplicity, doth above all things perfect all occult, and common operations of nature: and these are the foundation of the whole naturall Magick. Of the third Order are those Elements, which originally and of themselves are not Elements, but are twice compounded, various, and changeable one into the other. They are the infallible *Medium*, and therefore are called the middle nature, or Soul of the middle nature: Very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing soever, whether Naturall, Celestiall, or Supercestiall; they are full of wonders, and mysteries, and are operative, as in Magick Naturall, so Divine: For from these, through them, proceed the bindings, loosings, and transmutations of all things, the knowing and foretelling of things to come, also the driving forth of evill, and the gaining of good spirits. Let no man, therefore, without these three sorts of Elements, and the knowledge thereof, be confident that he is able to work any thing in the occult Sciences of Magick, and Nature. But whosoever shall know how to reduce those of one Order, into those of another, impure into pure,

compounded into simple, and shall know how to understand distinctly the nature, vertue, and power of them in number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge, and perfect operation of all Naturall things, and Celestiall secrets.

## **Chap. v. Of the wonderfull Natures of Fire, and Earth.**

There are two things (saith *Hermes*) viz. Fire and Earth, which are sufficient for the operation of all wonderfull things: the former is active, the latter passive. Fire (as saith *Dionysius*) in all things, and through all things, comes and goes away bright, it is in all things bright, and at the same time occult, and unknown; When it is by it self (no other matter coming to it, in which it should manifest its proper action) it is boundless, and invisible, of it self sufficient for every action that is proper to it, moveable, yielding it self after a maner to all things that come next to it, renewing, guarding nature, enlightening, not comprehended by lights that are veiled [veiled] over, clear, parted, leaping back, bending upwards, quick in motion, high, alwayes raising motions, comprehending another, not Comprehended it self, not standing in need of another, secretly increasing of it self, and manifesting its greatness to things that receive it; Active, Powerfull, Invisibly present in all things at once; it will not be affronted or opposed, but as it were in a way of revenge, it will reduce on a sudden things into obedience to it self; incomprehensible, impalpable, not lessened, most rich in all disensations of it self. Fire (as saith *Pliny*) is the boundless, and mischievous part of the nature of things, it being a question whether it destroys, or produceth most things. Fire it self is one, and penetrates through all things (as say the *Pythagorians*) also spread abroad in the Heavens, and shining: but in the infernall place streightened, dark, and tormenting, in the mid way it partakes of both. Fire therefore in it self is one, but in that which receives it, manifold, and in differing subjects it is distributed in a different manner, as *Cleanthes* witnesseth in *Cicero*. That fire then, which we use is fetched out of other things. It is in stones, and is fetched out by the stroke of the steele; it is in Earth, and makes that, after digging up, to smoake [smoke]: it is in Water, and heats springs, and wells: it is in the depth of the Sea, and makes that, being tossed with winds, warm: it is in the Aire, and makes it (as we oftentimes see) to burn. And all Animals, and living things whatsoever, as also all Vegetables are preserved by heat: and every thing that lives, lives by reason of the inclosed heat. The properties of the Fire that is above, are heat, making all things Fruitfull, and light, giving life to all things. The properties of the infernall Fire are a parching heat, consuming all things, and darkness, making all things barren. The Celestiall, and bright Fire drives away spirits of darkness; also this our Fire made with Wood drives away the same, in as much as it hath an Analogy with, and is the *vehiculum* of that Superior light; as also of him, who saith, *I am the Light of the World*, which is true Fire, the Father of lights, from whom every good thing that is given, Comes; sending forth the light of his Fire, and communicating it first to the Sun, and the rest of the Celestiall bodies, and by these, as by mediating instruments, conveying that light into our Fire. As, therefore the spirits of darkness are stronger in the dark: so good spirits, which are Angels of Light, are augmented, not only by that light, which is Divine, of the Sun, and Celestiall, but also by the light of our

common Fire. Hence it was that the first, and most wise institutors of Religions, and Ceremonies ordained, that Prayers, Singings, and all manner of Divine Worships whatsoever should not be performed without lighted Candles, or Torches. (Hence also was that significant saying of *Pythagoras*, Do not speak of God without a Light) and they commanded that for the driving away of wicked spirits, Lights and Fires should be kindled by the Corpses of the dead, and that they should not be removed untill the expiations were after a Holy manner performed, and they buried. And the great *Jehovah* himself in the old Law Commanded that all his Sacrifices should be offered with Fire, and that Fire should always be burning upon the Altar, which Custome the Priests of the Altar did always observe, and keep amongst the *Romanes*. Now the Basis, and foundation of all the Elements, is the Earth, for that is the object, subject, and receptacle of all Celestiall rayes, and influencies; in it are contained the seeds, and Seminall vertues of all things; and therefore it is said to be Animall, Vegetable, and Minerall. It being made fruitfull by the other Elements, and the Heavens, brings forth all things of it self; It receives the abundance of all things, and is, as it were the first fountain, from whence all things spring, it is the Center, foundation, and mother of all things. Take as much of it as you please, seperated, washed, depurated, subtilized, if you let it lye [lie] in the open Aire a little while, it will, being full, and abounding with Heavenly vertues, of it self bring forth Plants, Worms, and other living things, also Stones, and bright sparks of Metals. In it are great secrets, if at any time it shall be purified by the help of Fire, and reduced unto its simplicity by a convenient washing. It is the first matter of our Creation, and the truest Medicine that can restore, and preserve us.

## **Chap. vi. Of the wonderfull Natures of Water, Aire, and Winds.**

The other two Elements, *viz.* Water, and Aire, are not less efficacious then the former; neither is nature wanting to work wonderfull things in them. There is so great a necessity of Water, that without it no living thing can live. No Hearb [herb], nor Plant whatsoever, without the moistening of Water can branch forth. In it is the Seminary vertue of all things, especially of Animals, whose seed is manifestly waterish. The seeds also of Trees, and Plants, although they are earthy, must notwithstanding of necessity be rotted in Water, before they can be fruitfull; whether they be imbibed with the moisture of the Earth, or with Dew, or Rain, or any other Water that is on purpose put to them. For *Moses* writes, that only Earth, and Water bring forth a living soul. But he ascribes a twofold production of things to Water, *viz.* of things swimming in the Waters, and of things flying in the Aire above the Earth. And that those productions that are made in, and upon the Earth, are partly attributed to the very Water, the same Scripture testifies, where it saith that the Plants, and the Hearbs [herbs] did not grow, because God had not caused it to rain upon the Earth. Such is the efficacy of this Element of Water, that Spirituall regeneration cannot be done without it, as Christ himself testified to *Nicodemus*. Very great also is the vertue of it in the Religious Worship of God, in expiations, and purifications; yea, the necessity of it is no less then that of Fire. Infinite are the benefits, and divers are the uses thereof, as being that by vertue of which all things subsist, are generated, nourished and increased. Thence it was that *Thales* of *Miletus*, and *Hesiod* concluded that Water was the beginning of all things, and said it was the first of all the Elements, and the most potent, and that because it hath the mastery over all the rest. For,

as *Pliny* saith, Waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the clouds, challenge the Heaven for their own: the same falling become the Cause of all things that grow in the Earth. Very many are the wonders that are done by Waters, according to the Writings of *Pliny*, *Solinus*, and many other Historians, of the wonderfull vertue whereof, *Ovid* also makes mention in these Verses.

----- *Hornd Hammons Waters at high noon*  
*Are cold; hot at Sun-rise and setting Sun.*  
*Wood, put in bub'ling Athemas is Fir'd,*  
*The Moon then farthest from the Sun retir'd;*  
*Circonian streams congeal his guts to Stone*  
*That thereof drinks, and what therein is thrown.*  
*Crathis and Sybaris (from the Mountains rol'd)*  
*Color the hair like Amber or pure Gold.*  
*Some fountains, of a more prodigious kinde,*  
*Not only change the body but the minde.*  
*Who hath not heard of obscene Salmacis?*  
*Of th' Æthiopian lake? for, who of this*  
*But only tast [taste], their wits no longer keep,*  
*Or forthwith fall into a deadly sleep.*  
*Who at Clitorius fountain thirst remove,*  
*Loath Wine, and abstinent, meer Water love.*  
*With streams oppos'd to these Lincestus flowes:*  
*They reel, as drunk, who drink too much of those.*  
*A Lake in fair Arcadia stands, of old*  
*Call'd Pheneus; suspected, as twofold:*  
*Fear, and forbear to drink thereof by night:*  
*By night unwholesome, wholesome by day-light.*

*Josephus* also makes relation of the wonderfull nature of a certain river betwixt *Arcea*, and *Raphanea*, Cities of *Syria*: which runs with a full Channell all the Sabbath [Sabbath] Day, and then on a sudden ceaseth, as if the springs were stopped, and all the six dayes you may pass over it dry-shod: but again, on the seaventh day (no man knowing the reason of it) the Waters return again in abundance, as before. Wherefore the inhabitants thereabout called it the Sabbath-day river, because of the Seaventh day, which was holy to the Jews. The Gospel also testifies to a sheep-pool, into which whosoever stepped first, after the Water was troubled by the Angel, was made whole of whatsoever disease he had. The same vertue, and efficacy we read was in a spring of the *Ionian Nymphs*, which was in the territories belonging to the Town of *Elis*, at a Village called *Heraclea*, neer the river *Citheron*: which whosoever stepped into, being diseased, came forth whole, and cured of all his diseases. *Pausanias* also reports, that in *Lyceus*, a mountain of *Arcadia*, there was a spring called *Agria*, to which, as often as the dryness of the Region threatned [threatened] the destruction of fruits, *Jupiters* Priest of *Lyceus* went, and after the offering of Sacrifices, devoutly praying to the Waters of the Spring, holding a Bough of an Oke [oak] in his hand, put it down to the bottome of the hallowed Spring; Then the waters being troubled, a Vapour ascending from thence into the Air was blown into Clouds, with

which being joyned together, the whole Heaven was overspread: which being a little after dissolved into rain, watered all the Country most wholsomly [wholesomely]. Moreover *Ruffus* a Physitian [physician] of Ephesus, besides many other Authours, wrote strange things concerning the wonders of Waters, which, for ought I know, are found in no other Authour.

It remains that I speak of the Aire. This is a vitall spirit, passing through all Beings, giving life, and subsistence to all things, binding, moving, and filling all things. Hence it is that the Hebrew Doctors reckon it not amongst the Elements, but count it as a *Medium* or glew [glue], joyning things together, and as the resounding spirit of the worlds instrument. It immediately receives into it self the influences of all Celestiall bodies, and then communicates them to the other Elements, as also to all mixt [mixed] bodies: Also it receives into it self, as it were a divine Looking-glass, the species of all things, as well naturall, as artificiall, as also of all manner of speeches, and retains them; And carrying them with it, and entering into the bodies of Men, and other Animals, through their pores, makes an Impression upon them, as well when they sleep, as when they be awake, and affords matter for divers strange Dreams and Divinations. Hence they say it is, that a man passing by a place where a man was slain, or the Carkase [carcass] newly hid, is moved with fear and dread; because the Aire in that place being full of the dreadfull species of Man-slaughter [manslaughter], doth, being breathed in, move and trouble the spirit of the man with the like species, whence it is that he comes to be afraid. For every thing that makes a sudden impression, astonisheth nature. Whence it is, that many Philosophers were of opinion that Aire is the cause of dreams, and of many other impressions of the mind, through the prolonging of Images, or similitudes, or species (which are fallen from things and speeches, multiplied in the very Aire) untill they come to the senses, and then to the phantasy, and soul of him that receives them, which being freed from cares, and no way hindred, expecting to meet such kind of species, is informed by them. For the species of things, although of their own proper nature they are carryed to the senses of men, and other animals in generall, may notwithstanding get some impression from the Heaven, whilst they be in the Aire, by reason of which, together with the aptness and disposition of him that receives them, they may be carryed to the sence [sense] of one rather than of another. And hence it is possible naturally, and far from all manner of superstition, no other spirit coming between, that a man should be able in a very time to signifie his mind unto another man, abiding at a very long and unknown distance from him; although he cannot precisely give an estimate of the time when it is, yet of necessity it must be within 24 hours; and I my self know how to do it, and have often done it. The same also in time past did the Abbot *Tritemius* [Trithemius] both know and do. Also, when certain appearances, not only spirituall, but also naturall do flow forth from things, that is to say, by a certain kind of flowings forth of bodies from bodies, and do gather strength in the Air, they offer, and shew themselves to us as well through light as motion, as well to the sight as to other senses, and sometimes work wonderfull things upon us, as *Plotinus* proves and teacheth. And we see how by the South wind the Air is condensed into thin clouds, in which, as in a Looking-glass are reflected representations at a great distance of Castles, Mountains, Horses, and Men, and other things, which when the clouds are gone, presently vanish. And *Aristotle* in his Meteors shews, that a Rainbow is conceived in a cloud of the Aire, as in a Looking-glass. And *Albertus* saith, that the effigies of bodies

may by the strength of nature, in a moist Aire be easily represented, in the same manner as the representations of things are in things. And *Aristotle* tells of a man, to whom it happened by reason of the weakness of his sight, that the Aire that was near to him, became as it were a Looking-glass to him, and the optick beam did relect back upon himself, and could not penetrate the Aire, so that whithersoever he went, he thought he saw his own image, with his face towards him, go before him. In like manner, by the artificialnes of some certain Looking-glasses, may be produced at a distance in the Aire, beside the Looking-glasses, what images we please; which when ignorant men see, they think they see the appearances of spirits, or souls; when indeed they are nothing else but semblances kin to themselves, and without life. And it is well known, if in a dark place where there is no light but by the coming in of a beam of the sun somewhere through a litle hole, a white paper, or plain Looking-glass be set up against that light, that there may be seen upon them, whatsoever things are done without, being shined upon by the Sun. And there is another sleight, or trick yet more wonderfull. If any one shall take images artificially painted, or written letters, and in a clear night set them against the beams of the full Moon, whose resemblances being multiplied in the Aire, and caught upward, and reflected back together with the beams of the Moon, any other man that is privy to the thing, at a long distance sees, reads, and knows them in the very compass, and Circle of the Moon, which Art of declaring secrets is indeed very profitable for Towns, and Cities that are besieged, being a thing which *Pythagoras* long since did often do, and which is not unknown to some in these dayes, I will not except my self. And all these, and many more, and greater then these, are grounded in the very nature of the Aire, and have their reasons, and causes declared in Mathematicks, and Opticks. And as these resemblances are reflected back to the sight, so also sometimes to the hearing, as is manifest in the *Echo*. But there are more secret arts then these, and such whereby any one may at a very remote distance hear, and understand what another speaks, or whispers softly.

There are also from the airy Element Winds. For they are nothing else, but Air moved and stirred up. Of these there are four that are principall, blowing from the four corners of the Heaven, viz. *Notus* from the South, *Boreas* from the North, *Zephyrus* from the West, *Eurus* from the East, which *Pontanus* comprehending in these verses, saith,

*Cold Boreas from the top of 'lympus [Olympus] blows,  
And from the bottom cloudy Notus flows.  
From setting Phoebus fruitfull Zeph'rus flies,  
And barren Eurus from the Suns up-rise.*

*Notus* is the Southern Wind, cloudy, moist, warm, and sickly, which *Hieronimus* calls the butler of the rains. *Ovid* describes it thus,

*Out flies South-wind, with dropping wings, who shrowds  
His fearful aspect in the pitchie clouds,  
His white Haire stream's, his Beard big-swoln with showres [showers];  
Mists binde his Brows, rain from his Bosome powres [pours].*

But *Boreas* is contrary to *Notus*, and is the Northern Wind, fierce, and roaring, and discussing clouds, makes the Aire serene, and binds the Water with Frost. Him doth *Ovid* thus bring in speaking of himself.

*Force me befits: with this thick cloud I drive;  
Toss the blew Billows, knotty Okes [oaks] up-rive;  
Congeal soft Snow, and beat the Earth with haile;  
When I my brethren in the Aire assaile,  
(For thats our Field) we meet with such a shock,  
That thundring Skies with our encounters rock  
And cloud-struck lightning flashes from on high, When through the  
Crannies of the Earth I flie,  
And force her in her hollow Caves, I make  
The Ghosts to tremble, and the ground to quake.*

And *Zephyrus*, which is the Western Wind, is most soft, blowing from the West with a pleasant gale, it is cold and moist, removing the effects of Winter, bringing forth Branches, and Flowers. To this *Eurus* is contrary, which is the Eastern wind, and is called *Apeliotes*; it is waterish, cloudy, and ravenous. Of these two *Ovid* sings thus:

*To Persis and Sabea, Eurus flies;  
Whose gums perfume the blushing Mornes up-rise:  
Next to the Evening, and the Coast that glows  
With setting Phoebus, flowry Zeph'rus blows:  
In Scythia horrid Boreas holds his rain,  
Beneath Boites, and the frozen Wain:  
The land to this oppos'd doth Auster steep  
With fruitfull showres, and clouds which ever weep.*

### **Chap. vii. Of the kinds of Compounds, what relation they stand in to the Elements, and what relation there is betwixt the Elements themselves, and the soul, senses, and dispositions of men.**

Next after the four simple Elements follow the four kinds of perfect Bodies compounded of them, and they are Stones, Metals, Plants, and Animals: and although unto the generation of each of these all the Elements meet together in the composition, yet every one of them follows, and resembles one of the Elements, which is most predominant. For all Stones are earthy, for they are naturally heavy, and descend, and so hardened with dryness, that they cannot be melted. But Metals are waterish, and may be melted, which Naturalists confess, and Chymists [chemists] finde to be true, *viz.* that they are generated of a viscous Water, or waterish argent vive. Plants have such an affinity with the Aire, that unless they be abroad in the open Aire, they do neither bud, nor increase. So also all Animals

*Have in their Natures a most fiery force,  
And also spring from a Celestiall source.*

And Fire is so naturall to them, that that being extinguished they presently dye [die]. And again every one of those kinds is distinguished within it self by reason of degrees of the Elements. For amongst the Stones they especially are called earthy that are dark, and more heavy; and those waterish, which are transparent, and are compacted of water, as Crystall, Beryll, and Pearls in the shels [shells] of Fishes: and they are called airy, which swim upon the Water, and are spongius [spongy], as the Stones of a Sponge, the pumice Stone, and the Stone Sophus: and they are called fiery, out of which fire is extracted, or which are resolved into Fire, or which are produced of Fire: as Thunderbolts, Fire-stones, and the Stone Asbestos [asbestos]. Also amongst Metals, Lead, and Silver are earthy; Quicksilver is waterish: Copper, and Tin are airy: and Gold, and Iron are fiery. In Plants also, the roots resemble the Earth, by reason of their thickness: and the leaves, Water, because of their juice: Flowers, the Aire, because of their subtilty, and the Seeds the Fire, by reason of their multiplying spirit. Besides, they are called some hot, wine cold, some moist, some dry, borrowing their names from the qualities of the Elements. Amongst Animals also, some are in comparison of others earthy, and dwell in the bowels of the Earth, as Worms and Moles, and many other small creeping Vermine; others are watery, as Fishes; others airy, which cannot live out of the Aire: others also are fiery, living in the Fire, as Salamanders, and Crickets, such as are of a fiery heat, as Pigeons, Estriches [ostriches], Lions, and such as the wise man calls beasts breathing Fire. Besides, in Animals the Bones resemble the Earth, Flesh the Aire, the vital spirit the Fire, and the humors the Water. And these humors also partake of the Elements, for yellow choller [choler] is instead of Fire, blood instead of Aire, Flegme [phlegm] instead of Water, and black choller [choler], or melancholy instead of Earth. And lastly, in the Soul it self, according to *Austin* [Augustine], the understanding resembles Fire, reason the Aire, imagination the Water, and the senses the Earth. And these senses also are divided amongst themselves by reason of the Elements, for the sight is fiery, neither can it perceive without Fire, and Light: the hearing is airy, for a sound is made by the striking of the Aire; The smell, and tast [taste] resemble the Water, without the moisture of which there is neither smell, nor tast [taste]; and lastly the feeling is wholly earthy, and taketh gross bodies for its object. The actions also, and the operations of man are governed by the Elements. The Earth signifies a slow, and firm motion; The water signifies fearfulness, & sluggishness, and remissness in working: Aire signifies cheerfulness [cheerfulness], and an amiable disposition: but Fire a fierce, quick and angry disposition. The Elements therefore are the first of all things, and all things are of, and according to them, and they are in all things, and diffuse their vertues through all things.

### **Chap. viii. How the Elements are in the Heavens, in Stars, in Divels [devils], in Angels, and lastly in God himself.**

It is the unanimous consent of all Platonists, that as in the originall, and exemplary World, all things are in all; so also in this corporeal world, all things are in all; so also the Elements are not only in these inferior bodies, but also in the Heavens, in Stars, in Divels [devils], in Angels, and lastly in God, the maker and originall example of all things. Now

in these inferiour bodies the Elements are accompanied with much gross matter; but in the Heavens the Elements are with their natures, and vertues, viz. after a Celestiall, and more excellent manner, then in sublunary things. For the firmness of the Celestiall Earth is there without the grossness of Water: and the agility of the Aire without running over its bounds; the heat of Fire without burning, only shining, and giving life to all things by its heat. Amongst the Stars, also, some are fiery, as *Mars*, and *Sol*; airy, as *Jupiter*, and *Venus*: watery, as *Saturn*, and *Mercury*: and earthy, such as inhabit the eighth Orbe, and the Moon (which notwithstanding by many is accounted watery) seeing, as if it were Earth, it attracts to it self the Celestiall waters, with which being imbibed, it doth by reason of its nearness [nearness] to us power [pour] out, and communicate to us. There are also amongst the signes, some fiery, some earthy, some airy, some watery: the Elements rule them also in the Heavens, distributing to them these four threefold considerations Of every Element, viz. the beginning, middle, and end: so *Aries* possesseth the beginning of Fire, *Leo* the progress, and increase, and *Sagittarius* the end. *Taurus* the beginning of the Earth, *Virgo* the progress, *Capricorn* the end. *Gemini* the beginning of the Aire, *Libra* the progress, *Aquarius* the end. *Cancer* the beginning of Water, *Scorpius* [Scorpio] the middle, and *Pisces* the end. Of the mixtions therefore of these Planets and Signes, together with the Elements are all bodies made. Moreover Divels [devils] also are upon this account distinguished the one from the other, so that some are called fiery, some earthy, some airy, and some watery. Hence also those four Infernall Rivers, fiery *Phlegethon*, airy *Cocytus*, watery *Styx*, earthy *Acheron*. Also in the Gospel we read of Hell Fire, and eternall Fire, into which the Cursed shall be commanded to go: and in the Revelation we read of a Lake of Fire, and *Isaiah* speaks of the damned, that the Lord will smite them with corrupt Aire. And in *Job*, They shall skip from the Waters of the Snow to extremity of heat, and in the same we read, That the Earth is dark, and covered with the darkness of death, and miserable darkness. Moreover also these Elements are placed in the Angels in Heaven, and the blessed Intelligencies; there is in them a stability of their essence, which is an earthly vertue, in which is the stedfast seat of God; also their mercy, and piety is a watery cleansing vertue. Hence by the *Psalmist* they are called Waters, where he speaking of the Heavens, saith, Who rulest the Waters that are higher then the Heavens [[Ps148.4](#)]; also in them their subtile [subtle] breath is Aire, and their love is shining Fire. Hence they are called in Scripture the Wings of the Wind; and in another place the *Psalmist* speaks of them, *Who makest Angels thy Spirits, and thy Ministers a flaming fire*. Also according to orders of Angels, some are fiery, as *Seraphin* [Seraphim], and authorities, and powers; earthy as *Cherubin* [Cherubim]; watery as Thrones, and Archangels: airy as Dominions, and Principalities. Do we not also read of the original maker of all things, that the earth shall he opened and bring forth a Saviour? Is it not spoken of the same, that he shall be a fountain of living Water, cleansing and regenerating? Is not the same Spirit breathing the breath of life; and the same according to *Moses*, and *Pauls* testimony, *A consuming Fire*? That Elements therefore are to be found every where, and in all things after their manner, no man can deny: First in these inferiour bodies feculent and gross, and in Celestials more pure, and clear; but in supercelestials living, and in all respects blessed. Elements therefore in the exemplary world are *Idea's* of things to be produced, in Intelligencies are distributed powers, in Heavens are vertues, and in inferiour bodies gross forms.

## **Chap. ix. Of the vertues of things Naturall, depending immediatly upon Elements.**

Of the naturall vertues of things, some are Elementary, as to heat, to cool, to moisten, to dry; and they are called operations, or first qualities, and the second act: for these qualities only do wholly change the whole substance, which none of the other qualities can do. And some are in things compounded of Elements, and these are more then first qualities, and such are those that are maturing, digesting, resolving, mollifying, hardening, restringing, absterging, corroding, burning, opening, evaporating, strengthening, mitigating, conglutinating, obstructing, expelling, retaining, attracting, repercussing, stupifying [stupefying], bestowing, lubricating, and many more. Elementary qualities do many things in a mixt [mixed] body, which they cannot do in the Elements themselves. And these operations are called secondary qualities, because they follow the nature, and proportion of the mixtion of the first vertues, as largely it is treated of in Physick [Medical] Books. As maturation, which is the operation of naturall heat, according to a certain proportion in the substance of the matter. Induration is the operation of cold; so also is congelation, and so of the rest. And these operations sometimes act upon a certain member, as such which provoke Urine, Milk, the Menstrua, and they are called third qualities, which follow the second, as the second do the first. According therefore to these first, second, and third qualities many diseases are both cured, and caused. Many things also there are artificially made, which men much wonder at; as is Fire, which burns Water, which they call the Greek Fire, of which *Aristotle* teacheth many compositions in his particular Treatise of this subject. In like manner there is made a Fire that is extinguished with Oyl [oil], and is kindled with cold Water, when it is sprinkled upon it; and a Fire which is kindled either with Rain, Wind, or the Sun; and there is made a Fire, which is called burning Water, the Confection whereof is well known, and it consumes nothing but it self: and also there are made Fires that cannot be quenched, and incombustible Oyles [oils], and perpetuall Lamps, which can be extinguished neither with Wind, nor Water, nor any other way; which seems utterly incredible, but that there had been such a most famous Lamp, which once did shine in the Temple of *Venus*, in which the stone *Asbestos* did burn, which being once fired can never be extinguished. Also on the contrary, Wood, or any other combustible matter may be so ordered, that it can receive no harm from the Fire; and there are made certain Confections, with which the hands being anointed, we may carry red hot Iron in them, or put them into melted Metall, or go with our whole bodies, being first anointed therewith, into the Fire without any manner of harm, and such like things as these may be done. There is also a kind of flax, which *Pliny* calls *Asbestum*, the Greeks call Ασβεζον, which is not consumed by Fire, of which *Anaxilaus* saith, that a Tree compassed about with it, may be cut down with insensible blows, that cannot be heard.

## **Chap. x. Of the Occult Vertues of things.**

There are also other vertues in things, which are not from any Element, as to expell poyson [poison], to drive away the noxious vapours of Minerals, to attract Iron, or any

thing else; and these vertues are a sequell of the species, and form of this or that thing; whence also they being little in quantity, are of great efficacy; which is not granted to any Elementary quality. For these vertues having much form, and litle matter, can do very much; but an Elementary vertue, because it hath more materiality, requires much matter for its acting. And they are called occult qualities, because their Causes lie hid, and mans intellect cannot in any way reach, and find them out. Wherefore Philosophers have attained to the greatest part of them by long experience, rather then by the search of reason: for as in the Stomack [stomach] the meat is digested by heat, which we know; so it is changed by a certain hidden vertue which we know not: for truly it is not changed by heat, because then it should rather be changed by the Fire side, then in the Stomack [stomach]. So there are in things, besides the Elementary qualities which we know, other certain imbred vertues created by nature, which we admire, and are amazed at, being such as we know not, and indeed seldom or never have seen. As we read in *Ovid* of the *Phoenix*, one only Bird, which renews her self.

*All Birds from others do derive their birth,  
But yet one Fowle there is in all the Earth,  
Call'd by th' Assyrians Phoenix, who the wain  
Of age, repairs, and sows her self again.*

And in another place,

*Ægyptus came to see this wondrous sight:  
And this rare Bird is welcom'd with delight.*

Long since *Metreas* [Matreas] brought a very great wonderment upon the Greeks, and Romans concerning himself. He said that he nourished, and bred a beast that did devour it self. Hence many to this day are solicitous, what this beast of *Matreas* should be. Who would not wonder that Fishes should be digged out of the Earth, of which *Aristotle*, *Theophrastus*, and *Polybius* the Historian makes mention? And those things which *Pausanius* wrote concerning the singing Stones? All these are effects of occult vertues. So the Estrich [ostrich] concocts cold, and most hard Iron, and digests it into nourishment for his body; whose Stomack [stomach] they also report, cannot be hurt with red hot Iron. So that little Fish called *Echeneis* doth so curb the violence of the Winds, and appease the rage of the Sea, that, let the Tempests be never so imperious, and raging, the Sails also bearing a full Gale, it doth notwithstanding by its meer touch stay the Ships, and makes them stand still, that by no means they can be moved. So *Salamanders*, and *Crickets* live in the Fire; although they seem sometimes to burn, yet they are not hurt. The like is said of a kind of Bitumen, with which the weapons of the *Amazons* were said to be smeared over, by which means they could be spoiled neither with Sword nor Fire; with which also the Gates of *Caspia*, made of Brass, are reported to be smeared over by *Alexander* the great. We read also that *Noah's* Ark was joyned together with this Bitumen, and that it endured some thousands of years upon the Mountains of *Armenia*. There are many such kind of wonderfull things, scarce credible, which notwithstanding are known by experience. Amongst which Antiquity makes mention of Satyrs, which were Animals, in shape half men, and half bruits [brutes], yet capable of speech, and reason; one whereof

S. *Hierome* reporteth, spake once unto holy *Antonius* the Hermite, and condemned the error of the Gentiles, in worshipping such poor creatures as they were, and desired him that he would pray unto the true God for him; also he affirms that there was one of them shewed openly alive, and afterwards sent to *Constantine* the Emperour.

**Chap. xi. How Occult Vertues are infused into the severall kinds of things by Idea's, through the help of the Soul of the World, and rayes of the Stars: and what things abound most with this Vertue.**

*Platonists* say that all inferiour bodies are exemplified by the superiour *Ideas*. Now they define an *Idea* to be a form, above bodies, souls, minds, and to be one, simple, pure, immutable, indivisible, incorporeal, and eternall: and that the nature of all *Idea's* is the same. Now they place *Idea's* in the first place in very goodness it self (*i.e.*) God, by way of cause; and that they are distinguished amongst themselves by some relative considerations only, least whatsoever is in the world, should be but one thing without any variety, and that they agree in essence, least God should be a compound substance. In the second place, they place them in the very intelligible it self (*i.e.*) in the Soul of the world, differing the one from the other by absolute forms, so that all the *Idea's* in God indeed are but one form: but in the Soul of the world they are many. They are placed in the minds of all other things, whether they be joynd to the body, or separated from the body, by a certain participation, and now by degrees are distinguished more, and more. They place them in nature, as certain small seed of forms infused by the *Idea's*, and lastly they place them in matter, as Shadows. Hereunto may be added, that in the Soul of the world there be as many Seminal Forms of things, as *Idea's* in the mind of God, by which forms she did in the Heavens above the Stars frame to her self shapes also, and stamped upon all these some properties; on these Stars therefore, shapes, and properties, all vertues of inferiour species, as also their properties do depend; so that every species hath its Celestiall shape, or figure that is sutable [suitable] to it from which also proceeds a wonderfull power of operating, which proper gift it receives from its own *Idea*, through the Seminal forms of the Soul of the world. For *Idea's* are not only essential causes of every species, but are also the causes of every vertue, which is in the species: and this is that which many Philosophers say, that the properties which are in the nature of things (which vertues indeed are the operations of the *Idea's*) are moved by certain vertues, *viz.* such as have a certain, and sure foundation, not fortuitous, nor casuall, but efficacious, powerfull, and sufficient, doing nothing in vain. Now these Vertues do not err in their actings, but by accident, *viz.* by reason of the impurity, or inequality of the matter: For upon this account there are found things of the same species, more, or less powerful, according to the purity, or indisposition of the matter; for all Celestial Influences may be hindred by the indisposition, and insufficiency of the matter. Whence it was a Proverb amongst the *Platonists*, That Celestial Vertues were infused according to the desert of the matter: Which also *Virgil* makes mention of, when he sings,

*Their natures fiery are, and from above,  
And from gross bodies freed, divinely move.*

Wherefore those things in which there is less of the *Idea* of the matter (*i.e.*) such things which have a greater resemblance of things separated, have more powerfull vertues in operation, being like to the operation of a separated *Idea*. We see then that the situation, and figure of Celestials is the cause of all those excellent Vertues, that are in inferiour species.

### **Chap. xii. How it is that particular Vertues are infused into particular Individuals, even of the same Species.**

There are also in many Individuals, or particular things, peculiar gifts, as wonderfull, as in the species, and these also are from the figure, and situation of Celestiall Stars. For every Individuall, when it begins to be under a determined Horoscope, and Celestiall Constellation, Contracts together with its essence a certain wonderfull vertue both of doing, and suffering something that is remarkable, even besides that which it receives from its species, and this it doth partly by the influence of the Heaven, and partly through that obedientialness of the matter of things to be generated, to the Soul of the World, which obedientialness indeed is such as that of our bodies to our souls. For we perceive that there is this in us, that according to our conceptions of things, our bodies are moved, and that cheerfully, as when we are afraid of, or fly from any thing. So many times when the Celestiall souls conceive several things, then the matter is moved obedientially to it: Also in Nature there appear divers prodigies, by reason of the imagination of superiour motions. So also they conceive, & imagine divers vertues, not only things naturall, but also sometimes things artificial, and this especially if the Soul of the operator be inclined towards the same. Whence *Avicen* saith, that whatsoever things are done here, must have been before in the motions, and conceptions of the Stars, and Orbes. So in things, various effects, inclinations, and dispositions are occasioned not only from the matter variously disposed, as many suppose, but from a various influence, and diverse form; not truly with a specifical difference, but peculiar, and proper. And the degrees of these are variously distributed by the first Cause of all things, God himself, who being unchangeable, distributes to every one as he pleaseth, with whom notwithstanding second Causes, Angelical and Celestial, cooperate, disposing of the Corporeal matter, and other things that are committed to them. All vertues therefore are infused by God, through the Soul of the World, yet by a particular power of resemblances, and intelligences over-ruling them, and concurrence of the rayes, and aspects of the Stars in a certain peculiar harmonious consent.

### **Chap. xiii. Whence the Occult Vertues of things proceed.**

It is well known to all, that there is a Certain vertue in the Loadstone, by which it attracts Iron, and that the Diamond doth by its presence take away that vertue of the Loadstone: so also Amber, and jeat [jet] rubbed, and warmed draw a straw to them, and the Stone Asbestos [asbestos] being once fired is never, or scarce extinguished: a Carbuncle shines in the dark, the Stone Aetites put above the young fruit of Women, or Plants, strengthens them, but being put under, causeth abortion; the Jasper stencheth [stauncheth] blood; the

little fish *Echeneis* stops the ships: Rhubarb expels choller [choler]; the liver of the *Camelion* [Chameleon] burnt, raiseth showers, and thunders. The Stone Heliotrope dazles [dazzles] the sight, and makes him that wears it to be invisible, the Stone Lycurius takes away delusions from before the eyes, the perfume of the Stone Lypparis calms forth all the beasts, the Stone Synochitis brings up infernal Ghosts, the Stone Anachitis makes the images of the Gods appear. The Ennecis put under them that dream, causeth Oracles. There is an Hearb [herb] in *Æthiopia* [Ethiopia], with which they report ponds, and lakes are dryed [dried] up, and all things that are shut, to be opened; and we read of an Hearb [herb] called Latace which the *Persian* Kings give to their Embassadors, that whithersoever they shall come, they shall abound with plenty of all things. There is also a *Scythian* Hearb [herb], with which being tasted, or at least held in the mouth, they report the *Scythians* will endure twelve dayes hunger, and thirst; and *Apuleius* saith, that he was taught by an Oracle that there were many kinds of Hearbs [herbs], and Stones, with which men might prolong their lives for ever, but that it was not lawfull for men to understand the knowledge of those things, because, whereas they have but a short time to live, they study mischief with all their might, and attempt all manner of wickedness; if they should be sure of a very long time, they would not spare the Gods themselves. But from whence these vertues are, none of all these have shewed, who have set forth huge Volumes of the properties of things, not *Hermes*, not *Bochus*, not *Aaron*, not *Orpheus*, not *Theophrastus*, not *Thebith*, not *Zenothemis*, not *Zoroaster*, not *Evax*, not *Dioscorides*, not *Isaac* the Jew, not *Zacharias* the Babilonian [Babylonian], not *Albertus*, not *Arnoldus*; and yet all these have confessed the same, that *Zacharias* writes to *Mithridites*, that great power, and humane destinies are couched in the vertues of Stones and Hearbs [herbs]. But to know from whence these come, a higher speculation is required. *Alexander* the peripateticke not going any further then his senses, and qualities, is of the opinion that these proceed from Elements, and their qualities, which haply might be supposed to be true, if those were of the same species; but many of the operations of the Stones agree neither *in genere*, nor *specie*. Therefore *Plato*, and his Schollers [scholars] attribute these vertues to *Idea's*, the formers of things. But *Avicen* reduceth these kinds of operations to Intelligencies, *Hermes* to the Stars, *Albertus* to the specificall forms of things. And although these Authors seem to thwart one the other, yet none of them, if they be rightly understood, goes beside the truth: since all their sayings are the same in effect in most things. For God in the first place is the end, and begining of all Vertues, he gives the seal of the *Idea's* to his servants the Intelligencies; who as faithfull officers sign all things intrusted [entrusted] to them with an Ideall Vertue, the Heavens, and Stars, as instruments, disposing the matter in the mean while for the receiving of those forms which reside in Divine Majesty (as saith *Plato* in *Timeus*) and to be conveyed by Stars; and the Giver of forms distributes them by the Ministry of his Intelligencies, which he hath set as Rulers, and Controllers over his Works, to whom such a power is intrusted in things committed to them, that so all Vertues of Stones, Hearbs [herbs], Metals, and all other things may come from the Intelligencies, the Governours. The Form therefore, and Vertue of things comes first from the *Idea's*, then from the ruling, and governing Intelligencies, then from the aspects of the Heavens disposing, and lastly from the tempers of the Elements disposed, answering the influencies of the Heavens, by which the Elements themselves are ordered, or disposed. These kinds of operations therefore are performed in these inferiour things by express forms, and in the Heavens by disposing

vertues, in Intelligencies by mediating rules, in the original Cause by *Idea's*, and exemplary forms, all which must of necessity agree in the execution of the effect, and vertue of every thing.

There is therefore a wonderfull vertue, and operation in every Hearb [herb] and Stone, but greater in a Star, beyond which, even from the governing Intelligencies every thing receiveth, and obtains many things for it self, especially from the Supream Cause, with whom all things do mutually, and exactly correspond, agreeing in an harmonious consent, as it were in Hymnes, alwaies praising the highest Maker of all things, as by the three Children in the fiery furnace were all things called upon to praise God with singings. Bless ye the Lord all things that grow upon the Earth, and all things which move in the Waters, all fowls of the Heavens, Beasts, and Cattle, together with the sons of men. There is therefore no other cause of the necessity of effects, then the connexion [connection] of all things with the first Cause, and their correspondency with those Divine patterns, and eternall *Idea's*, whence every thing hath its determinate, and particular place in the exemplary world, from whence it lives, and receives its originall being; And every vertue of Hearbs [herbs], Stones, Metals, Animals, Words, and Speeches, and all things that are of God, is placed there. Now the first Cause, which is God, although he doth by Intelligencies, and the Heavens work upon these inferiour things, doth sometimes (these *Mediums* being laid aside, or their officiating being suspended) works those things immediatly by himself, which works then are called Miracles: But whereas secondary causes, which *Plato*, and others call handmaids, do by the Command, and appointment of the first Cause, necessarily act, and are necessitated to produce their effects, if God shall notwithstanding according to his pleasure so discharge, and suspend them, that they shall wholly desist from the necessity of that Command, and appointment; then they are called the greatest Miracles of God. So the fire in the Chaldeans furnace did not burn the Children: So also the Sun at the Command of *Joshua* went back from its course the space of one whole day; so also at the prayer of *Hezekiah* it went back ten degrees, or hours. So when Christ was Crucified the Sun was darkened, though at full Moon: And the reasons these operations can by no rationall discourse, no Magick, or occult, or profound Science whatsoever be found out, or understood, but are to be learned, and inquired into by Divine Oracles only.

#### **Chap. xiv. Of the Spirit of the World, what it is, and how by way of medium it unites occult Vertues to their subjects.**

*Democritus* and *Orpheus*, and many Pythagorians having most diligently searched into the vertues of Celestiall things, and natures of inferior things, said, That all things are full of God, and not without cause: For there is nothing of such transcending vertues, which being destitute of Divine assistance, is content with the nature of it self. Also they called those Divine Powers which are diffused in things, Gods: which *Zoroaster* called Divine allurements, *Synesius* Symbolicall inticements, others called them Lives, and some also Souls, saying, that the vertues of things did depend upon these; because it is the property of the Soul to be from one matter extended into divers things, about which it operates: So is a man, who extends his intellect unto intelligible things, and his imagination unto imaginable things; and this is that which they understood, when they said, *viz.* That the

Soul of one thing went out, and went into another thing, altering it, and hindering the operations of it: As the Diamond hinders the operation of the Loadstone, that it cannot attract Iron. Now seeing the Soul is the first thing that is moveable, and as they say, is moved of it self; but the body, or the matter is of it self unable, and unfit for motion, and doth much degenerate from the Soul, therefore they say there is need of a more excellent *Medium*, viz. Such a one that may be as it were no body, but as it were a Soul, or as it were no Soul, but as it were a body, viz. by which the soul may be joynd to the body. Now they conceive such a *medium* to be the spirit of the World, viz. that which we call the quintessence: because it is not from the four Elements, but a certain first thing, having its being above, and besides them. There is therefore such a kind of spirit required to be, as it were the *medium*, whereby Celestiall Souls are joynd to gross bodies, and bestow upon them wonderfull gifts. This spirit is after the same manner in the body of the world, as ours is in the body of man. For as the powers of our soul are communicated to the members of the body by the spirit, so also the Vertue of the Soul of the World is diffused through all things by the quintessence: For there is nothing found in the whole world, that hath not a spark of the Vertue thereof. Yet it is more, nay most of all infused into those things which have received, or taken in most of this spirit: Now this spirit is received or taken in by the rayes of the Stars, so far forth as things render themselves conformable to them. By this spirit therefore every occult property is conveyed into Hearbs [herbs], Stones, Metals, and Animals, through the Sun, Moon, Planets, and through Stars higher then the Planets. Now this spirit may be more advantageous to us, if any one knew how to separate it from the Elements: or at least to use those things chiefly, which do most abound with this spirit. For these things, in which this spirit is less drowned in a body, and less checked by matter, do more powerfully, and perfectly act, and also more readily generate their like: for in it are all generative, & seminary Vertues. For which cause the *Alchymists* [alchemists] endeavour to separate this spirit from Gold, and Silver; which being rightly separated, and extracted, if thou shalt afterward project upon any matter of the same kind (*i.e.*) any Metall, presently will turn it into Gold, or Silver. And we know how to do that, and have seen it done: but we could make no more Gold, then the weight of that was, out of which we extracted the spirit. For seeing that is an extense form, and not intense, it cannot beyond its own bounds change and imperfect body into a perfect: which I deny not, but may be done by another way.

### **Chap. xv. How we must find out, and examine the Vertues of things by way of similitude.**

It is now manifest that the occult properties in things are not from the nature of the Elements, but infused from above, hid from our senses, and scarce at last known by our reason, which indeed come from the Life, and the Spirit of the World, through the rayes of the Stars: and can no otherwise but by experience, and conjecture be enquired into by us. Wherefore, he that desires to enter upon this study must consider, that every thing moves, and turns it self to its like, and inclines that to it self with all its might, as well in property, viz. Occult vertue, as in quality, viz. Elementary vertue. Sometimes also in substance it self, as we see in Salt, for whatsoever hath long stood with Salt, becomes Salt: for every agent, when it hath begun to act, doth not attempt to make a thing inferiour to it self, but as much as may be, like, and suitable [suitable] to it self. Which also we

manifestly see in sensible Animals, in which the nutritive Vertue doth not change the meat into an Hearb [herb], or a Plant, but turns it into sensible flesh. In what things therefore there is an excess of any quality, or property, as heat, cold, boldness, fear, sadness, anger, love, hatred, or any other passion, or Vertue; whether it be in them by nature, or sometimes also by art, or chance, as boldness in a harlot; these things do very much move, and provoke to such a quality, passion, or Vertue. So Fire moves to Fire, and Water moves to Water, and be that is bold moves to boldness. And it is well known amongst Physitians [physicians], that brain helps the brain, and lungs, the lungs. So also it is said, that the right eye of a Frog helps the soreness of a mans right eye, and the left eye thereof helps the soreness of his left eye, if they be hanged about his neck in a Cloth of its naturall Colour: The like is reported of the eyes of a Crab. So the foot of a Tortoise helps them that have the Gout in their being applied thus, as foot to foot, hand to hand, right to right, left to left.

After this manner they say, that any Animall that is barren causeth another to be barren; and of the Animall, especially the Testicles, Matrix [womb], or Urin [urine]. So they report that a woman shall not conceive, if she drink every moneth of the Urin [urine] of a Mule, or any thing steeped in it. If therefore we would obtain any property or Vertue, let us seek for such Animals, or such other things whatsoever, in which such a property is in a more eminent manner then in any other thing, and in these let us take that part in which such a property, or Vertue is most vigorous: as if at any time we would promote love, let us seek some Animall which is most loving, of which kind are Pigeons, Turtles, Sparrows, Swallows, Wagtailes: and in these take those members, or parts, in which the Venerall [venereal, i.e. sexual] appetite is most vigorous, such as the heart, testicles, matrix [womb], yard [penis], sperme, and menstrues. And it must be done at that time when these Animals have this affection most intense: for then they do provoke, and draw love. In like manner to increase boldness, let us look for a Lyon [lion], or a Cock, and of these let us take the heart, eyes, or forehead. And so we must understand that which *Psellus* the *Platonist* saith, *viz.* that Dogs, Crows, and Cocks conduce much to watchfulness: also the Nightingale, and Bat, and horn Owle [horned owl], and in these the heart, head, and eyes especially. Therefore it is said, if any shall carry the heart of a Crow, or a Bat about him, he shall not sleep till he cast it away from him. The same doth the head of a Bat dried [dried], and bound to the right arme of him that is awake, for if it be put upon him when he is asleep, it is said, that he shall not be awaked till it be taken off from him. After the same manner doth a Frog, and an Owle make one talkative and of these specially the tongue, and heart; So the tongue also of a Water-frog laid under the head, makes a man speak in his sleep, and the heart of a scrich-Owle [screech-owl] laid upon the left breast of a woman that is asleep is said to make her utter all her secrets. The same also the heart of the horn Owle [horned owl] is said to do, also the sewet [suet] of a Hare laid upon the breast of one that is asleep. Upon the same account do Animals that are long lived, conduce to long life; and whatsoever things have a power in themselves, to renew themselves, conduce to the renovation of our body, and restoring of youth, which Physitians [physicians] have often professed they know to be true; as is manifest of the Viper, and Snake. And it is known that Harts renew their old age by the eating of Snakes. After the same manner the Phoenix is renewed by a fire which she makes for her self; and the like vertue there is in a Pellican [pelican], whose right foot being put under

warm dung, after three moneths [months] there is of that generated a Pellican [pelican]. Therefore some Physitians [physicians] by some certain confections made of Vipers, and Hellebor [hellebore], and the flesh of some such kind of Animals do restore youth, and indeed do sometimes restore it so, as *Medea* restored old *Pileas*. It is also believed that the blood of a Bear, if it be sucked out of her wound, doth increase strength of body, because that Animall is the strongest creature.

### **Chap. xvi. How the operations of several Vertues pass from one thing into another, and are communicated one to the other.**

Thou must know, that so great is the power of naturall things, that they not only work upon all things that are neer them, by their Vertue, but also besides this, they infuse into them a like power, through which by the same Vertue they also work upon other things, as we see in the Loadstone, which Stone indeed doth not only draw Iron Rings, but also infuseth a Vertue into the Rings themselves, whereby they can do the same, which *Austin* [Augustine] and *Albertus* [Magnus] say they saw. After this manner it is, as they say, that a common harlot, grounded in boldness, and impudence doth infect all that are neer her, by this property, whereby they are made like her self. Therefore they say that if any one shall put on the inward garment of an Harlot, or shall have about him that looking glass, which she daily looks into, he shall thereby become bold, confident, impudent, and wanton. In like manner they say, that a cloth that was about a dead Corpse hath received from thence the property of sadness, and melancholy; and that the halter wherewith a man was hanged hath certain wonderfull properties. The like story tels *Pliny*, if any shall put a green Lizard made blind, together with Iron, or Gold Rings into a glass-vessel, putting under them some earth, and then shutting the vessel, and when it appears that the Lizard hath received his sight, shall put him out of the glass, that those Rings shall help sore eyes. The same may be done with Rings, and a Weesel [weasel], whose eyes after they are with any kind of prick put out, it is certain are restored to sight again. Upon the same account Rings are put for a certain time in the nest of Sparrows, or Swallows, which afterwards are used to procure love, and favor.

### **Chap. xvii. How by enmity and friendship the vertues of things are to be tried, and found out.**

In the next place it is requisite that we consider that all things have a friendliness, and enmity amongst themselves, and every thing hath something that it fears & dreads, that is an enemy, and destructive to it; and on the contrary something that it rejoyceth, and delighteth in, and is strengthened by. So in the Elements, Fire is an enemy to Water, and Aire to Earth, but yet they agree amongst themselves. And again, in Celestiall bodies, *Mercury*, *Jupiter*, the *Sun*, and *Moon* are friends to *Saturne*; *Mars*, and *Venus* enemies to him, all the Planets besides *Mars* are friends to *Jupiter*, also all besides *Venus* hate *Mars*; *Jupiter*, and *Venus* love the *Sun*, *Mars*, *Mercury*, and the *Moon* are enemies to him, all besides *Saturne* love *Venus*; *Jupiter*, *Venus*, and *Saturne* are friends to *Mercury*, the *Sun*, *Moon*, and *Mars* his enemies. *Jupiter*, *Venus*, *Saturne* are friends to the *Moon*, *Mars*, and *Mercury* her enemies. There is another kind of enmity amongst the Stars, viz. when they have opposite houses; as *Saturne* to the Sun and Moon, *Jupiter* to *Mercury*, *Mars* to

*Venus*. And their enmity is stronger, whose exaltations are opposite: as of *Saturne*, and the Sun; of *Jupiter*, and *Mars*; of *Venus*, and *Mercury*. But their friendship is the strongest, who agree in nature, quality, substance, and power; as *Mars* with the Sun, as *Venus* with the Moon, as *Jupiter* with *Venus*, as also their friendship whose exaltation is in the house of another, as that of *Saturne* with *Venus*, of *Jupiter* with the Moon, of *Mars* with *Saturn*, of the Sun with *Mars*, of *Venus* with *Jupiter*, of the Moon with *Venus*. And of what sort the friendships, and enmities of the superiours be, such are the inclinations of things subjected to them in these inferiour. These dispositions therefore of friendship, and enmity are nothing else but certain inclinations of things of the one to another, desiring such, and such a thing if it be absent, and to move towards it, unless it be hindered, and to acquiesc [acquiesce] in it when it is obtained, shunning the contrary, and dreading the approach of it, and not resting in, or being contented with it. *Heraclitus* therefore being guided by this opinion, professed that all things were made by enmity & friendship. Now the inclinations of Friendship are such in Vegetables and Minerals, as is that attractive inclination, which the Loadstone hath upon Iron, and the Emerald [emerald] upon riches, and favour; the Jasper upon the birth of any thing, and the Stone Achates upon Eloquence; In like manner there is a kind of Bituminous Clay that draws Fire, and leaps into it, wheresoever it sees it: Even so doth the root of the Hearb [herb] Aproxis draw Fire from afar off. Also the same inclination there is betwixt the male palme, and female: whereof when the bough of one shall touch the bough of the other, they fold themselves into mutual embraces, neither doth the female bring forth fruit without the male. And the Almond tree, when she is alone is less fruitfull. The Vines love the Elme, and the Olive-tree, and myrtle love one the other: also the Olive-tree, and Fig tree. Now in Animals there is amity betwixt the Blackbird, and Thrush, betwixt the Crow, and Heron, betwixt Peacocks, and Pigeons, Turtles, and Parrats [parrots]. Whence *Sappho* writes to *Phaon*.

*To Birds unlike oftimes joyned are white Doves;  
Also the Bird that's green, black Turtle loves.*

Again, the Whale, and the little Fish his guide are friendly. Neither is this amity in Animals amongst themselves, but also with other things, as with Metals, Stones, and Vegetables, so the Cat delights in the Hearb [herb] Nip [catnip], by rubbing her self upon which she is said to conceive without a male; and there be Mares in *Cappadocia*, that expose themselves to the blast of the wind, and by the attraction thereof conceive. So Frogs, Toads, Snakes, and all manner of creeping poisonous things delight in the Plant called Pas-flower, of whom, as the Physitians [physicians] say, if any one eat, he shall dye [die] with laughing. The Tortoise also when he is hunted by the Adder, eats Origanum [origano], and is thereby strengthened: and the Stork, when he hath eat Snakes, seeks for a remedy in Origanum [origano]: and the Weesell [weasel], when he goes to fight with the Basilisk, eats Rue, whence we come to know that Origanum [origano], and Rue are effectuall against poison. So in some Animals there is an imbred skil, and medicinall art; for when the Toad is wounded with a bite or poison of another Animall, he is wont to go to Rue, or Sage, and Rub the place wounded, and so escapes the danger of the poison. So men have learned many excellent remedies of diseases, & vertues of things from bruits [brutes]; So Swallows have shewed us that Sallendine is very medicinable for the sight, with which they cure the eyes of their young, and the pye when

she is sick, puts a Bay-leave into her nest, and is recovered. In like maner, Cranes, Dawes [jackdaws], Partriges [partridges], Blackbirds purge their nauseous stomachs [stomachs] with the same, with which also Crows allay the poison of the Chameleon; and the Lyon [lion], if he be feavorish [feverish], is recovered by eating of an Ape. The Lapwing being surfetted [surfeited] with eating of Grapes, cures himself with Southernwood; so the Harts have taught us that the Hearb [herb] Ditany is very good to draw out Darts; for they being wounded with an Arrow, cast it out by eating of this Hearb [herb]: the same do Goats in Candy. So Hinds, a little before they bring forth, purge themselves with a certain Hearb [herb] called Mountain Osier. Also they that are hurt with Spiders, seek a remedy by eating of Crabs: Swine also being hurt by Snakes cure themselves by eating of them; and Crows when they perceive they are poisoned with a kinde of French poison, seek for cure in the Oake; Elephants, when they have swallowed a Chameleon help themselves with the wild olive. Bears being hurt with Mandrakes, escape the danger by eating of Pismires [ants]. Geese, Ducks, and such like watery fowle, cure themselves with the Hearb [herb] called will-sage. Pigeons, Turtles, Hens, with the Hearb [herb] called Pellitory of the wall. Cranes with Bull-rushes [bulrushes]. Leopards cure themselves, being hurt, with the HEarb [herb] called Wolfes-bane, by mans dung: Boars with Ivy, Hinds with the Hearb [herb] called Cinnara.

### **Chapter xviii. Of the Inclinations of Enmities.**

On the contrary there are inclinations of Emnities, and they are as it were the *odium*, and anger, indignation, and a certain kind of obstinate contrariety of nature, so that any thing shuns its contrary, and drives it away out of its presence. Such kinds of inclinations hath *Rhubarb* against Choller [choler], *Treacle* against poison, the Saphir [sapphire] Stone against hot biles [boils], and feavorish [feverish] heats, and diseases of the eyes; the Amethyst against drunkenness, the Jasper against Flux of blood, and offensive imaginations, the Emerald [emerald], and Agnus Castus against Lust, Achates against poison, Piony [peony] against the Falling sickness, Corall against the ebullition of black Choller [choler], and pains of the stomach [stomach]. The Topaze against spirituall heats, such as are covetousness, lust, and all manner of excesses of love. The like inclination is there also of Pismire [ants] against the Hearb [herb] Origanum [origano], and the wing of a Bat, and the heart of a Lapwing, from the presence of which they flie [fly]. Also Origanum [origano] is contrary to a certain poisonous fly, which cannot endure the Sun, and resists Salamanders, and loathes Cabbage with such a deadly hatred, that they destroy one the other; so Cucumbers hate oile, and will run themselves into a ring least they should touch it. And it is said that the Gall of a Crow makes men afraid, and drives them sway from where it is, as also certain other things; so a Diamond doth disagree with the Loadstone, that being set by it, it will not suffer Iron to be drawn to it; and sheep fly from Frog-parsley as from some deadly thing: and that which is more wonderfull, nature hath pictured the sign of this death in the livers of sheep, in which the very figure of Frog-parsley being described, doth naturally appear; So Goats do so hate garden basil, as if there were nothing more pernicious. And again, amongst Animals, Mice, and Weesels [weasels] do disagree; whence it is said that Mice will not touch Cheese, if the brains of a Weesel [weasel] be put in the rennet, and besides that the Cheese will not be corrupt with age. So a Lizard is so contrary to Scorpions, that it makes them afraid with its very sight,

as also it puts them into a cold sweat; therefore they are killed with the oile of them, which oile also cures the wounds made by Scorpions. There is also an enmity betwixt Scorpions, and Mice: wherefore if a Mouse be applyed to a prick or wound made by a Scorpion, it cures it, as it is reported. There is also an enmity betwixt Scorpions, and Stalabors, Aspes, and Waspes. It is reported also that nothing is so much an enemy to Snakes as Crabs, and that if Swine be hurt therewith they eat them, and are cured. The Sun also being in *Cancer*, Serpents are tormented. Also the Scorpion, and Crocodile kil [kill] one the other; and if the Bird Ibis doth but touch a crocodile with one of his feathers, he makes him immovable; the Bird called Bustard flies away at the sight of a horse; and a Hart runs away at the sight of a Ram, as also of a Viper. An Elephant trembles at the hearing of the grunting of a Hog, so doth a Lyon [lion] at the sight of a Cock: And Panthers will not touch them that are annointed [anointed] all over with the broth of a Hen, especially if Garlick hath been boiled in it. There is also enmity betwixt Foxes, and Swans, Bulls [bulls], and Daws [jackdaws]. Amongst Birds also some are at a perpetuall strife one with another, as also with other Animals, as Daws [jackdaws], and Owles, the Kite, and Crows, the Turtle, and Ring-taile, Eggepis, and Eagles, Harts, and Dragons. Also amongst Water Animals there is enmity, as betwixt Dolphins, and Whirpools, Mulletts, and Pikes, Lampreys, and Congers: Also the fish called Pourcontrol makes the Lobster so much afraid, that the Lobster seeing the other but neer him, is struck dead. The Lobster, and Conger tear one the other. The Civet Cat is said to stand so in awe of the Panther, that he hath no power to resist him, or touch his skin: and they say that if the skins of both of them be hanged up one against the other, the haire of the Panthers skin fall off. And *Orus Apollo* saith in his Hieroglyphicks, if any one be girt about with the skin of the Civet Cat, that he may pass safely through the middle of his enemies, and not at all be afraid. Also the Lamb is very much afraid of the Wolf, and flies from him. And they say that if the taile, or skin, or head of a Wolf be hanged upon the sheep-coate, the sheep are much troubled, and cannot eat their meat for fear. And *Pliny* makes mention of a Bird, called *Marlin*, that breaks Crows Eggs; whose young are so annoyed by the Fox that she also will pinch, and pull the Foxes whelps, and the Fox her self also: which when the Crows see, they help the Fox against her, as against a common enemy. The litle Bird called a Linnet living in Thistles, hates Asses, because they eat the Flowers of Thistles. Also there is such a bitter enmity betwixt the litle bird called Esalon, and the Asse, that their blood will not mix together, and that at the braying of the Asse both the eggs and young of the Esalon perish. There is also such a disagreement betwixt the Olive-tree and a Harlot, that if she Plant it, it will either be alwayes unfruitfull, or altogether wither. A Lyon [lion] fears nothing so much as fired Torches, and will be tamed by nothing so much as by these: and the Wolf fears neither sword, nor spear, but a stone, by the throwing of which a wound being made, worms breed in the Wolf. A Horse fears a Camell, so that he cannot endure to see so much as his picture. An Elephant when he rageth, is quieted by seeing of a Cock. A Snake is afraid of a man that is naked, but pursues a man that is clothed. A mad Bull is tamed by being tyed to a Fig-tree. Amber draws all things to it besides Garden Basill, and those things, which are smeared with oile, betwixt which there is a kinde of a naturall Antipathy.

**Chapter xix. How the Vertues of things are to be tryed and found out, which are in them specifically, or in any one Individuall by way of speciall gift.**

Moreover thou must consider that the Vertues of things are in some things according to the species, as boldness, and courage in a Lyon [lion], & Cock: fearfulness in a Hare, or Lamb, ravenousness in a Wolf, treachery, and deceitfulness in a Fox, flattery in a Dog, covetousness in a Crow, and Daw [jackdaw], pride in a Horse, anger in a Tygre [tiger], and Boar, sadness, and melancholy in a Cat, lust in a sparrow, and so of the rest. For the greatest part of naturall Vertues doth follow the species. Yet some are in things individuallly; as there be some men which do so wonderfully abhor the sight of a Cat, that they cannot look upon her without quaking; which fear it is manifest is not in them as they are men. And *Avicen* tels of a man that lived in his time, whom all poisonous things did shun, all of them dying, which did by chance bite him, he himself not being hurt, and *Albertus* reports that in a City of the *Ubians* he saw a wench who would catch Spiders to eat them, and being much pleased with such a kind of meat, was wonderfully nourished therewith. So is boldness in a Harlot, fearfulness in a Thief. And upon this account it is that Philosophers say, that any particular thing that never was sick, is good against any manner of sickness: therefore they say that a bone of a dead man, who never had a feavor [fever], being laid upon the patient, frees him of his quartane. There are also many singular vertues infused into particular things by Celestiall bodies, as we have shewed before.

**Chapter xx. That naturall Vertues are in some things throughout their whole substance, and in other things in certain parts, and members.**

Again thou must consider, that the vertues of things are in some things in the whole (*i.e.*) the whole substance of them, or in all their parts, as that little fish *Echeneis*, which is said to stop a ship by its meer touch, this it doth not do according to any particular part, but according to the whole substance. So the Civet Cat hath this in its whole substance, that Dogs by the very touch of his shadow hold their peace. So Salendine is good for the sight, not according to any one but all its parts, not more in the root then in the leaves, and seeds; and so of the rest. But some vertues are in things according to some parts of it, *viz.* only in the tongue, or eyes, or some other members, and parts; so in the eyes of a Basilisk, is a most violent power to kill men, as soon as they see them: the like power is there in the eyes of the Civet Cat, which makes any Animall that it hath looked upon, to stand still, to be amazed, and not able to move it self. The like vertue is there in the eyes of some Wolfes [wolves], which if they see a man first, make him amazed, and so hoarse, that if he would cry out, he hath not the use of his voice: Of this *Virgil* makes mention, when he sings,

*Moeris is dumb, hath lost his voice, and why?  
The Wolf on Moeris first hath cast his eye.*

So also there were some certain women in *Scythia*, and amongst the *Illyrians*, and *Triballians*, who as often as they looked angrily upon any man, were said to slay him.

Also we read of a certain people of *Rhodes*, called *Telchines*, who corrupted all things with their sight, wherefore *Jupiter* drowned them. Therefore Witches, when they would after this manner work by witchcraft, use the eyes of such kind of Animals in their waters for the eyes, for the like effects. In like manner do Pismires [ants] fly from the heart of a Lapwing, not from the head, foot, or eyes. So the gall of Lizards being bruised in Water is said to gather Weesels [weasels] together, not the taile or the head of it; and the gall of Goats put into the Earth in a brazen Vesel [vessel], gathers Frogs together; and a Goats liver is an enemy to Butterflies and all Maggots, and dogs shun them that have the heart of a Dog about them, and Foxes will not touch those poultry that have eaten the liver of a Fox. So divers things have divers vertues dispersed variously through several parts, as they are from above infused into them according to the diversity of things to be received; as in a mans body the bones receive nothing but life, the eyes sight, the ears hearing. And there is in mans body a certain little bone, which the Hebrews call LVZ, of the bigness of a pulse that is husked, which is subject to no corruption, neither is it overcome with Fire, but is alwaies preserved unhurt, out of which, as they say, as a Plant out of the seed, our Animall bodies shall in the Resurrection of the dead spring up. And these vertues are not cleared by reason, but by experience.

### **Chapter xxi. Of the Vertues of things which are in them only in their life time, and such as remain in them even after their death.**

Moreover we must know that there are some properties in things only whilest they live, and some that remain after their death. So the litle fish *Echeneis* stops the ships, and the Basilisk, and Catablepa kill with their sight, when they are alive; but when they are dead do no such thing. So they say that in the Colick, if a live Duck be applyed to the belly, it takes away the pain, and her self dies: like to this is that which *Archytas* sayes. If you take a heart newly taken out of an Animall, and whilest it is yet warm, and hang it upon one that hath a quartane feavor [fever], it drives it away. So if any one swallow the heart of a Lapwing, or a Swallow, or a Weesel [weasel], or a Mole whilest it is yet warm with naturall heat, it shall be helpfull to him for remembring [remembering], understanding, and foretelling: Hence is this generall rule, *viz.* That whatsoever things are taken out of Animals, whether they be Stones, any Member, Excrements, as Haire, Dung, Nailles, they must be taken from those Animals, whilest they be yet living; and if it be possible, that so they may be alive afterwards. Whence they say, when you take the tongue of a Frog, you must put the Frog into the water again; and if you take the tooth of a Wolf, you must not kill the Wolf; and so of the rest. So writes *Democritus*, if any one take out the tongue of a water-Frog, yet living, no other part of the body sticking to it, and she be let go into the Water again, & lay it upon the place where the heart beats, of a woman, she shall answer truly whatsoever you ask her. Also they say, that if the eyes of a Frog be before Sun rising bound to the sick party, and the Frog be let go again blind into the Water, they will drive away tertian ague; as also that they will, being bound with the flesh of a Nightingale in the skin of a Hart, keep one alwaies watchfull without sleep. Also the ray of the fork fish being bound to the Navil [navel], is said to make a woman have an easie travel, if it be taken from it alive, and it put into the Sea again. So they say the right eye of a Serpent being applyed, doth help the watering of the eyes, if the Serpent be let go alive. And there is a certain fish, or great Serpent called *Myrus*, whose eye, if it be pulled

out, and bound to the forehead of the patient, is said to cure the inflammation [inflammation] of the eyes, and that the eye of the fish grows again, and that he is taken blind that did not let the fish go. Also the teeth of all Serpents, being taken out whilest they are alive, and hanged about the patient, are said to cure the quartane. So doth the tooth of a Mole taken out whilest she is alive, being afterwards let go, cure the tooth-ach [toothache]; and Dogs will not bark at those that have the taile of a Weesel [weasel] that is escaped. And *Democritus* relates that the tongue of a Chameleon, if it be taken from her alive, doth conduce to a good success in trials, and is profitable for women that are in travel, if it be about the outside of the house, for you must take heed that it be not brought into the house, because that would be most dangerous; Moreover there be some properties that remain after death: and of these the *Platonists* say, that they are things in which the *Idea* of the matter is less swallowed up, in these, even after death that which is immortall in them, doth not cease to work wonderfull things. So in the Hearbs [herbs], and Plants pulled asunder, and dryed, that vertue is quick, and operative which was infused at first into them by the *Idea*. Thence it is, that as the Eagle all her life time doth overcome all other birds: so also her feathers after her death destroy, and consume the feathers of all other birds. Upon the same account doth a Lyons [lion's] skin destroy all other skins: and the skin of the Civet Cat destroyes the skin of the Panther: and the skin of a Wolf corrodes the skin of a Lamb: And some of these do not do it by way of a corporeall contact, but also sometimes by their very sound. So a drum made of the skin of a Wolf, makes a drum made of a Lamb skin not to sound. Also a drum made of the skin of the fish called Rotchet, drives away all creeping things, at what distance soever the sound of it is heard: and the strings of an instrument made of the guts [intestines] of a Wolf, and being strained [strung] upon a Harp, or Lute with strings made of sheeps guts, will make no harmony.

## **Chapter xxii. How inferior things are subjected to superior bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.**

It is manifest that all things inferiour are subject to the superiour, and after a manner (as saith *Proclus*) they are one in the other, *viz.* in inferiour are superiour, and in superiour are inferiour: so in the Heaven are things Terrestriall, but as in their cause, and in a Celestiall manner; and in the Earth are things Celestiall, but after a Terrestriall manner, as in an effect. So we say that there be here certain things which are Solary, and certain which are Lunary, in which the Sun, and Moon make a strong impression of their vertue. Whence it is that these kind of things receive more operations, and properties, like to those of the Stars, & Signes which they are under: So we know that Solary things respect the heart, & head, by reason that *Leo* is the house of the Sun, and *Aries* the exaltation of the Sun: so things under *Mars* are good for the head, and testicles, by reason of *Aries*, and *Scorpio*. Hence they whose senses faile, and heads ake [ache] by reason of drunkenness, if they put their testicles into cold Water, or wash them with Vinegar, find present help. But in reference to these it is necessary to know how mans body is distributed to Planets, & Signes. Know therefore that according to the doctrine of the *Arabians*, the Sun rules

over the brain, heart, the thigh, the marrow, the right eye, and the spirit; also the tongue, the mouth, and the rest of the Organs of the senses, as well internall as externall; also the hands, feet, legs, nerves, and the power of imagination. That *Mercury* rules over the spleen, stomach [stomach], bladder, womb, and right ear, as also the faculty of the common sense. That *Saturn* rules over the liver and fleshy part of the stomach [stomach]. That *Jupiter* over the belly, and navill [navel], whence it is written by the Ancients, that the effigies of a navil [navel] was laid up in the temple of *Jupiter Hammon*. Also some attribute to him the ribs, breast, bowels, blood, arms, and the right hand, and left ear, and the powers natural. And some set *Mars* over the blood, and veins, the kidnies [kidneys], the bag of the gall [gall bladder], the buttocks, the back, motion of the sperm, and the irascible power. Again they set *Venus* over the kidnies [kidneys], the testicles, the privities, the womb, the seed, and concupiscible power; as also the flesh, fat, belly, breast, navill [navel], and all such parts as server to venerall [venereal] acts, also the *Os sacrum*, the back bone [backbone], and loins; as also the head, mouth, with which they give a kiss, as a token of love. Now the Moon, although she may challenge the whole body, and every member thereof according to the variety of the Signes: yet more particularly they ascribe to her the brain, lungs, marrow of the back bone [backbone], the stomach [stomach], the menstrues, and all other excrements, and the left eye, as also the power of increasing. But *Hermes* saith, That there are seven holes in the head of an Animall, distributed to the seven Planets, viz. the right ear to *Saturne*, the left to *Jupiter*, the right nostrell [nostril] to *Mars*, the left to *Venus*, the right eye to the *Sun*, the left to the *Moon*, and the mouth to *Mercury*. The severall Signes also of the *Zodiack* take care of their members. So *Aries* governs the head, and face, *Taurus* the neck, *Gemini* the armes, and shoulders, *Cancer* the breast, lungs, stomach [stomach], and armes, *Leo* heart, stomach [stomach], liver, and back, *Virgo* the bowels, and bottome of the stomach [stomach], *Libra* the kidnies [kidneys], thighs, and buttocks, *Scorpius* [Scorpio] the genitals, the privities, and womb, *Sagittarius* the thigh, and groins, *Capricornus* the knees, *Aquarius* the legs and shins, *Pisces* the feet. And as the triplicities of these Signes answer one the other, and agree in Celestials, so also they agree in the members, which is sufficiently manifest by experience, because with the coldness of the feet, the belly, and breast are affected, which members answer the same triplicity; whence it is, if a medicine be applyed to the one, it helps the other, as by the warming of the feet, the pain of the belly ceaseth. Remember therefore this order, and know, that things which are under any one of the Planets, have a certain particular aspect, or inclination to those members that are attributed to that Planet, and especially to the houses, and exaltations thereof. For the rest of the dignities, as those triplicities, and markes, and face, are of litle account in this; upon this account therefore Piony [peony], Balme, Clove-gilliflowers, Citron-pils, sweet Marjoram, Cynnamon [cinnamon], Saffron, Lignum Aloes, Frankincense, Amber, Musk, and Myrrh help the head, and heart; by reason of *sol* [the Sun], *Aries*, and *Leo*: so doth Rib-wort, the Hearb [herb] of *Mars*, help the head, and testicles by reason of *Aries*, and *Scorpio*: and so of the rest. Also all things under *Saturne* conduce to sadness, and melancholly [melancholy]; those under *Jupiter* to mirth, and honour; those under *Mars* to boldness, contention, and anger; those under the *Sun* to glory, victory and courage; those under *Venus* to love, lust, and concupiscence; those under *Mercury* to Eloquence; those under the *Moon* to a common life. Also all the actions, and dispositions of men are distributed according to the Planets. For *Saturne* governes old men, Monkes, melancholly

[melancholy] men, and hid treasures; and those things which are obtained with long journies [journeys], and difficulty; but *Jupiter*, those that are Religious, Prelates, Kings, and Dukes, and such kind of gains that are got lawfully: *Mars* rules over Barbers, Chirurgeons, Physitians [physicians], Sergeants, Executioners, Butchers, all that make fires, Bakers, Souldiers [soldiers], who are every where called Martial men. Also do the other Stars signifie their office, as they are described in the books of Astrologers.

### **Chapter xxiii. How we shall know what Stars naturall things are under, and what things are under the Sun, which are called Solary.**

Now it is very hard to know, what Star, or Signe every thing is under: yet it is known through the imitation of their rayes, or motion, or figure of the superiours. Also some of them are known by their colours and odours, also some by the effects of their operations, answering to some Stars. So then Solary things, or things under the power of the Sun are, amongst Elements, the lucid flame; in the humours, the purer blood, and spiritt of life; amongst tastes [tastes], that which is quick, mixed with sweetness. Amongst Metals, Gold by reason of its splendor, and its receiving that from the Sun which makes it cordiall. And amongst stones, they which resemble the rayes of the Sun by their golden sparklings, as doth the glittering stone Aetites which hath power against the Falling-sickness, and poisons: so also the stone, which is called the eye of the Sun, being of a figure like to the Apple of the eye, from the middle whereof shines forth a ray, it comforts the brain, and strengthens the sight; So the Carbuncle which shines by night, hath a vertue against all aiery, and vaporious poison: so the Chrysolite stone is of a light green colour, in which, when it is held against the Sun, there shines forth a golden Star; and this comforts those parts that serve for breathing, & helps those that be Asthmaticall, and if it be bored through, and the hole filled with the Mane of an Asse, and bound to the left arme, it drives away idle imaginations, and melancholy fears, and puts away foolishness: So the stone called Iris, which is like Crystall in colour, being often found with six corners, when under some roof part of it is held against the rayes of the Sun, and the other part is held in the shadow, it gathers the rayes of the Sun into it self, which, whilst it sends them forth, by way of reflection, makes a Rain-bow [rainbow] appear on the opposite wall. Also the Stone Heliotropion [heliotrope] green like the Jasper, or Emerald [emerald], beset with red specks [*i.e.* bloodstone], makes a man constant, renowned, and famous, also it conduceth to long life: And the vertue of it indeed is most wonderfull upon the beams of the Sun, which it is said to turn into blood (*i.e.*) to appear of the colour of blood, as if the Sun were eclipsed [eclipsed], *viz.* When it is joyned to the juice of a Hearb [herb] of the same name, and be put into a vessell of Water: There is also another vertue of it more wonderfull, and that is upon the eyes of men, whose sight it doth so dim, and dazel [dazzle], that it doth not suffer him that carries it to see it, & this it doth not do without the help of the Hearb [herb] of the same name, which also is called Heliotropium [heliotrope], (*i.e.*) following the Sun. These vertues doth *Albertus Magnus*, and *William of Paris* confirm in their writings. The Hyacinth also hath a vertue from the Sun against poisons, and pestiferous vapours; it makes him that carries it to be safe, and acceptable; it conduceth also to riches, and wit, it strengthens the heart; being held in the mouth, it doth wonderfully cheer up the mind. Also there is the stone Pyrophylus, of a red mixture, which *Albertus Magnus* saith *Æsculapius*, makes mention of in one of his Epistles unto

*Octavius Augustus*, saying, that there is a certain poison so wonderfull cold, which preserves the heart of man being taken out from burning, so that if for any time it be put into the Fire, it is turned into a stone, and this is that stone which is called Pyrophylus, from the fire. It hath a wonderfull vertue against poison, and it makes him that carries it, to be renowned and dreadfull to his enemies. But above all, that stone is most Solary, which *Apollonius* is reported to have found, and which is called *Pantaura*, which draws other stones to it, as the Loadstone doth Iron, most powerfull against all poisons; it is called by some Pantherus, because it is spotted like the beast called the Panther. It is therefore also called Pantochras, because it contains all colours. *Aaron* calls it Evanthum. There are also other Solary stones, as the Topazius, Chrysopassus, the Rubine, and Balagius. So also is Auripigmentum, and things of a golden colour, and very lucid. Amongst plants also and trees, those are Solary, which turn towards the Sun, as the Marygold [marigold], and those which fold in their leaves when the Sun is neer upon setting, but when it riseth unfold their leaves by little and little. The Lote-tree also is Solary, as is manifest by the figure of the fruit & leaves. So also Piony [peony], Sallendine, Balme, Ginger, Gentian, Dittany, & Vervin [vervain], which is of use in prophecying [prophesying], and expiations, as also driving away evill spirits. The Bay-tree also is consecrated to *Phoebus*, so is the Cedar, the Palm tree, the ash, the Ivie [ivy], and Vine, and whatsoever repell poisons, and lightnings, and those things which never fear the extremities of the Winter. Solary also are Mint, Mastick, Zedoary, Saffron, Balsome [balsam], Amber, Musk, Yellow honey, Lignum aloes, Cloves, Cinnamon, Calamus, Aromaticus, Pepper, Frankincense, sweet Marjoram, also Libanotis, which *Orpheus* calls the sweet perfume of the Sun. Amongst Animals those are Solary which are magnanimous, couragious [courageous], ambitious of victory, and renown: as the Lyon [lion], King of beasts, the Crocodile, the spotted Wolf, the Ram, the Boar, the Bull, King of the herd, which was by the Egyptians at Heliopolis dedicated to the Sun, which they called Verites; and an Ox was consecrated to *Apis* in Memphi [Memphis], and in Herminthus a Bull by the name of *Pathis*. The Wolf also was consecrated to *Apollo*, and *Latona*. Also the beast called Baboon is Solary, which twelve times in a day, *viz.* every hour barks, and in time of Equinoctium [equinox] pisseth [urinates] twelve times every hour: the same also it doth in the night, whence the Egyptians did Engrave him upon their Fountains. Also amongst birds these are Solary, The Phoenix, being but one of that kind, and the Eagle, the Queen of birds, also the Vulture, the Swan, and those which sing at the rising Sun, and as it were call upon it to rise, as the Cock, Crow, also the Hawk, which because it in the Divinity of the Egyptians is an emblem of the spirit, and light, is by *Porphyrius* [Porphyry] reckoned amongst the Solary birds. Moreover, all such things as have some resemblance of the works of the Sun, as Worms shining in the night, and the Betle [beetle], which is a creature that lies under Cow-dung, also according to *Appious* interpretation, such whose eyes are changed according to the course of the Sun, are accounted Solary, and those things which come of them. And amongst fish, the Sea Calf is chiefly Solary, who doth resist lightning, also shell fish, and the fish called *Pulmo*, both which shine in the night, and the fish called Stella [i.e. starfish] for his parching heat, and the fish called Strombi [i.e. strombite or sea-snail], that follow their King, and Margari [i.e. oyster], which also have a King, and being dried, are hardened into a stone of a golden colour.

## Chapter xxiv. What things are Lunary, or under the power of the Moon.

These things are Lunary, amongst the Elements, *viz.* the Earth, then the Water, as well that of the Sea, as of the Rivers, and all moist things, as the moisture of Trees, and Animals, especially they which are White, as the Whites of Eggs, fat, sweat, flegme [phlegm], and the superfluties of bodies. Amongst tastes [tastes], salt, and insipid; amongst Metals, Silver; amongst stones, Crystall, the Silver Marcasite, and all those stones that are White, and Green. Also the stone Selenites (*i.e.*) Lunary, shining from a white body, with a yellow brightness, imitating the motion of the Moon, having in it the figure of the Moon which daily increaseth, or decreaseth as doth the Moon. Also Pearls, which are generated in shels [shells] of fishes from the droppings of Water, also the Berill [beryl]. Amongst Plants and Trees, these are Lunary, as the Selenotropion, which turns towards the Moon, as doth the Heliotropion towards the Sun, and the Palme tree sends forth a bough at every rising of the Moon; Hyssope also, and Rosemary, Agnus Castu, and the Olive-tree, are Lunary. Also the Hearb [herb] Chinosta, which increaseth, and decreaseth with the Moon, *viz.* in substance, and number of leaves, not only in Sap, and vertue, which indeed is in some sort common to all Plants, except Onions, which are under the influence of *Mars*, which have contrary properties; As amongst flying things the Saturnine bird, called a Quaile is a great enemy to the Moon and Sun. Lunary Animals are such as delight to be in mans company, and such as do naturally excell in love, or hatred, as all kinds of Dogs: The Chameleon also is Lunary, which alwaies assumes a colour according to the variety of the colour of the object: as the Moon changeth her nature according to the variety of the Signe which it is found in. Lunary also are Swine, Hinds, Goats, and all Animals whatsoever, that observe, and imitate the motion of the Moon: As the Baboon, and Panther, which is said to have a spot upon her shoulder like the Moon, increasing into a roundness, and having horns that bend inwards. Cats also are Lunary, whose eyes become greater or less, according to the course of the Moon: and those things which are of like nature, as Menstruous blood, of which are made wonderfull and strange things by Magicians; The Civet-Cat also changing her sex, being obnoxious to divers Sorceries, and all Animals that live in water as well as on land: as Otters, and such as prey upon fish. Also all Monstrous beasts, such as without any manifest seed are equivocally generated, as Mice, which sometimes are generated by Coition, sometimes of the putrefaction of the Earth. Amongst fowle, Geese, Ducks, Didoppers, and all kind of watery fowl as prey upon fish, as the Heron, and those that are equivocally produced, as Wasps of the Carkases [carcasses] of horses: Bees of the putrefaction of Cows, small Flies of putrefied wine, and Betles [beetles] of the flesh of Asses; but most Lunary of all is the two-horned Betle [beetle], horned after the manner of a Bull: which digs under Cow-dung, and there remaines for the space of twenty eight daies, in which time the Moon measures the whole *Zodiack*, and in the twenty ninth day, when it thinks there will be a conjunction of their brightness, it opens the dung and casts it into Water, from whence then come Betles [beetles]. Amongst fish these are Lunary, *Ælurus*, whose eyes are changed according to the course of the Moon, and whatsoever

observes the motion of the Moon, as the Tortoise, the Echeneis, Crabs, Oysters [oysters], Cockles, and Frogs.

### **Chapter xxv. What things are Saturnine, or under the power of Saturne.**

Saturnine things, amongst Elements, are Earth, and also Water: amongst humors, black Choller [choler] that is moist, as well natural, as adventitious, adust Choller [choler] excepted. Amongst tastes [tastes], soure, tart, and dead. Amongst Metals, Lead, and Gold, by reason of its weight, and the golden Marcasite. Amongst stones, the Onix [onyx], the Ziazaa, the Camonius, the Saphir [sapphire], the brown Jasper, the Chalcedon, the Loadstone, and all dark, weighty, earthy things. Amongst Plants, and Trees the Daffodill, Dragon-wort [drsgon's wort], Rue, Cummin [cumin], Hellebor [Hellebore], the tree from whence Benzoine comes, Mandrake, Opium, and those things which stupifie, and those things which are never sown, and never bear fruit, and those which bring forth berries of a dark colour, and black fruit, as the black Fig-tree, the Pine-tree, the Cypress-tree, and a certain tree used at burials, which never springs afresh with berries, rough, of a bitter tast [taste], of a strong smell, of a black shadow, yielding a most sharp pitch, bearing a most unprofitable fruit, never dies with age, deadly, dedicated to *Pluto*, as is the Hearb [herb] pas-flower, with which they were wont Anciently to strow the graves before they put the dead bodies into them, wherefore it was lawfull to make their Garlands at feasts with all Hearbs [herbs], and Flowers besides pas-flowers, because it was mournfull, and not conducing to mirth. Also all creeping Animals, living apart, and solitary, nightly, sad, contemplative, dull, covetous, fearfull, melancholly [melancholy], that take much pains, slow, that feed grosly, and such as eat their young. Of these kinds therefore are the Ape, the Cat, the Hog, the Mule, the Camel, the Bear, the Mole, the Asses, the Wolf, the Hare, the Dragon, the Basilisk, the Toad, all Serpents, and creeping things, Scorpions, Pismires [ants], and such things as proceed from putrefaction in the Earth, in Water, or in the ruines of houses, as Mice, and many sorts of Vermin. Amongst birds those are Saturnine, which have long necks, and harsh voices, as Cranes, Estriches [ostriches], and Peacocks, which are dedicated to *Saturn*, and *Juno*. Also the scrich-Owle [screech-owl], the horn-Owle [horned-owl], the Bat, the Lapwing, the Crow, the Quaile, which is the most envious bird of all. Amongst fishes, the Eel, living apart from all other fish; the Lamprey, the Dog-fish, which devours her young, also the Tortoise, Oysters [oysters], Cockles, to which may be added Sea-sponges [sea-sponges], and all such things as come of them.

### **Chapter xxvi. What things are under the power of Jupiter, and are called Jovial.**

Things under *Jupiter*, amongst Elements, are the Aire: amongst humors, blood, and the spirit of life, also all things which respect the encrease [increase], nourishment, and vegetation of the life. Amongst tastes [tastes] such as are sweet, and pleasant. Amongst Metals, Tin, Silver, and Gold, by reason of their temperateness: Amongst stones, the Hyacinth, Beril [beryl], Saphir [sapphire], the Emerald [emerald], green Jasper, and aiery colours: Amongst Plants and Trees, Sea-green, Garden Basil, Bugloss, Mace, Spike,

Mints, Mastick, Elicampane, the Violet, Darnell, Henbane, the Poplar tree, and those which are called lucky trees, as the Oke [oak], the tree æsculus [horse-chestnut] which is like an Oke [oak] but much bigger, the Holm tree, the Beech tree, the Hasle [hazel] tree, the Service tree, the white Fig tree, the Pear tree, the Apple tree, the Vine, the Plum tree, the Ash, the Dog-tree, and the Olive tree, and also Oile. Also all manner of Corn, as Barley, Wheat, also Raisins, Licorish [licorice], Sugar, and all such things whose sweetness is manifest, and subtile, partaking somewhat of an astringent, and sharp tast [taste], as are Nuts, Almonds, Pine-apples [pineapples], Filberds [filberts], Pistake Nuts [pistachios], roots of Peony, Mirabolaus, Rhubarb, and Manna, *Orpheus* adds Storax. Amongst Animals such as have some stateliness, and wisdom in them, and those which are mild, well trained up, and of good dispositions, as the Hart and Elephant, and those which are gentle, as Sheep and Lambs: Amongst birds, those that are of a temperate complexion, as Hens, together with the Yolk of their Eggs. Also the Partridge, the Pheasant, the Swallow, the Pellican [pelican], the Cuckow [cuckoo], the Stork, birds given to a kind of devotion which are Emblemes of gratitude. The Eagle is dedicated to *Jupiter*, she is the Ensigne of Emperours, and an Embleme of Justice, and Clemency. Amongst fish, the Dolphin, the fish called Anchia [anchovy], the Sheath fish, by reason of his devoutness.

## **Chapter xxvii. What things are under the power of Mars, and are called Martial.**

These things are Martiall, amongst Elements, Fire, together with all adust, and sharp things: Amongst humours, Choller [choler]; also bitter tastes [tastes], tart, and burning the tongue, and causing tears: Amongst Metals, Iron, and red Brass; and all fiery, red, and sulphureous things: Amongst Stones the Diamond, Loadstone, the Blood-stone [bloodstone], the Jasper, the stone that consists of divers kinds, and the Amethyst [amethyst]. Amongst Plants, and Trees, Hellebor, Garlick, Euphorbium, Cartabana, Armoniack, Radish, the Laurell, Wolfs-bane [wolfsbane], Scammony, and all such as are poysonous [poisonous], by reason of too much heat, and those which are beset round about with prickles, or by touching the skin, burn it, prick it, or make it swell, as Cardis, the Nettle, Crow-foot, and such as being eaten cause tears, as Onyons [onions], Ascolonia, Leeks, Mustardseed, and all thorny Trees, and the Dog-tree, which is dedicated to *Mars*. And all such Animals as are warlike, ravenous, bold, and of clear fancy, as the Horse, Mule, Goat, Kid, Wolf, Libard [leopard], the wild Ass; Serpents also, and Dragons full of displeasure and poyson [poison]; also all such as are offensive to men, as Gnats, Flies, Baboon, by reason of his anger. All birds that are ravenous, devour flesh, break bones, as the Eagle, the Faulcon [falcon], the Hawk, the Vultur [vulture]; and those which are called the fatall Birds, as the Horn-Owl, the Scrich-Owl [screech-owl], Castrels, Kites, and such as are hungry, and ravenous, and such as make a noise in their swallowing, as Crows, Daws, the Pie, which above all the rest is dedicated to *Mars*. And amongst Fishes, the Pike, the Barbell, the Fork-fish, the Fish that hath horns like a Ram, the Sturgeon, the Glacus, all which are great devourers, and ravenous.

### **Chapter xxviii. What things are under the power of Venus, and are called Venereall.**

These things are under *Venus*, amongst Elements, Aire, and Water; amongst humours, Flegm [phlegm], with Blood, Spirit, and Seed; amongst tastes [tastes], those which are sweet, unctuous, and delectable; amongst Metals, Silver, and Brass, both yellow, and red; amongst Stones, the Berill [beryl], Chrysolite, Emerald [emerald], Saphir [sapphire], green Jasper, Corneola [carnelian], the stone Aetites, the Lazull [lazuli] stone, Corall, and all of a fair, various, white, and green Colour; amongst Plants and Trees the Vervin [vervain], Violet, Maidenhaire, Valerian, which by the Arabian is called Phu; also Thyme, the gum Ladanum, Amber-grise [ambergris], Musk, Sanders [sandalwood], Coriander, and all sweet perfumes, and delightfull, and sweet fruits, as sweet Pears, Figs, Pomegranats [pomegranates], which the Poets say was, in Cyprus, first sown by *Venus*. Also the Rose of *Lucifer* was dedicated to her, also the Myrtle tree of *Hesperus*. Moreover all luxurious, delicious Animals, and of a strong love, as Dogs, Conies, stinking Sheep, and Goats, both female, and male, which generates sooner then any other Animall, for they say that he couples after the seventh day of his being brought forth; also the Bull for his disdain, and the Calf for his wantonness. Amongst birds the Swan, the Wagtail, the Swallow, the Pellican [pelican], the Burgander, which are very loving to their yong [young]. Also the Crow, and Pigeon, which is dedicated to *Venus*, and the Turtle [turtledove], one whereof was Commanded to be offered at the purification, after bringing forth. The Sparrow also was dedicated to *Venus*, which was Commanded in the Law to be used in the purification, after the Leprosie [leprosy], a martiall disease, then which nothing was of more force to resist it. Also the Egyptians called the Eagle *Venus*, because she is prone to Venery, for after she hath been trod thirteen times a day, if the Male call her, she runs to him again. Amongst fishes, these are Venereall, the lustfull Pilchards, the letcherous [lecherous] Gilthead, the Whiting for her love to her yong [young], Crab fighting for his Mate, and Tithymallus for its fragrance, and sweet smell.

### **Chapter xxix. What things are under the power of Mercury, and are called Mercuriall.**

Things under *Mercury* are these; amongst Elements, Water, although it moves all things indistinctly; amongst humors, those especially which are mixed, as also the Animall spirit; amongst tastes [tastes] those that are various, strange, and mixed: amongst Metals, Quick-silver, Tin, the Slver Marcasite; amongst stones, the Emerald [emerald], Achates [agates], red Marble, Topaze, and those which are of divers colours, and various figures naturally, & those that are artificiall, as glass, & those which have a colour mixed with yellow, and green. Amongst Plants, and Trees, the Hazle [hazel], Five-leaved-grass, the Hearb [herb] Mercury, Fumitary, Pimpernell, Marjoram, Parsly [parsley], and such as have shorter and less leaves, being compounded of mixed natures, and divers colours.

Animals also, that are of quick sence, ingenious, strong, inconstant, swift, and such as become easily acquainted with men, as Dogs, Apes, Foxes, Weesels [weasels], the Hart, and Mule; and all Animals that are of both sexes, and those which can change their Sex, as the Hare, Civet-Cat, and such like. Amongst birds, those which are naturally witty, melodious, and inconstant, as the Linet, Nightingale, Blackbird, Thrush, Lark, the Gnat-sapper, the bird Calandra, the Parret [parrot], the Pie, the Bird Ibis, the bird Porphyrio, the black Betle [beetle] with one horn. And amongst fish, the fish called Trochius, which goes into himself, also Pourcontrell for deceitfulness, and changeableness, and the Fork fish for its industry; the Mullet also that shakes off the bait on the hook with his taile.

### **Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.**

Moreover whatsoever is found in the whole world is made according to the governments of the Planets, and accordingly receives its vertue. So in Fire the enlivening light thereof is under the government of the Sun, the heat of it under *Mars*, in the Earth, the various superficies thereof under the *Moon*, and *Mercury*; and the starry Heaven, the whole mass of it under *Saturne*, but in the middle Elements, Aire is under *Jupiter*, and Water the *Moon*, but being mixed are under *Mercury*, and *Venus*. In like manner naturall active causes observe the Sun, the matter the Moon, the fruitfulness of active causes *Jupiter*, the fruitfulness of the matter, *Venus*, the sudden effecting of any thing, *Mars*, and *Mercury*, that for his vehemency, this for his dexterity, and manifold vertue: But the permanent continuation of all things is ascribed to *Saturne*. Also amongst Vegetables, every thing that bears fruit is from *Jupiter*, and every thing that bears Flowers is from *Venus*, all Seed, and Bark is from *Mercury*, and all roots from *Saturne*, and all Wood from *Mars*, and leaves from the *Moon*. Wherefore, all that bring forth fruit, and not Flowers, are of *Saturne* and *Jupiter*, but they that bring forth Flowers, and Seed, and not fruit, are of *Venus*, and *Mercury*; These which are brought forth of their own accord without Seed, are of the *Moon*, and *Saturne*; All beauty is from *Venus*, all strength from *Mars*, and every Planet rules, and disposeth that which is like to it. Also in stones, their weight, Clamminess, and Sliptickness is of *Saturne*, their use, and temperament of *Jupiter*, their hardness from *Mars*, their life from the *Sun*, their beauty and fairness from *Venus*, their occult vertue from *Mercury*, and their common use from the *Moon*.

### **Chapter xxxi. How Provinces, and Kingdomes are distributed to Planets.**

Moreover the whole Orb of the Earth is distributed by Kingdoms, and Provinces to the Planets, and Signes: For Macedonia, Thracia, Illyria, Arriana, Gordiana, (many of which countries are in the lesser Asia) are under *Saturne* with *Capricorn*; but with *Aquarius*, under him are the Sauromatian Country, Oxiana, Sogdiana, Arabia, Phazania, Media and *Æthiopia* [Ethiopia], which Countries for the most part belong to the more inward Asia. Under *Jupiter* with *Sagittarius* are Tuscana, Celtica, Spaine, and happy Arabia: under

him with *Pisces*, are Lycia, Lydia, Cilicia, Pamphylia, Paphlagonia, Nasamonia, and Lybia. *Mars* with *Aries* governs Britany, France, Germany, Bastarnia, the lower parts of Syria, Idumea, and Judea: with *Scorpio*, he rules Syria, Comagena, Cappadocia, Metagonium, Mauritania, and Getulia. The *Sun* with *Leo* governs Italy, Apulia, Sicilia, Phenicia, Chaldea, & the Orchenians. *Venus* with *Taurus* governs the Isles Cyclades, the Seas of litle Asia, Cyprus, Parthia, Media, Persia: but with *Libra* she commands the people of the Island Bractia, of Caspia, of Seres, of Thebais, of Oasis, and of Troglodys. *Mercury* with *Gemini*, rules Hircania, Armenia, Mantiana, Cyrenaica, Marmarica, and the lower Egypt: but with *Virgo*, Greece, Achaia, Creta, Babylon, Mesopotamia, Assyria, and Ela, whence they of that place are in Scripture called Elamites. The *Moon* with *Cancer* governs Bithivia, Phrygia, Colchica, Numidia, Africa, Carthage, and all Carchedonia. These we have in this manner gathered from *Ptolemies* [Ptolemy's] opinion, to which according to the writings of other Astrologers many more may be added. But he which knows how to compare these divisions of Provinces according to the divisions of the Stars, with the Ministry [Ministry] of the ruling Intelligencies, and blessings of the Tribes of Israel, the lots of the Apostles, and typicall seales of the sacred Scripture, shall be able to obtain great and propheticall oracles concerning every Region, of things to come.

## Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.

The like consideration is to be had in all things concerning the figures of the fixed Stars: so they will have the Terrestiall [terrestrial] Ram to be under the rule of the Celestiall *Aries*: and the Terrestiall Bull, and Ox to be under the Celestiall *Taurus*. So also that *Cancer* should rule over Crabs, and *Leo* over Lyons [lions]: *Virgo* over Virgins, and *Scorpio* over Scorpions. *Capricorn* over Goats. *Sagittarius* over Horses, and *Pisces* over Fishes. Also the Celestiall *Ursa* over Bears, *Hydra* over Serpents, and the Dog-star over Dogs, and so of the rest. Now *Apuleius* distributes certain and peculiar Hearbs [herbs] to the Signes, and Planets, viz. To *Aries* the Hearb [herb] Sange [sage], to *Taurus* Vervine [vervain] that growes straight, to *Gemini* Vervine [vervain] that growes bending, to *Cancer* Comfrey, to *Leo* Sowbread, to *Virgo* Calamint, to *Libra* Mug-wort, to *Scorpio* Scorpion-grass, to *Sagittarius* Pimpernell, to *Capricorn* the Dock, to *Aquarius* Dragon-wort [dragon's-wort], to *Pisces* Hart-wort. And to the Planets these, viz. to *Saturne* Sen-green, to *Jupiter* Agrimony, to *Mars* Sulphur-wort, to the *Sun* Marygold [marigold], to *Venus* Wound-wort, to *Mercury* Mulleine, to the *Moon*, Peony. But *Hermes*, whom *Albertus* follows, distributes to the Planets these, viz. to *Saturne* the Daffodill, to *Jupiter* Henbane, to *Mars* Rib-wort, to the *Sun* Knotgrass, to *Venus* Vervine [vervain], to *Mercury* Cinquefoile, to the *Moon*, Goos-foot. We also know by experience that Asparagus is under *Aries*, and Garden-basill under *Scorpio*; For of the shavings of Rams-horn sowed, comes forth Asparagus, and Garden Basill rubbed betwixt two stones, produceth Scorpions. Moreover I will according to the doctrine of *Hermes*, and *Thebit* reckon up some of the more eminent Stars, whereof the first is called the head of *Algol*, and amongst stones, rules over the Diamond, amongst Plants, black Hellebor, and

Mugwort. The second are the Pleiades, or seven Stars, which amongst stones, rule over Crystall, and the stone Diodocus; amongst Plants, the Hearb [herb] Diacedon, and Frankincense, and Fennill [fennel]: and amongst Metals, Quick-silver [quicksilver]. The third is the Star *Aldeboran*, which hath under it, amongst stones, the Carbuncle, and Ruby: amongst Plants, the Milky Thistle, and Matry-silva. The fourth is called the Goat-Star, which rules, amongst stones, the Saphir [sapphire], amongst Plants, Horehound, Mint, Mugwort, and Mandrake. The fifth is called the great Dog-star, which amongst stones, rules over the Berill [beryl]: amongst Plants, Savin, Mugwort and Dragonwort: and amongst Animals the tongue of a Snake. The sixth is called the lesser Dog-star, and, amongst stones, rules over Achates [agates]: amongst Plants the Flowers of Marigold, and Penyroial [pennyroyal]. The seventh is called the Heart of the Lyon, which amongst stones, rules over the Granate; amongst Plants, Sallendine, Mugwort, and Mastick. The eighth is the Taile of the lesser Bear, which amongst stones, rules over the Loadstone, amongst Hearbs [herbs], Succory, whose leaves, and Flowers turn towards the North, also Mugwort, and the flowers of Perwinckle [periwinkle]; and amongst Animals the tooth of a Wolf. The ninth is called the Wing of the Crow, under which, amongst stones, are such stones as are of the Colour of the black Onyx stone: amongst Plants the Bur, Quadruginus, Henbane, and Comfrey; and amongst Animals the tongue of a Frog. The tenth is called Spica, which hath under it, amongst stones, the Emrald [emerald]: amongst Plants, Sage, Trifoile, Perwinkle [periwinkle], Mugwort, and Mandrake. The eleventh is called Alchamech, which amongst stones, rules over the Jasper: amongst Plants the Plantain. The twelfth is called Elpheia, under this, amongst stones, is the Topaze; amongst Plants, Rosemary, Trifoile, and Ivy. The thirteenth is called the Heart of the Scorpion, under which, amongst stones, is the Sardonius, and Amethyst [amethyst]; amongst Plants long Aristolochy, and Saffron. The fourteenth is the Falling Vultur, under which, amongst stones, is the Chrysolite: amongst Plants Succory, and Fumitary. The fifteenth is the Taile of Capricorn under which, amongst stones, is the Chalcedone [chalcedony]: amongst Plants, Majoram [marjoram], Mugwort, and Nip [catnip], and the root of Mandrake.

Moreover this we must know, that every stone, or Plant, or Animall, or any other thing, is not governed by one Star alone, but many of them receive influence, not separated, but conjoynd, from many Stars. So amongst stones, the Chalcedony is under *Saturne*, and *Mercury*, together with the Taile of *Scorpion*, and *Capricorn*. The Saphir [sapphire] under *Jupiter*, *Saturne*, and the Star Alhajoth; Tutia is under *Jupiter*, and the *Sun* and *Moon*, the Emrald [emerald] under *Jupiter*, *Venus*, and *Mercury*, and the Star Spica. The Amethyst, as saith *Hermes*, is under *Mars*, *Jupiter*, and the Heart of the *Scorpion*. The Jasper, which is of divers kinds is under *Mars*, *Jupiter*, and the Star Alchamech, the Chrysolite is under the *Sun*, *Venus*, and *Mercury*, as also under the Star which is called the falling Vultur; the Topaze under the *Sun*, and the Star Elpheia: the Diamond under *Mars*, and the Head of Algol. In like manner amongst Vegetables, the Hearb [herb] Dragon is under *Saturne*, and the Celestiall Dragon, Mastick, and Mints, are under *Jupiter*, and the *Sun*; but Mastick is also under the Heart of the Lyon, and Mint under the Goat star: Hellebor is dedicated to *Mars*, and the Head of Algol, Mosse, and Sanders, to the *Sun*, and *Venus*: Coriander to *Venus*, and *Saturne*. Amongst Animals, the Sea Calf is under the *Sun*, and *Jupiter*; The Fox, and Ape under *Saturne*, and *Mercury*: and

Domesticall Dogs under *Mercury*, and the *Moon*. And thus we have shewed more things in these inferiours by their superiours.

### **Chapter xxxiii. Of the Seals, and Characters of Naturall things.**

All Stars have their peculiar Natures, properties, and conditions, the Seals and Characters whereof they produce through their rayes, even in these inferiour things, *viz.* in Elements, in Stones, in Plants, in Animals, and their members, whence every thing receives from an harmonious disposition, and from its Star shining upon it, some particular Seal, or Character stamp upon it, which is the significator of that Star, or harmony, conteining in it a peculiar vertue, differing from other vertues of the same matter, both generically, specifically, and numerically. Every thing therefore hath its Character pressed upon it by its Star for some particular effect, especially by that Star which doth principally govern it: And these Characters contain, and retain in them the peculiar natures, vertues, and roots of their Stars, and produce the like operations upon other things, on which they are reflected, and stir up, and help the influencies of their Stars, whether they be Planets, or fixed Stars, and figures, and Celestiall signs, *viz.* as oft as they shall be made in a fit matter, and in their due, and accustomed times. Which ancient wise men considering, such as laboured much in the finding out of the occult properties of things, did set down in writing the images of the Stars, their figures, Seals, Marks, Characters, such as nature her self did describe by the rayes of the Stars, in these inferiour bodies, some in stones, some in Plants, and joynts, and knots of boughs, and some in divers members of Animals. For the Bay-tree, the Lote-tree, and the Marygold [marigold] are Solary Plants, and in their roots, and knots being cut off, shew the Characters of the Sun, so also in the bone, and shoulderblades in Animals: whence there arose a spatulary kind of divining (*i.e.*) by the shoulder-blades, and in stones, and stony things the Characters, and images of Celestiall things are often found. But seeing that in so great a diversity of things there is not a traditionall knowledge, only in a few things, which humane understanding is able to reach: Therefore leaving those things which are to be found out in Plants, and Stones, and other things, as also, in the members of divers Animals, we shall limit our selves to mans nature only, which seeing it is the compleatest image of the whole universe, containing in it self the whole heavenly harmony, will without all doubt abundantly afford us the Seals, and Characters of all the Stars, and Celestiall Influencies, and those as the more efficacious, which are less differing from the Celestiall nature. But as the number of the Stars is known to God alone, so also their effects, and Seals upon these inferiour things: wherefore no humane intellect is able to attain to the knowledge of them. Whence very few of those things became known to us, which the ancient Philosophers, & Chyromancers [chiromancers] attained to, partly by reason, and partly by experience, and there be many things yet ly hid in the treasury of nature. We shall here in this place note some few Seals, and Characters of the Planets, such as the ancient Chyromancers [chiromancers] knew in the hands of men. These doth *Julian* call sacred, and divine letters, seeing that by them, according to the holy Scripture is the life of men writ in their hands. And there are in all Nations, and Languages alwaies the same, and like to them, and permanent; to which were added, and found out afterwards many more, as by the ancient, so by latter Chyromancers [chiromancers]. And they that would know them must





#### **Chapter xxxiv. How by Naturall things, and their vertues we may draw forth, and attract the influencies, and vertues of Celestiall bodies.**

Now if thou desirest to receive vertue from any part of the World, or from any Star, thou shalt (those things being used which belong to this Star) come under its peculiar influence, as Wood is fit to receive Flame, by reason of Sulphur, Pitch, and Oile. Nevertheless when thou dost to any one species of things, or individual, rightly apply many things, which are things of the same subject scattered amongst themselves, conformable to the same *Idea*, and Star, presently by this matter so opportunely fitted, a singular gift is infused by the *Idea*, by means of the soul of the world. I say opportunely fitted, *viz.* under a harmony like to the harmony, which did infuse a certain vertue into the matter. For although things have some vertues, such as we speak of, yet those vertues do so ly [lie] hid that there is seldom any effect produced by them: but as in a grain of Mustardseed, bruised, the sharpness which lay hid is stirred up: and as the heat of the fire doth make letters apparently seen, which before could not be read, that were writ with the juice of an Onion or milk: and letters wrote upon a stone with the fat of a Goat, and altogether unperceived, when the stone is put into Vinegar, appear and shew themselves. And as a blow with a stick stirs up the madness of a Dog, which before lay asleep, so doth the Celestiall harmony disclose vertues lying in the water, stirs them up, strengtheneth them, and makes them manifest, and as I may so say, produceth that into Act, which before was only in power, when things are rightly exposed to it in a Celestiall season. As for example; If thou dost desire to attract vertue from the Sun, and to seek those things that are Solary, amongst Vegetables, Plants, Metals, Stones, and Animals, these things are to be used, and taken chiefly, which in a Solary order are higher. For these are more available: So thou shalt draw a singular gift from the Sun through the beams thereof, being seasonably received together, and through the spirit of the world.

#### **Chapter xxxv. Of the Mixtions of naturall things, one with another, and their benefits.**

It is most evident, that in the inferiour nature all the powers of superior bodies are not found comprehended in any one thing, but are dispersed through many kinds of things amongst us: as there are many Solary things, whereof every one doth not contain all the vertues of the Sun: but some have some properties from the Sun, and others othersome. Wherefore it is sometimes necessary that there be mixtions in operations, that if a hundred or a thousand vertues of the Sun were dispersed through so many Plants, Animals, & the like, we may gather all these together, and bring them into one form, in which we shall see all the said vertues, being united, contained. Now there is a twofold vertue in commixtion, one, *viz.* which was first planted in its parts, and is Celestiall, the

other is obtained by a certain, and artificiall mixtion of things mixt amongst themselves, and of the mixtions of them according to certain proportions, such as agree with the heaven under a certain Constellation; And this vertue descends by a certain likeness, and aptness that is in things amongst themselves towards their superiours, and just as much as the following do by degrees correspond with them that go before, where the patient is fitly applied to its agent. So from a certain composition of Hearbs [herbs], vapours, and such like, made according to naturall Philosophy, and Astronomy, there results a certain common form, endowed with many gifts of the Stars: as in the honey of Bees, that which is gathered out of the juice of innumerable Flowers, and brought into one form, contains the vertue of all, by a kind of divine, and admirable art of the Bees. Yet this is not to be less wondred at which *Eudoxus Giudius* reports of an artificiall kind of honey, which a certain Nation of Gyants [giants] in Lybia knew how to make out of Flowers, and that very good, and not far inferiour to that of the Bees. For every mixtion, which consists of many severall things, is then most perfect, when it is so firmly compacted in all parts, that it becomes one, is every where firm to it self, and can hardly be dissipated: as we sometimes see stones, and divers bodies to be by a certain naturall power conglutinated, and united, that they seem to be wholly one thing: as we see two trees by grafting to become one, also Oisters [oysters] with stones by a certain occult vertue of nature, and there have been seen some Animals which have been turned into stones, and so united with the substance of the stone, that they seem to make one body, and that also homogeneous. So the tree Ebony [ebony] is one while wood, and another while stone. When therefore any one makes a mixtion of many matters under the Celestiall influencies, then the variety of Celestiall actions on the one hand, and of naturall powers on the other hand, being joyned together doth indeed cause wonderfull thing, by ointments, by collyries, by fumes, and such like, which *viz.* are read in the book of *Chiramis, Archyta, Democritus, and Hermes*, who is named *Alchorat*, and of many others.

### **Chapter xxxvi. Of the Union of mixt things, and the introduction of a more noble form, and the Senses of life.**

Moreover we must know, that by how much the more noble the form of any thing is, by so much the more prone, and apt it is to receive, and powerfull to act. Then the vertues of things do then become wonderfull, *viz.* when they are put to matters that are mixed, and prepared in fit seasons, to make them alive, by procuring life for them from the Stars, as also a sensible soul, as a more noble form. For there is so great a power in prepared matters which we see do then receive life, when a perfect mixtion of qualities seems to break the former contrariety. For so much the more perfect life things receive, by how much their temper is more remote from contrariety. Now the Heaven, as a prevalent cause doth from the beginning of every thing to be generated by the concoction, and perfect digestion of the matter, together with life, bestows Celestiall influences, and wonderfull gifts, according to the Capacity that is in that life, and sensible soul to receive more noble, and sublime vertues. For the Celestiall vertue doth otherwise lye asleep, as Sulphur kept from Flame, but in living bodies it doth alwaies burn, as kindled Sulphur,

then by its vapour it fills all the places that are next to it; so certain wonderful works are wrought, such as are read of in the book of *Nemith*, which is titled a Book of the Laws of *Pluto*, because such kind of monstrous generations are not produced according to the Laws of Nature. For we know that of Worms are generated Gnats, of a Horse Wasps, of a Calf, and Ox Bees, of a Crab, his legs being taken of [off], and he buried in the ground, a Scorpion; of a Duck dried into powder, and put into Water, are generated Frogs; but if it be baked in a Pie, and cut into pieces, and put into a moist place under the ground, Toads are generated of it: of the Herb [herb] Garden Basil bruised betwixt two stones, are generated Scorpions, and of the hairs of a menstrous Woman put under dung, are bred Serpents; and the hair of a Horse taile put into Water, receiveth life, and is turned into a pernicious Worm. And there is an art wherewith by a Hen sitting upon Eggs may be generated a form like to a man, which I have seen, & know how to make, which Magicians say hath in it wonderful vertues, and this they call the true Mandrake. You must therefore know which, and what kind of matters are either of nature, or art, begun, or perfected, or compounded of more things, and what Celestiall influencies they are able to receive. For a Congruity of naturall things is sufficient for the receiving of influence from Celestiall; because when nothing doth hinder the Celestials to send forth their lights upon inferiours, they suffer no matter to be destitute of their vertue. Wherefore as much matter as is perfect, and pure, is not unfit to receive the Celestiall influence. For that is the binding and continuity of the matter to the soul of the world, which doth so daily flow in upon things naturall, and all things which nature hath prepared, that it is impossible that a prepared matter should not receive life, or a more noble form.

### **Chapter xxxvii. How by some certain naturall, and artificiall preparations we may attract certain Celestiall, and vitall Gifts.**

*Platonists*, together with *Hermes*, say, and *Jarchus Brachmanus*, and the *Mecubals* of the Hebrews confess, that all sublunary things are subject to generation, and corruption, and that also there are the same things in the Celestiall world, but after a Celestiall manner, as also in the intellectuall world, but in a far more perfect, and better fashion, and manner, but in the most perfect manner of all in the exemplary. And after this course, that every inferiour thing should in its kind answer its superiour, and through this the supream [Supreme] it self, and receive from heaven that Celestiall power they call the quintessence, or the spirit of the world, or the middle nature, and from the intellectuall world a spirituall and enlivening vertue transcending all qualities whatsoever, and lastly from the exemplary or originall world, through the mediation of the other, according to their degree receive the originall power of the whole perfection. Hence every thing may be aptly reduced from these inferiours to the Stars, from the Stars to their Intelligencies, and from thence to the first cause it self; from the series, and order whereof whole Magick, and all occult Philosophy flowes: For every day some naturall thing is drawn by art, and some divine thing is drawn by nature, which the Egyptians seeing, called Nature a Magicianess, (*i.e.*) the very Magicall power it self, in the attracting of like by like, and of suitable things by suitable. Now such kind of attractions by the mutuall correspondency of things amongst themselves, of superiours with inferiours, the Grecians called *συμπαθιαν* [sympathies]. So the earth agrees with cold water, the water with moist Aire, the Aire with Fire, the Fire with the Heaven in water; neither is Fire mixed with water,

but by Aire, nor the Aire with the Earth, but by water. So neither is the soul united to the body, but by the spirit, nor the understanding to the spirit but by the soul. So we see that when nature hath framed the body of an infant, by this very preparative she presently fetcheth the spirit from the Universe. This spirit is the instrument to obtain of God the understanding, and mind in the soul, and body, as in wood the dryness is fitted to receive oile, and the oile being imbibed is food for the Fire, the Fire is the vehiculum of light. By these examples you see how by some certain naturall, and artificiall preparations, we are in a capacity to receive certain Celestiall gifts from above. For stones, and Metals have a correspondency with Hearbs [herbs], Hearbs [herbs] with Animals, Animals with the Heavens, the Heavens with Intelligencies, and those with divine properties, and attributes, and with God himself, after whose image, and likness all things are created. Now the first Image of God is the world, of the world, man, of man, beasts, of beasts, the Zeophyton (*i.e.*) half Animall, and half Plant; of Zeophyton, plants, of plants, metals, of metals, stones. And again in things spirituall, the Plant agrees with a bruit [brute] in Vegetation, a bruit [brute] with a man in sense, man with an Angel in understanding, an Angell with God in immortality. Divinity is annexed to the mind, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to the senses, the senses at last to things. For this is the band, and continuity of nature, that all superior vertue doth flow through every inferiour with a long, and continued series, dispersing its rayes even to the very last things; and inferiours through their superiours, come to the very supream [Supreme] of all. For so inferiours are successively joyned to their superiours, that there proceeds an influence from their head, the first cause, as a certain string stretched out, to the lowermost things of all, of which string if one end be touched, the whole doth presently shake, and such a touch doth sound to the other end, and at the motion of the inferiour, the superiour also is moved, to which the other doth answer, as strings in a Lute well tuned.

### **Chapter xxxviii. How we may draw not only Celestiall, and vitall, but also certain Intellectuall, and divine gifts from above.**

Magicians teach that Celestial gifts may through inferiors being conformable to superiors be drawn down by opportune influencies of the Heaven; and so also by these Celestial [gifts], the Celestial Angels, as they are servants of the Stars, may be procured, and conveyed to us. *Iamblichus*, *Proclus*, and *Synesius*, with the whole School of *Platonists* confirm, that not only Celestiall, and vitall, but also certain Intellectuall, Angelicall, and divine gifts may be received from above by some certain matters, having a naturall power of divinity (*i.e.*) which have a naturall correspondency with the superiors, being rightly received, and opportunely gathered together according to the rules of Naturall Philosophy, and Astronomy: And *Mercurius Trismegistus* writes, that an Image rightly made of certain proper things, appropriated to any one certain Angel, will presently be animated by that Angel. Of the same also *Austin* [St. Augustine] makes mention in his eighth book *De Civitate Dei* [the City of God]. For this is the harmony of the world, that things supercelestiall be drawn down by the Celestiall, and the super-naturall [supernatural] by naturall, because there is one operative vertue that is diffused through all kinds of things, by which vertue indeed, as manifest things are produced out of occult causes; so a Magician doth make use of things manifest, to draw forth things that are

occult, *viz.* through the rays of the Stars, through fumes, lights, sounds, and naturall things, which are agreeable to Celestiall: in which, besides corporeall qualities, there is a kind of reason, sense, and harmony, and incorporeall, and divine measures, and orders. So we read that the Ancients were wont often to receive some divine, and wonderfull thing by certain naturall things: so the stone that is bred in the Apple of the eye of a Civet Cat, held under the tongue of a man, is said to make him to divine, or prophesie [prophesy]: The same is Selenite, the Moon stone [moonstone], reported to do, so they say that the Images of Gods may be called up by the stone called Anchitis, and that the Ghosts of the dead may be, being called up, kept up by the stone Synochitis. The like doth the Hearb [herb] Aglauphotis do, which is called Marmorites, growing upon the Marbles of Arabia, as saith *Pliny*, and the which Magicians use. Also there is an Hearb [herb] called Rheangelida, which Magicians drinking of, can prophesie [prophesy]. Moreover there are some Hearbs [herbs] by which the dead are raised to life; whence *Xanthus* the Historian tels, that with a certain Hearb [herb] called Balus, a young Dragon being killed, was made alive again, also that by the same a certain man of *Tillum*, whom a Dragon killed, was restored to life: and *Juba* reports, that in Arabia a certain man was by a certain Hearb [herb] restored to life. But whether or no any such things can be done indeed upon man by the vertue of Hearbs [herbs], or any other naturall thing, we shall discourse in the following Chapter. Now it is certain, and manifest that such things can be done upon other animals. So if flies, that are drowned, be put into warm ashes, they revive. And Bees being drowned, do in like manner recover life in the juice of the hearb Nip [herb catnip]; and Eels being dead for want of water, if with their whole bodies they be put under mud in vineger [vinegar], and the blood of a Vultur [vulture] being put to them, will all of them in a few dayes recover life. They say that if the fish Echeneis be cut into peices [pieces], and cast into the sea, the parts will within a little time come together, and live. Also we know that the Pellican [pelican] doth restore her yong [young] to life, being killed, with her own blood.

### **Chap. xxxix. That we may by some certain matters of the world stir up the Gods of the world, and their ministring spirits.**

No man is ignorant that evill spirits, by evill, and prophane [profane] Arts may be raised up as *Psellus* saith Sorcerers are wont to do, whom most detestable and abominable filthiness did follow, and accompany, such as were in times past in the sacrifices of *Priapus*, and in the worship of the *Idoll* which was called *Panor*, to whom they did sacrifice with their privy members [genitals] uncovered. Neither to these is that unlike (if it be true, and not a fable) which is read concerning the detestable heresy of old Churchmen, and like to these are manifest in Witches and mischeivous [mischievous] women, which wickednesses the foolish dotage of women is subject to fall into. By these, and such as these evill spirits are raised. As a wicked spirit spake once to *Iohn* [John] of one *Cynops* a Sorcerer; all the power, saith he, of Satan dwells there, and he is entred into a confederacy with all the principalities together, and likewise we, with him, and *Cynops* obeys us, and we again obey him. Again, on the contrary side, no man is ignorant that supercelestiall Angels or spirits may be gained by us through good works, a pure mind, secret prayers, devout humiliation, and the like. Let no man therefore doubt that in like manner by some certain matters of the world, the Gods of the world may be raised by us,

or at least the ministring spirits, or servants of these Gods, and as *Mercurius* [Hermes Trismegistus] saith, the airy spirits, not supercestiall, much less higher. So we read that the antient [ancient] Priests made statues, and images, foretelling things to come, and infused into them the spirits of the stars, which were not kept there by constraint in some certain matters, but rejoycing [rejoiced] in them, viz. as acknowledging such kinds of matter to be sutable [suitable] to them, they do alwaies and willingly abide in them, and speak, and do wonderfull things by them: no otherwise then evill spirits are wont to do, when they possess mens bodies.

### **Chap. xl. Of bindings, what sort they are of, and in what wayes they are wont to be done.**

**W**EE have spoken concerning the vertues, and wonderfull efficacy of naturall things.

It remains now that we understand a thing of great wonderment: and it is a binding of men into love, or hatred, sickness or health, and such like. Also the binding of thieves, and robbers, that they cannot steale in any place; the binding of Merchants, that they cannot buy, or sell in any place; the binding of an army, that they cannot pass over any bound; the binding of ships, that no winds, though never so strong, shall be able to carry them out of the Haven. Also the binding of a mill, that it can by no force whatsoever be turned round: the binding of a Cisterne, or fountain, that the water cannot be drawn up out of them: The binding of the ground, that it cannot bring forth fruit: the binding of any place, that nothing can be built upon it: The binding of fire, that though it be never so strong, can burn no combustibile thing that is put to it. Also the bindings of lightnings, and tempests, that they shall do no hurt. The binding of dogs, that they cannot bark. Also the binding of birds, and wild beasts, that they shall not be able to fly, or run away. And such like as these, which are scarce credible, yet often known by experience. Now there are such kind of bindings as these made by Sorceries, Collyries, Unguents, love potions, by binding to, and hanging up of things, by rings, by charmes, by strong imaginations, and passions, by images, and characters, by inchantments [enchantments], and imprecations, by lights, by sound, by numbers, by words, and names, invocations, sacrifices, by swearing, conjuring, consecrations, devotions, and by divers superstitions, and observations, and such like.

### **Chap. xli. Of Sorceries, and their power.**

The force of Sorceries is reported to be so great, that they are believed to be able to subvert, consume, and change all inferiour things, according *Virgils* Muse.

*Moeris for me these hearbs [herbs] in Pontus chose,  
And curious drugs, for there great plenty grows;  
I many times, with these, have Moeris spide [spied]  
Chang'd to a wolfe, and in the woods to hide:  
From Sepulchres would souls departed charm,  
And Corn bear standing from anothers Farm.*

Also in an other place, concerning the companions of *Ulysses*, whom

*The cruell Goddess Circe there invests  
With fierce aspects, and chang'd to savage beasts.*

And a litle after,

*When love from Picus Circe could not gaine  
Him with her charming wand, and hellish bane  
Chang'd to a bird, and spots his speckled wings  
With sundry colours -----*

Now, there are some kinds of these sorceries mentioned by *Lucan* concerning that Sorceress *Thessala*, calling up ghosts, where he saith,

*Here all natures products unfortunat;  
Fomr [foam] of mad Dogs, which waters fear and hate;  
Guts of the Lynx; Hyena's knot imbred;  
The marrow of a Hart with Serpents fed  
Were not wanting; no nor the sea Lamprey  
Which stops the ships; nor yet the Dragons eye.*

And such as *Apuleius* tells of concerning *Pamphila*, that Sorceress, endeavouring to procure love; to whom *Fotis* a certain maid brought the haire of a goat (cut off from a bag or botle [bottle] made with the skin thereof) instead of *Bæotius* a young mans haire: Now she (saith he) being out of her wits for the young man, goeth up to the tyled rough [tiled roof], and in the upper part thereof makes a great hole open to all the orientall, and other aspects, and most fit for these her arts, and there privately worships, having before furnished her mournfull house with sutable furniture, with all kinds of spices, with plates of Iron with strange words engraven upon them, with sterns of ships that were cast away, and much lamented, and with divers members of buried carkasses [buried carcasses] cast abroad: here noses, and fingers, there the fleshy nailes of those that were hanged, and in another place the blood of them that were murdered, and their skulls mangled with the teeth of wild beasts; then she offers sacrifices (their enchanted entralls [enchanted entrails] lying panting), and sprinkles them with divers kinds of liquors; sometimes with fountain water, sometimes with cowes milk, sometimes with mountain honey, and mead: Then she ties those haire into knots, and layes them on the fire, with divers odours to be burnt. Then presently with an irresistible power of Magick, and blind force of the Gods, the bodies of those whose haire did smoke, and crash, assume the spirit of a man, and feel, and hear, and walk, and come whither the stink of their haire led them, and instead of *Bæotius* the young man, come skipping, and leaping with joy, and love into the house. *Austin* [Augustine] also reports, that he heard of some women Sorceresses, that were so versed in these kind of arts, that by giving cheese to men, they could presently turn them into working cattell [cattle], and the work being done, restored them into men again.

**Chap. xlii. Of the wonderful vertues of some kinds of Sorceries.**

Now I will shew you what some of the Sorceries are, that by the example of these there may be a way opened for the consideration of the whole subject of them. Of these therefore the first is menstruous blood [blood], which, how much power it hath in Sorcery, we will now consider; for, as they say, if it comes over new wine, it makes it soure, and if it doth but touch the Vine it spoyles [spoils] it for ever, and by its very touch it makes all Plants, and Trees barren, and they that be newly set, to die; it burns up all the hearbs [herbs] in the garden, and makes fruit fall off from the Trees, it darkens the brightness of a looking glass, dulls the edges of knives, and razors, dims the beauty of Ivory, and makes Iron presently rusty, it makes brass rust, and smell very strong: it makes dogs mad, if they do but tast [taste] of it, and if they being thus mad shall bite any one, that wound is incurable: it kil[s] [kills] whole hives of Bees, and drives them from the hives that are but touched with it, it makes linnen [linen] black that are boyled [boiled], it makes Mares cast their foal if they do but touch it, and makes women miscarry if they be but smeared with it: it makes Asses barren as long as they eat of the corn that hath been touched with it. The ashes of menstruous clothes, if they be cast upon purple garments that are to be washed, change the colour of them, and takes away colours from flowers. They say that it drives away tertian, and quartane Agues, if it be put into the wooll of a black Ram, and tyed [tied] up in a silver bracelet, as also if the soles of the patients feet be noynted [anointed] therewith, and especially if it be done by the woman her self, the patients not knowing of it; moreover it cures the fits of the falling sickness. But most especially it cures them that are affraid [afraid] of water, or drink after they are bitten with a mad dog, if onely a menstruous cloth be put under the cup. Besides, they report, that if menstruous women shall walk naked about the standing corn, they make all cankars [cankers], worms, beetles, flyes [flies], and all hurtfull things fall off from the corn: but they must take heed that they do it before Sun rising [sunrise], or else they will make the corn to wither. Also they say that they are able to expell hail, tempests, and lightnings, more of which *Pliny* makes mention of. Know this, that they are a greater poyson [poison] if they happen in the decrease of the Moon, and yet much greater, if they happen betwixt the decrease, and change of the Moon: But if they happen in the Eclypse [eclipse] of the Moon or Sun, they are an incurable poyson [poison]. But they are of greatest force of all, when they happen in the first years, even in the years of virginity, for if they do but touch the posts of the house there can no mischeif [mischief] take effect in it. Also they say that the threads of any garment touched therewith, cannot be burnt, and if they be cast into the fire, it will spread no further. Also it is said that the root of Peony being given with Castor [oil], and smeared over with a menstruous cloth, cureth the falling sickness. Moreover if the stomack [stomach] of a Hart be burnt or rosted [roasted], and to it be put a perfuming made with a menstruous cloth, it will make crass-bows [cross-bows] useless for the killing of any game: The haire[s] of a menstruous woman put under dung, breed Serpents: and if they be burnt, will drive away Serpents with their smell. So great a poysonous [poisonous] force is in them, that they are poyson [poison] to poysonous [poisonous] creatures. There is also Hippomanes, which amongst Sorceries is not the least taken notice of, and it is a little venemous [venomous] piece of flesh as big as a fig, and black, which is in the forehead of a Colt newly foaled, which unless the Mare her self doth presently eat, she will never after love her foals, or let it suck. And for this cause they say there is a most wonderful power in it to procure love, if it be powdered, and drank in a cup with the blood of him that is in love. There is also another

Sorcery, which is called by the same name, *viz.* Hippomanes, *viz.* a venomous [venomous] humour, issuing out of the share of a Mare what time she desires a horse, of which *Virgill* makes mention, when he sings

*Hence comes that poison which the Shepherds call  
Hippomanes, and from Mares groines doth fall,  
The wofull [woeful] bane of cruell stepdames use,  
And with a charme 'mongst powerfull drugs infuse.*

Of this doth *Juvenall* the Satyrist [Satirist] make mention.

*Hippomanes, poysons [poisons] that boyled [boiled] are, and charmes  
Are given to Sons in law, with such like harmes.*

*Apollonius* also in his *Argonauticks* makes mention of the hearb [herb] of *Prometheus*, which he saith groweth from corrupt blood dropping upon the earth, whilst the Vultur [vulture] was gnawing upon the liver of *Prometheus* upon the hill *Caucasus*. The flowre [flower] of this hearb [herb], he saith, is like *Saffron*, having a double stalk hanging out, one farther then the other the length of a cubit, the root under the earth, as flesh newly cut, sends forth a blackish juice as it were of a beech; with which, saith he, if any one shall after he hath performed his devotion to *Proserpina*, smear over his body, he cannot be hurt either with sword, or fire. Also *Saxo Gramaticus* [Grammaticus] writes, that there was a certain man called *Froton*, who had a garment, which when he had put on he could not be hurt with the point or edge of any weapon. The civet Cat also abounds with Sorceries: for, as *Pliny* reports, the posts of a dore [door] being touched with her blood, the Arts of Juglers [jugglers] and Sorcerers are so invallid, that the Gods cannot be called up, and will by no means be perswaded to talk with them. Also that they that are anoynted [anointed] with the ashes of the ankle bone of her left foot, being decocted with the blood of a Weesell [weasel] shall become odious to all. The same also is done with the eye, being decocted. Also it is said that the straight gut is administered against the injustice, and corruption of Princes, and great men in power, and for success of Petitions, and to conduce to ending of suits, and controversies, if any one hath never so little of it about him, and that if it be bound unto the left arm, it is such a present [?] charm, that if any man do but look upon a woman, it will make her follow him presently; and that the skin of her [i.e. the civet cat's] forehead doth withstand bewitchings. They say also that the blood of a Basilisk, which they call the blood of *Saturn*, hath such great force in Sorcery, that it procures for him that carryes it about him, good success of his Petitions, from great men in power, and of his prayers from God, and also remedies of diseases, and grant of any priveledge [privilege]. They say also that a tyck [tick], if it be pulled out of the left eare of a dog, and if be it altogether black, hath great vertue in the prognostick of life, for if the sick party shall answer him that brought it in, who standing at his feet, & shall ask of him concerning his disease, there is certain hope of life, and that he shall dye [die], if he make no answer. They say also, that a stone that is bit with a mad dog hath power to cause discord, if it be put in drink, and that he shall not be barked at by dogs, that puts the tongue of a dog in his shooe [shoe] under his great toe, especially if the hearb [herb] of the same name, *viz.* houndstongue be joyned with it. And that a

membrane of the secondines of a dog doth the same; and that dogs will shun him that hath a dogs heart. And *Pliny* reports that there is a red toad that lives in bryers [briars], and brambles, and is full of Sorceries and doth wonderfull things: for the little bone which is in his left side, being cast into cold water, makes it presently very hot, by which also the rage of dogs is restrained, and their love is procured, if it be put in drink; and if it be bound to any one, it stirreth up lust. On the contrary, the litle bone which is on the right side, makes hot water cold, and that it can never be hot again, unless that be taken out, also it is said to cure quartanes if it be bound to the sick in a snakes skin, as also all other feavors [fevers], and restrain love, and lust. And that the spleen, and heart is an effectual remedy against the poisons of the said Toad. Thus much *Pliny* writes. Also it is said that the sword, with which a man is slain, hath wonderfull power in Sorceries: For if the snaffle of the bridle, or spurs be made of it, they say that with these any horse, though never so wild, may be tamed, and gentled: and that if a Horse should be shod with shooes [shoes] made with it, he would be most swift and fleet, and never, though never so hard rod [rode], tire. But yet they will that some Characters, and names should be written upon it. They say also, if any man shall dip a sword, wherewith men were beheaded, in wine; and the sick drink thereof, he shall be cured of his quartane. They say also that a cup of liquor being made with the brains of a Bear, and drank out of the skull, shall make him that drinks it, to be as fierce, and as raging as a Bear, and think himself to be changed into a Bear, and judge all things he sees to be Bears, and so to continue in that madness, untill the force of that draught shall be dissolved, no other distemper being all the while perceived in him.

### **Chap. xliii. Of Perfumes, or Suffumigations, their manner, and power.**

Some Suffumigations also, or perfumings, that are proper to the Stars, are of great force for the opportune receiving of Celestiall gifts under the rayes of the Stars, in as much as they do strongly work upon the Aire, and breath. For our breath is very much changed by such kind of vapours, if both vapours be of another like: The Aire also being through the said vapours easily moved, or affected with the qualities of inferiours, or those Celestiall, daily, and quickly penetrating our breast, and vitals, doth wonderfully reduce us to the like qualities; Wherefore Suffumigations are wont to be used to [by] them that are about to Sooth-say [soothsay], for to affect their fancy, which indeed being duly appropriated to any certain Deities, do fit us to receive divine inspiration: So they say that fumes made with Lin-seed [linseed], and Flea-bane seed, and roots of Violets, and Parsly [parsley], doth make one to fore-see [foresee] things to come, and doth conduce to prophecying. Let no man wonder how great things suffumigations can do in the Aire, especially when he shall with *Porphyrus* [Porphyry] consider, that by certain vapours exhaling from proper suffumigations, airy spirits are presently raised, as also Thundrings, and Lightnings, and such like things. As the Liver of a Chamelion [chameleon] being burnt on the top of the house, doth, as it is manifest, raise showers, and Lightnings. In like manner the head, and throat, if they be burnt with Oken [oaken] wood, cause Storms, and Lightnings. There are also suffumigations under opportune influencies of Stars, that make the images of spirits forthwith appear in the Aire, or elsewhere. So they say, that if of Coriander, Smallage, Henbane, and hemlock be made a fume, that spirits will presently come together; hence they are called spirits Hearbs [herbs]. Also it is said that a fume made of the root of the

reedy Hearb [herb] Sagapen, with the juice of Hemlock, and Henbane, and the Hearb [herb] Tapsus Barbatus, red Sanders, and black Poppy, makes spirits and strange shapes appear: and if Smallage be added to them, chaseth away spirits from any place, and destroyes their visions. In like manner a fume made of Calamint, Peony, Mints, and Palma Christi, drives away all evil spirits, and vain imaginations. Moreover it is said that by certain fumes certain Animals are gathered together, and put to flight, as *Pliny* mentions concerning the stone Liparis, that with the fume thereof all beasts are called out; so the bones in the upper part of the throat of a Hart, being burnt, gather all the Serpents together, but the horn of the Hart being burnt doth with its fume chase them all away. The same doth a fume of the feathers of Peacocks. Also the lungs of an Asse being burnt, puts all poisonous things to flight; the fume of the burnt hoof of a Horse drives away Mice, the same doth the hoof of a Mule, with which also if it be the hoof of the left foot, Flies are driven away; And they say, if a house or any place be smoaked [smoked] with the gall of a Cuttle fish [cuttle-fish], made into a confection with red Storax, Roses, and Lignum-aloes, and if then there be some Sea Water, or blood cast into that place, the whole house will seem to be full of Water, or blood; and if some Earth of plowed ground be cast there, the Earth will seem to quake. Now such kinds of vapours we must conceive do infect any body, and infuse a vertue into it, which doth continue long, even as any contagious, or poisonous vapour of the Pestilence, being kept for two years [years] in the Wall of a house, infect the inhabitants, and as the contagion of Pestilence, or Leprosie [leprosy] lying hid in a garment, doth long after infect him that wears it. Therefore were certain suffumigations used to images, rings, and such like instruments of Magick, and hid treasures, and as *Porphyrus* [Porphyry] saith, very effectually. So they say, if any one shall hide Gold, or Silver, or any other pretious [precious] thing, the Moon being in conjunction with the Sun, and shall fume the place with Coriander, Saffron, Henbane, Smallage, and black Poppy, of each a like quantity, bruised together, and tempered with the juice of Hemlock, that which is so hid shall never be found, or taken away, and that spirits shall continually keep it: and if any one shall endeavour to take it away, he shall be hurt by them, and shall fall into a frensie [frenzy]. And *Hermes* saith, that there is nothing like the fume of Sperma Ceti [spermaceti] for the raising of spirits: wherefore if a fume be made of that, and Lignum-aloes, Pepperwort, Musk, Saffron, red Storax tempered together, with the blood of a Lapwing, it will quickly gather airy spirits together, and if it be used about the graves of the dead, it gathers together spirits, and the Ghosts of the dead. So, as often as we direct any work to the Sun, we must make suffumigations with Solary things, if to the Moon, with Lunary things, and so of the rest. And we must know, that as there is a contrariety and enmity in Stars, and spirits, so also in suffumigations unto the same. So there is also a contrariety betwixt Lignum-aloes, and Sulphur, Frankincense, and Quick-silver [quicksilver], and spirits that are raised by the fume of Lignum-aloes, are allayed by the burning of Sulphur. As *Proclus* gives an example of a spirit, which was wont to appear in the form of a Lion, but by the setting of a Cock before it, vanished away, because there is a contrariety betwixt a Cock, and a Lyon [lion], and so the like consideration, and practise is to be observed concerning such like things.

#### **Chap. xlv. The Composition of some fumes appropriated to the Planets.**

We make a suffumigation for the *Sun* in this manner, *viz.* of Saffron, Amber-gryse [ambergris], Musk, Lignum-aloes, Lignum-balsaim [lignum balsam], the fruit of the Laurell, Cloves, Myrrh, and Frankincense, all which being bruised, and mixt in such a proportion as may make a sweet odour, must be incorporated with the brain of an Eagle, or the blood of a white Cock, after the manner of Pils [pills], or Trochiscks [troches].

For the *Moon* we make a suffumigation of the head of a Frog dryed [dried], the eyes of a Bull, the seed of white Poppy, Frankincense, and Camphir [camphor], which must be incorporated with Menstruous blood, or the blood of a Goose.

For *Saturne* take the seed of black Poppy, of Henbane, root of Mandrake, the Load-stone [loadstone], and Myrrh, and make them up with the brain of a Cat, or the blood of a Bat.

For *Jupiter* take the seed of Ash, Lignum-aloes, Storax, the gum Benjamin [benzoin], the Lazule [lazuli] stone, the tops of the feathers of a Peacock, and incorporate them with the blood of a Stork, or a Swallow, or the brain of a Hart.

For *Mars* take Euphorbium, Bdellium, gum Armoniack, the roots of both Hellebors [hellebores], the Load stone [loadstone], and a little Sulphur, and incorporate them all with the brain of a Hart, the blood of a Man, and the blood of a black Cat.

For *Venus* take Musk, Amber-gryse [ambergris], Lignum-aloes, red Roses, and red Corall, and make them up with the brain of Sparrows, and the blood of Pigeons.

For *Mercury* take Mastick, Frankincense, Cloves, and the Hearb [herb] Cinquefoile, and the stone Achates, and incorporate them all with the brain of a Fox, or Weesel [weasel], and the blood of a Pie [magpie].

Besides, to *Saturne* are appropriated for fumes all odoriferous roots, as Pepper-wort root, &c. and the Frankincense tree: to *Jupiter* odoriferous fruits, as Nutmegs, Cloves: to *Mars* all odoriferous wood, as Sanders [sandalwood], Cypress, Lignum-balsaim [lignum balsam], and Lignum-aloes: to the *Sun*, all Gums, Frankincense, Mastick, Benjamin, Storax, Laudanum [labdanum, i.e. Cistus], Amber-gryse [ambergris], and Musk; to *Venus* Flowers, as Roses, Violets, Saffron, and such like: to *Mercury* all Pils [peels] of Wood and fruit, as Cinnamon, Lignum Cassia, Mace, Citron pill [lemon peel], and Bayberries, and whatsoever seeds are odoriferous; to the *Moon* the leaves of all Vegetables, as the leaf Indum, the leaves of the Myrtle, and Bay-tree. Know also, that according to the opinion of the Magicians, in every good matter, as love, good will, and the like, there must be a good fume, odoriferous, and pretious [precious]; and in every evill matter, as hatred, anger, misery, and the like, there must be a stinking fume, that is of no worth. The twelve Signes also of the *Zodiack* have their proper fumes, as *Aries* hath Myrrh, *Taurus*, Pepper-wort [pepperwort], *Gemini*, Mastick; *Cancer*, Camphir [camphor], *Leo*, Frankincense, *Virgo* Sanders [sandalwood], *Libra*, Galbanum, *Scorpio*, Opoponax, *Sagittarius*, Lignum-aloes, *Capricornus*, Benjamin [benzoin], *Aquarius*, Euphorbium, *Pisces*, red Storax. But *Hermes* describes the most powerfull fume to be, *viz.* that which is compounded of the seven Aromaticks, according to the powers of the seven Planets,

for it receives from *Saturne*, Pepper-wort [pepperwort], from *Jupiter*, Nutmeg, from *Mars*, Lignum-aloes, from the *Sun*, Mastick, from *Venus* Saffron, from *Mercury*, Cinnamon, and from the *Moon*, the Myrtle.

### **Chap. xlv. Of Collyries, Unctions, Love-Medicines, and their vertues.**

Moreover Collyries, and Unguents, conveying the vertues of things Naturall, and Celestiall to our spirit, can multiply, transmute, transfigure, and transform it accordingly, as also transpose those vertues which are in them into it, that so it cannot act only upon its own body, but also upon that which is neer [near] it, and affect that by visible rayes, charmes, and by touching it, with some like quality. For because our spirit is the subtile, pure lucid, airy, and unctuous vapour of the blood; it is therefore fit to make Collyries of the like vapours, which are more sutable [suitable] to our spirit in substance, for then by reason of their likeness, they do the more stir up, attract, and transform the spirit. The like vertues have certain ointments, and other confections. Hence by the touch sometimes sickness, poisonings, and love is induced; some things, as the hands, or garments being anointed: Also by kisses, some things being held in the mouth, love is induced, as in *Virgil* we read that *Venus* prayes *Cupid*

*That when glad Dido hugs him in her lap  
At royall feasts, crown'd with the cheering Grape,  
When she imbracing [embracing], shall sweet kisses give,  
Inspire hid Flame, with deadly bane deceive,  
He would -----*

**Now the sight, because it perceives more purely, and cleerly [clearly] then the other senses, and fastening in us the marks of things more acutely, and deeply, doth most of all, and before others agree with the Phantastick spirit, as is apparent in dreams, when things seen do more often present themselves to us then things heard, or any thing coming under the other senses. Therefore when Collyries transform visuall spirits, that spirit doth easily affect the imagination, which indeed being affected with divers species, and forms, transmits the same by the same spirit unto the outward sense of sight, by which occasion there is caused in it a perception of such species, and forms in that manner, as if it were moved by externall objects, that there seem to be seen terrible images, and spirits, and such like: so there are made Collyries, making us forthwith to see the images of spirits in the Aire, or elsewhere, as I know how to make of the gall of a man, and the eyes of a black Cat, and of some other things. The like is made also of the blood of a Lapwing, of a Bat, and of a Goat, and they say, if a smooth shining piece of Steel be smeered [smeared] over with the juice of Mugwort, and made to fume, it will make invocated spirits to be seen in it.**

So also there are some suffumigations, or unctions, which make men speak in their sleep, to walk, and to do those things which are done by men that are awake, and sometimes to do those things, which men that are awake cannot, or dare not do. Some there are that make us to hear horrid, or delectable sounds, and such like. And this is the cause why Maniacall, and Melancholy men believe they see, and hear those things without, which their imagination doth only fancy within, hence they fear things not to be feared, and fall into wonderfull, and most false suspicions, and fly when none pursueth them, are angry, and contend, no body being present, and fear where no fear is. Such like passions also can magicall confections induce, by Suffumigations, by Collyries, by Unguents, by potions, by poisons, by lamps, and lights, by looking glasses, by images, enchantments, charms, sounds, and Musick. Also by divers rites, observations, ceremonies, religions, and superstitions; all which shall be handled in their places. And not only by these kind of arts, passions, apparitions, and images induced, but also things themselves, which are really changed, and transfigured into divers forms, as the Poet relates of *Proteus*, *Periclimenus*, *Acheloas*, and *Merra*, the daughter of *Erisichthon*: So also *Circe* changed the companions of *Ulysses*, & of old in the sacrifices of *Jupiter Lycæus*, the men that tasted of the inwards of the sacrifices, were turned into Wolves, which *Pliny* saith, befell a certain man called *Demarchus*, the same opinion was *Austin* [Augustine] of: for he saith, whilst he was in *Italy*, he heard of some women that by giving Sorceries in cheese to travellors [travelers], turned them into working Cattle [cattle], and when they had done such work as they would have them, turned them into men again, and that this befell a certain Father called *Prestantius*. The Scriptures themselves testify that *Pharao's* [pharaoh's] Sorcerers turned their rods into Serpents, and water into blood, and did such like things.

#### Chapter xlvi. Of naturall alligations, and suspensions.

When the soul of the world, by its vertue doth make all things that are naturally generated, or artificially made, fruitfull, by infusing into them Celestiall properties for the working of some wonderfull effects, then things themselves not only when applied by suffumigations, or Collyries, or oyntments [ointments], or potions, or any other such like way, but also when they being conveniently wrapt [wrapped] up, are bound to, or hanged about the neck, or in any other way applyed, although by never so easy a contact, do impress their vertue upon us. By these alligations therefore, suspensions, wrappings up, applications, and contacts the Accidents of the body, and mind are changed into sickness, health, boldness, fear, sadness, and joy, and the like: They render them that carry them, gracious [gracious], or terrible, acceptable, or rejected, honoured, and beloved, or hatefull, and abominable. Now these kind of passions are conceived to be by the abovesaid, infused no otherwise, then is manifest in the graffing [grafting] of trees, where the vitall

vertue is sent, and Communicated from the trunk to the twig graffed [grafted] into it, by way of contact and alligation; so in the female Palme tree, when she comes neer to the male, her boughs bend to the male, and are bowed: which the gardeners seeing, bind ropes from the male to the female, which becomes straight again, as if it had by this continuation of the rope received the vertue of the male. In like manner we see, that the cramp-fish being touched afar off with a long pole, doth presently stupify [stupefy] the hand of him that toucheth it. And if any shall touch the sea Hare with his hand or stick, doth presently run out of his wits. Also if the fish called Stella [starfish], as they say, being fastned [fastened] with the blood of a Fox and a brass nail to a gate, evill medicines can do no hurt. Also it is said, that if a woman take a needle, and beray it with dung, and then wrap it up in earth, in which the carkass carcass of a man was buried [buried], and shall carry it about her in a cloth which was used at the funerall, that no man shall be able to ly [have sex] with her as long as she hath it about her. Now by these examples we see, how by certain alligations of certain things, as also suspensions, or by a simple contact, or the continuation of any thread, we may be able to receive some vertues thereby. It is necessary that we know the certain rule of alligation, and suspension, and the manner which the Art requires, viz. that they be done under a certain, and sutable [suitable] constellation, and that they be done with wyer [wire], or silken threads, with hair, or sinews of certain animals. And things that are to be wrapped up must be done in the leaves of hearbs [herbs], or the skins of animals, or fine cloths, and the like, according to the sutableness [suitability] of things: as if you would procure the solary vertue of any thing, this being wrapped up in bay leaves, or the skin of a Lion, hang it about thy neck with a golden thread, or a silken thread of a yallow [yellow] colour, whilst the Sun rules in the heaven: so thou shalt be endued with the Solary vertue of that thing. But if thou dost desire the vertue of any Saturnine thing, thou shalt in like maner take that thing whilst *Saturn* raignes, and wrap it up in the skin of an Ass, or in a cloth used at a funerall, especially if thou desirest it for sadness, and with a black thread hang it about thy neck. In like manner we must conceive of the rest.

## **Chapter xlvii. Of Rings, and their compositions.**

Rings also, which were alwaies much esteemed of by the Ancients, when they are opportunely made, do in like manner impress their vertue upon us, in as much as they do affect the spirit of him that carries them with gladness or sadness, and render him courteous, or terrible, bold, or fearfull, amiable, or hatefull; in as much as they do fortifie us against sickness, poisons, enemies, evill spirits, and all manner of hurtfull things, or, at least will not suffer us to be kept under them. Now the manner of making these kinds of Rings, is this, viz. when any Star ascends fortunately, with the fortunate aspect, or conjunction of the *Moon*, we must take a stone, and Hearb [herb] that is under that Star, and make a Ring of the Metall that is sutable [suitable] to this Star, and in it fasten the stone, putting the Hearb [herb], or root under it; not omitting the inscriptions of images, names, and Characters, as also the proper suffumigations, but we shall speak more of these in another place, where we shall treat of Images, and Characters. So we read in *Philostratus Jarchus*, that a wise Prince of the Indians bestowed seven Rings made after

this manner, marked with the vertues, and names of the seven Planets, to *Apollonius*, of which he wore every day one, distinguishing them according to the names of the dayes, by the benefit of which he lived above one hundred and thirty years, as also alwaies retained the beauty of his youth. In like manner *Moses* the Law-giver, and ruler of the Hebrews, being skilled in the Egyptian Magick, is said by *Josephus* to have made Rings of love, and oblivion. There was also, as saith *Aristotle*, amongst the *Cireneans* a Ring of *Battus*, which could procure love and honour. We read also that *Eudamus* a certain Philosopher made Rings against the bites of Serpents, bewitchings, and evil spirits. The same doth *Josephus* relate of *Solomon*. Also we read in *Plato* that *Gygyus*, King of Lydia had a Ring of wonderfull, and strange vertues, the seal of which, when he turned it toward the palm of his hand, no body could see him, but he could see all things: by the opportunity of which Ring he ravished the Queen, and slew the King his Master, and killed whomsoever he thought stood in his way, and in these villanies no body could see him, and at length by the benefit of this Ring he became King of Lydia.

### **Chapter xlviii. Of the vertue of places, and what places are sutable to every Star.**

There be wonderfull vertues of places accompanying them, either from things there placed, or by the influences of the Stars, or in any other way. For as *Pliny* relates of a Cuckow [cuckoo], in what place any one doth first hear him, if his right foot be marked about and, and that foot-step [footprint] digged up, there will no Fleas be bred in that place where it is scattered. So they say that the dust of the track of a Snake being gathered up, and scattered amongst Bees, makes them return to their hives. So also that the dust, in which a Mule hath rolled himself, being cast upon the Body, doth mitigate the heat of love, and that the dust wherein a Hawk hath rolled her self, if it be bound to the body in a bright red cloth, cures the quartane. So doth the stone taken out of the nest of a Swallow, as they say, presently relieve those that have the falling sickness [epilepsy], and being bound to the party, continually preserve them, especially if it be rolled in the blood, or heart of a Swallow. And it is reported That if any one shall cut a veine, and being fasting, shall go over a place where any one lately fell with the fit of a Falling sickness [epilepsy], that he shall fall into the same disease. And *Pliny* reports, that to fasten an Iron naile in that place where he that fell with a fit of the Falling sickness first pitched his head, will free him from his disease. So they say that an Hearb [herb] growing upon the head of any image, being gathered, and bound up in some part of ones garment with a red thread, shall presently allay the headach [headache]; and that any Hearb [herb] gathered out of the brooks or rivers before Sun rising, and no body see him that gathers it, shall cure the Tertian, if it be bound to the left arm, the sick party not knowing what is done. But amongst places that are appropriated to the Stars, all stinking places, dark, underground, religious, and monrnfull places, as Church-yards, tombes, and houses not inhabited by men, and old, tottering, obscure, dreadfull houses, and solitary dens, caves, and pits, also fish-ponds, standing pools, fennes, and such like are appropriated to *Saturne*. Unto *Jupiter* are ascribed all privileged places, Consistories of noble men, Tribunals, Chaires, places for Exercises, Schools, and all beautifull, and clean places, scattered, or sprinkled with divers odours. To *Mars*, fiery, and bloody places, furnaces, bake-houses, shambles, places of execution, and places where there have been great

battailes [battles] fought, and slaughters made, and the like. To the *Sun*, light places, the Serene Aire, Kings Pallaces [palaces], and Princes Courts, Pulpits, Theators [theaters], Thrones, and all kingly, and Magnificent places. To *Venus*, pleasant fountains, green Meadows, flourishish [flourishing] Gardens, garnished beds, stews (and according to *Orpheus*) the sea, the sea shore, baths, dancing-places, and all places belonging to women. To *Mercury*, shops, schools, ware-houses [warehouses], Exchange for Merchants, and the like. To the *Moon*, wildernesses, woods, rocks, hills [hills], mountains, forrests [forests], fountains, waters, rivers, seas, sea-shores, ships, groves, high-waies [highways], and granaries for Corn, and such like. Upon this account they that endeavor to procure love, are wont to bury for a certain time the instruments of their art, whether they be rings, images, looking-glasses, or any other, or hide them in a stew house, because in that place they will contract some venerall faculty, no otherwise then things that stand in stinking places, become stinking, and those in an Aromaticall place, become Aromaticall, and of a sweet savour. The four corners of the Earth also pertain to this matter. Hence they that are to gather a Saturnall, Martiall, or Joviall Hearb [herb], must look towards the East, or South, partly because they desire to be orientall from the Sun, and partly, because of their principall houses, viz. > *Aquarius*, *Scorpius* [*Scorpio*], *Sagittarius* are Southern signes, so also are *Capricornus*, and *Pisces*. But they that will gather a *Venerall*, *Mercuriall*. or *Lunary* Hearb [herb], must look towards the West, because they delight to be western, or else they must look Northward, because their principall houses, viz. *Taurus*, *Gemini*, *Cancer*, *Virgo* are Northern signes, so in any *Solary* work we must look towards the East, or South, but rather towards the *Solary* body, and light.

### **Chapter xlix. Of Light, Colours, Candles, and Lamps, and to what Stars, Houses, and Elements severall colours are ascribed.**

Light also is a quality that partakes much of form, and is a simple act, and a representation of the understanding: it is first diffused from the Mind of God into all things, but in God the Father, the Father of Light, it is the first true light; then in the Son a beautifull overflowing brightness, and in the Holy Ghost a burning brightness, exceeding all Intelligencies; yea, as *Dyonisius* saith, of *Seraphins*, In Angels therefore it is a shining intelligence diffused, an abundant joy beyond all bounds of reason yet received in divers degrees, according to the Nature of the intelligence that receives it; Then it descends into the Celestiall bodies, where it becomes a store of life, and an effectuall propagation, even a visible splendor. In the fire a certain naturall liveliness infused into it by the heavens. And lastly in men, it is a clear discourse of reason, an knowledge of divine things, and the whole rationall: but this is manifold, either by reason of the disposition of the body, as the Peripateticks will have it, or which is more true, by reason of the good pleasure of him that bestows it, who gives it to every one as he pleaseth. From thence it passeth to the fancy, yet above the sense, but only imaginable, and thence to the sence [senses], but especially to that of the eyes; In them it becomes a visible clearness, and is extended to other perspicuous bodies, in which it becomes a colour, and a shining beauty, but in dark bodies it is a certain beneficiall and generative vertue, and penetrates, to the very center, where the beames of it being collected into a narrow place, it becomes a dark heat, tormenting, and scorching, so that all things perceive the vigour of the light according to

their capacity, all which joyning to it self with an enlivening heat, and passing through all things, doth convey its qualities, and vertues through all things. Therefore Magicians forbid the Urin [urine] of a sick man to be sprinkled in the shadow a sick man, or to be uncovered against the *Sun* or the *Moon*, because the rayes of the light penetrating, bringing suddenly with it the noxious qualities of the sick bodies, convey them into the opposite body, and affect that with a quality of the same kind. This is the reason why Enchanters have a care to cover their Enchantments with their shadow. So the Civet cat make all Dogs dumb with the very touch of her shadow. Also there are made artificially some Lights, by Lamps, Torches, Candles, and such like, of some certain thing, and liquors opportunely chosen, according to the rule of the Stars, and composed amongst themselves according to their congruity, which when they be lighted, and shine alone, are wont to produce some wonderfull, and Celestiall effects, which men many times wonder at, as *Pliny* reports out of *Anaxilaus*, of a poison of Mares after copulation, which being lighted in Torches, doth monstrously represent a sight of horse heads: the like may be done of Asses, and flies, which being tempered with wax, & lighted, make a strange sight of flies: and the skin of a Serpent lighted in a Lamp, maketh Serpents appear. And they say when Grapes are in their flower, if any one shall bind a Viall to them full of Oile, and shall let it alone till they be ripe, and then the Oile be lighted in a Lamp, it makes Grapes to be seen. And so in other fruits. If Centory be mixed with Honey, and the blood of a Lapwing, and be put in a Lamp, they that stand about will seem a great deal bigger then they are wont: and if it be lighted in a clear night, the Stars will seem to be scattered the one from the other. Such force also is in the inke of the Cuttle fish, that it being put into a Lamp, makes Black-mores [blackamoors] appear. It is also reported, that a Candle made of some certain Saturnine things, if being lighted, it be extinguished in the mouth of a man newly dead, will afterwards, as oft as it shines alone, bring great sadness, and fear upon them that stand about it. Of such like Torches, Lamps, doth *Hermes* speak more of, also *Plato*, and *Chyrannides*, and of the latter writers *Albertus* in a certain Treatise of this particular thing. Colours also are a kind of lights, which being mixed with things, are wont to expose them to those Stars, to which they are agreeable. And we shall afterwards speak of some colours, which are the lights of the Planets, by which even the natures of fixed Stars themselves are understood, which also may be applyed to the flames of Lamps, and Candles. But in this place we shall relate how the colours of inferiour mixt things are distributed to divers Planets. For all colours, black, lucid, earthy, leaden, brown, have relation to *Saturne*. Sapphire [Sapphire], and airy colours, and those which are alwaies green, clear, purple, darkish, golden, mixed with Silver, belong to *Jupiter*. Red colours, and burning, fiery, flaming, violet, purple, bloody, and iron colours, resemble *Mars*. Golden, Saffron, purple, and bright colours, resemble the *Sun*. But all white, fair, curious, green, ruddy, betwixt saffron, and purple, resemble *Venus*, *Mercury*, and the *Moon*. Moreover amongst the houses of the heaven [signes of the zodiac], the first and seventh hath white colour: the second, and twelfth green: the third, and eleventh saffron: the fourth, and the tenth red: the fift, and ninth honey colour: the sixth, and eighth, black. The Elements also have their colours, by which Naturall Philosophers judge of the complexion and property of their nature; For an earthy colour, caused of coldness, and dryness is brown, and black, and manifests black Choller [choler], and a Saturnine nature; the blew [blue] tending towards whiteness, doth denote flegme [phlegm]: for cold makes white, moisture and dryness makes black: reddish colour shews blood, but fiery, flaming,

burning hot, shew choller [choler], which by reason of its subtilty, and aptness to mix with others, doth cause divers colours more: for if it be mixed with blood, and blood be most predominant, it makes a florid red; if choller [choler] predominate, it makes a reddish [reddish] colour; if there be an equall mixtion, it makes a sad red. But if adust choller [choler] be mixed with blood, it makes a Hempen colour, and red, if blood predominate, and somewhat red if choller [choler] prevaile; but if it be mixed with a melancholy humour, it makes a black colour, but with malancholy [melancholy], and flegme [phlegm] together, in an equall proportion, it makes a Hempen colour: If flegme [phlegm] abound, a mud colour, if melancholy, a blewish [bluish]; but if it be mixed with flegme [phlegm] alone, in an equall proportion, it makes a citrine [citron] colour; if unequally, a pale, or palish. Now all colours are more prevalent, when they be in silk, or in metals, or in perspicuous substances, or pretious [precious] stones; and in those things which resemble Celestiall bodies in colour, especially in living things.

## **Chapter I. Of Fascination, and the Art thereof.**

Fascination is a binding, which comes from the spirit of the Witch, through the eyes of him that is bewitched, entering to his heart. Now the instrument of Fascination is the spirit, *viz.* a certain pure, lucid, subtile vapour, generated of the purer blood, by the heat of the heart. This doth alwaies send forth, through the eyes, rayes like to it self; Those rayes being sent forth, do carry with them a spirituall vapour, and that vapour a blood, as it appears in bleer [bleary], and red eyes, whose raies [rays] being sent forth to the eyes of him that is opposite, and looks upon them, carries the vapour of the corrupt blood, together with it self, by the contagion of which, it doth infect the eyes of the beholder with the like disease. So the eye being opened, and intent upon any one with a strong imagination, doth dart its beams, which are the Vehiculum of the spirit into the eyes of him that is opposite to him, which tender spirit strikes the eyes of him that is bewitched, being stirred up from the heart of him that strikes, and possesseth the breast of him that is stricken, wounds his heart, and infects his spirit. Whence *Apuleius* saith, Thy eyes sliding down through my eyes, into mine inward breast, stir up a most vehement burning in my Marrow. Know therefore that men are most bewitched, when with often beholding they direct the edge of their sight to the edg [edge] of their sight that bewitch them, and when their eyes are reciprocally intent one upon the other, and when raies [rays] are joyned to raies, and lights to lights, for then the spirit of the one is joyned to the spirit of the other, and fixeth its sparks: So are strong ligations made, and so most vehement loves are inflamed with the only raies of the eyes, even with a certain sudden looking on, as if it were with a dart, or stroke penetrating the whole body, whence then the spirit, and amorous blood being thus wounded, are carried forth upon the lover, and enchanter, no otherwise then the blood, and spirit of the vengeance of him that is slain, are upon him that slayes him. Whence *Lucretius* sang concerning those amorous bewitchings.

*The body smitten is, but yet the mind  
Is wounded with the darts of Cupid blind.*

*All parts do Simpathize [sympathize] i' th' wound, but know  
The blood appears in that which had the blow.*

So great is the power of Fascination, especially when the vapours of the eyes are subservient to the affection. Therefore Witches use Collyries, ointments, alligations, and such like, to affect, and corroborate the spirit this or that manner. To procure love, they use venereall collyries, as Hippomanes, the blood of Doves, or Sparrows, and such like. To induce fear, they use Martiall Collyries, as of the eyes of Wolves, the Civet Cat, and the like. To procure misery or sickness, they use Saturnine, and so of the rest.

## **Chapter li. Of certain observations, producing wonderfull Vertues.**

They say that certain acts, and observations have a certain power of naturall things, that they believe diseases may be expelled, or brought thus, and thus. So they say that quartanes may be driven away if the parings of the nails of the sick be bound to the neck of a live Eel in a linnen clout [linen cloth], and she be let go into the water. And *Pliny* saith, that the paring of a sick mans nailes of his feet, and hands being mixed with wax, cure the quartan, tertian, and quotidian Ague, and if they be before Sun rising fastened to another mans gate, will cure such like diseases. In like manner let all the parings of the nailes be put into Pismires caves [anthills], and they say that that which begun to draw the nailes first must be taken, and bound to the neck, and by this means will the disease be removed. They say that by Wood stricken with lightning, and cast behind the back with ones hands, any disease may be cured, and in quartanes a piece of a naile from a Gibbet, wrapt up in Wooll, and hanged about the neck, cures them; also a Rope doth the like, that is taken from a Gallows, and hid under ground, that the Sun cannot reach it. Also the throat of him that hath a hard swelling, or imposthume [aposteme, abscess], being touched with the hand of him that dyed [died] by an immature death, is cured thereby. Also they say, that a woman is presently eased of her hard travel [labor], if any one shall put into the bed, where the woman in travel [labor] is, a stone, or dart, with which either of these Animals, viz. a Man, a Boar, or a Bear were at one blow killed. The same also, as they say, doth a spear that is pulled out of the body of a man, if it shall not first touch the ground; also they say that Arrows pulled out of the body of a man, if they have not touched the Earth, and be put under any one lying down, will procure love; Also they say that the falling sickness is cured by meat made of the flesh of a wild beast, slain in the same manner as a man is slain. Also they say that a mans eyes that are washed three times with the water wherein he hath washed his feet, shall never be sore or bleer [bleary]. It is said that some do cure diseases of the groin with threed [thread] taken out of the Weavers Loom, being tyed [tied] in nine, or seven knots, the name of some Widow being named at every knot. Also the Spleen of Catle [cattle] extended upon pained Spleens, cures them, if he that applies it, saith that he is applying a medicine to the Spleen to cure, and ease it: After this, they say, the patient must be shut into a sleeping room, the dore [door] being sealed up with a Ring, and some verse be repeated over nineteen times. The Urine of a green Lizard cures the same disease, if it be hanged up in a pot before the patients bed-chamber, so that he may, as he comes in and out, touch it with his hand. Also a Lizard killed in the Urine of a Calf, as they say, retains his lust that put it in: but he that shall put his own Urine into a Dogs Urine, is said to be made thereby dull to

venerous acts, and to feel a benumbedness in his loins. They say, that if ones own Urine be dropped upon the foot in the morning, it is a remedy against all evil medicines. And a little Frog climbing up a tree, if any one shall spit in his mouth, and then let him escape, is said to cure the Cough. It is a wonderfull thing, but easy to experience, what *Pliny* speaks of, If any one shall be sorry for any blow that he hath given another afar off, or nigh at hand, if he shall presently spit into the middle of that hand with which he gave the blow, the party that was smitten shall presently be freed from pain. This hath been approved of in a four-footed beast that hath been sorely hurt. Some there are that aggravate the blow before they give it. In like maner spittle [spittle] carried in the hand, or to spit in the shooe [shoe] of the right foot before it be put on, is good when any one passeth through a dangerous place. They say that Wolves will not come to a field, if one of them be taken, and the blood let by little and little out of his legs, being unbroken, with a knife, and sprinkled about the outsides of the field, and he himself be buried in that place, from which he was first drawn. The Methanenses, Citizens of Trezenium, accounted it as a present remedy for preserving of Vines from the wrong of the Southern wind, having alwaies found it by most certain experience; if whilst the wind blows, a white Cock should be pulled to pieces in the middle by two men, both which keeping their part, must walk round the Vineyard, and both meeting in the place from whence they began their Circuit, must that place bury the pieces of the Cock. They say also that if any one shall hold a Viper over a vapour with a staffe, he shall prophecy, and that the staffe wherewith a Snake was beaten is good against diseases of breeding women. These things *Pliny* recites. It is said also in gathering roots and hearbs [herbs], we must draw three circles round about them, first with a sword, then dig them up, taking heed in the mean time of a contrary wind. Also they say, that if any one shall measure a dead man with a rope, first from the Elbow to the biggest finger, then from the shoulder to the same finger, and afterwards from the head to the feet, making thrice those mensurations, if any one afterward shall be measured with the same rope in the same maner, he shall not prosper, but be unfortunate, and fall into misery, and sadness. And *Albertus* out of *Chyrannis* saith, that if any woman hath enchanted thee to love her, take the sheet [gown] she lies in, and piss through her hood, and her right sleeve, out of doors, and the enchantment will be quitted. And *Pliny* saith, that to sit by women great with child [pregnant], or when a medicine is given to any one of them, the fingers being joyned [joined] together like the teeth of a Kemb [comb], is a charm. This was known by experience in *Alcumena* breeding *Hercules*: and so much the worse, if that be done about one, or both knees. Also to sit cross legged, is Sorcery, therefore it was forbidden [forbidden] to be done in the Counsels of Princes, and Rulers, as a thing which hindred all acts. And it is said, if any one standing before the door call the man by his name, that is lying with a woman, and he answer, if then he fasten a knife, or needle on the door, and break it, the edge being downward, he that is in the bed with the woman cannot couple with her as long as those things shall be there.

**Chapter lii. Of the Countenance, and Gesture, the Habit, and Figure of the Body, and to what Stars any of these do answer; whence Physiognomy, and Metoposcopy, and Chyromancy [Chiromancy], Arts of divination, have their grounds.**

The countenance, gesture, the motion, setting, and figure of the body, being accidentall to us, conduce to the receiving of Celestiall gifts, and expose us to the superiour bodies, and produce certain effects in us, no otherwise then in Hellebor, which when thou gatherest, if thou pullest the leaf upward, it draws the humors upward, and causeth vomiting; if downward, it causeth purging, by drawing the humor downward. How much also the countenance, gesture, do affect the sight, imagination, and Animall spirit, no man is ignorant. So they that couple for generation, for the most part are wont to make an impression on the children that are then begotten, of that countenance which they themselves then form, or imagine: So a mild, and cheerfull countenance of a Prince in the City, makes the people joyfull: but fierce, and sad, terrifies them: so the gesture, and countenance of any one lamenting, doth easily move to pittie [pity]: So the shape of an amiable person, doth easily excite to love. Thou must know that such like gestures, and figures, as harmonies of the body do expose it no otherwise to the Celestials, then odours, and the spirit of a Medicine, and internall passions do the soul. For as Medicines, and passions of the mind are by certain dispositions of the Heaven increased so also the gesture, and motion of the body do get an efficacy by certain influences of the heavens. For there are gestures resembling *Saturne*, which are melancholy, and sad, as are beating of the breast, striking of the head: also such as are Religious, as the bowing of the knee, and a fixt look downwards, as of one praying, also weeping, and such like, as are used by an Austere, and Saturnine man, such an one as the *Satyrist* describes, saying,

*With hang'd down head, with eyes fixed to the ground,  
His raging words bites in, and muttering sound  
He doth express with powting [pouting] lips -----*

A cheerfull, and honest countenance, a worshipfull gesture, clapping of the hands, as of one rejoycing [rejoicing], and praising; also the bending of the knee, with the head lifted up, as of one that is worshiping, are ascribed to *Jupiter*. A sowre [sour], fierce, cruell, angry, rough countenance, and gesture, are ascribed to *Mars*. *Solary* are honourable, and couragious [courageous] gestures, and countenances: also walkings abroad, bending of the knee, as of one honoring a King with one knee. *Venereal*, are dances, embraces, laughers, amiable, and cheerfull countenances. *Mercuriall* are inconstant, quick, variable, and such like gestures, and countenances. *Lunary* are such as are moveable, poisonfull, and childish, and the like. And as we have spoke of gestures, so also are the shapes of men distinct. For *Saturne* bespeaks a man to be of a black, and yellowish colour, lean, crooked, of a rough skin, great veines, hairy all over his body, little eyes, of a frowning forehead, of a thin beard, great lips, eyes intent upon the ground, of a heavy gait [gait], striking his feet together as he walks, crafty, witty, a seducer, and murderous. *Jupiter* signifies a man to be of a pale colour, darkish red, a handsome body, good stature, bold, of great eyes, not black altogether, large pupill, short nostrils, not equall, great teeth before, curld hair, of good disposition, and manners. *Mars* makes a man red, of a red hair, round face, yellowish eyes, of a terrible, and sharp looks, bold, jocund, proud, crafty. The *Sun* makes a man of a tauny [tawny] colour, betwixt yellow and black, dasht [dashed] with red, of a short stature, yet of a handsome body, without much hair, and curld, of yellow eyes, wise, faithfull, desirous of praise. *Venus* signifies a man to be tending towards blackness, but more white, with mixture of red, of a handsome body, a fair, and

round face, fair hair, fair eyes, the blackness whereof is more intense, of good manners, and honest love, also kind, patient, and jocund; *Mercury* signifies a man not much white, or black, of a long face, high forehead, fair eyes, not black, to have a streight [straight], and long nose, thin beard, long fingers, to be ingenious, a subtile inquisitor, turn-coat, and subject to many fortunes. The *Moon* signifies a man to be in colour white, mixed with a little red, of a fair stature, round face, with some marks in it, eyes not fully black, frowning forehead, also kind, gentle, sociable.

The Signes also, and faces of Signes have their figures, and shapes, which he that would know, must seek them out in books of Astrology. Lastly, upon these figures, and gestures, Physiognomy, and Metoposcopy, arts of divination do depend: Also Chyromancy [chiromancy], foretelling future events, not as causes, but as signes through like effects, caused by the same cause. And although these divers kinds of divinations may seem to be done by inferiour, and weak signes, yet the judgements of them are not to be slighted, or condemned, when prognostication is made by them, not out of superstition, but by reason of the harmoniacall correspondency of all the parts of the body. Whosoever therefore doth the more exactly imitate the Celestiall bodies, either in nature, study, action, motion, gesture, countenance, passions of the mind, and opportunity of the season, is so much the more like to the heavenly bodies, and can receive larger gifts from them.

### **Chapter liii. Of Divination, and its kinds.**

There are some other kinds of divinations, depending upon naturall causes, which are known to every one in his art, and experience, to be in divers things; by which Physitians [physicians], husbandmen, shepheards [shepherds], Mariners, and every one of these out of probable signes do Prognosticate. Many of these kinds *Aristotle* made mention of in his Book of *Times*. Amongst which *Auguria*, and *Auspicia* are the chiefest, which were in former time in such esteem amongst the Romanes, that they would do nothing that did belong to private or publike [public] business without the counsell of the *Augures*: *Cicero* also in his Book of Divinations largely declares, that the people of *Tuscia* would do nothing without this art. Now there are divers kinds of *Auspicia's*: for some are called *Pedestria* (*i.e.*) which are taken from four-footed beasts: Some are called *Auguria*, which are taken from birds: Some are Celestiall, which are taken from thundrings, and lightnings; some are called *Caduca* (*i.e.*) when any fell in the temple, or elsewhere; Some were sacred, which were taken from sacrifices. Some of these were called *Piacula*, and sad *Auspicia*, as when a sacrifice escaped from the Altar, or being smitten made a bellowing, or fell upon another part of his body then he should. To these is added *Exauguration*, *viz.*, when the rod fell out of the hand of the *Augure*, with which it was the custome to view, and take notice of the *Aupicium*. *Michael Scotus* makes mention of twelve kinds of *Auguria's*, *viz.* Six on the right hand, the names of which he saith are *Fernova*, *Fervetus*, *Confert*, *Emponenthem*, *Sonnasarnova*, *Sonnasarvetus*: and the other six on the left hand, the names of which are, *Confernova*, *Confervetus*, *Viaram*, *Herrenam*, *Scassarnova*, and *Scassarvetus*. Then expounding their names, he saith, *Fernova* is an *Augurium*; when thou goest out of thy house to do any business, and in going thou seest a man, or a bird going, or flying, so that either of them set himself before

thee upon thy left hand, that is a good signification, in reference to thy business. *Fervetus* is an *Augurium*; when thou shalt go out of thy house for to do any business, and in going thou findest or seest a bird, or a man resting himself before thee on the left side of thee, that is an ill sign in reference to thy business: *Viaram* is an *Augurium*; when a man or a bird in his journey, or flying passeth before thee, coming from the right side of thee, and bending toward the left, goeth out of thy sight, that is a good sign concerning thy business. *Confervetus* is an *Augurium*; when thou dost first find a man, or a bird going, or flying, and then he rest himself before thee on thy right side, thou seeing of it, that is a good sign concerning thy business; *Confervetus* is an *Augurium*; when first thou findest, or seest a man, or a bird bending from thy right side, it is an ill sign concerning thy business. *Scimasarnova* is an *Augurium*; when a man, or a bird comes behind thee, and outgoeth thee, but before he comes at thee, he rests, thou seeing of him on thy right side, it is to thee a good sign. *Scimasarvetus* is an *Augurium*; when thou seest a man, or bird behind thee, but before he comes to thee he rests in that place, thou seeing of it, is a good sign.

[*Confert* is an *Augurium*; when a man or bird in journeying, or flying shall pass behind thee, coming from the left side of thee, and bending toward thy right, pass out of thy sight, and is an evill sign concerning thy business.]

*Scassarvetus* is when thou seest a man, or a bird passing by thee, and resting in a place on thy left side, it is an evill sign to thee.

[*Scassarnova* is when thou seest a man, or a bird passing by thee, and resting in a place on thy right side, is an *Augurium* of good to thee.]

*Emponenthem* is when a man, or a bird, coming from thy left side, and passing to thy right, goeth out of thy sight without resting, it is a good sign. *Hartena* is an *Augurium*; if a man or a bird coming from thy right hand, passing behind thy back to thy left, and thou shall see him resting any where, this is an evill sign. Thus much *Scotus*. The Ancients did also prognosticate from sneesings [sneezings], of which *Homer* in the seventeenth book of his *Odysey* makes mention, because they thought they proceeded from a sacred place, viz. the head, in which the intellect is vigourous, and operative. Whence also whatsoever speech came into the breast, or mind of a man rising in the morning unawares, is said to be some presage, and an *Augurium*.

### **Chapter liiii. Of divers certain Animals, and other things which have a signification in Auguria's [auguries].**

All the *Auspicia* [auspices] which first happen in the beginning of any enterprise are to be taken notice of: as, if in the beginning of thy work thou shalt perceive that Rats have gnawn thy garments, desist from thy undertakings; If going forth thou shalt stumble at the threshold, or if in the way thou shalt dash thy foot against any thing, forbear thy journey; If any ill omen happen in the beginning of thy business, put off thy undertakings, least thy intentions be wholly frustrated, or accomplished to no purpose; but expect and wait for a fortunate hour for the dispatching of thy affairs with a better omen. We see that

many Animals are, by a naturall power imbred in them, propheticall. Doth not the Cock by his crowing diligently tell you the hours of the night, and morning, and with his wings spread forth chase away the Lion; and many birds with their singing, and chattering, and flies by their sharp pricking foretell rain, and Dolphins by their often leaping above the water, fore-run [forwarn of] tempests. It would be too long to relate all the passages, which the *Phrygians, Cilicians, Arabians, Umbrians, Tuscians*, and other peoples, which follow the *Auguria's*, learned by birds. These they have proved by many experiments, and examples. For in all things the Oracles of things to come are hid: but those are the chiefest which Ominall [omenal] birds shall foretell. These are those which the Poets relate were turned from men into birds. Therefore what the Daw declares, hearken, and mark, observing her setting as she sits, and her manner of flying, whether on the right hand, or left, whether clamorous, or silent, whether she goes before, or follows after, whether she waits for the approach of him that passeth by, or flies from him, and which way she goes; all these things must be diligently observed. *Orus Apollo* saith in his Hieroglyphicks [Hieroglyphics], Daws that are twins signifie marriage, because this Animall brings forth two eggs, out of which male, and female must be brought forth: But if (which seldom happens) two males be generated, or two females, the males will not couple with any other females, nor females with any other males, but will alwaies live without a mate; and solitary. Therefore they that meet a single Daw, divine thereby that they shall live a single life. The same also doth a black Hen Pigeon betoken; for after the death of her mate, she alwaies lives single. Thou shalt as carefully observe Crows, which are as significant as Daws, yea, and in greater matters. It was *Epictetus* the Stoicks Philosophers judgment, who was a Sage Author, that if a Crow did croke [croak] over against any one, it did betoken some evill, either to his body, fortune, honour, wife, or children. Then thou shall take heed to Swans, who foreknow the secrets of the waters, for their cheerfulness doth presage happy events not only to Marriners [mariners], but all other travellers, unless they be overcome by the coming over of a stronger [bird], as of an Eagle, who by the most potent Majesty of her sovereignty [sovereignty] makes null the predictions of all other birds, if she speaks to the contrary; for she flies higher then all other birds, and is of more acute sight, and is never excluded from the secrets of *Jupiter*: She portends advancement, and victory, but by blood; because she drinks no water but blood. An Eagle flying over the Locrensians, fighting against the Crotoniensians gave them victory. An Eagle setting her self unawares upon the Target of *Hiero*, going forth to the first War, betokened that he should be King. Two Eagles sitting all day upon the house at the birth of *Alexander of Macedonia*, did portend to him an omen of two Kingdomes, viz. *Asia*, and *Europe*. An Eagle also taking off the hat of *Lucias Tarquinius Priscus*, Son to *Demarathus the Corinthian* (flying from home by reason of some discord, and being come into *Hetraria*, and going to *Rome*) and then flying high with it, and afterwards putting it upon his head again, did portend to him the Kingdome of the *Romans*. Vulturs [Vultures] signifie difficulty, hardness, ravenousness, which was verified in the beginning of building of Cities. Also they foretell the places of slaughter, coming seven dayes before hand; and because they have most respect to that place where the greatest slaughter shall be, as if they gaped after the greatest number of the slain; therefore the ancient Kings were wont to send out spies to take notice what place the Vulturs [vultures] had most respect to. The Phoenix promiseth singular good success, which being seen anew, *Rome* was built very auspiciously. The Pellican [pelican],

because she hazards her self for her young, signifies that a man should out of the zeal of his love undergo much hardship. The painted bird gave the name to the City of *Pictavia*, and foreshewed the lenity of that people by its colour, and voice. The Heron is an *Augurium* of hard things. The Stork is a bird of concord, and makes concord. Cranes gives us notice of the trechery [treachery] of enemies. The bird *Cacupha* betokens gratitude, for she alone doth express love to her Dam [mother], being spent with old age. On the contrary, Hippopotamus that kills [kills] his Dam [mother], doth betoken ingratitude for good turn, also injustice. The bird *Origis* is most envious, and betokens envy.

Amongst the smaller birds, the Pie is talkative, and foretels [foretells] guests. The bird *Albanellus* flying by any one, if from the left to the right, betokens cheerfulness of entertainment, if contrarywise, betokens the contrary. The scritch [screech] Owl is alwaies unlucky, so also is the horn Owl, who because she goes to her young by night unawares, as death comes unawares, is therefore said to foretell death: yet sometimes, because she is not blind in the dark of the night, doth betoken diligence, and watchfulness, which she made good, when she sate upon the spear of *Hiero. Dido*, when she sees the unlucky Owl, pittied [pitied] *Aeneas*, whence the Poet sang,

*The Owl sitting on top of th' house alone,  
Sends forth her sad complaints with mournfull tone.*

And in another place,

*The slothfull Owl by mortals is esteem'd  
A fatall omen -----*

The same same bird sang in the Capitoll when the Romane affaires were low at Numantia, and when Fregelia was pulled down for a conspiracy made against the Romans. *Almadel* saith, that Owls, and night-ravens, when they turn aside to strange countries, or houses, betoken the death of the men of that country, and those houses; for those birds are delighted with dead Carkases [carcasses], and perceive them before hand. For men that are dying have a neer affinity with dead Carkases [carcasses]. The Hawk also is a foreteller of contention, as *Naso* sings.

*We hate the Hawk, because that arms amongst  
She alwaies lives -----*

*Lelius* the Embassadour of *Pompey* was slain in Spain amongst the Purveyours, which misfortune, a Hawk flying over the head, is said to foretell. And *Almadel* saith, that these kind of birds fighting amongst themselves, signifie the change of a Kingdome; but if birds of another kind shall fight with them, and are never seen to come together again, it portends a new condition, and state of that Country. Also little birds by their coming to, or departing from, foreshew that a family shall be enlarged [enlarged], or lessened, and their flight, by how much the more serene it is, by so much the more laudable. Whence *Melampus* the *Augure* conjectured at the slaughter of the Greeks by the flight of little

birds, when he saith, Thou seest that no bird taketh his flight in fair weather. Swallows, because when they are dying they provide a place of safety for their young, do portend a great patrimony, or Legacy after the death of friends. A Bat meeting any one running away, signifies an evasion: for although she have no wings, yet she flies. A Sparrow is a bad omen to one that runs away, for she flies from the Hawk, and makes hast [haste] to the Owl, where she is in as great danger: yet in love she is fortunate, for being stirred up with lust, couples seven times in an hour. Bees are a good omen to Kings, for they signifie an obsequious people. Flies signifie importunity, and impudency, because being oftentimes driven away, they do yet continually return. Also domestick birds are not without some *Auguria's*, for Cocks by their crowing promote hope, and the journey of him that is undertaking it. Moreover *Livia* the mother of *Tiberius*, when she was great with him, took a Hen-Egg and hatched it in her bosome, and at length came forth a Cock chick with a great comb, which the *Augures* interpreted that the child that should be born of her should be King. And *Cicero* writes that at *Thebais* Cocks, by their crowing all night, did presage that the Bætians would obtain victory against the Lacedæmonians: and the reason is according to the *Augures* interpretations, because that bird when he is beaten is silent, but when he himself hath overcome, crows. In like manner also omens of events are taken from beasts. For the meeting of a Weesel [weasel] is ominous, also meeting of a Hare is an ill omen to a traveller, unless she be taken. A Mule also is bad, because barren. A Hog is pernicious, for such is his nature, and therefore signifies pernicious men. A Horse betokens quarrellings, and fightings: whence *Anchises* seeing of white Horses, cries out in *Virgil*,

*With War are Horses arm'd, yea threaten War.*

But when they are joynd together in a Chariot, because they draw with an equall yoke, they signifie that peace is to be hoped for. An Asse is an unprofitable creature, yet did *Marius* good, who when he was pronounced an enemy to his country, saw an Asse disdainng provender that was offered to him, and running to the water, by which *Augury*, he supposing he saw a way of safety shewed to him, intreated the aid of his friends, that they would convey him to the Sea; which being granted, he was set into a little ship, and so escaped the threats of *Silla* the Conqueror. If the Foal of an Asse meet any one going to an *Augury*, he signifies labor, patience, and hinderances. A Wolf meeting any one is a good sign, the effect whereof was seen in *Hiero* of *Sicilia*, from whom a Wolf snatching away a book whilest he was at school, confirmed to him the success of the Kingdom: but yet the Wolf makes him speechless whom he sees first. A Wolf rent in pieces a Watchman of P. *Africanus*, and C. *Fulvius* at *Minturn*, when the Romane Army was overcome by the fugitives in *Sicilia*. Also he signifies perfidious men, such as you can give no credit to: which was known in the progeny of Romanes. For the faith which they long since sucked from their mother the Wolf, and kept to themselves from the beginning, as by a certain law of nature, passed over to their posterity. To meet a Lion, seeing she is amongst Animals the strongest, and striking terrour into all the rest, is good. But for a woman to meet a Lionesse, is bad, because she hinders conception, for a Lionesse brings forth but once. To meet Sheep, and Goats is good. It is read also in the *Ostentarian* of the *Tuscians*, if this Animall shall wear any unusuall colour, it portends to

the Emperour plenty of all things, together with much happiness. Whence *Virgil to Pollio* sings thus,

*But in the Meadows Rams shall Skarlet [scarlet] bear,  
And changing, sometimes golden Fleeces wear.*

It is good also to meet Oxen treading out Corn, but better to meet them plowing, which although breaking the way hinder thy journey, yet by the favour of their *Auspicium* will recompence thee again. A Dog in a journey is fortunate, because *Cyrus* being cast into the woods was nourished by a Dog till he came to the Kingdom, which also the Angel, companion of *Tobit* did not scorn as a companion. The Castor, because he bites off his Testicles, and leaves them to the Hunters, is an ill omen, and portends that a man will injure himself. Also amongst small Animals, Mice signifie danger. For the same day that they did gnaw Gold in the Capitoll, both the Consuls were intercepted by *Hannibal* by way of ambush neer Tarentum. The Locust making a stand in any place, or burning the place, hinders one from their wishes, and is an ill omen; on the contrary the Grass-hoppers [grasshoppers] promote a journey, and foretell a good event of things. The Spider weaving a line downwards, is said to signifie hope of money to come. Also the Pismires [ants], because they know how to provide for themselves, and to prepare safe nests for themselves, portend security, and riches, a great Army. Hence, when the Pismires [ants] had devoured a tame Dragon of *Tiberius Caesar*, it was advised, that he should take heed of the tumult of a multitude. If a Snake meet thee, take heed of an ill tongued enemy; For this Animall hath no power but in his mouth. A Snake creeping into *Tiberius* his pallace [palace], portended his fall. Two Snakes were found in the bed of *Sempronius Gracchus*, wherefore a Soothsayer told him, if he would let the male, or the female escape, either he or his wife would shortly dye [die]; he preferring the life of his wife, killed the male, and let the female escape, and within a few dayes he dyed [died]. So a Viper signifies lewd women, and wicked children; and an Eel signifies a man displeased with every body: For she lives apart from all other fishes, nor is ever found in the company of any. But amongst all *Auspicia's* [auguries] and omens, there is none more effectuall, and potent then man, none that doth signifie the truth more cleerly. Thou shalt therefore diligently note, and observe the condition of the man that meeteth thee, his age, profession, station, gesture, motion, exercise, complexion, habit, name, words, speech, and all such like things. For seeing there are in all other Animals so many discoveries of presages, without all question these are more efficacious, and cleer, which are infused into mans soul; which *Tully* [Cicero] himself testifies, saying, that there is a certain *Auspicium* naturally in mens souls of their eternity, for the knowing of all the courses, and causes of things. In the foundation of the City of Rome the head of a man was found with his whole face, which did presage the greatness of the Empire, and gave the name to the Mountain of the Capitoll. The *Brutian* souldiers [soldiers] fighting against *Octavius*, and *M. Antonius*, found an Aethiopian [Ethiopian] in the gate of their Castle; whom though they did slay as a presage of ill success, yet they were unfortunate in the batle [battle], and *Brutus*, and *Cassius* both Generals, were slain. Meeting of Monks is commonly accounted an ill omen, and so much the rather, if it be early in the morning, because these kind of men live for the most by the sudden death of men, as Vulturs [vultures] do by slaughters.

## Chapter Iv. How Auspica's are verified by the light of Naturall instinct, and of some rules of finding of it out.

*Auspicia*, and *Auguria*, which foretell things to come by Animals, & birds, *Orpheus* the divine himself (as we read) did teach and shew first of all, which afterwards were had in great esteem with all Nations. Now they are verified by the light of naturall instinct, as if from this, some lights of divination may descend upon four-footed beasts, winged, and other Animals, by which they are able to presage to us of the events of things: which *Virgil* seems to be sensible of, when he sings,

*Nor think I Heaven on them such knowledge states,  
Nor that their prudence is above the fates.*

Now this Instinct of nature, as saith *William of Paris*, is more sublime then all humane apprehension, and very neer, and most like to prophecy. By this instinct there is a certain wonderfull light of divination in some Animals naturally, as it manifestly appears in some Dogs, who know by this instinct theeves [thieves], and men, and finde them out, and apprehend them, falling upon them with a full mouth. By the like instinct Vulturs [vultures] foresee future slaughters in battles [battles], and gather together into places where they shall be, as if they fore-saw the flesh of dead Carkases [carcasses]. By the same instinct Partridges [partridges] know their Dam, whichm they never saw and leave the Partridge which stole away her Dams Eggs, & sate upon them. By the same instinct also certain hurtful and terrible things are perceived (the soul of the men being altogether ignorant of them) whence terror, and horror ceaseth much upon men when they think nothing of these things. So a thief lying hid in any house, although no body knows, or thinks of his being there, strikes fear, and terror, and a troublesomeness of mind into the inhabitants of that house, although haply not of all, because the brightness of this instinct is not in all men; yet of some of them. So a harlot being hid in some very large house, is sometimes perceived to be there by some one that is altogether ignorant of her being there. It is mentioned in Histories that *Heriscus* a certain Egyptian, a man of a divine nature, could discern unclean women, not only by his eyes, but by their voice, being heard afar off, and thereupon did fall into a most grievous headach [headache]. *William of Paris* also makes mention of a certain woman in his time, that by the same instinct perceived a man whom she loved, coming two miles off. Also he relates that in his time was a certain Stork convicted of unchastity by the smell of the male, who being judged guilty by a multitude of Storks whom the male gathered together, discovering to them the fault of his mate, was, her feathers being pulled off, torn in pieces by them. He also makes mention of a certain horse, who not knowing his dam [mother], and leaping of [copulating with] her, when afterwards he understood what he had done, bit off his own Stones [testicles] by way of revenge upon himself for his incest. The same doth *Varro*, *Aristotle*, and *Pliny* relate concerning horses. And *Pliny* makes mention of a certain Serpent, called the *Asp*, that did such a like thing, for she coming to a certain mans table in Egypt, was there daily fed, and she having brought forth some young, by one of which a son of her hosts was killed, after she knew of it, killed that young one, and would never return to that house any more. Now by these examples you see, how the lights of presage may descend upon some Animals, as signs, or marks of things, & are set in their gesture,

motion, voice, flying, going, meat, colour, and such like. For according to the doctrine of the *Platonists*, there is a certain power put into inferiour things, by which for the most part they agree with the superiours; whence also the tacid consents of Animals seem to agree with divine bodies, and their bodies and affections to be affected with their powers, by the name of which they are ascribed to the Dieties [Deities]. We must consider therefore what Animals are Saturnall, what are Joviall, and what Martiall, and so of the rest, and according to their properties to draw forth their presages: so those birds which resemble *Saturn*, and *Mars*, are all of them called terrible, and deadly, as the Scritch [screech] Owl, the Hawlet, and others which we have mentioned before, also the horn Owl, because she is a Saturnall Solitary bird, also nightly, and is reputed to be most unfortunately ominous, of which the Poet saith,

*The ugly Owl, which no bird well resents,  
Fortels [foretells] misfortunes, and most sad events.*

But the Swan is a delicious bird, Venereall, and Dedicated to *Phoebus*, and is said to be most happy in her presages, especially in the *Auspicia's* of Mariners, because she is never drowned in water, whence *Ovid* sings,

*Most happy is the cheerfull, singing Swan  
In her presages -----*

There are also some birds that presage with their mouth, and singing, as the Crow, Pie, Daw, whence *Virgil*,

*----- This did fore-show  
Oft from the hollow holm that ominous Crow.*

Now the birds that portend future things by their flying are, *viz.* Buzzards, the bone-Breakers, Eagles, Vulturs [vultures], Cranes, Swans, and the like: for they are to be considered in their flying, whether they fly slowly, or swiftly, whether to the right hand, or to the left, how many fly together: upon this account if Cranes fly apace, they signifie a tempest: when slowly, fair weather. Also when two Eagles fly together, they are said to portend evill, because that is a number of confusion. In like manner thou shalt enquire into the reason of the rest, as this is shewed of number. Moreover it belongs to an artist to observe a similitude in these conjectures, as in *Virgil*, *Venus* dissembling, teacheth her son *Aeneas* in these verses.

*----- All this is not for naught,  
Else we in vain my parents Augury taught,  
Lo! twice six Swans in a glad company  
Joves bird pursued through the etheriall Skie [sky]  
In Heavens broad tracks: now earth in a long train  
They seem to take, or taken to disdain;  
As they return with sounding wings, they sport,  
And Heaven surrounding in a long consort.*

*Just so, I say, thy friends and fleet have gain'd  
The port, or with full sailes the Bay obtain'd.*

Most wonderful is that kind of Auguring of theirs, who hear, & understand the speeches of Animals, in which as amongst the Ancients, *Melampus*, and *Tiresias*, and *Thales*, and *Apollonius* the *Tyanean* [Apollonius of Tyana], who as we read, excelled, and whom they report had excellent skill in the language of birds: of whom *Philostratus*, and *Porphyrus* [Porphyry] speak, saying, that of old when *Apollonius* sate in company amongst his friends, seeing Sparrows sitting upon a tree, and one Sparrow coming from elsewhere unto them, making a great chattering and noise, and then flying away, all the rest following him, he said to his companions, that that Sparrow told the rest that an Asse being burdened with wheat fell down in a hole neer the City, and that the wheat was scattered upon the ground: many being much moved with these words, went to see, and so it was, as *Apollonius* said, at which they much wondered. Also *Porphyrus* [Porphyry] the Platonist in his third book of Sacrifices, saith, that there was a Swallow: for it was certain, because every voice of any Animall is significative of some passion of its soul, as joy, sadness, or anger, or the like, which voices it is not so wonderfull a thing should be understood by men conversant about them. But *Democritus* himself declared this art, as saith *Pliny*, by naming the birds, of whose blood mixed together was produced a Serpent, of which whosoever did eat, should understand the voices of birds. And *Hermes* saith, if any one shall go forth to catch birds on a certain day of the Kalends of *November*, and shall boil the first bird which he catcheth, with the heart of a Fox, that all that shall eat of this bird, shall understand the voices of birds, and all other Animals. Also the *Arabians* say, that they can understand the meaning of bruits [brutes], who shall eat the heart, and liver of Dragons. *Proclus* also the Platonist believed, and wrote, that the heart of a Mole conduceth to presages. There were also divinations, and *Auspicia's* which were taken from the inwards of sacrifices, the inventor whereof was *Tages*, of whom *Lucan* sang,

*And if the Inwards have no credit gained,  
And if this Art by Tages was but feigned.*

The Romane Religion thought that the liver was the head of the inwards. Hence the Sooth-sayers [soothsayers] enquiring after future things in the inwards, did first look into the liver, in which were two heads, whereof the one was called the head for the City, the other for the enemy; and the heads of this, or another part being compared together, they pronounced Victory, as we read in *Lucan*, that the inwards did signifie the slaughter of *Pompeys* men, and the Victory of *Caesars*, according to these verses,

*I' th' inwards all defects are ominous  
On part, and branch of th' entrails [entrails] doth increase,  
Another part is weak, and flagging lies,  
Beats, and moves with quick pulse the arteries.*

Then the bowels being finished, they search the heart. Now if there were a sacrifice found without an heart, or a head was wanting in the Liver, these were deadly presages, and were called *piacularia*. Also if a sacrifice fled from the Altar, or being smitten, made a

lowing, or fell upon any part of his body then he ought to do, it was the like ominous. We read that when *Julius Caesar* on a day went forth to procession with his purple Robe, and sitting in a golden chair, and sacrificing, there was twice a Heart wanting; And when *C. Marius Utica* was sacrificing, there was wanting a Liver. Also when *Caius* the prince, and *M. Marcellus*, *C. Claudius*, and *L. Petellius Coss.* were offering sacrifices, that the Liver was consumed away suddenly: and not long after, one of them dyed [died] of a disease, another was slain by men of Lyguria, the entrals [entrails] foretelling so much: which was thought to be done by the power of the Gods, or help of the divell [devil]: Hence it was accounted a thing of great concernment amongst the Ancients as oft as any thing unusuall was found in the inwards: as when *Sylla* was sacrificing at Laurentum, the figure of a Crown appeared in the head of the Liver: which *Posthumius* the Soothsayer interpreted to portend a Victory with a Kingdome, and therefore advised that *Sylla* should eat those entrals [entrails] himself. The colour also of the inwards is to be considered. Of these *Lucan* made mention.

*Struck at the colour Prophets were with fear,  
For with foul spots pale entrals [entrails] tinged were.  
Both black, and blew [blue], with specks of sprinkled blood  
They were -----*

There was in times past such a venerable esteem of these arts, that the most potent, and wise men sought after them, yea the Senate, and Kings did nothing without the Counsell of the *Augures*. But all these in these dayes, partly by the negligence of men, and partly by the authority of the Fathers, are abolished.

### **Chapter lvi. Of the Sooth sayings of Flashes, and Lightenings, and how Monstrous, and prodigious things are to be interpreted.**

Now the Sooth-sayings of Flashes, and Lightenings, and of wonders, and how monstrous, and prodigious things are to be interpreted, the Prophets, and Priests of *Hetruscus* have taught the Art. For they have ordained sixteen Regions of the Heavens, and have ascribed Gods to every one of them; and besides eleven kinds of Lightenings, and nine Gods, which should dart them forth, by shewing rules for understanding the signification of them. But as often as Monstrous, prodigious, and wondrous things happen, they do presage, as is most certain, some great matter. Now their interpreter must be some excellent conjecturer of similitudes, as also some curious searcher, and of them who at that time are employed about the affairs of Princes, and Provinces. For the Celestials take such care only for Princes, peoples, and provinces, that before the rest they might be prefigured, and admonished, by Stars, by Constellations, by wonders, and by prodigies. Now if the same thing, or the like hath been seen in former Ages, we must consider that very thing, and what happened after that, and according to these, to fortell the same, or the like, because the same signs are for the same things, and the like for like. So prodigies have come before the birth, and death of many eminent men and Kings; as *Cicero* makes mention of *Midas* a boy, into whose mouth, whilst he was sleeping, the Pismire [ant] put

corns of Wheat, which was an omen of great riches. So Bees sate upon the mouth of *Plato* when he was sleeping in the Cradle, by which was foretold the sweetness of his speech. *Hecuba*, when she was bringing forth *Paris*, saw a burning Torch, which should set on fire Troy, and all Asia. There appeared unto the mother of *Phalaris* the image of *Mercury* pouring forth blood upon the earth, with which the whole house was overflowed. The mother of *Dionysius* dreamed she brought forth a *Satyr*, which prodigious dreams the event that followed made good. The wife of *Tarquinius Priscus* seeing a flame lick the head of *Servius Tullius*, foretold that he should have the Kingdom. In like manner after Troy was taken, *Aeneas* disputing with *Anchises* his father concerning a flight [?], there appeared a flame licking the Crown of *Ascanius* his head, and doing of him no hurt: which thing, seeing it did portend the Kingdom to *Ascanius*, perswaded him to depart, for monstrous prodigies did fore-run great and eminent destruction. So we read in *Pliny*, that *M. Attilius*, and *C. Portius* being Consuls, it rained Milk, and Blood, which did presage that a very great Pestilence should the next yeer [year] over-spread Rome. Also in Lucania it rained spongious [spongy] Iron, & in the yeer before *Marcus Crassus* was slain in Parthia; with which also all the souldiers [soldiers] of Lucania, being a very numerous Army, were slain. Also *L. Paulus*, and *C. Marcellus* being Consuls, it rained Wool about the Castle of Corisanum, neer which place a yeer [year] after *T. Annius* was slain by *Milus*. And in the wars of Denmark, the noise of Arms, and sound of a Trumpet was heard in the Aire. And *Livie* [Livy] concerning the Macedonian wars, saith, in the yeer when *Annibal* [Annibal] dyed [died] it rained blood for two dayes. Also concerning the second punick war, he saith, that water mixed with blood came down from Heaven like rain, at that time when *Annibal* did spoil Italy. A little before the destruction of Leuctra the Lacedemonians heard a noise of Arms in the temple of *Hercules*, and at the same time in the temple of *Hercules* the doors that were shut with bars, opened themselves, and the arms that were hanged on the wall, were found on the ground. The like events may be prognosticated of other like things, as oftentimes in times past something hath been foretold of them. But concerning these also, the judgements of the Celestial influencies must not be neglected, of which we shall more largely treat in the following Chapters.

## Chapter lvii. Of Geomancy, Hydromancy, Aeromancy, Pyromancy, four Divinations of Elements.

Moreover the Elements themselves teach us fatall events; whence those four famous kinds of Divinations, Geomancy, Hydromancy, Aeromancy, and Pyromancy, have got their names, of which the Sorceress in *Lucan* seems to boast her self, when she saith,

*The Earth, the Aire, the Chaos, and the Skie,  
The Seas, the Fields, the Rocks, and Mountains high  
Foretell the truth -----*

The first therefore is Geomancy, which foresheweth future things by the motions of the earth, as also the noise, the swelling, the trembling, the chops, the pits, and exhalation,

and other impressions, the art of which *Almadel the Arabian* sets forth. But there is another kind of Geomancy, which Divines by points written upon the earth, by a certain power in the fall of it, which is not of present speculation; but of that we shall speak hereafter.

Now Hydromancy doth perform its presages by the impressions of water, their ebbing and flowing, their increases, and depressions, their tempests, and colours, and the like; to which also are added visions, which are made in the waters. A kind of Divination found by the *Persians*, as *Varro* reports, a boy saw in the water the effigies of *Mercury*, which foretold in an hundred and fifty verses all the events of *Mithridates* his War. We read also that *Numa Pompilius* practiced Hydromancy; for in the water he called up the gods, and learned of them things to come. Which art also *Pythagoras*, a long time after *Numa* practised. There was of old a kind of Hydromancy, had in great esteem amongst the *Assyrians*, and it was called Lecanomancy, from a skin full of water, upon which they put plates of Gold, and Silver, and pretious [precious] Stones, written upon with certain images, names, and characters. To this may be referred that art, by which Lead, and Wax being melted, and cast into the water, do express manifest marks of images, what we desire to know. There were also in former years Fountains that did foretell things to come, as the *Fathers-Fountain* at *Achaia*, and that which was called the water of *Juno* in *Epidaurus*; but of these more in the following Chapters, where we shall speak of Oracles.

Hither also may be referred the divination of Fishes, of which kind there was use made by the *Lycians* in a certain place, which was called *Dina*, neer the Sea, in a Wood dedicated to *Apollo*, made hollow in the dry sand, into which, he that went to consult of future things, let down roasted meat, and presently that place was filled with waters, and a great multitude of Fish, and of strange shapes, unknown to men, did appear, by the forms of which the Prophet foretold what should come to pass. These things doth *Atheneus* more at large relate out of *Polycharmus*, in the History of the *Lycians*.

After the same maner doth Aeromancy divine by airy impressions, by the blowing of the Winds, by Rainbows, by Circles about the Moon and Stars, by Mists, and Clouds, and by imaginations in Clouds, and visions in the Aire.

So also Pyromancy divines by fiery impressions, and by Stars with long Tailles, by fiery Colours, by visions, and imaginations in the fire. So the wife of *Cicero* foretold that he would be Consul the next year, because when a certain man after the Sacrifice was ended, would look in the ashes, there suddenly broke forth a flame. Of this kind are those that *Pliny* speaks of, that terrene, pale, and buzzing fires presage tempests, Circles about the snuffs of Candles betoken rain; if the flame fly turning, and winding, it portends wind. Also Torches when they strike the fire before them, and are not kindled. Also when a Coal sticks to Pots taken off from the fire, and when the fire casts off the ashes, and sparkles, or when ashes are hard grown together on the hearth, and when a Coal is very bright.

To these is added Capnomancy, so called from smoak [smoke], because it searcheth into the flame, and smoak [smoke], and thin colours, sounds, and motions, when they are carryed upright, or on one side, or round, which we read in these Verses in *Statius*.

*Let Piety be bound, and on th' Altar laid,  
Let us implore the Gods for divine aid.  
She makes acute, red, towring flames, and bright,  
Increas'd by th' aire, the middle being white;  
And then she makes the flames without all bound,  
For to wind in and out, and to run round  
Like to a Serpent -----*

Also in the Aethnean Caves, and Fields of the Nymphs in *Apollonia*, *Auguries* were taken from fires, and flames; joyful, if they did receive what was cast into them, and sad, if they did reject them. But of these things we shall speak in the following Chapters, amongst the answers of the Oracles.

### **Chapter lviii. Of the reviving of the dead, and of sleeping, and wanting victuals many years together.**

The *Arabian* Philosophers agree, that some men may elevate themselves above the powers of their body, and above their sensitive powers; and those being surmounted, receive into themselves by the perfection of the Heavens, and Intelligencies, a divine vigour. Seeing therefore all the souls of men are perpetuall, and also all the spirits obey the perfect souls; Magicians think that perfect men may by the powers of their soul repair their dying bodies with other inferiour souls newly separated, and inspire them again; As a Weesell [weasel] that is killed, is made alive again by the breath, and cry of his Dam [mother]; And Lions make alive their dead Whelps by breathing upon them. And because, as they say, all like things being applyed to their like, are made of the same natures; and every patient, and thing that receives into it self the act of any agent, is endowed with the nature of that agent, and made con-naturall. Hence they think, that to this vivification, or making alive, some Hearbs [herbs], and Magicall confections, such as they say are made of the ashes of the *Phoenix*, and the cast skin of a Snake do much conduce, which indeed to many seems fabulous, and to some impossible, unless it could be accounted approved by an Historicall faith. For we read of some that have been drowned in water, others cast into the fire, and put upon the fire, others slain in war, others otherwise tryed, and after a few dayes were alive again, as *Pliny* testifies of *Aviola*, a man pertaining to the Consull, of *L. Lamia*, *Cæius*, *Tubero*, *Corfidius*, *Gabienus*, and many others. Also we read that *Aesop* the Tale-maker, *Tindoreus*, *Hercules*, and *Palicy*, the sons of *Jupiter*, and *Thalia* being dead, were raised to life again; also that many were by Physitians [physicians], and Magicians raised from death again, as the Historians relate of *Aesculapius*; and we have above mentioned out of *Juba*, and *Xanthus*, and *Philostratus* concerning *Tillo*, and a certain Arabian, and *Apollonius* the *Tyanean*. Also we read that *Glaucus*, a certain man that was dead, whom they say, beyond all expectation, the Physitians [physicians] coming to see it, the hearb [herb] Dragon-wort restored to life. Some say that he revived by the puting into his body a medicine made of

Honey, whence the proverb, *Glaucus* was raised from death by taking in Honey into his body. *Apuleius* also relating the manner of these kinds of restorings to life, saith of *Zachla* the Egyptian prophet: The prophet being thus favourable, layes a certain Herb [herb] upon the mouth of the body of a young man being dead, and another upon his brest [breast], then turning towards the East, or rising of the propitious Sun, praying silently (a great assembly of people striving to see it) in the first place heaved up his brest [breast], then makes a beating in his veines [CPR!?!], then his body to be filled with breath [mouth-to-mouth?], after which the Carkase ariseth, and the young man speaks. If these things are true, the dying souls must, sometimes lying hid in their bodies, be oppressed with vehement extasies [ecstasies], and be freed from all bodily action: So that the life, sense, motion, forsake the body, and so, that the man is not yet truly dead, but lies astonied [dazed], and as it were dead for a certain time. And this is often found, that in times of Pestilence many that are carried for dead to the graves to be buried [buried], revive again. The same also hath often befeln women, by reason of fits of the Mother. And *Rabbi Moises* out of the book of *Galen*, which *Patriarcha* translated, makes mention of a man, who was suffocated for six dayes, and did neither eat nor drink, and his arteries became hard. And it is said in the same book, that a certain man by being filled with Water, lost the pulse of his whole body, so that the heart was not perceived to move, and he lay like a dead man. Also it is said that a man by reason of a fal [fall] from a high place, or great noise, or long staying under the Water, may fall into a swoun [swoon], which may continue fourty eight [forty-eight] hours, and so lye as if he were dead, his face being very green. And in the same place there is mention made of a man that buried a man that seemed to be dead seventy two hours after his seeming decease, and so killed him, because he buried him alive, and there are given signs whereby it may be known who are alive; although they seem to be dead, and indeed will dye [die], unless there be some means used to recover them, as Phlebotomy, or some other cure. And these are such as very seldom happen. This is the manner, by which we understand Magicians, and Physitians [physicians] do raise dead men to life, as they that were tryed by the stinging of Serpents, were by the Nation of the *Marsi*, and the *Psilli* restored to life. Now we may conceive that such kind of extasies [ecstasies] may continue a long time, although a man be not truly dead, as it is in Dor-mice [dormice], and Crocodiles, and many other Serpents, which sleep all Winter, and are in such a dead sleep, that they can scarce be awakened with fire. And I have often seen a Dormouse dissected, and continue immovable, as if she were dead, untill she was boyled [boiled], and when presently in boyling [boiling] the water the dissected members did shew life. Also, although it be hard to be believed, we read in some approved Historians, that some men have slept for many yeers together, and in the time of sleep, untill they awaked, there was no alteration in them, as to make them seem older: The same doth *Pliny* testifie of a certain boy, whom he saith, being wearied with heat, and his journey, slept fifty seven yeers in a Cave. We read also that *Epimenides Gnosius* slept fifty seven yeers in a Cave. Hence the proverb arose, To outsleep *Epimenides*. *M. Damascenus* tels, that in his time a certain country man being wearied in Germany, slept for the space of a whole Autumn, and the Winter following, under a heap of hay, untill the Summer, when the hay began to be eaten up, then he was found awakened as a man halfe dead, and out of his wits. Ecclesiasticall [Ecclesiastical] Histories confirm this opinion concerning the seven sleepers, whom they say slept 196 yeers. There was in Norvegia a Cave in a high Sea shore, where, as *Paulus*

*Diaconus*, and *Methodius* the Martyr write, seven men lay sleeping a long time without corruption, and the people that went in to disturb them were contracted, or drawn together, so that after a while, being forewarned by that punishment, they durst not hurt them. Now *Xenocrates*, a man of no mean repute amongst Philosophers was of opinion, that this long sleeping was appointed by God as a punishment for some certain sins. But *Marcus Damascenus* proves it by many reasons to be possible, and naturall, neither doth he think it irrationall, that some should without meat, and drink, and avoyding excrements, without consuming, or corruption, sleep many moneths. And this may befall a man by reason of some poisonous potion, or sleepy disease, or such like causes, for certain dayes, moneths, or years, according to the intention, or remission of the power of the medicine, or of the passions of their mind. And Physitians [physicians] say that there are some Antidotes, of which they that take too great a potion, shall be able to endure hunger a long time, as *Elias* in former time being fed with a certain food by an Angell, walked, and fasted in the strength of that meat, fourty [forty] dayes. And *John Bocatius* makes mention of a man in his time, in *Venice*, who would every yeer fast four dayes without any meat. But that was a greater wonder, that there was a woman in lower Germany at the same time, who took no food till the thirteenth yeer of her age, which to us may seem incredible, but that he lately confirmed it; as also he tels of a Miracle of our Age, that his brother *Nicolaus Stone*, an Helvetian by Nation, who lived twenty yeers in the wilderness without meat, till he dyed [died]. That also is wonderfull which *Theophrastus* mentions concerning a certain man, called *Philinus*, who used no meat, or drink, besides Milk. And there are grave Authors who describe a certain hearb [herb] of Sparta, with which they say the Scythians can endure twelve dayes hunger, without meat or drink, if they do but tast [taste] it, or hold it in their mouth.

### **Chapter lix. Of Divination by Dreams.**

There is also a certain kind of Divination by Dreams, confirmed by the traditions of Philosophers, the authorities of Divines, the examples of Histories, and daily experience. A Dreams I call here, not vain Dreams, or idle imaginations: for those are vain, and have no Divination in them, but arise from the remains of watchings, and disturbance of the body. For as the mind is taken up about, and wearied with cares, it suggests it self to him that is asleep. I call that a Dream here, which is caused by the Celestiall influences in the phantastick spirit, mind, or body, being all well disposed. The rule of interpreting this is found amongst Astrologers, in that part which is wrote concerning questions; but yet that is not sufficient, because these kind of Dreams come by use to divers men after a divers manner, and according to the divers quality, and dispositions of the phantastick spirit: wherefore there cannot be given one common rule to all for the interpretation of Dreams. But according to the opinion of *Synesius*, seeing there are the same accidents to things, and like befall like; so be which hath often fallen upon the same visible thing, hath assigned to himself the same opinion, passion, fortune, action, event, and as *Aristotle* saith, the memory is confirmed by sence [sense], and by keeping in memory the same thing knowledge is obtained, as also by the knowledge of many experiences, by little, & little, arts, and sciences are obtained. After the same account you must conceive of Dreams. Whence *Synesius* commands that every one should observe his Dreams, and their events, and such like rules, viz. to commit to memory all things that are seen, and

accidents that befall, as well in sleep, as in watching, and with a diligent observation consider with himself the rules by which these are to be examined, for by this means shall a Diviner be able by little, and little to interpret his Dreams, if so be nothing slip out of his memory. Now Dreams are more efficacious, when the Moon over-runs that Sign, which was in the ninth number of the Nativity, or revolution of that yeer, or in the ninth Sign from the Sign of perfection. For it is a most true, and certain divination, neither doth it proceed from nature or humane Arts, but from purified minds, by divine inspiration. We shall now discuss, and examine that which belongs to prophecyings, and oracles.

### **Chapter ix. Of Madness, and Divinations which are made when men are awake, and of the power of a Melancholy humor, by which Spirits are sometimes induced into mens bodies.**

It happens also sometimes, that not only they that are asleep, but also they that are watchfull do with a kind of instigation of minde, Divine, which Divination *Aristotle* calls ravishment, or a kind of madness, and teacheth that it proceeds from a melancholy humor, saying in his Treatise of divination: Melancholy men, by reason of their earnestness, do far better conjecture, and quickly conceive a habit, and most easily receive an impression of the Celestials. And in his Problemes saith, that the *Sibyls*, and the *Bacchides*, and *Niceratus the Syracusan*, and *Amon*, were by their naturall Melancholy complexion Prophets, and Poets. The cause therefore of this madness, if it be any thing within the body, is a melancholy humor, not that which they call black choller [choler], which is so obstinate, and terrible a thing, that the violence of it is said by Physitians [physicians], and Naturall Phylosophers [philosophers], besides madness, which it doth induce, also to entice evill spirits to seize upon mens bodies. Therefore we understand a melancholy humor here, to be a naturall, and white choller [choler]. For this, when it is stirred up, burns, and stirs up a madness conducing to knowledge, and divination, especially if it be helped by any Celestiall influx, especially of *Saturn*, who seeing he is cold, and dry, as is a melancholy humor, hath his influence upon it, increaseth, and preserveth it. Besides, seeing he is the Author of secret contemplation, and estranged from all publike [public] affairs, and the highest of all the planets, doth alwaies as with call his mind from outward businesses, so also makes it ascend higher, and bestows upon him the knowledge, and passages of future things. And this is *Aristotles* meaning in his book of Problemes. By Melancholy, saith he, some men are made as it were divine, foretelling things to come, and some men are made Poets. He saith also, that all men that were excellent in any Science, were for the most part melancholy. *Democritus*, and *Plato* attest the same, saying, that there were some melancholy men, that had such excellent wits, that they were thought, and seemed to be more divine then humane. So also there have been many melancholy men at first rude, ignorant, and untractable, as they say *Hesiod*, *Ion*, *Tynnichus*, *Calcinenses*, *Homer*, and *Lucretius* were, who on a suddain were taken with a madness, and became Poets, and prophecied wonderfull, and divine things, which they themselves scarce understood. Whence divine *Plato* in *Ion* saith, many Prophets, after the violence of their madness was abated, do not well understand what they wrote, yet treated acurately [accurately] of each Art in their madness, as all Artists by reading of them judge. So great also they say the power of melancholy is of, that by its force, Celestiall spirits also are sometimes drawn

into mens bodies, by whose presence, and instinct, antiquity testifies men have been made drunk, and spake most wonderful things. And that they think happens under a threefold [three-fold] difference, according to a threefold apprehension of the soul, viz. imaginative, rationally, and mentally. They say therefore, when the mind is forced with a melancholy humor, nothing moderating the power of the body, and passing beyond the bonds of the members, is wholly carried into imagination, and doth suddenly become a seat for inferior spirits, by whom it oftentimes receives wonderful wayes, and forms of manuell Arts. So we see that any most ignorant man doth presently become an excellent painter, or contrivers of building, and to become a master in any such Art. But when these kinds of spirits portend to us future things, they shew those things which belong to the disturbing of the Elements, and changes of times, as rain, tempests, inundations, earthquakes, great mortality, famine, slaughter, and the like. As we read in *Aulus Gellius*, that *Cornelius Patarus* his Priest did at the time, when *Cesar*, and *Pompey* were to fight in *Thessalia*, being taken with a madness, foretell the time, order, and issue of the battell [battle]. But when the mind is turned wholly into reason, it becomes a receptacle for middle [middle] spirits. Hence it obtains the knowledge, and understanding of natural, and humane things. So we see that a man sometimes doth on a suddain become a Philosopher, Physitian [physician], or an excellent Orator, and foretels [foretells] mutations of Kingdomes, and restitutions of Ages, and such things as belong to them, as the *Sybill* [Sibyl] did to the *Romanes*; but when the mind is wholly elevated into the understanding, then it becomes a receptacle of sublime spirits, and learns of them the secrets of divine things, such as the Law of God, the orders of Angels, and such things as belong to the knowledge of things eternall, and salvation of souls. It foresees things which are appointed by Gods speciall predestination, as future prodigies, or miracles, the prophet to come, and the changing of the law. So the *Sybill*s [Sibyls] Prophecyed of Christ a long time before his coming. So *Virgil* understanding that Christ was at hand, and remembering what the *Sybill* [Sibyl] *Cumæa* had said, sang thus to *Pollio*.

*Last times are come, Cumæa's prophesie  
Now from high heaven springs a new progenie,  
And times great order now again is born,  
The Maid returns, Saturnian Realms return.*

And a little after intimating that originall sin shall be of no effect, saith,

*If any prints of our old vice remain'd  
By thee they'r voyd, and fear shall leave the Land;  
He a Gods life shall take, with Gods shall see  
Mixt Heroes, and himself their object be,  
Rule with paternall power th' appeased earth  
He shall -----*

Then he adds, that thence the fall of the Serpent, and the poison of the tree of death, or of the knowledge of good, and evill shall be nulled, saying,

----- *The Serpent shall  
And the deceitfull hearb [herb] of venome fall.*

Yet he intimates that some sparks of originall sin shall remain, when he saith,

*Some steps of ancient fraud shall yet be found.*

And at last with a most great hyperbole cries out to his child, as the off-spring [offspring] of God, adoring him in these words,

*Dear race of Gods, great stock of Jupiter,  
Behold! the world shakes on its ponderous axe,  
See earth, and heavens immense, and th' Ocean tracts,  
How all things at th' approaching Age rejoyce!  
Oh! that my life would last so long, and voyce,  
As would suffice thy actions to rehearse.*

There are also some prognosticks, which are in the midle [middle], betwixt naturall, and supernaturall divination, as in those who are neer to death, and being weakened with old Age, do sometimes foresee things to come, because as saith *Plato*, by how much the more men are less hindred by their sence, so much the more acurately they understand, and because they are neerer to the place whither they must go, and their bonds being as it were a little loosed, seeing they are no more subject to the body, easily perceive the light of divine revelation.

### **Chapter lxi. Of the forming of Man, of the external Senses, and also the Inward, and the Mind: of the threefold appetite of the Soul, and passions of the Will.**

It is the opinion of some Divines, That God did not immediately creat [create] the body of man, but by the assistance of the heavenly Spirits compound, and frame him; which opinion *Alchinous*, and *Plato* favor; thinking that God is the chief Creator of the whole world, of spirits both good and bad, and therefore immortalized them: but that all kinds of mortall animals were made at the command of God; for if he should have created them, they must have been immortal. The spirits therefore mixing Earth, Fire, Aire, and Water together, made of them all, put together, one body, which they subjected to the service of the soul, assigning in it severall Provinces to each power thereof, to the meaner of them, mean and low places: as to Anger the Midriff, to Lust the Womb, but to the more noble senses the Head, as the Tower of the whole body, and then the manifold Organs of Speech. They divide the Sense into External, and Internall. The externall are divided into five, known to every one, to which there are allotted five Organs, or subjects, as it were Foundations; being so ordered, that they which are placed in the more eminent part of the body, have a greater degree of purity. For the Eyes placed in the uppermost place, are the most pure, and have an affinity with the Nature of Fire, and Light: then the Ears have the

second order of place, and purity, and are compared to the Aire: the Nostrils have the third order, and have a middle nature betwixt the Aire, and the Water; then the Organ of tasting, which is grosser and most like to the nature of Water: Last of all, the touching is diffused through the whole body, and is compared to the grossness of Earth. The more pure senses are those which perceive their Objects farthest off, as Seeing, and Hearing, then the Smelling, then the Tast [taste], which doth not perceive but those that are nigh. But the touch perceives both wayes, for it perceives bodies nigh; and as Sight discerns by the medium of the Aire, so the touch perceives by the medium of a stick or pole, bodies Hard, Soft, and Moist. Now the touch only is common to all animals. For it is most certain that man hath this sense, and in this, and tast [taste] he excels all other animals, but in the other three he is excelled by some animals, as by a Dog, who Hears, Sees, and Smels [smells] more acutely then Man, and the Linx [lynx], and Eagles see more acutely then all other Animals, & Man. Now the interior senses are, according to *Averrois*, divided into four, whereof the first is called Common sence [sense], because it doth first collect, and perfect all the representations which are drawn in by the outward senses. The second is the imaginative power, whose office is, seeing it represents nothing, to retain those representations which are received by the former senses, and to present them to the third faculty of inward sense, which is the phantasie, or power of judging, whose work is also to perceive, and judge by the representations received, what or what kind of thing that is of which the representations are, and to commit those things which are thus discerned, and adjudged, to the memory to be kept. For the vertues thereof in generall, are discourse, dispositions, persecutions, and flights, and stirrings up to action: but in particular, the understanding of intellectuals, vertues, the manner of Discipline, Counsel, Election. And this is that which shews us future things by dreams: whence the Fancy is sometimes named the Phantasticall Intellect. For it is the last impression of the understanding; which, as saith *Iamblicus*, is belonging to all the powers of the mind, and forms all figures, resemblances of species, and operations, and things seen, and sends forth the impressions of other powers unto others: And those things which appear by sence [sense], it stirs up into an opinion, but those things which appear by the Intellect, in the second place it offers to opinion, but of it self it receives images from all, and by its property, doth properly assign them, according to their assimilation, forms all the actions of the soul, and accommodates the externall to the internall, and impresses the body with its impression. Now these senses have their Organs in the head, for the Common sence [sense], and imagination take up the two former Cels [cells] of the brain, although *Aristotle* placeth the Organ of the Common sence [sense] in the heart, but the cogitative power possesseth the highest, and middle part of the head; and lastly, the memory the hinmost part thereof. Moreover, the Organs of Voice, and Speech are many, as the inward muscles of the breast betwixt the ribs, the breasts, the lungs, the arteries, the windpipe, the bowing of the Tongue, and all those parts and muscles that serve for breathing. But the proper Organ of Speech is the Mouth, in which are framed words, and speeches, the Tongue, the Teeth, the Lips, the Palate, &c. Above the sensible soul, which expresseth its powers by the Organs of the body, the incorporeall mind possesseth the highest place, and it hath a double nature, the one, which inquireth into the causes, properties, and progress of those things which are contained in the order of nature, and is content in the contemplation of the truth, which is therefore called the contemplative intellect. The other is a power of the mind, which discerning by consulting what things are to be done, and

what things to be shunned, is wholly taken up in consultation, and action, and is therefore called the Active Intellect. This Order of powers therefore nature ordained in man, that by the externall senses [senses] we might know corporeall things, by the internall the representations of bodies, as also things abstracted by the mind and intellect, which are neither bodies, nor any thing like them. And according to this threefold order of the powers of the soul, there are three appetites in the soul: The first is naturall, which is an inclination of nature into its end, as of a stone downward, which is in all stones: another is animal, which the sense follows, and it is divided into irascible, and concupiscible: the third is intellective, which is called the will, differing from the sensitive, in this, the sensitive is of it self, of those things, which may be presented to the senses, desiring, nothing unless in some manner comprehended. But the will, although it be of it self, of all things that are possible, yet because it is free by its essence, it may be also of things that are impossible, as it was in the Devil, desiring himself to be equall with God, and therefore is altered and depraved with pleasure and continuall anguish, whilst it assents to the inferiour powers. Whence from its depraved appetite there arise four passions in it, with which in like manner the body is affected sometimes. Whereof the first is called Oblectation, which is a certain quietness or assentation of the mind or will, because it obeys, and not willingly consents to that pleasantness which the senses hold forth; which is therefore defined to be an inclination of the mind to an effeminate pleasure. The second is called effusion, which is a remission of, or dissolution of the power, *viz.* when beyond the oblectation the whole power of the mind, and intention of the present good is melted, and diffuseth it self to enjoy it. The third is vaunting, and loftiness, thinking it self to have attained to some great good, in the enjoyment of which it prides it self and glorieth. The fourth and the last is Envy, or a certain kind of pleasure or delight at another mans harm, without any advantage to it self. It is said to be without any advantage to it self, because if any one should for his own profit rejoyce at an other mans harm, this would be rather out of love to himself, then out of ill wil [will] to another. And these four passions arising from a depraved appetite for pleasure, the grief or perplexity it self doth also beget so many contrary passions, as Horror, Sadness, Fear, and Sorrow at anothers good, without his own hurt, which we call Envy, *i.e.* Sadness at anothers prosperity, as pity is a certain kind of sadness at anothers misery.

### **Chapter lxii. Of the Passions of the Mind, their Original [origin], difference, and kinds.**

The passions of the mind are nothing else but certain motions or inclinations proceeding from the apprehension of any thing, as of good or evill, convenient or inconvenient. Now these kind of apprehensions are of three sorts, *viz.*, Sensual, Rationall, and Intellectuall. And according to these three, are three sorts of passions in the Soul; For when they follow the sensitive apprehension, then they respect a temporall good or evill, under the notion of profitable, or unprofitable, delightfull and offensive, and are called naturall, or animall passions. When they follow the rational apprehension, and so respect good or bad, under the notions of Vertue or Vice, praise or disgrace, profitable or unprofitable, honest or dishonest, they are called rationall, or voluntary passions. When they follow the Intellectuall apprehension, and respect good or bad, under the notion of just or unjust, true or false, they are called intellectuall passions, or synderesis. Now the subject of the

passions of the soul, is the concupitive power of the soul, and is divided into concupiscible, and irascible, and both respect good and bad, but under a different notion. For when the concupiscible power respects good, and evil absolutely; Love or Lust, or on the contrary, hatred is caused: When it respects good, as absent, so desire is caused; or evill, as absent, or at hand, and so is caused horror, flying from, or loathing: or if it respect good, as present, then there is caused delight, mirth, or pleasure; but if evill, as present, then sadness, anxiety, grief. But the irascible power respects good or bad, under the notion of some difficulty; to obtain the one, or avoid the other, and this sometimes with confidence: and so there is caused Hope or Boldness; but when with diffidency, then Despair, and Fear. But when that irascible power riseth into revenge, and this be onely about some evill past, as it were of injury or hurt offered, there is caused Anger. And so we find eleven passions in the mind, which are, Love, Hatred, Desire, Horror, Joy, Grief, Hope, Despair, Boldness, Fear, and Anger.

### **Chapter lxiii. How the passions of the mind change the proper body, by changing the Accidents, and moving the spirit.**

The Phantasie, or imaginative power hath a ruling power over the passions of the soul, when they follow the sensuall apprehension. For this doth of its own power, according to the diversity of the Passions, First of all change the proper body with a sensible transmutation, by changing the Accidents in the body, and by moving the spirit upward or downward, inward, or outward, and by producing divers qualities in the members. So in joy, the spirits are driven outward, in fear, drawn back, in bashfulness, are moved to the brain. So in joy, the heart is dilated outward, by little and little, in sadness, is constricted by little, and little inward. After the same manner in anger or fear, but suddenly. Again anger, or desire of revenge produceth heat, redness, a bitter tast [taste], and a looseness. Fear induceth cold, trembling of the heart, speechlessness, and paleness. Sadness causeth sweat, and a blewish [bluish] whiteness. Pitty [pity], which is a kind of sadness, doth often ill affect the body of him that takes pittie [pity], that it seems to be the body of another man affected. Also it is manifest, that amongst some lovers there is such a strong tye [tie] of love, that what the one suffers, the other suffers. Anxiety induceth dryness, and blackness. And how great heats love stirs up in the Liver, and pulse, Physitians [physicians] know, discerning by that kind of judgement the name of her that is beloved, in an [Heroick Passion](#). So *Naustratus* knew that *Antiochus* was taken with the love of *Stratonica*. It is also manifest that such like Passions, when they are most vehement, may cause death. And this is manifest to all men, that with too much joy, sadness, love, hatred, men many times dye [die], and are sometimes freed from a disease. So we read, that *Sophocles*, and *Dionysius* the *Sicilian* Tyrant, did both suddenly dye [die] at the news of a Tragickall victory. So a certain woman seeing her son returning from the *Canensian* battle, dyed [died] suddenly. Now what sadness can do, is known to all. We know that Dogs oftentimes dye [die] with sadness for the death of their masters. Sometimes also by reason of these like Passions, long diseases follow, and are sometimes cured. So also some men looking from an high place, by reason of great fear, tremble, are dim-sighted, and weakened, and sometimes loose their senses. So fears, and falling-sickness,

sometimes follow sobbing. Sometimes wonderfull effects are produced, as in the son of *Cræsus*, whom his mother brought forth dumb, yet a vehement fear, and ardent affection made him speak, which naturally he could never do. So with a suddain fall oftentimes life, sense, or motion on a suddain leave the members, and presently again are sometimes returned. And how much vehement anger, joynd with great audacity, can do, *Alexander* the great shews, who being circumvented with a battle in *India*, was seen to send forth from himself lightening [lightning] and fire. The Father of *Theodoricus* is said to have sent forth out of his body, sparks of fire; so that sparkling flames did leap out with a noyse [noise]. And such like things sometimes appear in beasts, as in *Tiberius* his horse, which is said to send forth a flame out of his mouth.

#### **Chapter lxiv. How the Passions of the mind change the body by way of imitation from some resemblance; Also of the transforming, and translating of men, and what force the imaginative power hath not only over the body, but the soul.**

The foresaid Passions sometimes alter the body by way of imitation, the reason of the vertue which the likeness of the thing hath to change it, which power the vehement imagination moves, as in setting the teeth on edge at the sight or hearing of something, or because we see or imagine another to eat sharp or soure things; So he which sees another gape [yawn], gapes also; and some when they hear any one name soure things, their tongues waxeth tart. Also the seeing of any filthy thing causeth nauseousness. Many at the sight of mans blood fall into a swoun [swoon]. Some when they see bitter meat given to any, perceive a bitter spittle [spittle] in their mouth. And *William* of *Paris* saith, that he saw a man, that at the sight of a medicine, went to stool as oft as he pleased; when as neither the substance of the medicine, nor the odour, nor the tast [taste] of it came to him: but only a kind of resemblance was apprehended by him. Upon this account some that are in a dream think they burn, and are in a fire, and are fearfully tormented, as if they did truly burn, when as the substance of the fire is not neer them, but only a resemblance apprehended by their imagination. And sometimes mens bodies are transformed, and transfigured, and also transported, and this oft-times when they are in a dream, and sometimes when they are awake. So *Cyprus* after he was chosen King of *Italy*, did very much wonder at, and meditate upon the sight [fight?], and victory of Bulls [bulls], and in the thought thereof did sleep a whole night, but in the morning was found horned, no otherwise then by the vegetative power being stirred up by a vehement imagination, elevating corniferous humors into his head, and producing horns. For a vehement cogitation, whilst it vehemently moves the species, pictures out the figure of the thing thought on, which they represent in their blood, and the blood impresseth from it self, on the members that are nourished by it, as upon those of the same body, so upon those of anothers. As the imagination of a woman with child impresseth the mark of the thing longed for upon her infant, and the imagination of a man bit with a mad Dog, impresseth upon his Urine the image of Dogs. So men may grow grey on a suddain. And some by the dream of one night, have grown up from boies [boys] into perfect men. Hitherto may be referred those many scarrs of King *Dagobertus*, and Marks of *Franciscus*, which they received, the one whilst he was afraid of correction, the other whilst he did wonderfully meditate upon the wounds of Christ. So, many are transported from place to place,

passing over rivers, fires and unpassable places, viz. when the species of any vehement desire, or fear, or boldness are impressed upon their spirits, and, being mixed with vapors, do move the Organ of the touch in their original, together with phantasie, which is the original of locall motion. Whence they stir up the members, and Organs of motion to motion, and are moved without any mistake unto the imagined place, not out of sight, but from the interiour fantasy [phantasy]. So great a power is there of the soul upon the body, that which way soever that imagines, and dreams that it goes, thither doth it lead the body. We read many other examples by which the power of the soul upon the body is wonderfully explained, as is that which *Avicen* describes of a certain man, who when he pleased could affect his body with the palsie [palsy]. They report of *Gallus Vibius*, that he did fall into madness, not casually, but on purpose: for whilest he did imitate mad men, he assimilated their madness to himself, and became mad indeed. And *Austin* [Augustine] makes mention of some men who would move their ears at their pleasure, and some that would move the crown of their head to their forehead, and could draw it back again when they pleased: and of another that could sweat at his pleasure. And it is well known, that some can weep at their pleasure, and pour forth abundance of tears: and that there are some that can bring up what they have swallowed, when they please, as out of a bag, by degrees. And we see that in these dayes there are many who can so imitate, and express the voices of Birds, Cattle, Dogs, and some men, that they can scarce at all be discerned. Also *Pliny* relates by divers examples, that women have been turned into men. *Pontanus* testifieth, that in his time, a certain woman called *Caietava*, and another called *Aemilia*, who after many years, after they were married, were changed into men. Now how much imagination can do upon the soul, no man is ignorant: for it is neerer to the substance of the soul then the sense is; wherefore it acts more upon the soul then the sense doth. So women by certain strong imaginations, dreams, and suggestions brought in by certain Magicall Arts do oftentimes bind them into a strong loving of any one. So they say that *Medea* only by a dream, burnt in love towards *Jason*. So the soul sometimes is by a vehement imagination, or speculation altogether abstracted from the body, as *Celsus* relates of a certain Presbyter, who as oft as he pleased, could make himself senseless, and lie like a dead man, that when any one pricked, or burnt him, he felt no pain, but lay without any motion or breathing, yet he could, as he said, hear mens voices as it were afar off, if they cryed out aloud. But of these abstractions we shall discourse more fully in the following Chapters.

### **Chapter lxxv. How the Passions of the Mind can work out of themselves upon anothers Body.**

The Passions of the Soul which follow the phantasie, when they are most vehement, cannot only change their own body, but also can transcend so, as to work upon another body, so that some wonderfull impressions are thence produced in Elements, and extrinsecall things, and also can so take away, or bring some disease of the mind or body. For the Passions of the Soul are the chiefest cause of the temperament of its proper body. So the Soul being strongly elevated, and inflamed with a strong imagination, sends forth health or sickness, not only in its proper body, but also in other bodies. So *Avicen* is of the opinion, that a Camell may fall by the imagination of any one. So he which is bitten with a mad Dog presently falls into a madness, and there appear in his Urine the shapes of

Dogs. So the longing of a woman with Child, doth act upon anothers body, when it Signs the infant in the womb with the mark of the thing longed for. So, many monstrous generations proceed from monstrous imaginations of women with Child, as *Marcus Damascenus* reports that at *Petra Sancta*, a Town scituated [situated] upon the territories of *Pisa*, viz. a wench that was presented to *Charls* [Charles] King of *Bohemia*, who was rough and hairy all over her body, like a wild beast, whom her mother affected with a religious kind of horreur [horror] upon the picture of *John Baptist*, which was by her bed, in time of conception, afterwards brought forth after this fashion. And this we see is not only in men, but also is done amongst bruit [brute] Creatures. So we read that *Jacob* the Patriarch, with his speckled Rods set in the watering places, did discolour the Sheep of *Laban*. So the imaginative powers of Pea-Cocks, and other Birds, whilst they be coupling, impress a colour upon their wings. Whence we produce white Pea-Cocks [peacocks], by hanging round the places where they couple, with white Clothes. Now by these examples it appears how the affection of the phantasie, when it vehemently intends it self, doth not only affect its own proper body, but also anothers. So also the desire of Witches to hurt, doth bewitch men most perniciously with stedfast [steadfast] looks. To these things *Avicen*, *Aristotle*, *Algazel*, and *Gallen* assent. For it is manifest that a body may most easily be affected with the vapour of anothers diseased body, which we plainly see in the Plague, and Leprosie [leprosy]. Again, in the vapours of the eyes there is so great a power, that they can bewitch and infect any that are near them, as the Cockatrice, or Basilisk, killing men with their looks. And certain women in *Scythia*, amongst the *Illyrians*, and *Triballi*, killed whomsoever they looked angry upon. Therefore let no man wonder that the body, and soul of one may in like manner be affected with the mind of another, seeing the mind is far more powerfull, strong, fervent, and more prevalent in its motion then vapours exhaling out of bodies; neither are there wanting Mediums, by which it should work, neither is anothers body less subjected to anothers mind, then to anothers body. Upon this account they say, that a man by him affection, and habit only, may act upon another. Therefore Philosophers advise, that the society of evill, and mischievous men must be shunned, for their soul being full of noxious rayes, infects them that are near with a hurtfull Contagion. On the contrary, they advise that the society of good, and fortunate men be endeavored after, because by their nearness they do us much good. For as the smell of *Assa-fetida* [asafetida], or Musk, so of bad something of bad, of good something of good, is derived upon them that are nigh, and sometimes continues a long time. Now then if the foresaid Passions have so great a power in the Phantasie, they have certainly a greater power in the reason, in as much as the reason is more excellent then the Phantasie; and lastly, they have much greater power in the mind; for this, when it is fixt upon God for any good with its whole intention, doth oftentimes affect anothers body as well as its own with some divine gift. By this means we read that many miracles were done by *Apollonius*, *Pythagoras*, *Empedocles*, *Philolaus*, and many Prophets, and holy men of our Religion.

But of these more fully in the following Chapters, where we shall discourse of Religion.

**Chapter lxvi. That the Passions of the mind are helped by a Celestiall season, and how necessary the Constancy of the mind is in every work.**

The Passions of the mind are much helped, and are helpfull, and become most powerfull by vertue of the Heaven, as they agree with the heaven, either by any naturall agreement, or by voluntary Election. For, as saith *Ptolomeus* [Ptolemy], he which chooseth that which is the better, seems to differ nothing from him who hath this of nature. It conduceth therefore very much for the receiving of the benefit of the Heavens, in any work, if we shall by the Heaven make our selves sutable [suitable] to it in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For such like passions do vehemently stir up our spirit to their likeness, and suddenly expose us, and ours to the superior signifiers of such like passions; and also by reason of their dignity, and nearness to the superiors, do much more partake of the Celestials, then any materiall things. For our mind can through imaginations, or reason by a kind of imitation, be so conformed to any Star, as suddenly to be filled with the vertues of that Star, as if it were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws it self from all sense, imagination, nature, and deliberation, and calls [calls] it self back to things separated, unless it exposeth it self to *Saturn*, is not of present consideration, or enquiry. For our mind doth effect divers things by faith, which is a firm adhesion, a fixt intention, and a vehement application of the worker, or receiver, to him that co-operates in any thing, and gives power to the work which we intend to do. So that there is made as it were in us the image of the vertue to be received, and the thing to be done in us, or by us. We must therefore in every work, and application of things, affect vehemently, imagine, hope, and believe strongly, for that will be a great help. And it is verified amongst Physitians [physicians], that a strong belief, and an undoubted hope, and love towards the Physitian [physician], and medicine, conduce much to health, yea more sometimes than the medicine it self. For the same that the efficacy, and vertue of the medicine works, the same doth the strong imagination of the Physitian [physician] work, being able to change the qualities in the body of the sick, especially when the patient placeth much confidence in the Physitian [physician], by that means disposing himself for the receiving of the vertue of the Physitian [physician], and Physick [=medicine]. Therefore he that works in Magick, must be of a constant belief, be credulous, and not at all doubt of obtaining the effect. For as a firm, and strong belief doth work wonderfull things, although it be in false works, so distrust and doubting doth dissipate, and break the vertu [vertue] of the mind of the worker, which is the medium betwixt both extreams, whence it happens, that he is frustrated of the desired influence of the superiors, which could not be joyned, and united to our labours without a firm, and solid vertue of our mind.

### **Chapter lxvii. How mans mind may be joyned with the mind, and Intelligencies of the Celestials, and together with them impress certain wonderfull vertues upon inferiour things.**

The Philosophers, especially the *Arabians*, say, that mans mind, when it is most intent upon any work, through its passion, and effects, is joyned with the mind of the Stars, and Intelligencies, and being so joyned is the cause of some wonderfull vertue be infused into our works, and things; and this, as because there is in it an apprehension, and power of all things, so because all things have a naturall obedience to it, and of necessity an efficacy, and more to that which desires them with a strong desire. And according to this is

verified the Art of Characters, images, enchantments [enchantments], and some speeches, and many other wonderfull experiments to every thing which the mind affects. By this means whatsoever the mind of him that is in vehement love affects, hath an efficacy to cause love, & whatsoever the mind of him that strongly hates, dictates, hath an efficacy to hurt, and destroy. The like is in other things, which the mind affects with a strong desire. For all those things which the mind acts, and dictates by Characters, Figures, Words, Speeches, Gestures, and the like, help the appetite of the soul, and acquire certain wonderfull vertues, as from the soul of the operator, in that hour when such a like appetite doth invade it, so from the opportunity, and Celestiall influence, moving the mind in that manner. For our mind, when it is carried upon the great excess of any Passion, or vertue, oftentimes presently takes of it self a strong, better, and more convenient hour, or opportunity. Which *Thomas Aquinas* in his third book against the Gentiles, confesseth. So many wonderfull vertues both cause, and follow certain admirable operations by great affections, in those things which the soul doth dictate in that hour to them. But know, that such kind of things confer nothing, or very little but to the Author of them, and to him which is inclined to them, as if he were the Author of them. And this is the manner by which their efficacy is found out. And it is a generall rule in them, that every mind that is more excellent in its desire, and affection, makes such like things more fit for it self, as also efficacious to that which it desires. Every one therefore that is willing to work in Magick, must know the vertue, measure, order, and degree of his own soul, in the power of the universe.

### **Chapter lxxviii. How our mind can change, and bind inferiour things to that which it desires.**

There is also a certain vertue in the minds of men, of changing, attracting, hindring, and binding to that which they desire, and all things obey them, when they are carried into a great excess of any Passion or vertu [vertue], so as to exceed those things which they bind. For the superior binds that which is inferior, and converts it to it self, and the inferior is by the same reason converted to the superior, or is otherwise affected, and wrought upon. By this reason things that receive a superior degree of any Star, bind, or attract, or hinder things which have an inferior, according as they agree, or disagree amongst themselves. Whence a Lion is afraid of a Cock, because the presence of the Solary vertue is more agreeable to a Cock then to a Lion: So a Loadstone draws Iron, because in order it hath a superior degree of the Celestiall Bear.

So the Diamond hinders the Loadstone, because in the order of *Mars* it is superior to it. In like manner any man when he is opportunely exposed to the Celestiall influencies, as by the affections of his mind, so by the due applications of naturall things, if he become stronger in a Solary vertue, binds and draws the inferior into admiration, and obedience, in order of the Moon to servitude or infirmities, in a Saturnall order to quietness or sadness; in order of *Jupiter* to worship, in order of *Mars* to fear, and discord, in order of *Venus* to love, and joy, in a *Mercuriall* order to perswasion [persuasion], and obsequiousness, and the like. Now the ground of such a kind of binding is the very vehement, and boundless affection of the souls, with the concurrence of the Celestiall order. But the dissolutions, or hinderances of such a like binding, are made by a contrary effect,

and that more excellent or strong, for as the greater excess of the mind binds, so also it looseth, and hindreth. And lastly, when the [thou] fearest *Venus*, oppose *Saturn*. When *Saturn* or *Mars*, oppose *Venus* or *Jupiter*: for Astrologers say, that these are most at enmity, and contrary the one to the other (*i.e.*) causing contrary effects in these inferior bodies; For in the heaven, where there is nothing wanting, and where all things are governed with love, there can in no wise be hatred, or enmity.

### **Chapter lxxix. Of Speech, and the vertue of Words.**

It being shewed that there is a great power in the affections of the soul, you must know moreover, that there is no less Vertue in words, and the names of things, but greatest of all in speeches, and motions, by which we chiefly differ from brutes [brutes], and are called rationally; not from reason, which is taken for that part of the soul, which contains the affections, which *Galen* saith, is also common to brutes [brutes], although in a less degree; but we are called rationally, from that reason which is according to the voice understood in words, and speech, which is called declarative reason, by which part we do chiefly excell all other Animals. For λογος [logos] in Greek signifies, reason, speech, and a word. Now a word is twofold, *viz.* internall, and uttered; An internall word is a conception of the mind, and motion of the soul, which is made without a voice. As in dreams we seem to speak, and dispute with our selves, and whilest we are awake we run over a whole speech silently. But an uttered word hath a certain act in the voice, and properties of locution, and is brought forth with the breath of a man, with opening of his mouth, and with the speech of his tongue, in which nature hath coupled the corporeall voice, and speech to the mind, and understanding, making that a declarer, and interpreter of the conception of our intellect to the hearers, And of this we now speak. Words therefore are the fittest medium betwixt the speaker and the hearer, carrying with them not only the conception of the mind, but also the vertue of the speaker with a certain efficacy unto the hearers, and this oftentimes with so great a power, that oftentimes they change not only the hearers, but also other bodies, and things that have no life. Now those words are of greater efficacy then others, which represent greater things, as intellectuall, Celestiall, and supernaturall, as more expressly, so more mysteriously [mysteriously]. Also those that come from a more worthy tongue, or from any of a more holy order; for these, as it were certain Signs, and representations, receive a power of Celestiall, and supercelestiall things, as from the vertue of things explained, of which they are the vehicula, so from a power put into them by the vertue of the speaker.

### **Chapter lxxx. Of the vertue of proper names.**

That proper names of things are very necessary in Magicall operations, almost all men testifie: For the naturall power of things proceeds first from the objects to the senses, and then from these to the imagination, and from this to the mind, in which it is first conceived, and then is expressed by voices, and words. The *Platonists* therefore say, that in this very voice, or word, or name framed, with its Articles, that the power of the thing as it were some kind of life, lies under the form of the signification. First conceived in the

mind as it were through certain seeds of things, then by voices or words, as a birth brought forth, and lastly kept in writings. Hence Magicians say, that proper names of things are certain rayes of things, every where present at all times, keeping the power of things, as the essence of the thing signified, rules, and is discerned in them, and know the things by them, as by proper, and living Images. For as the great operator doth produce divers species, and particular things by the influencies of the Heavens, and by the Elements, together with the vertues of Planets; so according to the properties of the influencies proper names result to things, and are put upon them by him who numbers the multitude of the Stars, calling them all by their names, of which names Christ in another place speaks, saying, *Your names are written in Heaven.* *Adam* therefore that gave the first names to things, knowing the influencies of the Heavens, and properties of all things, gave them all names according to their natures, as it is written in *Genesis*, where God brought all things that he had created before *Adam*, that he should name them, and as he named any thing, so the name of it was, which names indeed contain in them wonderfull powers of the things signified. Every voice therefore that is significative, first of all signifies by the influence of the Celestiall harmony: Secondly, by the imposition of man, although oftentimes otherwise by this, then by that. But when both significations meet in any voice or name, which are put upon them by the said harmony or men, then that name is with a double vertue, *viz.* naturall, and arbitrary, made most efficacious to act, as oft as it shall be uttered in due place, and time, and seriously with an intention exercised upon the matter rightly disposed, and that can naturally be acted upon by it. So we read in *Philostratus*, that when a maid at *Rome* dyed [died] the same day she was married, and was presented to *Apollonius*, he accurately inquired into her name, which being known, he pronounced some occult thing, by which she revived. It was an observation amongst the *Romanes* in their holy rites, that when they did besiege any City, they did diligently enquire into the proper, and true name of it, and the name of that God, under whose protection it was, which being known, they did then with some verse call forth the Gods that were the protectors of that City, and did curse the inhabitants of that City, so at length their Gods being absent, did overcome them, as *Virgil* sings,

----- *That kept this Realm, our Gods*  
*Their Altars have forsook, and blest abodes.*

Now the verse with which the Gods were called out, and the enemies were curst [cursed], when the City was assaulted round about, let him that would know, finde it out in *Livy*, and *Macrobius*; but also many of these *Serenus Samonicus* in his book of secret things makes mention of.

### **Chapter lxxi. Of many words joyned together, as in sentences, and verses, and of the vertues, and astrictions of charms.**

Besides the vertues of words and names, there is also a greater vertue found in sentences, from the truth contained in them, which hath a very great power of impressing, changing, binding, and establishing, so that being used it doth shine the more, and being resisted is

more confirmed, and consolidated; which vertue is not in simple words, but in sentences, by which any thing is affirmed, or denyed; of which sort are verses, enchantments, imprecations, deprecations, orations, invocations, obtestations, adjurations, conjurations, and such like. Therefore in composing verses, and orations, for attracting the vertue of any Star, or Deity, you must diligently consider what vertues any Star contains, as also what effects, and operations, and to infer them in verses, by praising, extolling, amplifying, and setting forth those things which such a kind of Star is wont to cause by way of its influence, and by vilifying, and dispraising those things which it is wont to destroy, and hinder, and by supplicating, and begging for that which we desire to get, and by condemning, and detesting that which we would have destroyed, & hindered: and after the same manner to make an elegant oration, and duly distinct by Articles, with competent numbers, and proportions. Moreover Magicians command that we call upon, and pray by the names of the same Star, or name, to them to whom such a verse belongs, by their wonderfull things, or miracles, by their courses, and waies in their sphear [sphere], by their light, by the dignity of their Kingdome, by the beauty, and brightness that is in it, by their strong, and powerfull vertues, and by such like as these. As *Psyche* in *Apuleius* prayes to *Ceres*; saying, I beseech thee by thy fruitfull right hand, I intreat thee by the joyfull Ceremonies of harvests, by the quiet silence of thy chests, by the winged Chariots of Dragons thy servants, by the furrows of the *Sicilian* earth, the devouring Wagon, the clammy earth, by the place of going down into cellars at the light Nuptials of *Proserpina*, and returns at the light inventions of her daughter, and other things which are concealed in her temple in the City *Eleusis* in *Attica*. Besides, with the divers sorts of the names of the Stars, they command us to call upon them by the names of the Intelligencies, ruling over the Stars themselves, of which we shall speak more at large in their proper place. They that desire further examples of these, let them search into the hymns of *Orpheus*, then which nothing is more efficacious in naturall Magick, if they together with their circumstances, which wise men know, be used according to a due harmony, with all attention. But to return to our purpose. Such like verses being aptly, and duly made according to the rule of the Stars, and being full of signification, & meaning, and opportunely pronounced with vehement affection, as according to the number, proportion of their Articles, so according to the form resulting from the Articles, and by the violence of imagination, do confer a very great power in the inchanter [enchanter], and sometimes transfers it upon the thing enchanted [enchanted], to bind, and direct it to the same purpose for which the affections, and speeches of the inchanter [enchanter] are intended. Now the instrument of inchanters [enchanters] is a most pure harmoniacall spirit, warm, breathing, living, bringing with it motion, affection, and signification, composed of its parts, endued with sence, and conceived by reason. By the quality therefore of this spirit, and by the Celestiall similitude thereof, besides those things which have already been spoken of, verses also from the opportunity of time, receive from above most excellent vertues, and indeed more sublime, and efficacious then spirits, & vapors exhaling out of the Vegetable life, out of hearbs, roots, gums, aromaticall things, and fumes, and such like. And therefore Magicians inchanting [enchancing] things, are wont to blow, and breath [breathe] upon them the words of the verse, or to breath [breathe] in the vertue with the spirit, that so the whole vertue of the soul be directed to the thing enchanted [enchanted], being disposed for the receiving the said vertue. And here it is to be noted, that every oration, writting [writing], and words, as

they induce accustomed motions by their accustomed numbers, and proportions, and form, so also besides their usuall order, being pronounced, or wrote backwards, more unto unusuall effects.

### **Chapter lxxii. Of the wonderful power of Inchantments [Enchantments].**

They say that the power of inchantments [enchantments], and verses is so great, that it is believed they are able to subvert almost all nature, as saith *Apuleius*, that with a Magicall whispering, swift Rivers are turned back, the slow sea is bound, the Winds are breathed out with one accord, the Sun is stopt, the Moon is clarified, the Stars are pulled out, the day is kept back, the night is prolonged, and of these things sings *Lucan*,

*The courses of all things did cease, the night  
Prolonged was, 'twas long before 'twas light;  
Astonied was the headlong world, all this  
Was by the hearing of a verse -----*

And a little before.

*Thessalian verse did into 's heart so flow,  
That it did make a greater heat of love.*

And elsewhere.

*No dregs of poison being by him drunk,  
His wits decay'd inchant'd [enchanted] -----*

Also *Virgil* in *Damon*.

*Charms can command the Moon down from the Skie,  
Circes Charms chang'd Ulysses [Ulysses'] company.  
A cold Snake being charm'd, burst in the Meads.*

And in another place.

*charms bear Corn standing from anothers Farm.*

And *Ovid* in his book, *sine Titulo*, saith.

*With charms doth with'ring Ceres dye,  
Dried are the fountains all,  
Acorns from Okes [oaks], inchant'd [enchanted] Grapes  
And Apples from trees fall.*

If these things were not true, there would not be such strict penall Statutes made against them, that should inchant [enchant] fruit. And *Tibullus* saith of a certain Imchantress [enchantress],

*Her with Charms drawing Stars from Heaven, I  
And turning th' Course of rivers, did espy,  
She parts the earth, and Ghosts from Sepulchers  
Draws up, and fetcheth bones away from th' fires,  
And at her pleasure scatters Clouds i'th' Air,  
And makes it Snow in Summer hot, and fair.*

Of all which that Inchantress [enchantress] seems to boast her self in *Ovid*, when she saith,

*----- At will, I make swift streams retire  
To their fountains, whilest their banks admire;  
Sea toss, and smooth; clear Clouds, with Clouds deform.  
With Spells, and Charms I break the Vipers jaw,  
Cleave Solid Rocks, Oakes from their seasures [seizures] draw,  
Whole Woods remove, the airy Mountains shake,  
Earth for to groan, and Ghosts from graves awake,  
And thee O Moon I draw -----*

Moreover all Poets sing, and Philosophers do not deny, that by verses many wonderfull things may be done, as Corn to be removed, Lightenings to be commanded, diseases to be cured, and such like. For *Cato* himself in Country affairs used some inchantments [enchantments] against the diseases of beasts, which as yet are extant in his writings. Also *Josephus* testifies that *Solomon* was skilled in those kinds of inchantments [enchantments]. Also *Celsus Africanus* reports, according to the Egyptian doctrine, that mans body, according to the number of the faces of the *Zodiack* Signs, was taken care of by so many, viz. thirty six spirits, whereof each undertake, and defend their proper part, whose names they call with a peculiar voice, which being called upon, restore to health with their inchantments [enchantments] the diseased parts of the body.

### **Chapter lxxiii. Of the vertue of writting [writing], and of making imprecations, and inscriptions.**

The use of words, and speech, is to express the inwards of the mind, and from thence to draw forth the secrets of the thoughts, and to declare the will of the speaker. Now writing is the last expression of the mind, and is the number of speech and voice, as also the collection, state, end, continuing, and iteration, making a habit, which is not perfected with the act of ones voice. And whatsoever is in the mind, in voice, in word, in oration, and in speech, the whole, and all of this is in writing also. And as nothing which is conceived in the mind is not expressed by voice, so nothing which is expressed is not also written. And therefore Magicians command, that in every work, there be imprecations, and inscriptions made, by which the operator may express his affection: that if he gather

an Hearb [herb], or a Stone, he declare for what use he doth it; if he make a picture, he say, and write to what end he maketh it; with imprecations, and inscriptions. *Albertus* also in his book called *Speculum*, doth not disallow, without which all our works would never be brought into effect; Seeing a disposition doth not cause an effect, but the act of the disposition. We find also that the same kind of precepts was in use amongst the Ancients, as *Virgil* testifies, when he sings,

----- *I walk a round  
First with these threads, in number which three are,  
'Bout th' Altars thrice I shall thy Image bear.*

And a little after.

*Knots, Amaryllis tye [tie]! of Colours three,  
Then say, these bonds I knit, for Venus be.*

And in the same place.

*As with one fire this clay doth harder prove,  
The wax more soft; so Daphnis with our love.*

#### **Chapter lxxiv. Of the proportion, correspondency, reduction of Letters to the Celestiall Signs, and Planets, according to various tongues, and a Table shewing this.**

God gave to man a mind, and speech, which (as saith *Mercurius Trismegistus*) are thought to be a gift of the same vertue, power, and immortality. The omnipotent God hath by his providence divided the speech of men into divers languages; which languages have according to their diversity received divers, and proper Characters of writing, consisting in their certain order, number, and figure, not so disposed, and formed by hap, or chance, nor by the weak judgement of man, but from above, whereby they agree with the Celestiall, and divine bodies, and vertues. But before all notes of languages, the writing of the Hebrews is of all the most sacred in the figures of Characters, points of vowels, and tops of accents, as consisting in matter, form, and spirit.

The position of the Stars being first made in the seat of God, which is heaven, after the figure of them (as the masters of the Hebrews testifie) are most fully formed the letters of the Celestiall mysteries, as by their figure, form, and signification, so by the numbers signified by them, and also by their various harmony of their conjunction. Whence the more curious Mecubals of the Hebrews do undertake by the figure of their letters, the forms of Characters, and their signature, simpleness, composition, separation, crookedness, directness, defect, abounding, greatness, littleness, crowning, opening, shutting, order, transmutation, joyning together, revolution of letters, and of points, and tops, by the supputation of numbers by the letters of things signified to explain all things,

how they proceed from the first cause, and are again to be reduced into the same. Moreover they divide the letters of their Hebrew Alphabet, *viz.* into twelve simple, seven double, and three mothers, which they say signifie as Characters of things, the twelve Signs, seven Planets, and three Elements, *viz.* Fire, Water, and Earth, for they account Aire no Element, but as the glew [glue], and spirit of the Elements. To these also they appoint points, and tops: As therefore by the aspects of Planets, and Signs, together with the Elements, the working spirit, and truth all things have been, and are brought forth, so by these Characters of letters, and points, signifying those things that are brought forth, the names of all things are appointed, as certain Signs, and vehicula's of things explained, carrying with them every where their essence, and vertues. The profound meanings, and Signs are inherent in those Characters, and figures of them, as also numbers, place, order, and revolution; so that *Origenes* therefore thought that those names being translated into another Idiome, do not retain their proper vertue. For only originall names, which are rightly imposed, because they signify naturally, have a naturall activity: It is not so with them which signifie at pleasure, which have no activity, as they are signifying, but as they are certain naturall things in themselves. Now if there be any originall [language], whose words have a naturall signification, it is manifest that this is the Hebrew, the order of which he that shall profoundly, and radically observe, and shall know to resolve proportionably the letters thereof, shall have a rule exactly to find out any Idiome. There are therefore two and twenty Letters, which are the foundation of the world, and of creatures that are, and are named in it, and every saying, and every creature are of them, and by their revolutions receive their Name, Being, and Vertue.

He therefore that will find them out, must by each joyning together of the Letters so long examine them, untill the voice of God is manifest, and the framing of the most sacred letters be opened, and discovered. For hence voices, and words have efficacy in Magicall works: because that in which nature first exerciseth Magicall efficacy, is the voice of God. But these are of more deep speculation, then to be handled in this book. But to return to the division of the Letters. Of these, amongst the Hebrews, are three mothers, *viz.*, é, â, à; seven double, *viz.* ú, ø, ô, ë, ã, ð, á. The other 12, *viz.* ù, ÷, ö, ò, ñ, â, î, ì, è, ç, æ, ä are simple. The same rule is amongst the Chaldeans; And by the imitation of these the letters of other tongues are distributed to Signs, Planets, and Elements, after their order. For the Vowels in the Greek tongue, *viz.* A E H I O Y Ω answer to the seven Planets. B Γ Δ Z K Λ M N Π P Σ T are attributed to the twelve Signs of the *Zodiack*, the other five Θ Ξ Φ X Ψ represent the four Elements, and the spirit of the world. Amongst the Latine there is the same signification of them. For the five Vowels A E I O U, and J and V Consonants are ascribed to the seven Planets; and the Consonants B C D F G L M N P R S T are answerable to the twelve Signs. The rest, *viz.* K Q X Z make four Elements. H the aspiration represents the Spirit of the World. Y because it is a Greek, and not a Latine Character, and serving only to Greek words, follows the nature of its Idiome.

But this you must not be ignorant of, that it is observed by all wise men, that the Hebrew letters are the most efficacious of all, because they have the greatest similitude with Celestials, and the world, and that the letters of the other tongues have not so great an

efficacy, because they are more distant from them. Now the disposition of these, the following Table will explain. Also all the Letters have double numbers of their order, *viz.* Extended, which simply express of what number the letters are, according to their order: and collected, which recollect with themselves the numbers of all the preceding letters. Also they have integrall numbers, which result from the names of Letters, according to their various manners of numbring [numbering]. The vertues of which numbers, he that shall know, shall be able in every tongue to draw forth wonderfull mysteries by their letters, as also to tell what things have been past, and foretell things to come. There are also other mysterious joynings of letters with numbers: but we shall abundantly discourse of all these in the following Books: Wherefore we will now put an end to this first Book.

ϑ		ϑ	B	B
κ		ϑ	Γ	C
η		ϑ	Δ	D
θ		ϑ	Z	F
ϑ		ϑ	K	G
ϑ		ϑ	Λ	L
ϑ		ϑ	M	M
ϑ		ϑ	N	N
ϑ		ϑ	Π	P
ϑ		ϑ	P	R
ϑ		ϑ	Σ	S
κ		ϑ	T	T
ϑ		ϑ	A	A
ϑ		ϑ	E	E
ϑ		ϑ	H	I
ϑ		ϑ	I	O
ϑ		ϑ	O	V
ϑ		ϑ	Υ	I cōlo.
ϑ		ϑ	Ω	Υ cōlo.
Terra	ϑ	ϑ	Θ	K
Aqua	ϑ	ϑ	Ξ	Q
Aër		ϑ	Φ	X
Ignis	ϑ	ϑ	X	Z
Spiritus		ϑ	Ψ	H



# The Second Book of Occult Philosophy, or Magick; written by *Henry Cornelius Agrippa.*

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## BOOK II.

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### **Chapter i. Of the necessity of Mathematicall learning, and of the many wonderful works which are done by Mathematicall Arts only.**

The Doctrines of Mathematicks are so necessary to, and have such an affinity with Magick, that they that do profess it without them, are quite out of the way, and labour in vain, and shall in no wise obtain their desired effect. For whatsoever things are, and are done in these inferior naturall vertues, are all done, and governed by number, weight, measure, harmony, motion, and light. And all things which we see in these inferiours, have root, and foundation in them: yet nevertheless without naturall vertues, of Mathematicall Doctrines only works like to naturals can be produced, as *Plato* saith, a thing not paataking of truth or divinity, but certain Images kin to them, as bodies going, or speaking, which yet want the Animall faculty, such as were those which amongst the Ancients were called *Dedalus* his Images, and *αυτοματα*, of which *Aristotle* makes mention, viz. the threefooted Images of *Vulcan*, and *Dedalus*, moving themselves, which *Homer* saith came out of their own accord to exercise, and which we read, moved themselves at the feast of *Hiarba* the Philosophicall Exerciser: As also that golden Statues performed the offices of Cup bearers, and Carvers to the guests. Also we read of the Statues of *Mercury*, which did speak, and the wooden Dove of *Arthita*, which did fly, and the miracles of *Boethius*, which *Cassiodorus* made mention of, viz. *Diomedes* in Brass, sounding a Trumpet, and a brazen Snake hissing, and pictures of birds singing most sweetly. Of this kind are those miracles of Images which proceed from Geometry, and Opticks, of which we made some mention in the first book, where we spoke of the Element of Aire, So there are made glasses, some Concave, others of the form of a Columne, making the representations of things in the Aire seem like shadows at a distance: of which sort *Apoilonius*, and *Vitellius* in their Books *De Perspectiva*, and *Speculis*, taught the making, and the use. And we read that *Magnus Pompeius* brought a certain glass amongst the spoils from the East, to *Rome*, in which were seen Armies of Armed men. And there are made certain transparent glasses, which being dipped in some certain juices of Hearbs [herbs], and irradiated with an artificiall light, fill the whole Aire round about with visions. And I know how to make reciprocall glasses, in which the Sun shining, all things which were illustrated by the raies [rays] thereof are apparently seen many miles off. Hence a Magician, expert in naturall Philosophy, and Mathematicks, and knowing the middle sciences consisting of both these, Arithmatick, Musick, Geometry, Opticks, Astronomie [astronomy], and such sciences that are of weights, measures, propertions, articles, and joynts, knowing also Mechanicall Arts resulting from these, may without any wonder, if he excell other men in Art, and wit, do many wonderful things, which the most prudent, and wise men may much admire. Are there not some reliques extant of the Ancients works, viz. *Hercules*, and *Alexanders* pillars, the gate of *Caspia* made of brass, and shut with Iron beams, that it could by no Wit or Art, be broken? And the Pyramis of *Julius Caesar* erected at *Rome* neer the hill *Vaticanus*, and Mountains built by Art in the middle of the Sea, and Towers, and heaps of Stones, such as I saw in *England* put together by an incredible Art. And we read in faithfull Historians, that in former times Rocks have been cut off, and Vallies [valleys] made, and Mountains made into a Plain, Rocks have been digged through, Promontories have been opened in the Sea, the bowels of the Earth made hollow, Rivers divided, Seas joyned to Seas, the Seas restrained, the bottome of the Sea been searched, Pools exhausted, Fens dried up, new Islands made, and again restored to the continent, all which,

although they may seem to be against nature, yet we read have been done, and we see some reliques of them remaining till this day, which the vulgar say were the works of the divell [Devil], seeing the Arts, and Artificers thereof have been dead out of all memory, neither are there any that care to understand, or search into them. Therefore they seeing any wonderfull sight, do impute it to the divell, as his work, or think it is a miracle, which indeed is a work of naturall, or Mathematicall Philosophy. As if anyone should be ignorant of the vertue of the Loadstone, and should see heavy Iron drawn upwards, or hanged in the Aire (as we read the Iron Image of *Mercury* did long since at *Treveris* hang up in the middle of the Temple by Loadstones, this verse attesting the same.

*The Iron white rod-bearer flies i'th' Aire.*

The like to which we read was done concerning the image of the Sun at Rome, in the Temple of *Serapis*) would not such an ignorant man, I say, presently say it is the work of the divell? But if he shall know the vertue of the Loadstone to the Iron, and shall make triall of it, he presently ceaseth to wonder, and doth no more scruple it to be the work of nature. But here it is convenient that you know, that as by naturall vertues we collect naturall vertues, so by abstracted, mathematicall, and celestially, we receive celestially vertues, as motion, life, sense, speech, southsaying [soothsaying], and divination, even in matter less disposed, as that which is not made by nature, but only by art. And so images that speak, and foretell things to come, are said to be made, as *William of Paris* relates of a brazen head made under the rising of *Saturn*, which they say spake with a mans voice. But he that will choose a disposed matter, and most fit to receive, and a most powerfull agent, shall undoubtedly produce more powerfull effects. For it is a generall opinion of the Pythagoreans, that as Mathematicall things are more formall then Naturall, so also they are more efficacious: as they have less dependence in their being, so also in their operation. But amongst all Mathematicall things, numbers, as they have more of form in them, so also are more efficacious, to which not only Heathen Philosophers, but also Hebrew, and Christian Divines do attribute vertue, and efficacy, as well to effect what is good, as what is bad.

## Chapter ii. Of Numbers, and of their power, and vertue.

*Severinus Boethius* saith, that all things which were first made by the nature of things in its first Age, seem to be formed by the proportion of numbers, for this was the principall pattern in the mind of the Creator. Hence is borrowed the number of the Elements, hence the courses of times, hence the motion of the Stars, and the revolution of the heaven, and the state of all things subsist by the uniting together of numbers. Numbers therefore are endowed with great and sublime vertues. For it is no wonder, seeing there are so many, and so great occult vertues in naturall things, although of manifest operations, that there should be in numbers much greater, and more occult, and also more wonderfull, and efficacious, for as much as they are more formall, more perfect, and naturally in the celestially, not mixt with separated substances; and lastly, having the greatest, and most simple commixtion with the Idea's in the mind of God, from which they receive their proper, and most efficacious vertues: wherefore also they are of more force, and conduce most to the obtaining of spirituall, and divine gifts, as in naturall things, elementary qualities are powerfull in the transmuting of any elementary thing. Again, all things that are, and are made, subsist by, and receive their vertue from numbers. For time consists of number, and all motion, and action, and all things which are subject to time, and motion.

Harmony also, and voices have their power by, and consist of numbers, and their proportions, and the proportions arising from numbers, do by lines, and points make Characters, and figures: And these are proper to Magicall operations, the middle which is betwixt both being appropriated by declining to the extreames, as in the use of letters. And lastly, all species of naturall things, and of those things which are above nature, are joynd together by certain numbers: which *Pythagoras* seeing, saith, that number is that by which all things consist, and distributes each vertue to each number. And *Proclus* saith, Number hath alwaies a being: Yet there is one in voyce, another in the proportion of them, another in the soul, and reason, and another in divine things. But *Themistius*, and *Boethius*, and *Averrois* the *Babilonian* [Babylonian], together with *Plato*, do so extoll numbers, that they think no man can be a true Philosopher without them. Now they speak of a rationally, and formall number, not of a materiall, sensible, or vocall, the number of Merchants buying, and selling, of which the *Pythagoreans*, and *Platonists*, and our *Austin* [Augustine] make no reckoning, but apply it to the proportion resulting from it, which number they call naturall, rationally, and formall, from which great mysteries flow, as well in naturall, as divine, and heavenly things. By it is there a way made for the searching out, and understanding of all things knowable. By it the next access to naturall prophesying is had: and the *Abbot Joachim* proceeded no other way in his Prophecies, but by formall numbers.

## Chapter iii. How great vertues Numbers have, as well in Naturall things, as in Supernaturall.

That there lyes [lies] wonderfull efficacy, and vertue in numbers, as well to good as to bad, not only most eminent Philosophers do unanimously teach, but also Catholike [Catholic] Doctors, and especially *Hierom*, *Austin* [Augustine], *Origen*, *Ambrose*, *Gregory of Nazianzen*, *Athanasius*, *Basilius*, *Hilarius*, *Rubanus*, *Bede*, and many more confirm. Hence

*Hilarius* in his Commentaries upon the Psalms, testifies that the seventy Elders, according to the efficacy of numbers, brought the Psalms into order. *Rabanus* also, a famous Doctor, composed an excellent book of the vertues of numbers: But now how great vertues numbers have in nature, is manifest in the hearb [herb] which is called Cinquefoil, *i.e.* five leaved Grass; for this resists poysons [poisons] by vertue of the number of five; also drives away divells [devils], conduceth to expiation; and one leafe of it taken twice in a day in wine, cures the Feaver [fever] of one day: three the tertian Feaver: foure the quartane. In like manner four grains of the seed of Turnisole being drunk, cures the quartane, but three the tertian. In like manner *Vervin* is said to cure Feavers, being drunk in wine, if in tertians it be cut from the third joynt [joint], in quartans from the fourth. A Serpent, if he be once struck with a Spear, dieth, if twice, recovers strength. These and many such as these are read, and testified in divers Authors. We must know now whence these are done, which certainly have a cause, which is a various proportion of various numbers amongst themselves. There is also a wonderfull experiment of the number of seven, that every seventh male, born without a female coming betwixt, hath power to cure the Kings evill by his touch alone, or word. Also every seventh daughter that is born, is said wonderfully to help forward the birth of children: neither is the naturall number here considered, but the formall consideration that is in the number. And let that which we spake before, be alwaies kept in mind, *viz.* that these powers are not in vocall, or numbers of merchants buying, and selling, but in rationall, formall, and naturall; These are distinct mysteries of God, and nature. But he that knows how to joyn [join] together the vocall numbers, and naturall with divine, and order them into the same harmony, shall be able to work and know wonderfull things by numbers; the Pythagorians profess that they can prognosticate many things by the numbers of names, in which truly, unless there did ly [lie] a great mysterie [mystery], *John* had not said in the Revelation, He which hath understanding, let him compute the number of the name of the beast, which is the number of a man, and this is the most famous manner of computing amongst the Hebrews, and Cabalists, as we shall shew afterwards. But this you must know, that simple numbers signifie Divine things: numbers of ten; Celestiall numbers of an hundred; terrestriall numbers of a thousand; those things that shall be in a future age. Besides, seeing the parts of the mind are according to an Arithmeticall Mediocrity, by reason of the identity, or equality of excess, coupled together. But the body, whose parts differ in their greatness, is according to a Geometricall mediocrity, compounded: But an animall consists of both, *viz.* soul and body, according to that mediocrity, which is sutable [suitable] to harmony: Hence it is that numbers do work very much upon the soul, figures upon the body, and harmony upon the whole animall.

## Chapter iv. Of unity, and the Scale thereof.

Now let us treat particularly of numbers themselves: and because number is nothing els [else] but a repetition of Unity, let us first consider Unity it self. For Unity doth most simply go through every number, and is the common measure, fountain, and originall of all numbers, contains every number joynd [joined] together in it self intirely, the beginner of every multitude, alwayes the same, and unchangable: whence also being multiplied into it self, produceth nothing but it self: it is indivisible, void of all parts: But if it seem at any time to be divided, it is not cut, but indeed Multiplied into Unities: yet none of these Unities is greater or lesser then the whole Unity, as a part is less than the whole: It is not therefore Multiplied into parts, but into it self: Therefore some called it concord, some piety, and some friendship, which is so knit, that it cannot be cut into parts. But *Martianus*, according to the opinion of *Aristotle* saith, it is named *Cupid*, because it is made one alone, and will alwaies bewail it self, and beyond it self it hath nothing, but being void of all haughtiness, or coupling, turns its proper heats into it self. It is therefore the one beginning, and end of all things, neither hath it any beginning, or end it self: Nothing is before one, nothing is after one, and beyond it is nothing, and all things which are, desire that one, because all things proceeded from one, and that all things may be the same, it is necessary that they partake of that one: And as all things proceeded of one into many things, so all things endeavour to return to that one, from which they proceeded; it is necessary that they should put off multitude. One therefore is referred to the high God, who seeing he is one, and innumerable, yet creates innumerable things of himself, and contains them within himself. There is therefore one God, one world of the one God, one Sun of the one world, also one Phoenix in the World, one King [queen] amongst Bees, one Leader amongst Flocks of Catel [cattle], one Ruler amongst heards [herds] of Beasts, & Cranes follow one, and many other Animalls honour Unity; Amongst the Members of the body there is one Principal by which all the rest are guided, whether it be the head, or (as some will) the heart. There is one Element overcoming, and penetrating all things, *viz.* Fire. There is one thing created of God, the subject of all wondring [wondering], which is on Earth, or in Heaven, it is actually Animal, Vegetable, and Minerall, every where found, known by few, called by none by its proper name, but covered with figures, and Riddles, without which neither Alchymie [alchemy], nor Naturall Magick, can attain to their compleat end, or perfection. From one man, *Adam*, all men proceed, from that one all become mortall, from that one *Jesus Christ* they are regenerated: and as saith *Paul*, one Lord, one Faith, one Baptism, one God, and Father of all, one mediator betwixt God and man, one most high Creator, who is over all, by all, and in us all. For there is one Father, God, from whence all, and we in him: one Lord *Jesus Christ*, by whom all, and we by him: one God Holy Ghost, into whom all, and we into him.

### The Scale of Unity

In the exemplary world.	É Iod	One Divine essence, the fountain of all vertues, and power, whose name is expressed with one most simple Letter.
In the intellectuall world.	The soul of the world.	One supreme Intelligence, the first Creature, The fountain of lives.
In the Celestial world.	The Sun.	One King of Stars, fountain of life.
In the Elemental world.	The Philosophers Stone.	One subject, and instrument of all vertues, naturall, and supernaturall.
In the lesser world.	The Heart.	One first living, and last dying.
In the infernall world.	Lucifer.	One Prince of Rebellion, of Angels, and darkness.

## Chapter v. Of the Number of Two, and the Scale thereof.

The first Number is of two, because it is the first Multitude, it can be measured by no number besides unity alone, the common measure of all Numbers: It is not compounded of Numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded: The Number of three is called the first Number uncompounded: But the Number of two is the first branch of unity, and the first procreation: Hence it is called generation, and *Juno*, and an imaginable Corporation, the proof of the first motion, the first form of parity: the number of the first equality, extremity, and distance betwixt, and therefore of peculiar equity, and the proper act thereof, because it consists of two equally poysed: and it is called the Number of Science, and Memory, and of light, and the number of man, who is called another, and the lesser World: it is also called the number of charity, and mutuall love, of marriage, and society, as it is said by the Lord, Two shall be one flesh. And *Solomon* saith: It is better that two be together then one, for they have a benefit by their mutuall society: If one shall fall, he shall be supported by the other. Wo [woe] to him that is alone, because when he falls he hath not another to help him: and if two sleep together, they shall warm one the other; how shall one be hot alone? And if any prevaile against him, two resist him. And it is called the number of Wedlock and Sex; for there are two sexes, Masculine, and Feminine: and two Dovess bring forth two Eggs, out of the first of which is hatched the Male, out of the second the Female. It is also called the middle [middle], that is capable, that is good, and bad, partaking, and the beginning of division, of Multitude, and distinction, and signifies matter. This is also sometimes the number of discord, and confusion, of misfortune, and uncleanness, whence *Saint Hierom* against *Jovianus* saith, that therefore it was not spoken in the second day of the creation of the world, and God said, That it was good, because the number of two is evill. Hence also it was, that God commanded that all unclean Animals should go into the Ark by couples: because as I said, the number of two, is a number of uncleanness, and it is most unhappy in their Soothsayings, especially if those things, from whence the Soothsaying is taken, be *Saturnall*, or *Martiall*, for these two are accounted by the Astrologers unfortunate. It is also reported, that the number of two doth cause apparitions of Ghosts, and fearfull Goblins, and bring mischiefs of evill spirits to them that travell by night. *Pythagoras* (as *Eusebius* reports) said, that Unity was God, and a good intellect; and that Duality was a Divell [devil], and an evill intellect, in which is a materiall multitude: wherefore the *Pythagoreans* say, that two is not a number, but a certain confusion of unities. And *Plutarke* [Plutarch] writes, that the *Pythagorians* [Pythagoreans] called unity *Apollo*, and two, strife, and boldness; and three, Justice, which is the highest perfection, and is not without many mysteries. Hence there were two Tables of the Law in *Sina*, two Cherubins looking to the Propitiatory in *Moses*, two Olives dropping oyle [oil], in *Zachariah*, two natures in Christ, Divine, and Humane; Hence *Moses* saw two appearances of God, viz. his face, and back-parts, also two Testaments, two commands of Love, two first dignities, two first people, two kinds of Spirits, good and bad, two intellectuall creatures, an Angell, and soul, two great lights, two Solstitia [solstices], two equinoctials [equinoxes], two poles, two Elements, producing a living soul, viz. Earth, and Water.

### The Scale of the Number of two.

In the exemplary world.	Iah Ià El		The names of God expressed with two letters.
In the Intellectuall world.	An Angell.	The Soul.	Two intelligible substances.
In the Celestiall world.	The Sun.	The Moon	Two great lights.
In the Elementary world.	The Earth.	The Water.	Two Elements producing a living soul.
In the lesser world.	The Heart.	The Brain.	Two principall seats of the soul.

In the Infernall soul.	Beemeth Weeping.	Leviathan gnashing of teeth.	Two chief of the divels. Two things which Christ threatens to the damned.
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## Chapter vi. Of the Number of three, and the Scale thereof.

The number of three is an incompounded number, a holy number, a number of perfection, a most powerfull number. For there are three persons in God, there are three Theologicall vertues in Religion. Hence it is that this number conduceth to the Ceremonies of God, and Religion, that by the solemnity of which, prayers, and sacrifices are thrice repeated. Whence *Virgil* sings,

*Odd numbers to the God delightfull are.*

And the *Pythagorians* use it in their sanctifications, and purifications, whence in *Virgil*,

*The same did cleanse, and wash with Water pure*

*Thrice his companions -----*

And it is most fit in bindings, or ligations, hence that of *Virgil*,

*----- I walk around*

*First with these threads, which three, and severall are,*

*'Bout th' Altar thrice I shall thy image bear.*

And a little after;

*Knots, Amaryllis, tye, of colours three,*

*Then say, these bonds I knit, for Venus be.*

And we read of *Medea*.

*She spake three words, which caus'd sweet sleep at will,*

*The troubled Sea, the raging Waves stand still.*

And in *Pliny* it was the cusome in every medicine to spit with three deprecations, and hence to be cured. The number of thee is perfected with three Augmentations, long, broad, and deep, beyond which there is no progression of dimension, whence the first number is called square. Hence it is said that to a body that hath three measures, and to a square number, nothing can be added. Wherefore *Aristotle* in the beginning of his speeches concerning Heaven, calls it as it were a Law, according to which all things are disposed. For Corporeall, and spirituall things consist of three things, *viz.* beginning, middle, and end. By three (as *Tresmegistus* [Trismegistus] saith) the world is perfected: Hemarmene {so the L}, necessity, and order (*i.e.*) concurrence of causes, which many call fate, and the execution of them to the fruit, or increase, and a due distribution of the increase. The whole measure of time is concluded in three, *viz.* Past, present, to come; All magnitude is contained in three; line, superficies, and body, every body consists of three Intervals, length, bredth [breadth], thickness. Harmony contains three consents in time, Diapason, Hemiolion, Diatessaron. There are three kinds of souls, Vegetative, sensitive, and intellectuall. And as saith the Prophet, God orders the world by number, weight, and measure, and the number of three is deputed to the Ideall forms thereof, as the number two is to the procreating matter, and unity to God the maker of it. Magicians do constitute three Princes of the world, *Oromasis, Mitris, Araminis* [i.e. Ohrmazd (Av. Ahura Mazda), Mithra, and Ahriman (Av. Anghra Mainyu). In Zoroastrian theology, these are the names for God, the highest angel, and the Devil respectively.] (*i.e.*) God, the Mind, and the Spirit. By the three square or solid, the three numbers of nine of things produced are distributed, *viz.* of the supercelestiall into nine orders of Intelligencies: of Celestiall into nine Orbs: of inferiours into nine kinds of generable, and corruptible things. Lastly in this ternall Orb, *viz.* twenty seven, all Musical proportions are included, as *Plato*, and *Proclus*, do at large discourse. And the number of three hath in a harmony of five, the grace of the first voyce. Also in Intelligencies there are three Hierarchies of Angelicall spirits. There are three powers of Intellectuall creatures, memory, mind, and will. There are three orders of the blessed, *viz.* of Martyrs, Confessors, and Innocents. There are three quaternions of Celestiall Signs, *viz.* Of fixt [fixed], moveable, and common, as also of houses, *viz.* centers, succeeding, and falling. There are also three faces, and heads in every Sign, and three Lords of each triplicity. There are three fortunes amongst the Planets. Three graces amongst the Goddesses. Three Ladies of destiny amongst the infernall crew. Three Judges. Three furies. Three-headed Cerberus. We read also of a thrice double Hecate. Three moneths [L: ora = mouths] of the virgin *Diana*. Three persons in the supersubstantiall Divinity. Three times, of Nature, Law, and Grace. Three Theologicall vertues, Faith, Hope, and Charity. *Jonas* was three days in the Whales belly; and so many was Christ in the grave.

### The Scale of the Number of three.

In the Original world.	The Father	éãù Sadai The Son.	The Holy Ghost	The name of God with three letters.
In the Intellectuall world.	Supreme. Innocents.	Midle Martyrs.	Lowest of all Confessors.	Three Hierarchies of Angels. Three degrees of the blessed.
In the Celestiall world.	Moveable. Corners. Of the day.	Fixt Succeeding. Nocturnall.	Common. Falling. Partaking.	Three quaternions of Signs. Three quaternions of houses. Three Lords of the Triplicities.
In the Elementary world.	Simple.	Compounded.	Thrice compounded.	Three degrees of Elements.
In the lesser world.	The head, in which the Intellect grows, answering to the intellectuall world.	The breast, where is the heart, the seat of life, answering to the Celestiall world.	The belly, where the faculty of generation is, and the genitall members, answering the Elemental world.	Three parts, answering the three-fold world.
In the infernal world.	Alecto. Minos. Wicked.	Megera. Acacus. Apostates.	Ctesiphone. Rhadamantus. Infidels.	Three infernall furies. Three infernall Judges. Three degrees of the damned.

## Chapter vii. Of the Number of Four, and the Scale thereof.

The Pythagorians call the Number of four Tetractis, and prefer it before all the vertues of Numbers, because it is the foundation, and root of all other numbers; whence also all foundations, as well in artificiall things, as naturall, and divine, are four square, as we shall shew afterwards: and it signifies solidity, which also is demonstrated by a four square figure. For the number four is the first four square plain, which consists of two proportions, whereof the first is of one to two, the latter of two to four, and it proceeds by a double procession and proportion, *viz.* of one to one, and of two to two, beginning at a unity, and ending at a quaternity: which proportions differ in this, that according to Arithmatick [arithmetic], they are unequal to one the other: but according to Geometry are equall. Therefore a four square is ascribed to God the Father, and also contains the mysterie [mystery] of the whole Trinity: for by its single proportion, *viz.* by the first of one to one, the unity of the paternall substance is signified, from which proceeds one Son, equall to him; by the next procession, also simple, *viz.* of two to two, is signified by the second procession the Holy Ghost from both, that the Son be equall to the Father by the first procession; and the Holy Ghost be equall to both by the second procession. Hence that superexcellent, and great name of the divine Trinity of God is written with four letters, *viz.* *Yod, He, and Vau; He*, where it is the aspiration *He*, signifies the proceeding of the spirit from both: for *He* being duplicated, terminates both syllables, and the whole name, but is pronounced *Jova*, as some will, whence that *Jovis* of the heathen, which the Ancients did picture with four ears, whence the number four is the fountain, and head of the whole divinity. And the Pythagorians [Pythagoreans] call it the perpetuall fountain of nature: for there are four degrees in the Scale of nature, *viz.* to be, to live, to be sensible, to understand. There are four motions in nature, *viz.* ascendent, descendent, going forward, circular. There are four Corners in the heaven, *viz.* rising, falling, the middle [middle] of the heaven, and the bottome of it. There are four Elements under Heaven, *viz.* Fire, Aire, Water, and Earth; according to these there are four triplicities in Heaven: There are four first qualities under the Heaven, *viz.* Cold, Heat, Driness [dryness], and Moystness [moistness], from these are the four Humours, Blood, Flegm [phlegm], Choller [choler], Melancholy. Also the year is divided into four parts, which are Spring, Summer, Autumn, and Winter; also the wind is divided into Eastern, Western, Northern, and Southern. There are also four rivers of Paradise, and so many infernall. Also the number four makes up all knowledge: first it fills up every simple progress of numbers with four termes, *viz.* with one, two, three, and four, constituting the number ten. It fills up every difference of numbers, the first even, and containing the first odd in it. It hath in Musick Diatessaron, the grace of the fourth voice. Also it contains the instrument of four strings, and a Pythagorean Diagram, whereby are found out first of all musicall tunes, and all harmony of Musick. For Double, Treble, fourtimes double, one and halfe, one and a third part, a concord of all, a double concord of all, of five, of four, and all

consonancy is limited within the bounds of the number four. It doth also contain the whole of Mathematicks in four terms, viz. point, line, superficies, and profundity. It comprehends all nature in four terms, viz. substance, quality, quantity, and motion. Also all naturall Philosophy [philosophy], in which are the seminary vertues of nature, the naturall springing, the growing form, and the compositum. Also Metaphysick is comprehended in four bounds, viz. being, essence, vertue, and action. Morall Philosophy is comprehended with four vertues, viz. prudence, justice, fortitude, temperance. It hath also the power of justice: hence a fourfold law: of providence from God; fatall, from the soul of the world: of nature from Heaven: of prudence, from man. There are also four judiciary powers in all things being, viz. the intellect, discipline, opinion, and sense. It hath also great power in all mysteries. Hence the Pythagoreans did ratifie [ratify] the number four with an oath, as if it were the cheifest [chiefest] ground whereon their faith was grounded, and their belief might be confirmed. Hence it was called the *Pythagorians* oath, which is expressed in these verses.

*I with pure minde by th' number four do swear  
That's holy, and the fountain of nature  
Eternall, parent of the mind -----*

Also there are four rivers of Paradise; four Gospels received from four Evangelists throughout the whole Church. The Hebrews received the cheifest [chiefest] name of God written with four letters. Also the *Egyptians, Arabians, Persians, Magicians, Mahumitans, Grecians, Tuscans, Latines*, write the name of God with only four letters, viz. thus, *Theut, Alla, Sire, Orsi, Abdi*, θεοζ [theos], *Esar, Deus*. Hence the Lacedemonians were wont to paint *Jupiter* with four wings. Hence also in *Orpheus* his divinity, it is said that *Neptunes* Chariots are drawn with four horses. There are also four kinds of divine furies, proceeding from severall deities, viz. from the *Muses, Dionysius, Apollo, and Venus*. Also the Prophet *Ezekiel* saw four beasts by the river *Chobar*, and four Cherubims in four wheels. Also in *Daniel*, four great beasts did ascend from the Sea, and four winds did fight. And in the *Revelations* four beasts were full of eyes, before, and behind: standing round about the Throne of God, and four Angels, to whom was given power to hurt the Earth, and the Sea, did stand upon the four corners of the Earth, holding the four winds, that they should not blow upon the Earth, nor upon the Sea, nor upon any Tree.

**The Scale of the Number four, answering the four Elements.**

The name of God with four letters.	<b>äâäé</b>				In the Originall world, whence the Law of providence.
Four Triplicities or intelligible Hierarchies.	Seraphim. Cherubin. Thrones.	Dominations. Powers. Vertues.	Principalities. Archangels. Angels.	Innicents. Martyrs. Confessors.	In the Intellectual world, whence the fatall Law.
Four Angels ruling over the corners of the world.	ìàëëî Michael.	ìàôø Raphael.	ìàéøáâ Gabriel.	ìàéøââ Uriel.	
Four rulers of the Elements.	ôøù Seraph.	áâøë Cherub.	ùèùóú Tharsis.	ìàéøà Ariel.	
Four consecrated Animals.	The Lion.	The Eagle.	Man.	A Calf.	
Four Triplicities of the tribes of Israel.	Dan. Asser. Nephtalim.	Jehuda. Isachar. Zabulum [Zabulon].	Manasse. Benjamin. Ephraim.	Reubin [Ruben]. Simeon [Simehon]. Gad.	
Four Triplicities of Apostles.	Mathias. Peter. Jacob the elder.	Simon. Bartholemew. Mathew.	John. Phillip. James the younger.	Thaddeus. Andrew. Thomas.	
Four Evangelists.	Mark.	John.	Mathew.	Luke.	
Four Triplicities of Signs.	Aries. Leo. Sagittarius.	Gemini. Libra. Aquarius.	Cancer. Scorpius. Pisces.	Taurus. Virgo. Capricornus.	In the Celestiall world, where is the law of nature.
The Stars, and Planets, related to the Elements.	Mars, and the Sun.	Jupiter, and Venus.	Saturn, and Mercury.	The fixt Stars, and the Moon.	

Four qualities of the Celestiall Elements.	Light.	Diaphanousness.	Agility.	Solidity.	
Four Elements.	ùà Fire.	çåø Ayre [air].	íéî Water.	øôð Earth.	In the Elementary, where the Law of generation, and corruption is.
Four qualities.	Heat.	Moysture [moisture].	Cold.	Dryness.	
Four seasons.	Summer.	Spring.	Winter.	Autumne.	
Four corners of the World.	The East.	The West.	The North.	The South.	
Four perfect kinds of mixt bodies.	Animals.	Plants.	Metals.	Stones.	
Four kinds of Animals.	Walking.	Flying.	Swimming.	Creeping.	

What answer the Elements, in Plants.	Seeds.	Flowers.	Leaves.	Roots.	In the lesser world, viz. man, from whom is the Law of prudence.
What in Metals.	Gold, and Iron.	Copper, and Tin.	Quicksilver.	Lead, & Silver.	
What in stones.	Bright, and burning.	Light, and transparent.	Clear, and congealed.	Heavy, & dark.	
Four Elements of man.	The Mind.	The spirit.	The Soul.	The body.	
Four powers of the Soul.	The Intellect.	Reason.	Phantasy.	Sense.	
Four Judiciary powers.	Faith.	Science.	Opinion.	Experience.	
Four morall vertues.	Justice.	Temperance.	Prudence.	Fortitude.	
The senses answering to the Elements.	Sight.	Hearing.	Tast, and smel [taste and smell].	Touch.	
Four Elements of mans body.	Spirit.	Flesh.	Humours.	Bones.	
A four-fold spirit.	Animall.	Vitall.	Generative.	Naturall.	
Four humours.	Choller.	Blood.	Flegme.	Melancholly.	
Four Manners of complexion.	Violence.	Nimbleness.	Dulness.	Slowness.	
Four Princes of divels, offensive in the Elements.	ìàîñ Samael.	ìæàæð Azazel.	ìàæð Azael.	ìàæäî Mahazael.	
Four infernal Rivers.	Phlegeton.	Cocytus.	Styx.	Acheron.	
Four Princes of spirits, upon the four angels [angles] of the world.	Oriens.	Paymon.	Egyn.	Amaymon.	

## Chapter viii. Of the Number Five, and the Scale thereof.

The number five is of no small force, for it consists of the first even, and the first odd, as of a Female, and Male; For an odd number is the Male, and the even the Female. Whence *Arithmeticians* call that the Father, and this the Mother. Therefore the number five is of no small perfection, or vertue, which proceeds from the mixtion of these numbers: It is also the just middle [middle] of the universal number, viz. ten. For if you divide the number ten, there will be nine and one, or eight and two, or seven and three, or six and four, and every collection makes the number ten, and the exact middle [middle] alwaies is the number five, and its equidistant; and therefore it is called by the *Pythagoreans* the number of Wedlock, as also of justice, because it divides the number ten in an even Scale. There be five senses in man, sight, hearing, smelling, tasting, and feeling:

five powers in the soul, Vegetative, Sensitive, Concupiscible, Irascible, Rationall: five fingers on the hand: five wandering Planets in the heavens, according to which there are five-fold terms in every sign. In Elements there are five kinds of mixt [mixed] bodies, viz. Stones, Metals, Plants, Plant-Animals, Animals, and so many kinds of Animals, as men, four-footed beasts, creeping, swimming, flying. And there are five kinds by which all things are made of God, viz. Essence, the same, another, sense, motion. The Swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest, according to their age. Also this number hath great power in expiations: For in holy things it drives away Devils [devils]. In naturall things, it expels poysons [poisons]. It is also called the number of fortunateness, and favour, and it is the Seale of the Holy Ghost, and a bond that binds all things, and the number of the cross, yea eminent with the principall wounds of *Christ*, whereof he vouchsafed to keep the scars in his glorified body. The heathen *Philosophers* did dedicate it as sacred to *Mercury*, esteeming the vertue of it to be so much more excellent then the number four, by how much a living thing is more excellent then a thing without life. For in this number the Father *Noah* found favour with God, and was preserved in the flood [flood] of waters. In the vertue of this number *Abraham*, being an hundred years old, begat a Son of *Sarah*, being ninety years old, and a barren Woman, and past child bearing, and grew up to be a great people. Hence in time of grace the name of divine omnipotency is called upon with five letters. For in time of nature the name of God was called upon with three letters. **éäù** *Sadai*: in time of the Law, the ineffable name of God was expressed with four letters **äåäé** instead of which the *Hebrews* express **éðää** *Adonai*: in time of grace the ineffable name of God was with five letters **ääùäé** *Ihesu*, which is called upon with no less mysterie then that of three letters **äüé**.

### The Scale of the Number of five.

Five senses.

The names of God with five Letters. The names of Christ with five Letters.		<b>ïäéïà</b> <b>iéäïà</b> <b>ääùäé</b>	Eloim [Elion]. Elohim. Jhesu.			In the examplary world.
Five Intelligible substances.	Spirits of the first Hierarchy called Gods, or the Sons of God.	Spirits of the second Hierarchy called Intelligencies.	Spirits of the third Hierarchy, called Angels which are sent.	Souls of Celestiall bodies.	Heroes or blessed souls.	In the Intellectual world.
Five wandring Stars, Lords of the Termes.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	In the Celestiall world.
Five kinds of corruptible things.	Water.	Aire.	Fire.	Earth.	A mixed body.	In the Elementary world.
Five kinds of mixt bodies.	Animall.	Plant.	Metall.	Stone.	Plant-animal.	
Tast [taste].	Hearing.	Seeing.	Touching.	Smelling.	In the lesser world.	
Five Corporeall torments.	Deadly Bitterness.	Horrible howling.	Terrible darkness.	Unquenchable Heat.	A piercing stink.	In the infernall world.

### Chapter ix. Of the Number six, and the Scale thereof.

Six is the number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect, that in the collection of its parts it results the same, neither wanting, nor abounding. For if the parts thereof, viz. the middle [middle], the third, and sixt [sixth] part, which are three, two, one, be gathered together, they perfectly fill up the whole body of six, which perfection all the other numbers want: Hence by the *Pythagorians* it is said to be

altogether applied to generation, and Marriage, and is called the Scale of the world. For the world is made of the number six, neither doth it abound, or is defective. Hence that is, because the world was finished by God the sixth day. For the sixth day God saw all the things which he had made, and they were very good. Therefore the heaven, and the earth, and all the Host thereof were finished. It is also called the number of man, because the sixth day man was created: and it is also the number of our redemption, for the sixth day *Christ* suffered for our redemption: whence there is a great affinity betwixt the number six and the Cross, labour, and servitude: hence it is commanded in the Law, that in six days the work is to be done, six days *Manna* is to be gathered, six years the ground was to be sown, and that the *Hebrew* servant should serve his Master six years; six days the glory of the Lord appeared upon *Mount Sina* [Sinai], covering it with a cloud: the Cherubins had six wings, 6 circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctiall, & Eclipticall, six wandring [wandering] Planets, *Saturn, Jupiter, Mars, Venus, Mercury, the Moon*, running through the latitude of the *Zodiack*, on both sides the Ecliptick [ecliptic]. There are six substantificall qualities in the Elements, *viz.* Sharpness, Thinness, Motion, and the contrary to these, Dulness, Thickness, Rest. There are six differences of position, Upwards, Downwards, Before, Behind, on the right side, one the left side. There are six naturall offices, without which nothing can be, *viz.* Magnitude, Colour, Figure, Intervall, Standing, Motion. Also a solid Figure of any four square thing hath six superficies. There are six Tones of all harmony, *viz.* 5. Tones, & 2. half tones, which make one tone, which is the sixth.

### The Scale of the Number six.

In the exemplary world.	íéääìà øåáâ ìà						Names of the six Letters.
In the intelligible World.	Cherubin.	Thrones.	Dominations.	Powers.	Vertues.	Six orders of Angels, which are not sent to inferiours.	
In the Celestiall World.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	The Moon	Six planets wandring through the latitude of the Zodiack from the Ecliptick.
In the Elemental world.	Rest.	Thinness.	Sharpness.	Dulness.	Thickness.	Motion.	Six substantificall qualities of Elements.
In the lesser world.	The Intellect.	Memory.	Sense.	Motion.	Life.	Essence.	Six degrees of men.
In the infernall World.	Acteus.	Megalesius.	Ormenus.	Lycus.	Nicon.	Mimon.	Six divels [devils], the authors of all calamities.

### Chapter x. Of the Number Seaven, and the Scale thereof.

The number seaven [seven] is of various, and manifold power, for it consists of one, and six, or of two, and five, or of three and four, and it hath a Unity, as it were the coupling together of two threes: whence if we consider the severall parts thereof, and the joyning together of them, without doubt we shall confess that it is as well by the joyning together of the parts thereof, as by its fullness apart, most full of all Majesty. And the *Pythagorians* call it the Vehiculum of mans life, which it doth not receive from its parts so, as it perfects by its proper right of its whole, for it contains body, and soul, for the body consists of four Elements, and is endowed with four qualities: Also the number three respects the soul, by reason of its threefold power, *viz.* rationally, irascible, and concupiscible. The number seaven therefore, because it consists of three, and four, joyns the soul to the body, and the vertue of this number relates to the generation of men, and it causeth man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist. For when the genitall seed is received in the womb of the woman, if it remain there seaven hours after the effusion of it, it is certain that it will abide there for good: Then the first seaven daye it is coagulated, and is fit to receive the shape of a man: then it produceth mature infants, which are called infants of the seaventh moneth [month], *i.e.* because they are born the seaventh moneth. After the birth, the seaventh hour tries whether it will live or no: for that which shall bear the breath of the aire after that hour is conceived will live. After seaven dayes it casts off the reliques of the Navell.

After twice seaven dayes its sight begins to move after the light: in the third seaventh it turns its eyes, and whole face freely. After seaven moneths it breeds teeth: After the second seaventh moneth it sits without fear of falling: After the third seaventh moneth it begins to speak: After the fourth seaventh moneth it stands strongly, and walks: after the fifth seaventh moneth it

begins to refrain sucking its Nurse: After seaven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected: After the second seaventh year boys wax ripe, and then is a beginning of generation: At the third seaventh year they grow to be men in stature, and begin to be hairy, and become able, and strong for generation: At the fourth seaventh year they begin to barnish, and cease to grow taller: In the fifth seaventh year they attain to the perfection of their strength: The sixt seaven year they keep their strength; The seaventh seaventh year they attain to their utmost discretion, and wisdom, and the perfect age of men. But when they come to the tenth seaventh year, where the number seaven is taken for a compleat number, then they come to the common tearm of life, the Prophet saying, Our age is seaventy years. The utmost hight [height] of mans body is seaven feet. There are also seaven degrees in the body, which compleat the dimension of its altitude from the bottome to the top, *viz.* marrow, bone, nerve, vein, artery, flesh, skin. There are seaven, which by the *Greeks* are called black members, the Tongue, the Heart, the Lunges, the Liver, the Spleen, and two Kidnies [kidneys]. There are also seaven principal parts of the body, the head, the breast, the hands, the feet, and the privy members. It is manifest concerning breath, and meat, that without drawing of the breath the life doth not endure above seaven hours: and they that are starved with famine, live not above seaven dayes. The Veins also, and arteries (as Physicians say) are moved by the seaventh number. Also judgements in diseases are made with greater manifestation upon the seaventh dayes, which Physitians [physicians] call criticall, *i.e.* judicicall. Also of seaven portions God Creates the soul, as divine *Plato* witnesseth in *Timeus* [Timaeus]. The soul also receives the body by seaven degrees. All difference of voyces proceeds to the seaventh degree, after which there is the same revolution. Again, there are seaven modulations of the voyces, Ditonus, Semiditonus, Diutessaron, Diapente with a tone [lat: semitone], Diapente with a half time [lat: semitone], and diapason. There is also in Celestials a most potent power of the number seven. For seeing there are four corners of the Heaven Diametrically looking one towards the other, which indeed is accounted a most full, and powerfull aspect, and consists of the number seven. For it is made from the seventh Sign, and makes a Cross, the most powerfull figure of all, of which we shall speak in its due place. But this you must not be ignorant of, that the number seven hath a great Communion with the Cross. By the same radiation, and number the solstice is distant from Winter, and the Winter equinoctium from the Summer, all which are done by seven Signs. There are also seven Circles in the Heaven, according to the longitudes of the Axel-tree. There are seven Stars about the Articke [Arctic] Pole, greater, and lesser, called *Charls-Wain*, also seven Stars called the *Pleiades*, and seven Planets, according to those seven dayes, constituting a week. The Moon is the seventh of the Planets & next to us observing this number more then the rest, this number dispensing the motion, and light thereof. For in twenty eight dayes it runs round the Compass of the whole *Zodiack*, which number of dayes, the number seven, with its seven tearms, *viz.* from one to seven, doth make, and fill up, as much as the several numbers, by adding to the Antecedents, and makes four times seven dayes, in which the Moon runs through, and about all the longitude, and latitude of the *Zodiack* by measuring, and measuring again: with the like seven of dayes it dispenseth its light, by changing it; For the first seven dayes unto the middle as it were of the divided world, it increaseth; the second seven dayes it fills [fills] its whole Orb with light; the third by decreasing is again contracted into a divided Orb; but after the fourth seven dayes, it is renewed with the last diminuation of its light, and by the same seven of dayes it disposeth the increase, and decrease of the Sea, for in the first seven of the increase of the Moon, it is by little lessened; in the second by degrees increased: but the third is like the first, and the fourth doth the sure as the second. It is also applied to *Saturn*, which ascending from the lower, is the seventh Planet, which betokens rest, to which the seventh day is ascribed, which signifies the seven thousandth, wherein (as *John* witnesseth) the Dragon, which is the Divell [Devil], and Satan, being bound, men shall be quiet, and lead a peaceable life. Moreover the *Phythagorians* [Pythagoreans] call seven the number of Virginitie, because the first is that which is neither generated, or generates, neither can it be divided into two equal parts, so as to be generated of another number repeated, or being doubled to bring forth any other number of it self, which is contained within the bounds of the number ten, which is manifestly the first bound of numbers, and therefore they dedicate the number seven to *Pallas*. It hath also in Religion most potent signs of its esteem, and it is called the number of an oath. Hence amongst the Hebrews to swear is called Septenare (*i.e.*) to protest by seven. So *Abraham*, when he made a covenant with *Abimelech*, appointed seven Ewe Lambs for a testimony. It is also called the number of blessedness, or of rest, whence that,

*O thrice, and four times blessed!*

*viz.* in soul, and body. The seventh day the Creator rested from his work, wherefore this day was by *Moses* called the Sabbath (*i.e.*) the day of rest; hence it was that Christ rested the seventh day in the grave. Also this number hath a great communion with the Cross, as is above shewed, as also with Christ. For in Christ is all our blessedness, rest, and felicity; besides, it is most convenient in purifications. whence *Apuleius* saith, and I put myself forthwith into the bath of the Sea, to be purified, and put my head seven times under the Waves. And the Leprous person that was to be cleansed, was sprinkled seven times with the blood of a Sparrow; and *Elisha* the Prophet, as it is written in the Second Book of the *Kings*, saith unto the Leprous person; Go, and wash thy self seven times in *Jordan*, and thy flesh shall be made whole, and thou shalt be cleansed, and it follows a little after, And he washed himself seven times in *Jordan*, according to the Prophets saying, and he was cleansed. Also it is a number of repentance, and remission: Hence was ordeined the seaventh years repentance for every sin, according to the opinion of the wise man, saying, And upon every sinner seaven fold: Also the seaventh year there were granted remissions, and after full seaven years there was giving a full remission, as is read in *Leviticus*. And *Christ* with seaven petitions finished his speech of our satisfaction: hence also it is called the number of liberty, because the seaventh year the *Hebrew* servant did challenge liberty for himself. It is also most sutable to divine praises. Whence the Prophet saith, Seaven

times a day do I praise thee, because of thy righteous judgements. It is moreover called the number of revenge, as saith the Scripture, and *Cain* shall be revenged seven fold. And the Psalmist saith, Render unto our Neighbours seven fold into their bosome, their reproach. Hence there are seven wickednesses, as saith *Solomon*, and seven wicked spirits taken, are read of in the Gospel. It signifies also the time of the present circle, because it is finished in the space of seven days. Also it is consecrated to the Holy Ghost, which the Prophet *Isaiah* describes to be seven fold, according to his gifts, viz. the spirit of wisdom, and understanding, the spirit of counsell, and strength, the spirit of knowledge, and holiness, and the spirit of the fear of the Lord, which we read in *Zachariah* to be the seven eyes of God. There are also seven Angells, spirits standing in the presence of God, as is read in *Tobias*, and in the *Revelation*; seven Kamps did burn before the Throne of God, and seven golden Candlesticks, and in the middle thereof was one like to the son of man, and he had in his right hand seven Stars. Also there were seven spirits before the Throne of God, and seven Angells stood before the Throne, and there were given to them seven Trumpets. And he saw a Lamb having seven horns, and seven eyes, and he saw the book sealed with seven Seales, and when the seventh seal was opened, there was made silence in heaven. Now by all what hath been said, it is apparent that the number seven, amongst the other numbers, may deservedly be said to be most full of all efficacy. Moreover, the number seven hath great conformity with the number twelve; For as three, and four make seven, so thrice four make twelve, which are the numbers of the celestial Planets, and signs, resulting from the same root, and by the number four of the nature of inferiour things. There is in sacred writ a very great observance of this number, before all others, and many, and very great are the mysteries thereof; many we have decreed to reckon up here, repeating them out of holy writ, by which it will easily appear, that the number seven doth signifie a certain fulness of sacred mysteries. For we read in *Genesis*, that the seventh was the day of the rest of the Lord; & *Enoch*, a pious, holy man, was the seventh from *Adam*, and that there was another seventh man from *Adam*, a wicked man, by name *Lamech*, that had two wives; and that the sin of *Cain* should be abolished the seventh generation: As it is written, *Cain* shall be punished seven fold: and he that shall slay *Cain*, shall be revenged seven fold, to which the Master of the History collects, that there were seven sins of *Cain*. Also of all clean beasts seven, and seven were brought into the Ark, as also of Fowles: And after seven days the Lord rained upon the Earth, and upon the seventh day the fountains of the deep were broken up, and the waters covered the Earth. Also *Abraham* gave to *Abimelech* seven Ewe Lambs: and *Jacob* served seven years for *Leah*, and seven more for *Rachael*: and seven dayes the people of *Israel* bewailed the death of *Jacob*. Moreover, we read in the same place, of seven Kine, and seven Ears of Corn, seven years of plenty, and seven years of scarcity. And in *Exodus*, the Sabbath of Sabbaths, the holy rest to the Lord, is commanded to be on the seventh day. Also on the seventh day *Moses* ceased to pray. On the seventh day there shall be a solemnity of the Lord, the seventh year the servant shall go out free: seven dayes let the Calf, and the Lamb be with its damm; the seventh year let the ground that hath been sown six years, be at rest: the seventh day shall be a holy Sabbath, and a rest: the seventh day, because it is the Sabbath, shall be called holy. In *Leviticus* the seventh day also shall be more observed, and be more holy: and the first day of the seventh moneth shall be a Sabbath of memoriall. Seven dayes shall the sacrifices be offered to the Lord, seven dayes shall the holy dayes of the Lord be celebrated, seven dayes in a year everlastingly in the generations. In the seventh moneth you shall celebrate feasts, and shall dwell in Tabernacles seven dayes: seven times he shall sprinkle himself before the Lord, that hath dipped his finger in blood: he that is cleansed from the Leprosy, shall dip seven times in the blood of a sparrow: seven days shall she be washed with running water, that is menstruous: seven times he shall dip his finger in the blood of a bullock: seven times I will smite you for your sins: In *Deuteronomy* seven people possessed the Land of promise. There is also read of a seventh year of remission, and seven Candles set up on the South side of the Candlesticks. And in *Numbers* it is read, that the sons of *Israel* offered up seven Ewe Lambs without spot, and that seven dayes they did eat unleavened bread, and that sin was expiated with seven Lambs, & a Goat, and that the seventh day was celebrated, and holy, and the first day of the seventh moneth was observed, and kept holy, and the seventh moneth of the feast of Tabernacles, & seven Calves were offered on the seventh day, and *Baalam* erected seven Altars; seven dayes *Mary* the sister of *Aaron* went forth leprous out of the Camp, seven dayes he that touched a dead carcass [carcass] was unclean. And in *Joshua* seven priests carried the Ark of the Covenant before the Host, and seven dayes they went round the Cities, and seven trumpets were carried by the seven Priests, and on the seventh day the seven Priests sounded the Trumpets. And in the book of *Judges*, *Abessa* reigned [reigned] in *Israel* seven years, *Sampson* kept his nuptialls seven dayes, and the seventh day he put forth a Riddle to his wife, he was bound with seven green [i.e. fresh] withs [nerviceis = sinews i.e. bowstrings, cf. Judges 16:8], seven locks of his head were shaved off, seven years were the children of *Israel* oppressed by the King of *Maden* [Madian] And in the books of the Kings, *Elias* prayed seven times, and at the seventh time, behold a little cloud! seven dayes the children of *Israel* pitched over against the *Syrians*, and in the seventh day the battell [battle] was joyned: seven years famine was threatened to *David* for the peoples murmuring; and seven times the child sneezed [sneezed], that was raised [resuscitated] by *Elisha*, [cf. II Kings 4:35] and seven men were crucified together in the dayes of the first harvest. *Naaman* was made clean with seven washings by *Elisha*, the seventh moneth *Golias* was slain. And in *Hester* we read, that the King of *Persia* had three Eunuchs: and in *Tobias* seven men were coupled [copulati] with *Sara* the daughter of *Raguel*: And in *Daniel Nebucadnezars* Furnace was heated seven times hotter then it was used to be, and seven Lions were in the den, and the seventh day came *Nebucadnezar*. In the book of *Job* there is made mention of seven sons of *Job*, and seven dayes and nights *Jobs* friends sate with him on the Earth; and in the same place, In seven troubles no evill shall touch thee. In *Ezra* we read of *Artaxerxes* his seven counsellors: and in the same place the trumpet sounded: the seventh moneth of the feast of tabernacles were in *Ezraes* time, whilst the children of *Israel* were in the Cities: and on the first day of the seventh moneth *Esdras* read the Law

to the people. And in the Psalmes *David* praised the Lord seaven times in a day: silver is tryed seaven times; and he renders to our neighbours seaven fold into their bosomes. And *Solomon* saith, that wisdom hath hewen her self seaven Pillars; seaven men that can render a reason, seaven abominations which the Lord abhors, seaven abominations in the heart of an enemy, seaven overseers, seaven eyes beholding. *Isaiah* numbers up seaven gifts of the Holy Ghost, and seaven women shall take hold on a man. And in *Jeremiah*, she that hath born seaven, languisheth, she hath given up the ghost. In *Ezekiel*, the Prophet continued sad for seaven dayes. In *Zechariah* seaven lamps, and seaven pipes to those seaven lamps, and seaven eyes running to and fro throughout the whole Earth, and seaven eyes upon one stone, and the fast of the seaventh day is turned into joy. And in *Micah*, seaven shepherds are raised against the Assyrians. Also in the Gospel we read of seaven blessednesses, and seaven vertues, to which seaven vices are opposed; seaven petitions of the Lords prayer, seaven words of *Christ* upon the cross, seaven words of the blessed *Virgin Mary*, seaven loaves distributed by the Lord, seaven baskets of fragments, seaven brothers having one wife, seaven disciples of the Lord that were fishers, seaven water pots in *Cana of Galile* [Galilee], seaven woes which the Lord threatens to the Hypocrites, seaven divels [devils] cast out of the unclean woman, and seaven wickeder divells [devils] taken in after that which was cast out. Also seaven years *Christ* was fled into *Egypt*; and the seaventh hour the Fevour [fever] left the Governours son. And in the Canonicall Epistles, *James* describes seaven degrees of wisdom, and *Peter* seaven degrees of Vertues. And in the *Acts* are reckoned seaven Deacons, and seaven disciples chosen by the *Apostles*. Also in the *Revelations* there are many mysteries of this number: for there we read of seaven Candlesticks, seaven Stars, seaven Crowns, seaven Churches, seaven Spirits before the Throne, seaven Rivers of *Egypt*, seaven Seales, seaven Markes, seaven Horns, seaven Eyes, seaven Spirits of God, seaven Angels with seaven Trumpets, seaven horns of the Dragon, seaven heads of the Dragon, who had seaven Diadems: also seaven plagues, and seaven Vials, which were given to one of the seaven Angells, seaven heads of the scarlet Beast, seaven Mountains, and seaven Kings sitting upon them, and seaven thunders uttered their voyces. Moreover this number hath much power, as in natural, so in sacred, Ceremoniall, and also in other things: therefore the seaven days are related hither, also the seaven Planets, the seaven, Stars called Pleiades, the seaven Ages of the World, the seaven changes of man, the seaven liberall Arts, and so many mechanick, and so many forbidden, seaven Colours, seaven Metalls, seaven holes in the head of a man, seaven pair of nerves, seaven Mountains in the City of *Rome*, seaven *Romane* Kings, seaven Civill Wars, seaven wise men in the time of *Jeremiah* the Prophet, and seaven wise men of *Greece*. Also *Rome* did burn seaven days by *Nero*. By seaven Kings were slain ten thousand Martyrs. There were seaven sleepers, seaven principall Churches of *Rome*, and so many Monasteries did *Gregory* build: So many sons Saint *Felicity* brought forth: there were seaven Electors of the Empire appointed, and seaven solemn Acts in crowning the Emperour; the Laws in the Testament require seaven witnesses, there are seaven civill punishments, and seaven canonicall, and seaven canonicall hours, the priest makes seaven obeysances in the Mass; seaven Sacraments, and seaven orders of the Clergy, and a boy of seaven years may be ordained by the lesser, and may obtain a benefice *sine Cura*. There are seaven penitentiall Psalmes, and seaven commands of the second table, and seaven hours were *Adam*, and *Eve* in Paradise, and there were seaven men foretold by an Angell before they were born, viz. *Ismael*, *Isaack*, *Sampson*, *Jeremiah*, *John Baptist*, *James* the brother of the Lord, and *Christ Jesus*. Lastly, this number is most potent of all, as in good, so evill; of this *Livy*, the most ancient Poet sang,

*The seaventh light is come, and then all things  
T'absolve the father of all light begins,  
The seaventh's of all things originall,  
The first seaventh, seaventh seaven we call  
Perfect, with wandering Stars the heaven's volv'd,  
And with as many circles is round roll'd.*

### The Scale of the Number seven.

In the originall world.	Ararita. àúéøàøà Asser Eheie äéää øùà The name of God with seven letters.							
In the Intelligible world.	ìaé÷ôö Zaphiel [Zaphkiel].	ìaé÷ãö Zadkiel.	ìaîë Camael.	ìaôø Raphael.	ìaéðää Haniel.	ìaëéî Michael.	ìaéøáâ Gabriel.	Seven Angels which stand in the presence of God.
In the Celestiall world.	éàuáù Saturn.	÷ãö Jupiter.	íéääî Mars.	ùù The Sun.	ääãð Venus.	áëãë Mercury.	äðái The Moon.	Seven Planets.

In the Elementary world.	The Lapwing. The Cutlefish. The Mole. Lead. The Onyx.	The Eagle. The Dolphin. The Hart. Tin. The Saphir [Sapphire].	The Vultur [vulture] The Pike. The Wolf. Iron. The Diamond.	The Swan. The Sea-calf. The Lion. Gold. The Carbuncle.	The Dove. Thimallus. The Goat. Copper. The Emerald [emerald].	The Stork. The Mullet. The Ape. Quick-silver [mercury]. The Achates.	The Owle. The Sea-Cat. Cat. Silver. Crystall.	Seven Birds of the Planets. Seven Fish of the Planets. Seven Animals of the Planets. Seven Metals of the Planets. Seven Stones of the Planets.
In the lesser world.	The right foot. The right ear.	The Head. The left ear.	The right hand. The right Nostrell.	The heart. The right eye.	The privy members. The left nostrill.	The left hand. The mouth.	The left foot. The left eye.	Seven integrall members distributed to the Planets. Seven holes of the head distributed to the Planets.
In the infernall world.	Hell. íðäéâ	The gates of death. úâî ìöâ	The shadow of death. úéî éøöù	The pit of destruction. úçù øàá	The clay of death. iãéä èéè	Perdition. iããää	The depth of the Earth. iãàù	Seven habitations of infernals, which Rabbi Joseph of Castilia the Cabalist describes in the Garden of Nuts.

## Chapter xi. Of the number Eight, and the Scale thereof.

The *Pythagoreans* call eight the number of justice, and fulness: first, because it is first of all divided into numbers equally even, *viz.* into four, and that division is by the same reason made into twice two, *viz.* by twice two twice; and by reason of this equality of division, it took to it self the name of justice, but the other received the name, *viz.* of fulness, by reason of the contexture of the corporeall solidity, since the first makes a solid body. Hence that custome of *Orpheus*, swearing by eight dieties [deities], if at any time he would beseech divine justice, whose names are these. Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, the Night. There are also only eight visible Spheres of the heavens: also by it the property of corporeall nature is signified, which *Orpheus* comprehends in eight of his Sea songs. This is also called the covenant of circumcision, which was commanded to be done by the *Jewes* the eight day.

There were also in the old Law eight ornaments of the Priest, *viz.* a breast-plate, a coat, a girdle, a myter [miter], a robe, an Ephod, a girdle of the Ephod, a golden plate; hither belongs the number to eternity, and the end of the world, because it follows the number seven, which is the mysterie [mystery] of time: hence also the number of blessedness; for Christ teacheth so many degrees of blessednesses, as you may see in *Matthew*: It is also called the number of safety, and conservation, for there were so many souls of the sons of *Jesse*, from which *David* was the eighth. Also *Zacharias*, the father of *John*, received

his speech the eighth day. They say this number was dedicated to *Dionysius*, because he was born the eighth moneth, in everlasting memory whereof, *Naxos* the Iland [island] was dedicated to him, which obtained this prerogative, that only the women of *Naxos* should safely bring forth in the eighth moneth, and their children should live, whereas the children of the eighth moneth in other Nations dy [die], and their mothers then bringing forth are in manifest danger.

### The Scale of the Number eight.

The name of God with eight letters.	Eloha Vadaath <b>úòãå äåìà</b> Jehovah Vedaath, <b>úòãå äåäé</b>								In the Originall.
Eight rewards of the blessed.	Inheritance.	Incorruption.	Power.	Victory.	The vision of God.	Grace.	A Kingdom.	Joy.	In the Intelligible world.
Eight visible Heavens.	The Starry Heaven.	The Heaven if Saturn.	The Heaven of Jupiter.	The Heaven of Mars.	The Heaven of the Sun.	The Heaven of Venus.	The Heaven of Mercury.	The Heaven of the Moon.	In the Celestiall world.
Eight particular qualities.	The dryness of the earth.	The coldness of the water.	The moisture of the aire.	The heat of the fire.	The heat of the aire.	The moisture of the water.	The dryness of the fire.	The coldness of the earth.	In the Elementary world.
Eight kinds of blessed men.	The peace makers.	That hunger and thirst after righteousness.	The meek.	They which are persecuted for righteousness sake.	Pure in heart.	Mercifull.	Poor in spirit.	Mourners.	In the lesser world.
Eight rewards of the damned.	Prison.	Death.	Judgement.	The wrath of God.	Darkness.	Indignation.	Tribulation.	Anguish.	In the infernall world.

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You will need a [Hebrew font](#) installed to read some of this book.

## Chapter xii. Of the Number Nine, and the Scale thereof.

The number nine is dedicated to the Muses, by the help of the order of the Celestial Spheres, and divine spirits: Hence there are nine movable Spheres, and according to those there are nine Muses, viz. Calliope, Urania, Polymnia, Terpsichore, Clio, Melpomene, Erato, Euterpe, Thalia, which nine Muses indeed are appropriated to the nine Spheres, so that the first resembles the supreme Sphere, which they call *Primum mobile*, and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon, so, viz. Calliope is appropriated to the *Primum mobile*; Urania to the Starry Heaven, Polymnia to *Saturn*, Terpsichore, to *Jupiter*, Cleo to *Mars*, Melpomene to the *Sun*, Erato to *Venus*, Euterpe to *Mercury*, Thalia to the *Moon*.

There are also nine orders of blessed Angels, viz. Seraphim, Cherubim, Thrones, Dominations, Powers, Vertues, Principallities, Archangels, Angels, which *Ezekiel* figures out of nine Stones, which are the Saphir, Emerald [sapphire, emerald], Carbuncle, Berill [beryl], Onyx, Chrysolite, Jasper, Topaze, Sardis: This number hath also a great, and Occult mysterie of the Cross: For the ninth hour our Lord Jesus Christ breathed out his Spirit. And in nine dayes the Ancients buried [buried] their dead, and in so many yeers [years] they say *Minea* received Laws from *Jupiter* in a Cave; whence this number was most especially taken notice of by *Homer*, when Laws were to be given, or answers were to be given, or the sword was like to rage. The Astrologers also take notice of the number nine in the Ages of men, no otherwise then they do of seven, which they call Climactericall years, which are eminent for some remarkable change. Yet sometimes it signifies imperfectness, and incompleatness, because it doth not attain to the perfection of the number ten, but is less by one, without which it is deficient, as *Austin* [Augustine] interprets it out of the ten Leapers [leper]: Neither is the longitude of nine Cubits of *Og* King of Basan, who is a type of the divel [Devil], without a mysterie [mystery].

### The Scale of the Number nine.

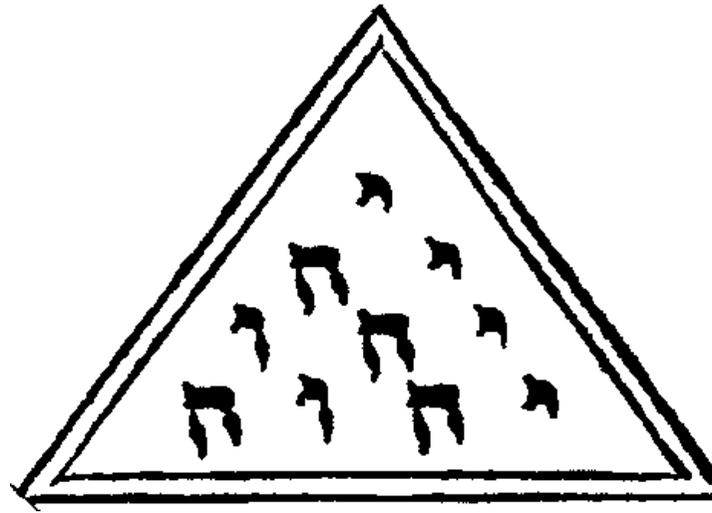
The names of God with nine letters.	Jehovah Sabaoth. <b>יְהוָה שַׁבּוּאֹת</b> Jehovah Zidkenu. <b>יְהוָה צְדִקְנוּ</b> Elohim Gibor. <b>אֱלֹהִים גִּבּוֹר</b>									In the originall world.
Nine Quires of Angels. Nine Angels ruling the Heavens.	Seraphim. Metatron [Metatron].	Cherubin. Ophaniel.	Thrones. Zaphkiel.	Dominations. Zadkiel.	Powers. Camael.	Vertue. Raphael.	Principallities. Haniel.	Archangels. Michael.	Angels. Gabriel.	In the intelligible world.
Nine moveable spheres.	The primum mobile.	The Starry Heaven.	The sphere of Saturn.	The sphere of Jupiter.	The sphere of Mars.	The sphere of the Sun.	The sphere of Venus.	The sphere of Mercury.	The sphere of the Moon.	In the Celestial world.
Nine stones representing the nine Quires of Angels.	Saphir [saphire]	Emerald [emerald].	Carbuncle.	Beril [beryl]	Onyx.	Chrysolite.	Jasper.	Topaze.	Sardis.	In the Elementary world.
Nine senses inward, and outward together.	Memory.	Cogitative.	Imaginative.	Common sense.	Hearing.	Seeing.	Smelling.	Tasting.	Touching.	In the lesser world.
Nine orders of divels [devils].	False spirits.	Spirits of lying.	Vessels of iniquity.	Avengers of wickedness.	Juglers.	Aiery powers.	Furies, sowing mischief.	Sisters or tryers.	Tempters or insnarers.	In the infernal world.

## Chapter xiii. Of the Number Ten, and the Scale thereof.

The number ten is called every number, or an universall number, compleat, signifying the full course of life: for beyond that we cannot number, but by replication; and it either implies all numbers within it self, or explains them by it self, and its own, by multiplying them: wherefore it is accounted to be of a manifold Religion, and power, and is applied to the purging of souls. Hence the Ancients called Ceremonies Denary, because they that were to be expiated, and to offer sacrifices, were to abstain from some certain things for ten dayes. Whence amongst the Egyptians it was the custome for him that would sacrifice to *Io*, to fast ten dayes before, which *Apuleius* testifies of himself, saying, It was commanded that I should for the space of ten dayes refrain all meat, and be fasting. There are ten sanguine parts of man, the Menstrues, the Sperm, the Plasmatick spirit, the Mass, the Humours, the Organicall body, the vegetative part the sensitive part, reason, and the mind. There are also ten simple integrall parts constituting man, the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, flesh, skin. There are also ten parts of which a man consists intrinsecally; The spirit, the brain, the lungs, the heart, the liver, the gall, the spleen, the kidnies [kidneys], the testicles, the Matrix. There were ten Curtains in the Temple, ten strings in the Psalter; ten muscicall instruments with which Psalms were sang, the names whereof were, Neza, on which their Odes were sang, Nablum, the same as Organs, Mizmor, on which the Psalms, Sir, on which the Canticles; Tehila, on which Orations, Beracha, on which Benedictions, Halel, on which Praises: Hodaia, on which Thanks, Asre, on which the Felicity of any one, Hallelujah, on which the praises of God only, and Contemplations. There were also ten singers of Psalms, viz. *Adam*, *Abraham*, *Melchisedech*, *Moses*, *Asaph*, *David*, *Solomon*, and three sons of *Chora*, there are also ten commandments; And the tenth day after the ascension of Christ the Holy Ghost came down. This lastly is the number, in which *Jacob* wrestling with the Angel all night overcame, and at the rising of the Sun was blessed, and called by the name of *Israel*. In this number *Joshua* overcame thirty one Kings, and *David* overcame *Goliath*, and the Philistines, and *Daniel* escaped the danger of the Lions. This number also is as circular as unity, because being heaped together, returns into a unity, from whence it had its beginning, and it is the end, and perfection of all numbers, and the beginning of tens. As the number ten flows back into a unity, from whence it proceeded, so every thing that is flowing is returned back to that from which it had the beginning of its Flux. So water returns to the Sea, from whence it had its beginning, the body returns to the Earth, from whence it was taken; time returns into Eternity, from whence it flowed, the spirit shall return to God that gave it; and lastly, every creature returns to nothing, from whence it was

created, neither is it supported but by the word of God, in whom all things are hid; and all things with the number ten, and by the number ten, make a round, as saith *Proclus*, taking their beginning from God, and ending in him. God therefore that first unity, or one thing, before he communicated himself to inferiours, diffused himself into the first of numbers, viz. The number three, then into the number ten, as into ten *Ideas*, and measures of making all numbers, and all things, which the Hebrews call ten Attributes, and account ten divine names; For which cause there cannot be a further number. Hence all tens have some divine thing in them, and in the Law are required of God as his own, together with the first fruits, as the originall of things, and beginning of numbers, and every tenth is as the end given to him, who is the beginning, and end of all things.

The Scale of the Number ten.



The Scale of the Number ten.

In the originall	ääéäçéäääé The name Jehova of ten letters collected.			ää äää ää ääé The Name Jehovah of ten letters Extended.				úäääö íéäìà The name Elohim Sabaoth.			The name of God with ten letters.	
	äéää Eheie. óúë Kether.	äääé é Iod Jehovah. äieç Hochmah.	íéäìà äääé Jehova Elohim. äðéá Binah.	à El. äñä Hesed.	øáéâ íéäìà Elohim gibor. äøäää Geburah.	ääìà Eloha. úøàóú Tiphereth.	úäääö äääé Jehovah Sabaoth äðð Nezah.	úäääö íéäìà Elohim Sabaoth. äää Hod.	éäù Sadai. ääñé Iesod.	éðää Adonai melech. úäëîí Malchuth.	Ten names of God. Ten Sephiroth.	
In the intelligible world.	Seraphim. Haioth ha-kados. Metatron.	Cherubim. Ophanim. Jophiel.	Thrones. Aralim. Zaphkiel.	Dominations. Hasmallim. Zadkiel.	Powers. Seraphim. Camael.	Vertues. Malachim. Raphel [Raphael].	Principalities. Elohim. Haniel.	Archangels. Ben Elohim. Michael.	Angels. Cherubim. Gabriel.	Blessed souls. Issim. The soul of Messiah.	Ten orders of the blessed according to Dionysius. Ten orders of the blessed according to the traditions of men. Ten Angels ruling.	
In the Celestiall world.	Reschith ha-gallalim. The Primum Mobile.	Masloth. The sphere of the Zodiake [zodiac].	Sabbathi. The Sphere of Saturn.	Zedeck. The sphere of Jupiter.	Madim. The Sphere of Mars.	Schemes. The sphere of the Sun.	Noga. The sphere of Venus.	Cochab. The sphere of Mercury.	Levanah. The sphere of the Moon.	Holom. Jesodth. The sphere of the Elements.	Ten spheres of the world.	
In the Elementary world.	A Dove.	A Lizard.	A Dragon.	An Eagle.	A Horse.	Lion.	Man.	Genitals [sic. Serpent]	Bull.	Lamb.	Ten Animals consecrated to the Gods.	

In the lesser world.	Spirit.	Brain.	Spleen.	Liver.	Gall.	Heart.	Kidneys.	Lungs.	Genitals.	Matrix.	Ten parts intrinsecall of man.
In the infernall world.	False Gods.	Lying spirits.	Vessels of iniquity.	Revengers of wickedness.	Juglers.	Aery powers.	Furies the seminaries of evil.	Sifters or tryers.	Tempters or ensnarers.	Wicked souls bear rule.	Ten orders of the damned.

### Chapter xiiii. Of the Number eleven, and the number twelve; with a double Scale of the Number twelve Cabalisticall, and Orphicall.

The number eleven as it exceeds the number ten, which is the number of the commandements [commandments], so it fals short of the number twelve, which is of grace and perfection, therefore it is called the number of sins, and the penitent. Hence in the tabernacle there were commanded to be made eleven Coats of hair which is the habit of those that are penitent, and lament for their sins, whence this number hath no Communion with Divine or Celestiall things, nor any attraction, or scale tending to things above: neither hath it any reward; but yet sometimes it receives a gratuitous favor from God, as he which was called the eleventh hour to the vineyard of the Lord, received the sanne reward as those who had born the burden, and heat of the day. Now the number twelve is divine, and that whereby the Celestiall are measured; it is also the number of the Signs in the *Zodiack* over which there are twelve angeis as chief, supported by the irrigation of the great name of God. In twelve yeers [years] also *Jupiter* perfects his course, and the Moon daily runs through twelve degrees. There are also twelve chief joynts [joints] in the body of man, viz. in hands, elbones [elbows], shoulders, thighs, knees, and vertebrae of the feet. There is also a great power of the number twelve in divine mysteries. God chose twelve families of *Israel*, and set over them twelve Princes; so many stones were placed in the midst of *Jordan*, and God commanded that so many should be set on the breast of the Priest; twelve Lyons [lions] did bear the brazen Sea that was made by *Solomon*: there were so many fountains in Helim, and so many spies sent to the land of promise, and so many Apostles of Christ set over the twelve tribes, and twelve thousand people were set apart and chosen; the queen of Heaven crowned with twelve Stars, and in the Gospel twelve baskets of the fragments were taken up, and twelve Angels are set over the twelve gates of the City, and twelve stones of the heavenly Jerusalem. In inferior things many breeding things proceed after this number; so the Hare and Coney being most fruitfull, bring forth twelve times in the yeer [year], and the Cammel [camel] is so many moneths in breeding, and the Pea-cock [peacock] brings forth twelve Eggs.

#### The Scale of the Number twelve.

The names of God with twelve letters		àää	(ê)áøá	ùã÷ä				ùã÷ä çáøá íá áà					In the originall world.
The great name returned back into twelve banners.	ääáé	ääáé	ääáé	éääá	äéää	áéää	äéää	ääáé	éääá	ääéä	ääéä	éääá	
Twelve orders of the blessed Spirits.	Seraphim.	Cherubim.	Thrones.	Dominations.	Powers.	Vertues.	Principalities.	Archangels.	Angels.	Innocents.	Martyrs.	Confessors.	In the Intelligible world.
Twelve Angels ruling over the signs.	Malchidiel.	Asmodel.	Ambriel.	Muriel.	Verchiel.	Hamaliel.	Zuriel.	Barbiel.	Adnachel.	Hanael.	Gabiel.	Barchiel.	
Twelve Tribes:	Dan.	Ruben.	Judah.	Manasseh.	Asher.	Simeon.	Issachar.	Benjamin.	Napthalin.	Gad.	Zabulon.	Ephraim.	
Twelve Prophets.	Malachi.	Haggai.	Zachary.	Amos.	Hosea.	Micha.	Jonah.	Obadiah.	Zephaniah	Nahum.	Habakuk	Joel.	
Twelve Apostles.	Mathias.	Thadeus.	Simon.	John.	Peters.	Andrew.	Bartholemew.	Philip.	James the elder	Thomas.	Matthew.	James the yonger.	
Twelve signs of the Zodiack.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	Libra.	Scorpio.	Sagittarius.	Capricorn.	Aquarius.	Pisces.	In the Celestiall world.
Twelve Moneths [months].	March.	April.	May.	June.	July.	August.	September.	October.	Novemb.	December.	January.	February.	In the Elementall world.
Twelve Plants.	SSang.	Upright Vervain.	Bending Vervain.	Comfrey.	Lady's Seal.	Calamint.	Scorpion-grass.	Mugwort.	Pimpernel.	Dock.	Dragon-wort.	Aristolochy.	

Twelve stones.	Sardonijs.	A Carneol.	Topaze	Calcedony.	Jasper.	Emerald [emerald].	Berill.	Amethyst.	Hyacinth.	Chrysoprasus.	Crystall.	Saphir.	
Twelve principall members.	The head.	The neck.	The arms.	The brest [breast].	The heart.	The belly.	The kidnies [kidneys].	Genitals.	The hams.	Knees.	Legs.	Feet.	In the Elementary world.
Twelve degrees of the damned, and of Divels [devils].	False gods	Lying spirits.	Vessels of iniquity.	Revengers of wickedness.	Juglers.	Aery powers.	Furies the sowers of evils.	Sifters or Tryers.	Tempters or ensnarers.	Witches.	Apostates.	Infidels.	In the infernall world.

**The Orphical Scale of the Number twelve.**

Twelve Deities.	Pallas.	Venus.	Phoebus.	Mercury.	Jupiter.	Ceres.	Vulcan.	Mars.	Diana.	Vesta.	Juno.	Neptune.	In the intelligible world.
Twelve signs of the Zodiake.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	Libra.	Scorpio.	Sagittarius.	Capricorn.	Aquarius.	Pisces.	In the Celestiall world.
Twelve Moneths [months].	March.	April.	May.	June.	July.	August.	September.	October.	Novemb.	December.	January.	February.	In the Elementall world.
Twelve consecrated birds.	The Owle.	Dove.	Cock.	Ibis.	Eagle.	Sparrow.	Goose.	Pie.	Daw.	Heron.	Peacock.	Swan.	
Twelve consecrated beasts.	Shee Goat.	He Goat.	Bull.	Dog.	Hart.	Sow.	Asse.	Wolf.	Hind.	Lyon [lion].	Sheep.	Horse.	
Twelve consecrated trees.	Olive-tree.	Myrtill-tree.	Laurell.	Hasle [hazel tree].	Aesculus.	Apple-tree.	Box-tree.	Dog tree.	Palm-tree.	Pine-tree.	Ram-thorn.	Elm-tree.	
Twelve members of man distributed to the signs.	The head.	The Neck.	The Armes.	The Brest [breast].	The Heart.	The Belly.	The kidnies [kidneys].	Genitals.	Hamnes.	Knees.	Leggs.	Feet.	In the lesser world.

**Chapter xv. Of the Numbers which are above twelve, and of their powers and vertues.**

The other numbers also which are above twelve, are endowed with many, and various effects, the vertues whereof you must understand by their originall, and parts, as they are made of a various gathering together of simple numbers, or maner of multiplication. Sometimes as their significations arise from the lessening, or exceeding going before, especially more perfect, so they contain of themselves the signs of certain divine mysteries. So you see the third number above ten, shews the mysteries of Christs appearing to the Gentiles, for the thirteenth day after his birth a Star was a guide to the wise men. The fourteenth day doth typifie Christ, who the fourteenth day of the first moneth [month] was sacrificed for us; upon which day the children of *Israel* were commanded by the Lord to celebrate the Passeover [Passover]. This number *Mathew* [Matthew] doth so carefully observe, that he passed over some generations, that he might every where observe this number in the generations of Christ. The fifteenth number is a token of spirituall ascensions, therefore the song of degrees is applied to that in fifteen *Psalms*. Also fifteen yeers [years] were added to the life of King *Hezekiah*: and the fifteenth day of the seventh moneth [month] was observed, and kept holy. The number sixteen, the Pythagorians call the number of felicity. It also comprehends all the Prophets of the Old Testament, and the Apostles, and Evangelists of the new. The number eighteen, and twenty, Divines interpret to be unhappy, for in the former, *Israel* served *Eglon* King of *Moab*; and in the other *Jacob* served, and *Joseph* was sold. And lastly, amongst creatures that have many feet, there is none that hath above twenty feet. The twenty two signifies the fullness of wisdom, and so many are the Characters of the Hebrew letters, and so many Books doth the old Testament contain. To the number twenty eight, the favour of the Moon is designed, for the motion thereof is distant from the course of other Stars, & as it were alone is compleated the twenty eighth day, when it returns to the same point of the *Zodiake* [zodiac] from whence it came. Hence twenty eight Mansions of the Moon, having singular vertue, and influence, are numbered in the heavens. The number thirty is memorable for many mysteries, Our Lord Jesus Christ was baptized the thirtieth year [year] of his Age, and began to do miracles, and to teach the Kingdom of God. Also *John Baptist* was thirty yeers old when he began to preach in the wilderness, and to prepare the wayes of the Lord. Also *Ezekiel* at the same age began to prophecy; and *Joseph* was brought out of Prison on the thirtieth yeer of his Age, and received the government of Egypt from *Pharaoh*. The number thirty two, the Hebrew Doctors ascribe to wisdom, and so many paths of wisdom are described by *Abraham*. But the Pythagorians call this the number of Justice, because it is alwaies divisible into two parts, even unto a unity. The number forty [forty], the Ancients did honour with great observation, concerning which they did celebrate the feast Tassarosten: It is said that it doth conduce to the account of birth, for in so many daies the seed is fitted, and transformed in the womb, untill it be by its due, and harmoniacall proportions brought unto a perfect organical body, being disposed to receive a rationall soul. And so many dayes they say women be, after they have brought forth, before all things are settled [settled] within them, and they purified, and so many dayes infants refrain from smiling, are infirme, and live with a great deal of hazard. This also is in Religion a number of expiation, and penitency, and signifying great mysteries. For in the time of the deluge the Lord rained forty daye, and nights upon the earth: The children of *Israel* lived forty yeers in the wilderness; forty dayes the destruction of *Niveveh* was put off. The same number was accounted as holy in the fasts of the Saints: For *Moses*, *Elias*, and Christ fasted forty dayes. Christ was carried forty weeks in the womb of a Virgin, Christ tarried forty dayes after his birth at *Bethlem* [Bethlehem] before he was presented in the Temple: He preached forty months publicly: He lay forty [forty] hours dead in the Sepulchre, the fortieth day after his resurrection he ascended into heaven, all which Divines say, were not done without some occult property, and mysterie of this number. The number fifty signifies remission of sins, of servitudes, and also liberty. According in the Law, on the fiftieth year they did remit debts, and every one did return to his own possessions. Hence by the yeer of *Jubilee*, and by the *Psalms* of repentance it shews a sign of indulgency, and repentance. The law also, and the holy Ghost are declared in the same: For the fiftieth day after *Israels* going forth out of Egypt, the Law was given to *Moses* in mount *Sinai*: The fiftieth day after the resurrection, the holy Ghost came down upon the Apostles in mount Sion; Whence also it is called the number of grace, and attributed to the Holy Ghost. The number sixty, was holy to the Egyptians, for it is proper to the Crocodile, that as she in sixty dayes brings forth sixty eggs, and so many dayes sits on them, so she is said also to live so many yeers, and to have so many teeth: and so many dayes every yeer to rest solitary without any meat. The number seventy hath also its mysteries, for so many yeers the fire of the sacrifice in the Babylonian Captivity lay under the water, and was alive: so many yeers *Jeremiah* foretold the destruction of the Temple, and so many yeers the Babylonian Captivity endured, and in so many yeers the desolation of Jerusalem was finished. Also there were seventy Palms in the place where the children of *Israel* pitched their Tents. The Fathers went down to Egypt with seventy souls. Also seventy Kings with their fingers, and toes cut off did gather meat under the table of *Adonibezeck* seventy sons came forth of the loins of *Joas*,

seventy men, all sons of *Jero*, seventy weights of silver were given to *Abimelech*, and so many men *Abimelech* slew upon one stone: *Abdon* had seventy sons, and Nephews, who rod upon seventy Foals of Asses; *Solomon* had seventy thousand men which carried burdens. Seventy sons of King *Ahab* were beheaded in *Samaria*; seventy yeers, according to the *Psalmist*, are the Age of man. *Lamech* shall be avenged seventy seven fold; Thou shalt forgive thy brother if he offend against thee, seventy seven times. Also the number <seventy seven times. Also the number> seventy two was famous for so many languages, for so many Elders of the Synagogue, for so many interpreters of the old Testament, for so many Disciples of Christ: It hath also a great Communion with the number twelve; hence in the heavens, every sign being divided into six parts, there result seventy two fives, over which so many angels bear rule; and so many are the names of God; and every five is set over one Idiom with such efficacy, that the Astrologers, and Physiognomists can know from thence from what Idiom everyone ariseth. Answerable to these are so many manifest joynts in mans body, whereof in every finger and toe there are three, which together with the twelve Principal reckoned before in the number twelve make up seventy two. The number a hundred in which the sheep that was found, was placed, which also passeth from the left hand to the right, is found holy: and because it consists of tens it shews a complete perfection. But the Complement of all numbers is a thousand which is the four square measure of number ten, signifying a complete, and absolute perfection. There are also two numbers especially celebrated by *Plato* in his Reput. [Republic] and not disallowed by *Aristotle* in his Politicks, by which great mutations in Cities are foretold: These are the square of ten [\*twelve], and the four square measure thereof, viz. the fourty four above a hundred, and seven hundred twenty eight above a thousand, which number is fatal: to which when any City, or Common Wealth hath attained, it shall afterward with a compleat four square measure decline: but in squares it undergoeth a change, but for the better, if it be governed with prudent discipline, and then it shall not with fate, but imprudency fall. And let thus much suffice for numbers in particular.

### Chapter xvi. Of the notes of numbers, placed in certain gesturings.

I have often read in the books of Magicians, and their works, and experiments certain, wonderful, & as they seemed to me ridiculous gesturings, and I did think they were certain occult agreements of the divels, by reason of which I did reject them: but after I did more seriously examine the matter, then I did presently understand that they were not the compacts of divels [devils]; but that there lay in them the reason of numbers, by which the ancients did by the various bending forward, and backward, their hands, and fingers represent numbers, by whose gesturings the Magician did silently signifie words unknown by sound, various with numbers, yet of great vertue, by their fingers joynted together, and sometimes changed, and did with sacred silence worship the Gods that rule over the world. The rites whereof *Martianus* also makes mention of in his Arithmetick, saying, The fingers of the Virgin were moved all manner of wayes, who after she went in, did by expressing seven hundred and seventeen numbers with her bended fingers call upon *Jupiter*. But, that these things may be the better understood, I shall bring something out of the sayings of *Beda* who saith, When thou sayest one, bend in the litle [little] finger on thy left hand, and set it in the middle of the Palme; when thou sayest two, place the next finger to the litle finger in the same place; when three, the middle finger after the same manner; when four, thou shalt lift up thy litle finger; when five, the next to it after the same manner; when six, the middle, that finger alone which is called the ring finger, being fixt on the middle of the Palme: when thou sayest seve, thou shaly put only thy little finger above the root of thy Palm, tthe rest in the mean time being lifted up; and by it when thou sayest eight, thy ring finger; when thou sayest nine, thou shalt set thy middle finger contrary to them; when thou sayest ten, thou shall set the naile of thy fore-finger, or the middle joynt [joint] of thy thumb. When thou sayest twenty, thou shalt put the top of thy middle finger close betwixt the joynts of thy thumb, and forefinger. When thou sayest thirty, thou shalt joyn the naile of thy thumb, and fore-finger lightly together. When thou sayest forty [forty], thou shalt bring the inside of thy thumb to the outside of thy fore-finger, both being lifted up. When thou sayest fiftym thou shalt bend thy thumb with the outward joynt like to the Greek Gamma to the Palme. When thou sayest sixty, compass about thy thumb being bended as before, with thy fore-finger bowed over it. When thou sayest seventy, thou shalt supply thy fore-finger being bowed about as before, with thy thumb stretched at length, the naile thereof being lifted up before the middle joynt of thy fore-finger. When thou sayest eighty, thou shalt supply thy fore-finger bowed about as before, with thy thumb stretched forth at length, the naile thereof being set upon the middle joynt of the fore-finger. When thou sayest ninty, thou shall set the naile of thy fore-finger bent into the root of thy thumb stretched out. Thus much for the left hand. Now thou shalt make 100· on thy right hand, as thou sidst ten of thy left; and 200· on thy right, as thou didst twenty on thy left; 2000· on thy right, as thou didst two on thy left, and so to 9000. Moreover when thou sayest 10000· thou shalt put thy left hand upward on thy brest, thy fingers only being lifted towards Heaven. When thou sayest 20000· thou shalt put the same spread forth upon thy breast. When thou sayest 30000· thou shalt put thy thumb on the same hand downwards, on the cartilage of the middle of thy brest. When thou sayest 40000· thou shalt lay the same upright, and stretched forth on thy navell. When thou sayest 50000· thou shalt lay thy thumb of the same hand downward [downward] on thy navell. When thou sayest 60000· thou shalt hold thy left thigh with the same, being downwards [downwards]. When thou sayest 70000· the same shalt put upon thy thumb upright. When thou sayest 80000· thou shalt put the same downward on thy thigh. When thou sayest 90000· thou shalt hold thy loyns [loins] with the same, thy thumb being turned downwards. But when thou sayest 100000· or 200000· and so unto to 900000· thou shalt in the same order as we have spoken, fill them up on the right part of thy body. But when thou sayest 1000000· thou shall joyn thy hands together, and clasp thy fingers one within the other. Let these suffice which have been observed out of *Beda*; Thou shalt finde more of these in Brother *Luke* of Saint Sepulchers, in his great Arithmetick.

### Chap. xvii. Of the various notes of numbers observed amongst the Romans.

The notes of numbers are made diverse wayes in divers nations, The Romans did figure them by these following notes, which *Valerius Probus* ascribes concerning the ancient letters, and which are still in use, viz.

One.	Five.	Ten.	Fifty.	A hundred.	Two hundred.	Five hundred.		
I.	V.	X.	L.	C.	CC.	D.		
	A thousand.				Five thousand.			
	M.	S.	I.	CX.	IC.	IC.	V.	
	Ten thousand.				Fifty thousand.			
	CCIC.	CM.	CM.	IMI.	X.			
	A hundred thousand.				Two hundred thousand.			
	CCCCIC.	AAA.	AA.	CM.	C.			
	Five hundred thousand.				A thousand thousand.			
	DM.	9C.	D.		CM.	CP.	M.	S.

There are also other notes of numbers now a dayes used amongst Arithmeticians, and Calculators, which according to the order of numbers are made after this manner. 1. 2. 3. 4. 5. 6. 7. 8. 9. to which is added a note of privation signed with the mark 0 which although it signifie no number, yet makes others to signifie, either tens, or hundreds, or thousands, as is well known to Arithmeticians. Also there are some that mark the number ten with a line downward, and another made cross it; and five by that line which toucheth the other, but doth not go cross it, and a unity by that which is put by it self, as you may see in this example, † signifies ten, ‡ signifies ten and five, †‡ signifies sixteen, †‡‡ ten and seven; and the round ° being put by it self signifies a hundred; but being joynted to others, signifies so many hundreds as the numbers are to which it is put, as thus, °° or thus II° signifies two hundred, thus ooo or thus III° three hundred I° five hundred, †° ten hundred or a thousand. And these notes are commonly seen added in Magicall Characters.

### Chap. xviii. Of the notes or figures of the Græcians.

The *Græcians* [Greeks] use the Alphabeticall letters for their notes of numbers, and that three wayes; first by every Element according to the series of the Alphabet signifying the number of its place. For in the order of which any number doth possesse the place of the Alphabet, it represents the number thereof, as here you may see.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.  
 α β γ δ ε ζ η θ ι κ λ μ  
 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24.  
 ν ξ ο π ρ σ τ υ φ χ ψ ω

And this is the first order of numbeers amongst the Greeks. Secondly, the Greeks divide the whole Alphabet into three Classes, whereof the first beginning from Alpha, is of unites. The second beginning from Iota is of tens. The third beginning from Rho is of hundreds; and this order by the latter of the Greeks is instituted after the imitation of the Hebrews. Now because their Alphabet wants by that rule, three letters, it is necessary to add to them three figures and to interlace them with the letters, by which, *viz.* they explain the sixt, the ninetieth, and the nine hundreth, as is manifest in the following Classes.

1. 2. 3. 4. 5. 6. 7. 8. 9.  
 Α Β Γ Δ Ε Ζ Η Θ  
 10. 20. 30. 40. 50. 60. 70. 80. 90.  
 Ι Κ Λ Μ Ν Ξ Ο Π Ϛ  
 100. 200. 300. 400. 500. 600. 700. 800. 900.  
 Ρ Σ Τ Υ Φ Χ Ψ Ω Ϙ

Now if to any of these letters there be subscribed the stroke of an acute tone, then it signifies so many thousands, as in these examples.

1000. 10000. 100000.  
 /Α /Ι /Ρ

After the third manner, the Greeks use only six letters in signifying their numbers, *viz.* Ι, for an Unite, Π for the number five, because it is the head of the word πεντε (*i.e.*) five. Δ for the number ten, from δεκα. Η for a hundred from εκατον. Χ for a thousand from the word χιλια, Μ for ten thousand from μυρια. From which six letters joyned in number after their manner unto four, or to other numbers, they make other numbers, besides Π which is not multiplied, nor joyned to it self, but always aignifies the fives of others, as appears in the following examples.

|    |    |     |      |       |      |      |       |       |
|----|----|-----|------|-------|------|------|-------|-------|
| 1  | 2  | 3   | 4    | 5     | 6    | 7    | 8     | 9     |
| Ι  | ΙΙ | ΙΙΙ | ΙΙΙΙ | Π     | ΠΙ   | ΠΙΙ  | ΠΙΙΙ  | ΠΙΙΙΙ |
| 10 | 11 | 12  | 13   | 14    | 15   | 16   | 20    | 21    |
| Δ  | ΔΙ | ΔΙΙ | ΔΙΙΙ | ΔΙΙΙΙ | ΔΠ   | ΔΠΙ  | ΔΔ    | ΔΔΙ   |
| 50 | 60 | 100 | 200  | 500   | 1000 | 5000 | 10000 | 50000 |
|    |    | Η   | ΗΗ   |       | Χ    |      | Μ     |       |

### Chap. xix. Of the notes of the Hebrews, and Caldeans [Chaldaeans], and certain other notes of Magicians.

The Hebrew letters also have marks of numbers, but far more excellently then in any other languages, since the greatest mysteries lie in Hebrew letters, as is handled concerning these in that part of *Cbaly* which they call Notariacon. Now the principall Hebrew letters are in number twenty two, whereof five have divers other figures in the end of a word, which therefore they call the five ending letters, which being added to them aforesaid make twenty seven, which being then divided into three degrees, signifie the unites, which are in the first degree; tens which are in the second, and hundreds which are in the third degree. Now every one of them if they be marked with a great Character signifies so many thousands, as here

3000. 2000. 1000.  
 â á à

Now the Classes of the Hebrew numbers are these,

|      |      |      |      |      |      |      |      |      |
|------|------|------|------|------|------|------|------|------|
| 9.   | 8.   | 7.   | 6.   | 5.   | 4.   | 3.   | 2.   | 1.   |
| è    | ç    | æ    | â    | ä    | ã    | â    | á    | à    |
| 90.  | 80.  | 70.  | 60.  | 50.  | 40.  | 30.  | 20.  | 10.  |
| ö    | ô    | ò    | ñ    | ñ    | î    | ì    | ë    | é    |
| 900. | 800. | 700. | 600. | 500. | 400. | 300. | 200. | 100. |
| õ    | ó    | ï    | í    | ê    | ú    | ù    | ø    | ÷    |

Now there are some which do not use those finall letters, but instead of them write thus.

1000.  
 à úú÷ úú úù úø ú÷

And by those simple figures by the joyning them together they describe all other compound numbers, as eleven, twelve, a hundred and ten, a hundred and eleven, by adding to the number ten, those which are of unites; and in like manner to the rest after their manner; yet they describe the fifteenth number not by ten, and five, but by nine, and six, viz. thus àè and that out of honor to the divine name àé which imports fifteen, lest it should happen that the sacred name should be abused to prophane things. Also the Egyptians, Æthiopians [Ethiopians], Caldeans [Chaldaeans], and Arabians, have their marks of numbers, which also often times happen amongst Magicall Characters. He therefore that would know them, must seek them, of them that are skilful of these letters. For the Caldeans [Chaldaeans] mark the numbers with the letters of their Alphabet after the manner of the Hebrews. We have set down their Alphabet in the end of the first book. Moreover I found in two most ancient books of Astrologers, and Magicians, certain most elegant marks of numbers, which I thought good to set down in this place; Now they were in both Volums [volumes] such.

|    |    |    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|----|----|
| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. |
| Γ  | †  | ∩  | Υ  | ∩  | ∩  | ∩  | ∩  | ∩  |

Now by these mark turned to the left hand are made tens, after this manner.

|     |     |     |     |     |     |     |     |     |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 10. | 20. | 30. | 40. | 50. | 60. | 70. | 80. | 90. |
| 7   | †   | ∩   | Υ   | ∩   | ∩   | ∩   | ∩   | ∩   |

And by those markes which are turned downwards on the right hand, are made hundreds; on the left thousands, viz. thus.

|       |       |       |       |       |       |       |       |       |
|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| 100.  | 200.  | 300.  | 400.  | 500.  | 600.  | 700.  | 800.  | 900.  |
| L     | †     | ∩     | Υ     | ∩     | ∩     | ∩     | ∩     | ∩     |
| 1000. | 2000. | 3000. | 4000. | 5000. | 6000. | 7000. | 8000. | 9000. |
| J     | †     | ∩     | Υ     | ∩     | ∩     | ∩     | ∩     | ∩     |

And by the composition, and mixture of these markes other mixt and compounded numbers also are most elegantly made, as you may perceive by these few.

|       |       |       |       |       |
|-------|-------|-------|-------|-------|
| 1510. | 1511. | 1471. | 1486. | 3421. |
| J     | J     | Υ     | Υ     | ∩     |

According to the example of which we must proceed in other compound numbers; And so much suffice for the marks of numbers.

## Chap. xx. What numbers are attributed to letters; and of divining by the same.

The Pythagorians [Pythagorians] say (*Aristotle*, and *Ptolemy* are of the same opinion) that the very Elements of letters have some certain divine numbers, by which collected from proper names of things, we may draw conjectures concerning occult things to come. Whence they call this kind of divination Arithmancy, because, *viz.* it is done by numbers, as *Terentianus* hath made mention of it in these verses.

*Names are, they say, made of but letters few  
Unfortunate, of many, do foresheew  
Success; so Hector did Patroclus slay,  
So Hector to Achilles was a prey.*

Also *Pliny* saith, That there was added to what *Pythagoras* invented, an uneven number of vowels of imposed names, which did betoken lameness, or want of eyes, and such like misfortunes, if they be assigned to the right side parts; but an even number to them of the left. And *Alexandrinus* the Philosopher taught, How that by the number of letters we may find out the ruling Stars of any one that is born, and whether the husband or wife shall dye [die] first, and know the prosperous, or unhappy events of the rest of our works. His traditions which were not disallowed by *Ptolemy* the Astrologer we shall here add, and put under. But those numbers, which are deputed to each letter, we have above shewed in the Greek, and Hebrew letters, the Alphabet being divided into three Classes, whereof the first is of unites, the second of tens, the third of hundreds. And seeing in the Roman Alphabet there are wanting four to make up the number of twenty seven Characters, their places are supplied with I, and V simple consonants, as in the names of *John*, and *Valentine*, and hi, and hu aspirate consonants as in *Hierom*, and *Huilhelme*, although the *Germans* for *hu* the asperate use a double vv; the true *Italians*, and *French* in their vulgar speech put G joymed with U instead thereof, writing thus, *Vuilhelmus*, and *Guilhelmus*.

|      |      |      |      |      |      |      |      |      |
|------|------|------|------|------|------|------|------|------|
| 1.   | 2.   | 3.   | 4.   | 5.   | 6.   | 7.   | 8.   | 9.   |
| A.   | B.   | C.   | D.   | E.   | F.   | G.   | H.   | I.   |
| 10.  | 20.  | 30.  | 40.  | 50.  | 60.  | 70.  | 80.  | 90.  |
| K.   | L.   | M.   | N.   | O.   | P.   | Q.   | R.   | S.   |
| 100. | 200. | 300. | 400. | 500. | 600. | 700. | 800. | 900. |
| T.   | V.   | X.   | Y.   | Z.   | I.   | V.   | HI.  | HV.  |

But if thou desirest to know the ruling Star of any one that is born, compute his name, and of both his parents, through each letter according to the number above written, and divide the sum of the whole being gathered together by nine, subtracting it as often as thou canst; and if there remaine a unity, or four, both signifie the *Sun*; if two or seven, both signifie the *Moon*; but three, *Jupiter*; five, *Mercury*; six, *Venus*; eight, *Saturne*; nine, *Mars*; and the reasons thereof are shewed else where. In like manner if thou desirest to know the horoscope of any one that is born, compute his name, and of his Mother, and Father, and divide the whole collected together by twelve, if there remain a unity, it signifies the *Lyon*; if *Junos* dewce, *Aquarius*; if the *Vestall* three, *Capricorn*; if four, *Sagittarius*; if five, *Cancer*; if *Venus* six, *Taurus*; if *Palladian* seven, *Aries*; if *Vulcans* eight, *Libra*; if *Mars* his nine, *Scorpio*; if ten, *Virgo*; if eleven, *Pisces*; if *Phoebus* twelve, they represent *Geminos*; and the reasons of them are given elswhere. And let no mam wonder that by the numbers of names many things may be Prognosticated, seeing (thr Pythagorian Philosophers, and Hebrew Cabalists testifying the same) in those numbers lye [lie] certain occult mysteries understood by few: for the most High created all things by number, measure, and weight, from whence the truth of letters, and names had its originall, which were not instituted casually, but by a certain rule (although unknown to us.) Hence *John* in the Revelation saith, Let him which hath understanding compute the number of the name of the beast, which is the number of a man. Yet these are not to be understood of those names, which a disagreeing difference of Nations, and divers rites of Nations according to the causes of places, or education have put upon men; but those which were inspired into every one at his birth, by the very Heaven with the conjunction of Stars, and those which the Hebrew Mecubals, and wise men of *Egypt* long since taught to draw from the generation of every one.

## Chap. xxi. What numbers are consecrated to the Gods, and which are ascribed, and to what Elements.

Moreover the Pythagorians have dedicated to the Element, and dieties [deities] of Heaven sacred numbers; for to the Aire they have assigned the number eight, and to fire five, to the earth six, to the water twelve. Besides, unity is ascribed to the Sun, which is the only King of the Stars, in which God put his Tabernacle; and that this also is of *Jupiter*, doth the Causative power of his ideal and intellectuall species testifie, who is the head, and the father of the Gods, as unity is the beginning, and parent of numbers: The number two is ascribed to the Moon, which is the second great light, and figures out the soul of the world, and is called *Juno*, because betwixt that and unity there is the first conjunction, and neer fellowship; it is also ascribed to *Saturn*, and *Mars*, two unfortunate Planets with the Astrologers; so the number three is ascribed to *Jupiter*, the *Sun*, and *Venus*, *viz.* three fortunate planets, and is deputed to *Vesta*, *Hecata*, and *Diana*; hence they say,

*Threefold is Hecate, three mouths Diana  
The Virgin hath ----*

The number three therefore is dedicated to this Virgin whom they say to be powerfull in Heaven, and in Hell. The number four is of the Sun, which by that number constitutes the corners of the heavens, and distinguisheth seasons: it is also ascribed to *Cyllenius*, because he alone is called the four square God. The number five consisting of the first even, and the first odd, as of female, and male, both sexes, is assigned to *Mercury*; it is also attributed to the Celestiall world, which beyond the four Elements is it self under another form, the fist. The number six, which consists of two threes, as a Commixtion of both sexes, is by the Pythagorians ascribed to generation, and marriage, and belongs to *Venus*, and *Juno*. The number seven is of rest, and belongs to *Saturn*; the same also doth dispence the motion, and light of the Moon, and therefore is called by the name of *Tritonia* the Virgin, because it begets nothing. It is assigned to *Minerva*, because it proceeds of nothing; also to *Pallas* the *Virago*, because it consists of numbers, as of males, and females. This also *Plutarck* ascribes to *Apollo*. The number eight, by reason it contains the mysterie of justice, is ascribed to *Jupiter*; it is also dedicated to *Vulcan*, for of the first motion, and the number two, which is *Juno* drawn twice into it self, it consists; It is also attributed to *Cybele* the mother of the Gods, to whom every four square is attributed. *Plutarck* assigns it to *Bacchus*, or *Dionysius*, who is said to be born the eighth moneth [month]: others, because Infants of the wight moneth do not live, have attributed it to *Saturn*, and the three Ladies of destiny. The number nine belongs to the *Moon*, the utmost receptacle of all Celestiall influences, and vertues, as also it is dedicated to the nine Muses, as also to *Mars*, from whom is the end of all things. The number ten is *Circular*, and belongs to the *Sun*, after the same manner as unity; also it is attributed to *Janus*, because it is the end of the first order, and from whence begins the second unity; it is also ascribed to the world. In like manner the number twelve, because the Sun going round twelve signes, distributes the yeer [year] into twelve moneths, is attributed to the world, the Heaven, and the Sun. The number eleven, because it is semicircular, is attributed to the Moon, and also deputed to *Neptune*.

## Chap. xxii. Of the tables of the Planets, their vertues, forms, and what Divine names, Intelligencies, and Spirits are set over them.

It is affirmed by Magicians, that there are certain tables of numbers distributed to the seven planets, which they call the sacred tables of the planets, endowed with many, and very great vertues of the Heavens, in as much as they represent that divine order of Celestiall numbers, impressed upon Celestials by the *Idea's* of the divine mind, by means of the soul of the world, and the sweet harmony of those Celestiall rayes, signifying according to the proportion of effigies, supercelestiall Intelligencies, which can no other way be expressed, then by the marks of numbers, and Characters. For materiall numbers, and figures can do nothing in the mysteries of hid things, but representatively by formall numbers, and figures, as they are governed, and informed by intelligencies, and divine numerations, which unite the extreames of the matter, and spirit to the will of the elevated soul, receiving through great affection, by the Celestiall power of the operator, a power from God, applied through the soul of the universe, and observations of Celestiall constellations, to a matter fit for a form, the mediums being disposed by the skill, and industry of Magicians; But let us hasten to explain the tables severally. The first of them is assigned to *Saturn*, and consists of a square of three, containing the particular numbers of nine, and in every line three every way, and through each Diameter making fifteen. Now the whole sum of numbers is fourty five/ Over this are of Divine names set such names as fill up the numbers with an Intelligency to what is good, with a spirit to what is bad, and out of the same numbers is drawn the seal, or Character of *Saturn*, and of the spirits thereof, such as we shall beneath ascribe to its table. They say that this table being with a fortunate *Saturn* engraved on a plate of lead, doth help to bring forth, or birth, and to make a man safe, and powerfull, and to cause success of petitions with princes, and powers: but if it be done with an unfortunate *Saturn*, that it hinders buildings, plantings, and the like, and casts a man from honours, and dignities, and causes discords, and quarrellings, and disperses an Army. The second is called the table of *Jupiter*, which consists of a Quaternian drawn into it self [i.e. 4 times 4], containing sixteen particular numbers, and in every line, and Diameter four, making thirty four. Now the Sum of all is 136. And there are over it divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of *Jupiter*, and the spirits thereof. They say that if it be impressed upon a Silver plate with *Jupiter* being powerfull, and ruling, it conduceth to gain, and riches, favor, and love, peace, and concord, and to appease enemies, to confirm honors, dignities, and counsels, and dissolve enchantments if it be engraven on a corall. The third table belongs to *Mars*, which is made of a square of four containing twenty five numbers, and of these in every side and Diameter five, which make sixty five, and the sum of all is 325. And there are over it Divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of *Mars*, and of his spirits. These with *Mars* being fortunate, being engraven on an Iron plate, or sword, makes a man potent in war, and judgments, and petitions, and terrible to his enemies, and victorious against them; and if engraven upon the Stone Correola, it stops blood, and the mestrues [menses]; but if it be engraven with *Mars* being unfortunate, on a plate of red Brass, it hinders buildings, casts down the powerfull from dignities, honors, and riches, and causeth discord, strife, and hatred of men, and beasts, chaseth away Bees, Pigeons, and Fish, and hinders Mils, and renders them unfortunate that go forth to hunting, or fighting, and causeth barrenness in men and women, and other Animals, and strikes a terror in all enemies, and compels them to submit. The fourth table is of the Sun, and is made of a square of six, and contains thirty six numbers, whereof six in every side, and Diameter, produce 111, and the sum of all is 666. There are over it divine names with an Intelligence to what is good, with spirit to what is evil, and out of it is drawn Characters of the Sun, and the spirits thereof. This being engraven on a Golden plate with the Sun being fortunate, renders him that wears it to be renowned, amiable, acceptable, potent in allhis works, and equals a man to Kings, and Princes, elevating him to high fortunes, inabling to do whatsoever he pleaseth: but with an unfortunate Sun, it makes a tyrant, and a man to be proud, ambitious, unsatisfiable, and to have an ill ending. The fifth table is of *Venus*, consisting of a square of seven drawn into it self, viz. of fourty nine numbers, whereof seven on each side and Diameter make 175. and the sum of all is 1225. And there are over it divine names with an Intelligency to good, and spirit to evil; And there is drawn out of it the Character of *Venus*, and the spirits thereof. This being engraven on a Silver plate, *Venus* being fortunate, procureth concord, endeth strife, procureth the love of women, conduceth to conception, is good against barrenness, causeth ability for generation, dissolves enchantments, and causeth peace between man, and woman, and maketh all kind of Animals and Cattle fruitful; and being put into a Dove-house, causeth an increase of Pigeons. It conduceth to the cure of all melancholy distempers, and causeth joyfulness; and being carryed about travellers make them fortunate. But if it be formed upon Brass with an unfortunate *Venus*, it causeth contrary things to all that hath bin above said. The sixt table is of *Mercury* resulting from the square of eight drawn into it self, containing sixty four numbers, whereof eight on every side and by both Diameters make 260. and the sum of all 2080. and over it are set divine names with an Intelligency to what is good, with a spirit to what is evil, and from it is drawn a Character of *Mercury*, and the spirits thereof; and if it be with *Mercury* being fortunate engraven upon Silver, or Tin, or yellow Brass, or be writ upon Virgin Parchment, it renders the bearer thereof gratefull, and fortunate to do what he pleaseth: it bringeth gain, and prevents poverty, conduceth to memory, understanding, and divination, and to the understanding of occult things by dreams: and if it be an unfortunate *Mercury*, doth all things contrary to these. The seventh table is of the Moon, of a square of nine multiplied into it self, having eighty one numbers, in every side and Diameter nine, producing 369. and the sum of all 3321. And there are over it divine names with an Intelligency to what is good, and a spirit to what is bad. And of it are drawn the Characters of the Moon, and of the spirits thereof. This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, aimiable [amiable], pleasant, cheerfull, honored, removing all malice, and ill will. It causeth security in a ourney, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleaseth; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate, against which it shall be directly done, making him fly from his Country, and that place of his abode where it shall be buried, and it hinders Physitians [physicians], and Orators, and all men whatsoever in their office, against whom it shall be made. Now how the seals, and Characters of the Stars, and spirits are drawn from these tables, the wise searcher, and he which shall understand the verifying of these tables, shall easily find out.

### Divine names answering to the numbers of Saturn.

|                      |                                   |               |
|----------------------|-----------------------------------|---------------|
| 3. Ab.               |                                   | áà            |
| 9. Hod.              |                                   | ãä            |
| 15. Iah.             |                                   | æé            |
| 15. Hod.             |                                   | ãää           |
| 45 Jehovah extended. |                                   | àä àää àä ãæé |
| 45 Agiel             | The Intelligence of <i>Saturn</i> | ìaéàà         |
| 45 Zazel             | The spirit of <i>Saturn</i>       | ìæàæ          |

### Divine names answering to the numbers of Jupiter.

|        |     |
|--------|-----|
| 4 Abab | áää |
| 16     | äää |
| 16     | éää |

34 El Ab áàìà

136 Johphiel The Intelligence of *Jupiter* ìàéôäé

136 Hismael The spirit of *Jupiter* ìàîñä

**Names answering to the numbers of Mars.**

5 He the letter of the Holy Name ä

25 éäé

65 Adonay éðãà

325 Graphiel The Intelligence of Mars. ìàéôàøâ

325 Barzabel The spirit of *Mars*. ìàáàöøá

**Names answering to the numbers of the Sun.**

6 Vau the letter of the Holy Name. å

6 He extended, the letter of the Holy Name. àä

56 Eloh äìà

111 Nachiel The Intelligence of the Sun. ìàééð

666 Sorath The spirit of the *Sun* úøãñ

**Names answering to the numbers of Venus.**

7 àää

49 Hagiel The Intelligence of *Venus*. ìàéää

157 Kedemel The spirit of *Venus*. ìàîã÷

1252 Bne Seraphim The Intelligencies of *Venus*. íéôøù éðá

**Names answering to the numbers of Mercury.**

8 Asboga, eight extended. äâáæà

64 Din. ìéã

64 Doni éðã

260 Tiriel. ìàéøéè

2080 Taphthartharath

ύθύθύδύ

**Names answering to the numbers of the Moon.**

9 Hod

ãã

81 Elim

íéìà

369 Hasmodai

the spirit of the *Moon*.

éàããîüä

3321 Schedbarschemoth Scharthathan,

the spirit of the spirits of the *Moon*.

îüüðù úðîäùðáãù

3321 Malcha betharsism hed beruah schehalim The Intelligency of the Intelligency of the *Moon*.

íé÷äù äãðá äð íéñéùðáá àèîí

**The Table of Saturn in his compass.**

**In Hebrew notes.**

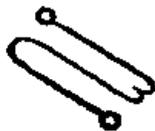
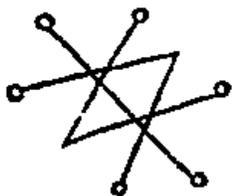
|   |   |   |
|---|---|---|
| 4 | 9 | 2 |
| 3 | 5 | 7 |
| 8 | 1 | 6 |

|   |   |   |
|---|---|---|
| ד | ט | ב |
| ג | ה | ז |
| ח | א | ו |

Of Saturn.

**The Seales or Characters.**

Of the Intelligence of Saturn. Of the Spirit of Saturn.



*The Table of Jupiter in his compass.*

*In Hebrew notes.*

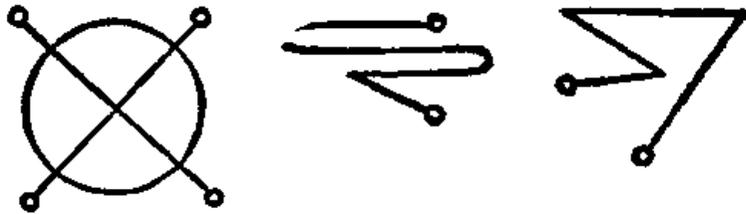
|    |    |    |    |
|----|----|----|----|
| 4  | 14 | 15 | 1  |
| 9  | 7  | 6  | 12 |
| 5  | 11 | 10 | 8  |
| 16 | 2  | 3  | 13 |

|   |   |   |   |
|---|---|---|---|
| ד | ו | ט | א |
| ב | ז | י | ה |
| ה | כ | ל | ג |
| ו | ח | י | ד |

*The Seales or Characters.*

*Of Jupiter.*

*Of the Intelligence of Jupiter. Of the Spirit of Jupiter.*



*The Table of Mars in his compass.*

*In Hebrew notes.*

|    |    |    |    |    |
|----|----|----|----|----|
| 11 | 24 | 7  | 20 | 3  |
| 4  | 12 | 25 | 8  | 16 |
| 17 | 5  | 13 | 21 | 9  |
| 10 | 18 | 1  | 14 | 22 |
| 23 | 6  | 19 | 2  | 15 |

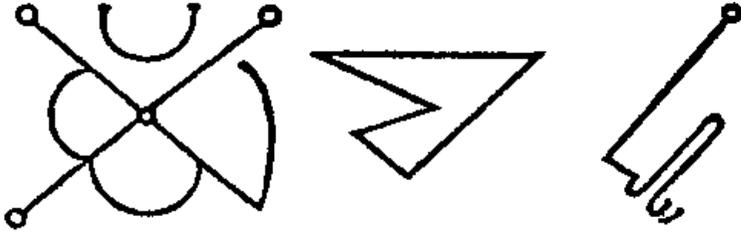
|   |   |   |   |   |
|---|---|---|---|---|
| א | ב | ו | ז | ח |
| ד | ה | ט | י | כ |
| ל | מ | נ | ס | ע |
| פ | צ | ק | ר | ש |
| ת | י | כ | ל | מ |

*The Seales or Characters.*

*Of Mars.*

*Of the Spirit of Mars.*

*Of the Intelligence of Mars.*



*The Table of the Sun in his compass.*

*In Hebrew notes.*

|    |    |    |    |    |    |
|----|----|----|----|----|----|
| 6  | 32 | 3  | 34 | 35 | 1  |
| 7  | 11 | 27 | 28 | 8  | 30 |
| 19 | 14 | 16 | 15 | 23 | 24 |
| 18 | 20 | 22 | 21 | 17 | 13 |
| 25 | 29 | 10 | 9  | 26 | 12 |
| 36 | 5  | 33 | 4  | 2  | 31 |

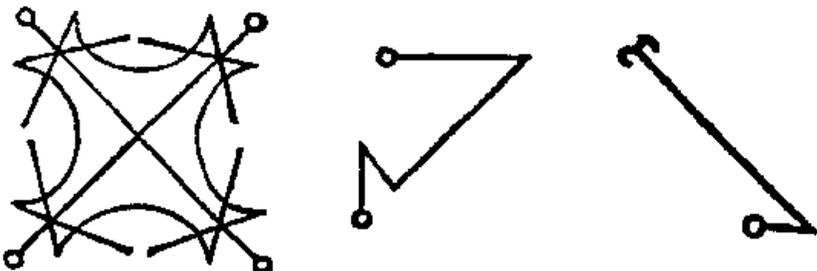
  

|    |   |    |   |    |    |
|----|---|----|---|----|----|
| ו  | ל | ג  | ד | ה  | א  |
| ז  | כ | ם  | ח | ת  | י  |
| ש  | ך | ץ  | ק | כנ | כד |
| ית | נ | ט  | ס | יז | יג |
| פ  | צ | י  | ס | ט  | יב |
| ל  | ה | נל | ד | ב  | לא |

*The Seales or Characters.*

*Of the Sun.*

*Of the intelligence of the Sun. Of the Spirit of the Sun.*



*The Table of Venus in her Compass.*

|    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|
| 22 | 47 | 16 | 41 | 10 | 35 | 4  |
| 5  | 23 | 48 | 17 | 42 | 11 | 29 |
| 30 | 6  | 24 | 49 | 18 | 36 | 12 |
| 13 | 31 | 7  | 25 | 43 | 19 | 37 |
| 38 | 14 | 32 | 1  | 26 | 44 | 20 |
| 21 | 39 | 8  | 33 | 2  | 27 | 45 |
| 46 | 15 | 40 | 9  | 34 | 3  | 28 |

*The Table of Venus in Hebrew notes.*

|    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|
| כב | סז | יז | סא | ז  | לה | ד  |
| ה  | כג | סח | יח | סב | א  | כש |
| ל  | ו  | ס  | סט | יה | לז | יב |
| יג | לא | ז  | כה | סג | ט  | לז |
| לה | יד | לכ | א  | סד | סז | כ  |
| סא | לט | ח  | לג | ב  | סח | סה |
| סז | יה | ט  | ט  | לד | ג  | כה |

*The Seals, or Characters.*

*Of Venus.*



*Of the Intelligence of Venus.*

[figure 2-50]

*Of the Spirit of Venus.*

[figure 2-51]

*Of the Intelligences of Venus.*

[figure 2-52]

***The Seals or Characters of Mercury.***

***The Table of Mercury in his compass.*** [figure 2-55]

[figure 2-53] ***Of the Intelligency Of Mercury.***

***The Table of Mercury in Hebrew notes.*** [figure 2-56]

[figure 2-54] ***Of the Spirit of Mercury.***

[figure 2-57]

***The Seals or Characters***

***Of the Moon.***

[figure 2-60]

***The Table of the Moon in her Compass.***

[figure 2-58]

***Of the Spirit of the Moon.***

[figure 2-61]

***The Table of the Moon in Hebrew notes.***

[figure 2-59]

***Of the Spirits of the spirits of the Moon.***

[figure 2-62]

***Of the Intelligence of the Intelligences of the Moon.***

[figure 2-63]

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## Chap. xxiii. Of Geometrical Figures and Bodies, by what vertue they are powerful in Magick, and which are agreeable to each Element, and the Heaven.

Geometricall Figures also arising from numbers, are conceived to be of no less power. Of these first of all, a Circle doth answer to Unity, and the number ten; for Unity is the Center, and circumference of all things; and the number ten being heaped together retuens into a Unity from whence it had its beginning, being the end, and complements of all numbers. A circle is called an infinite line in which there is no *Terminus a quo*, nor *Terminus ad quem*, whose beginning and end is in every point, whence also a circular motion is called infinite, not according to time, but according to place; hence a circular being the largest and perfectest of all is judged to be the most fit for bindings and conjurations; Whence they who adjure evil spirits, are wont to environ themselves about with a circle. A Pentangle also, as with the vertue of the number five hath a very great command over evil spirits, so by its lineature, by which it hath within five obtuse angles, and without five acutes, five double triangles by which it is surrounded. The interior pentangle containes in it great mysteries, which also is so to be enquired after, and understood; of the other figures, *viz.* triangle, quadrangle, sexangle, septangle, octangle, and the rest, of which many, as they are made of many and divers insections [intersections], obtain divres significations and vertues according to the divers manner of draeing, and proportions of lines, and numbers. The *Egyptians*, and *Arabians* confirmed that the figure of the Cross hath very great power, and that is the most firm receptacle of all Celestial powers, and intelligencies, because it is the rightest figure of all, containing foure right angles, and it is the first description of the superficies, having longitude and latitude: And they said it is inspired with the fortitude of the Celestials, because their fortitude results by the straitness of angles and rayes: And stars are then most potent when they possess four corners in the figure of the heaven, and make a cross, by the projection of their rayes mutually. It hath moreover (as we shewed before) a very great correspondency with the numbers 5. 7. 9. most potent numbers. It was also reckoned by the *Egyptian* Priests, from the beginning of Religion amongst sacred letters, signifying amongst them allegorically the life of future salvation. It was also impressed on the Picture of *Serapis*, and was had in great veneration amongst the Greeks. But what here belongs to Religion we shall discuss elsewhere. This is to be observed, whatsoever wonderfull thing figures work when we write tham in Papers, Plates, or Images, they do not do it but by the vertue acquired from sublimer figures, by a certain affection which a natural apitude [aptitude] or resemblance procures, in as much as they are exactly configured to them; as from an opposite wall the Eccho is caused, and in a hollow glass the collection of the solarie rayes, which afterward reflecting upon an opposite body, either wood, or any combustible thing doth forthwith burne it: or as an Harpe causeth a resounding in an other Harpe, which is no otherwise but because a sutable and a like figure is set before it, or as two strings on a Harpe being touched with an equall distance

of time, and modulated to the same intention, when one is touched the other shakes also: Also the figures, of which we have spoken, & what characters soever concern the vertues of the Celestial figures as they shall be opportunely impressed upon things, those ruling, or be rightly framed, as one figure is of affinity with, and doth express an other. And as these are spoken of figures, so also they are to be understood of Geometrical bodies, which are a Sphear [sphere], a Tetracedron, Hexacedron, Octocedron, Icocedron, Dodecacedron [tetrahedron, hexahedron, octohedron, icohedron, dodecahedron], and such like. Neither must we pass over what figures *Phythagoras* [Pythagoras] and his followers, *Timeus*, *Locrus*, and *Plato* assigned to the Elements and Heavens: for first of all they assigned to the earth a four square, and a square of eight solid angles, and of twenty four plains [planes], and six bases in form of a Dice to the fire, a Pryamis [pyramid] of a four triangular basis, and of so many solid angles, and of twelve plaines; to the aire Octocedron [octohedron], of eight triangular bases, and six solid angles, and ternty four plains: and lastly, to Water they have assigned Icocedron [icohedron] twenty basesm twelve solid angles: To the Heaven they have assigned Dodecacedron [dodecahedron] of twelve five cornered bases, and twenty solid angles, and sixty plaines. Now he which knows the powers, relations, and proprieties of these figures, and bodies, shall be able to work many wonderful things in Natural and Mathematical Magick, especially in Glasses. And I knew how to make by them wonderful things, in which any one might see whatsoever he pleased at a long distance.

## Chap. xxiv. Of Musicall Harmony, of the force and power thereof.

**M**usical Harmony also is not destitute of the gifts of the Stars; for it is a most powerful imaginer of all things, which whilst it follows opportunely the Celestial bodies, doth wonderfully allure the Celestial influence, and doth change the affections, intentions, gestures, motions, actions and dispositions of all the hearers, and doth quietly allure them to its own properties, as to gladness, lamentation, to boldness, or rest, and the like; also it allures Beasts, Serpents, Birds, Dolphins to the hearing of its pleasant tunes. So Birds are allured with Pipes, and Harts are caught by the same. Fish in the lake of *Alexandria* are delighted with a noise. Musick hath caused friendship betwixt Men and Dolphins. The sound of the Harp doth lead up and down the Hyperborean Swans. Melodious voyces [voices] tame the *Indian* Elephants: and the very Elements delight in Musick. The *Hulesian* fountain otherwise calm, and quiet, if the Trumpet sound riseth up rejoycing [rejoicing], and swells over its banks. There are in *Lydia* those which they call the Nymphs Ilands [Islands], which at the sound of a Trumpet forthwith come into the middle of the sea, and turning round lead a dance, and then are returned to the shores; M. *Varro* testifies that he saw them. And there are more wonderful things then these. For in the shore of *Attica* the sea sounds like a Harpe. A certain stone of *Megaris* makes a sound like a Harpe every time the string of a Harpe is struck; so great is the power of Musick, that it appeaseth the minde, raiseth the spirit, stirreth up souldiers [soldiers] to fight, and refresheth the weary, calls back them that are desperate, refresheth travellers. And the *Arabians* say, that Camels carrying burdens are refreshed by the singing of their leaders. In like manner, they that carry great burdens, sing, and are thereby strengthened and refreshed: for asinging causeth delight and strength, pacifieth the angry, cheareth [cheers] up those that are sad and heavy, pacifieth enemies, moderates the rage of mad men, chaseth away vain imaginations: Hence it is that *Democritus* and *Theophrastus* affirm that some diseases of the body, and minde may thus be cured, or caused. So we read that *Therpander*, and *Arion* of *Lesbos* cured the *Les\*ians* [inhabitants of Lesbos], and *Ionians* by Musick; and *Ismenia* of *Thebes* cured divers of very great diseases by Musick; Moreover, *Orpheus*, *Amphion*, *David*, *Phythagoras* [Pythagoras], *Empedocles*, *Asclepiades*, *Timotheus*, were wont to do many wonderful things by sounds: Sometimes they did stir up dull spirits by familiar sounds; sometimess they did restrain wanton, furious, angry spirits by more grave tones. So *David* with a Harp moderated *Saul* in a rage. So *Phythagoras* [Pythagoras] recalled a luxurious yong [young] man from immoderate lust. So *Timotheus* stirred up King *Alexander* to a rage, amd again repressed him. *Saxo* the Grammarian, in his History of the *Danes*, tells of a certain Musician, who boasted that he could by his Musick make every one that heard it to be mad; and when he was constrained by the Kings

command to perform the same, he endeavoured to work severall wayes upon the affections; and first, by a tone of Musicall gravity filled the hearers with a kinde of sadness and unsensibleness; then by a more lively sound he made them rejoyce [rejoice], and dance; and lastly, he by a more earnest Musick, reduced them to fury and madness. We read also, that they in *Apulia* that were touched with a kinde of dangerous Spider, were astonished untill they heard a certain sound, at the hearing of which every one riseth up and danceth. And it is believed (*Gellius* being witness) that they that are pained with the Sciatica, are eased at the sound of a Pipe. Also *Theophrastus* reports, that the sound of a Flute cures the biting of Spiders. And *Democritus* himself confesseth that the Consort of Pipers, hath been a cure for very many diseases.

## Chap. xxv. Of Sound, and Harmony, and whence their wonderfulness in operation.

Moreover we shall not dent, that there is in Sounds a vertue to receive the heavenly gifts; if with *Pythagoras* and *Plato* we thought the heavens to consist by an Harmonial composition, and to rule and cause all things by Harmonial tones and motions: Singing can do more then the sound of an Instrument, in as much as it arising by an Harmonial consent, from the conceit of the minde, and imperious affection of the phantasie [phantasy] and heart, easily penetrateth by motion, with the refracted and well tempered Air, the aerious spirit of the hearer, which is the bond of soul and body; and transferring the affection and minde of the Singer with it, It moveth the affection of the hearer by his affection, and the hearers phantasie by his phantasie, and minde by his minde, and striketh the minde, and striketh the heart, and pierceth even to the inwards of the soul, and by little and little, infuseth even dispositions: moreover it moveth and stoppeth the members and the humors of the body. From hence in moving the affections harmony conferreth so much, that not onely natural, but also artificial and vocal Harmony doth yield a certain power both to the souls and bodies: but it is necessary that all Consorts proceed from fit foundations, both in stringed instruments, in pipes, and vocall singings, if you would have them agree well together: for no man can make the roaring of Lions, the lowing of Oxen, the neighing of Horses, the braying of Asses, the grunting of Hogs to be harmonious: neither can the strings made of Sheeps and Wolves gut, be brought to any agreement, because their foundations are dissonant; but the many and divers voyces [voices] of men agree together, because they have one foundation in the species or kinde: so many birds agree, because they have one nigh genus or kinde, and a resemblance from above; also artificiall instruments agree with natural voyces, because the similitude that is betwixt them, is either true and manifest, or hath a certain analogy. But every harmony is either of sounds or voyces. Sound is a breath, voyce is a sound and animate breath; Speech is a breath pronounced with sound, and a voyce signifying something: the spirit of which proceedeth out of the mouth with sound and voyce; *Chaludius* [Chalcidius] saith that a voyce is sent forth out of the inward cavity of the breast and heart, by the assistance of the spirit. By which, together with the tongue, forming, and striking the narrow passages of the mouth, and by the other vocall organs, are delivered forth articulate sounds; the elements of speech, by which Interpreter the secret motions of the minde are laid open: but *Lactantius* saith, that the nature of the voyce is very obscure, and cannot be comprehended how it is made, or what it is. To conclude, All Musick consisteth in voice, in sound, and hearing: sound without Air cannot be Audible, which though it be necessary for hearing, yet, as Aire, it is not of it self audible, nor to be perceived by any sense, unless by accident; for the Sight seeth it not, unless it be coloured, nor the Ears unless sounding, nor the Smell unless odoriferous, nor the Taste unless it be sapid [savory], nor the Touch unless it be cold or hot, and so forth: Therefore though sound cannot be made without Air, yet is not sound of the nature of Air, not air of the nature of sound, but air is the body of the life of our sensitive spirit, and is not of the nature of any sensible object, but of a more simple and higher vertue, but it is meet that the sensitive soul should vivifie the air joyned to it; and in the vivificated air, which is joyned to the spirit, perceive the species of objects put forth into act, and this is done in the living air, but in a subtile and Diaphanous the visible species, in an ordinary air the audible, in a more gross air the species of other senses are perceived.

## Chap. xxvi. Concerning the agreement of them with the Celestial bodies, and what harmony and sound is correspondent of every Star.

But understanding now, that of the seven Planets, *Saturn*, *Mars*, and the *Moon* have more of the voice then of the Harmony. *Saturn* hath sad, hoarse, heavy, and slow words, and sounds, as it were pressed to the Center; but *Mars*, rough, sharp, threatning [threatening] great and wrathful words: the *Moon* observeth a mean betwixt these two; but *Jupiter*, *Sol*, *Venus* and *Mercury*, do possess Harmonies; yet *Jupiter* hath grave, constant, fixed, sweet, merry, and pleasant Consorts; *Sol* venerable, settled, pure and sweet, with a certain grace; but *Venus* lascivious, luxurious, delicate, voluptuous, dissolute and fluent: *Mercury* hath Harmonies more remiss, and various, merry and pleasant, with a certain boldness: but the Tone of particulars, and proportionated Consorts obeyeth the nine *Muses*. *Jupiter* hath the grace of the octave, and also the quinte, viz. the Diapason with the Diapente: *Sol* obtains the melody of the octave voice, viz. Diapason; in like manner by fifteen Tones, a Disdiapason; *Venus* keepeth the grace of the quinte or Diapente. *Mercury* hath diatessaron; viz. the grace of the quarte: Moreover the ancients being content with four strings, as with the number of Elements, accounted *Mercury* the Author of them, as *Nicomachus* reports, and by their Base strings would resemble the earth, by their Parhypas or middle the water; by their note *Diezeugmenon*, or Hyperboleon the fire; by the Paranete or Synemmenon, or treble, the Air; but afterwards *Terpander* the *Lesb\*an* [inhabitant of Lesbos] finding out the seventh string, equalled them to the number of the Planets. Moreover, they that followed the number of the Elements, did affirm, that four humors, and did thin the *Dorian* musick to be consonant to the water and phlegm, the *Phrygian* to choler and fire, the *Lydian* to blood and air; the mixt *Lydian* [mixolydian] to melancholy and earth: Others respecting the number and vertue of the Heavens, have attributed the *Dorian* to the *Sun*, the *Phrygian* to *Mars*, the *Lydian* to *Jupiter*, the mixt *Lydian* [mixolydian] to *Saturn*, the *Hypophrygian* to *Mercury*, the *Hypolydian* to *Venus*, the *Hypodorian* to the *Moon*, the *Hypo mixed Lydian* [Hypomixolydian] to the mixed *Stars*: Moreover they refer these modes of Musick to the *Muses*, and the strings to the Heavens, but not in that order as we have declared concerning the nine *Muses*, amongst our numbers and celestial souls; for they say *Thalia* hath no Harmony, therefore ascribe her to Silence, and the Earth; but *Clio* with the *Moon* move after the *Hypodorian* manner; the string *Proslambanomenos* or Air. *Calliope* and *Mercury* possess the *Hypophrygian* maner, and the *Chord*, *Hypate-Hypaton*, or *B. Mi.* *Terpsichore* with *Venus* the *Hypolydian* manner, and *Parahypote*, *Hypaton*; and for *Melpomene* and the *Dorian* manner with *Licanos*, *Hypaton*, or *D. Sol. Re.* are applied to the *Sun*. *Erato* with *Mars* keep the *Phrygian* fashion, and the *Hypatemise*, or *E.la.mi.* *Euterpe*, and the *Lydian* Musick, and *Pachyparemeson* agree with *Jupiter*; *Polymnia* and *Saturn* keep the mixt *Lydian* [mixolydian] manner, and *Lichanos Meson D.Sol.Re.* To *Urania* and the fixt Stars the *Jypo mixt Lydian* [hypomixolydian] Musick, and the string *Mese*, or *A.le.mi.re* are ascribed, as we reade them expressed in these Verses.

*Silent Thalia we to th' Earth compare,  
For she by Musick never doth ensnare,  
After the Hypodorian Clio sings,  
Persephone likewise doth strike the Base strings;  
Calliope also doth Chord sedond touch,  
Using the Phrygian; Mercury as much:  
Terpsichore strikes the third, and that rare,  
The Lydian Musick makes so Venus fair. Melpomene, and Titan do with a grace  
The Dorian Musick use in the fourth place.  
The fift ascribed is to Mars the god  
Of War, and Erato after the rare mode  
Of th' Phrygians, Euterpe doth also love  
The Lydian, and sixt string; and so doth Jove.  
Saturn the seventh doth use with Polymny,  
And causeth the mixt Lydian [mixolydian] melody.  
Urania also doth the eight create,*

*And musick Hypo-Lydian [hypolydian] elevate.*

Moreover there are some who find out the harmony of the Heavens by their distance one from another. For the space which is betwixt the Earth and the Moon, *viz.* an hundred and twenty six thousand *Italian* Miles, maketh the Intervall of a Tone; But from the Moon to Mercury being half that space, maketh half a Tone; And so much from Mercury to Venus maketh another half Tone; But from thence to the Sun, as it were a threefold Tone and a half; and makes *Diapente*; But from the Moon to the Sun, maketh a twofold *Diatessaron* with a half; Again from the Sun to *Mars* is the same space as from the Earth to the Moon, making a Tone; from thence to *Jupiter* half of the same making half a Tone; So much likewise from *Jupiter* to *Saturn*, constituting an half Tone, from whence to the starry firmament is also the space of an half Tone. Therefore there is from the Sun to the fixed Stars a *Diatessaron* distance of two tones and an half, but from the Earth a perfect *Diapason* of six perfect tones; moreover also from the proportion of the motions of the planets amongst themselves, and with the eight Sphere, resulteth the sweetest Harmony of all; for the proportion of the motions of *Saturn* to *Jupiter*'s motion, is two fold and an half; of *Jupiter* to *Mars*, a six fold proportion; of *Mars* to the Sun, *Venus* and *Mercury*, which in a manner finish their course in the same time, is a double proportion; but *Saturn*'s proportion to the starry Sphere is a thousand and two hundred, if it be true which *Ptolomy* saith, *viz.* that, that Heaven is moved contrary to the *primum mobile* in an hundred yeers, one degree. Therefore the proper motion of the Moon being more swift, maketh a more acute sound then the starry firmament, which is the slowest of all, and therefore causeth the most base sound; But by the violent motion of the *primum mobile*, is the most swift, and acute sound of all; but the violent motion of the Moon is most slow and heavy, which proportion and reciprocation of motions yeelds a most pleasant Harmony; from hence there are not any songs, sounds, or musicall instruments more powerfull in moving mans affections, or introducing magicall impressions, then those which are composed of numbers, measures, and proportions, after the example of the Heavens. Also the Harmony of the Elements is drawn forth from their Bases, and Angles, of which we have spoken before; for between Fire and Aire, there is a double proportion in the Bases, and one and an half in solid Angles; again in Planes, a double; there ariseth hence an Harmony of a double *Diapason*, and a *Diapente*. Betwixt the Aire and Water, the proportion in their Bases is double, and one and an half; hence *Diapason*, and *Diapente*; but in their Angles double; Hence again *Diapason*; but between Water and Earth the proportion in the Bases, is threefold and a third part more; from hence ariseth *Diapason*, *Diapente*, *Diatessaron*; but in the Angles one and an half, again constituting *Diapente*. To conclude, betwixt Earth and Fire, in the Bases the proportion is one and an half, making *Diapente*; but in the Angles, double, causing *Diapason*; but between Fire, and Water, Aire and Earth, there is scarce any consonancy, because they have a perfect contrariety in their qualities, but they are united by the intermediate Element.

## **Chap. xxvii. Of the proportion, measure, and Harmony of mans body.**

Seeing man is the most beautifull and perfectest work of God, and his Image, and also the lesser world; therefore he by a more perfect composition, and sweet Harmony, and more sublime dignity doth contain and maintain in himself all numbers, measures, weights, motions, Elements, and all other things which are of his composition; and in him as it were in the supreme workmanship, all things obtain a certain high condition, beyond the ordinary consonancy which they have in other compounds. From hence all the Ancients in time past did number by their fingers, and shewed all numbers by them; and they seem to prove that from the very joynts of mans body all numbers measures, proportions, and Harmonies were invented; Hence according to this measure of the body, they framed, and contrived their temples, pallaces [palaces], houses, Theaters; also their ships, engins [engines], and every kind of Artifice, and every part and member of their edifices, and buildings, as columnes, chapiters of pillars, bases, buttresses, feet of pillars, and all of this kind. Moreover God himself taught *Noah* to build the Arke according to the measure of mans body, and he made the whole fabrick of the world proportionable to mans body; from whence it is called the great world [macrocosm], mans body the less [microcosm]; Therefore some who have written of the Microcosme or of man, measure the body by six feet, a foot by ten degrees, every degree by five minutes; from hence are

numbered sixty degrees, which make three hundred minutes, to the which are compared so many Geometrical cubits, by which *Moses* describes the Arke; for as the body of man is in length three hundred minutes, in breath fifty, in height thirty; so the length of the Arke was three hundred cubits, the breadth fifty, and the height thirty; that the proportion of the length to the breadth be six fold, to the height ten fold, and the proportion of the breadth to the height about two thirds. In like manner the measures of all the members are proportionate, and consonant both to the parts of the world, and measures of the Archetype, and so agreeing, that there is no member in man which hath not correspondence with some sign, Star, intelligence, divine name, sometimes in God himself the Archetype. But the whole measure of the body may be turned, and proceeding from roundness, is known to tend to it again.

[figure 2-64]

Also the four square measure is the most proportionated body; for, if a man be placed upright with his feet together, and his arms stretched forth, he will make a quadrature equilateral, whose center is in the bottom [bottom] of his belly.

[figure 2-65]

But if on the same center a circle be made by the crown of the head, the arms being let fall so far till the end of the fingers touch the circumference of that circle, and the feet spread abroad in the same circumference, as much as the fingers ends are distant from the top of the head; Then they divide that circle, which was drawn from the center of the lower belly, into five equal parts, and do constitute a perfect Pentagon; and the Heels of the feet, having reference to the navile [navel], make a triangle of equal sides.

[figure 2-66]

But if the Heels being unmoved, the feet be stretched forth on both sides to the right and left, and the hands lifted up to the line of the head, then the ends of the fingers and Toes do make a square of equal sides, whose center is on the navile [navel], in the girdling of the body.

[figure 2-67]

But if the hands be thus elevated, and the feet and Thighes extended in this manner, by the which a man is made shorter by the fourteenth part of his upright stature, then the distance of his feet having reference to the lower belly, they will make an equilateral Triangle; and the center being placed in his navile [navel], a circle being brought about, will touch the ends of the fingers and toes.

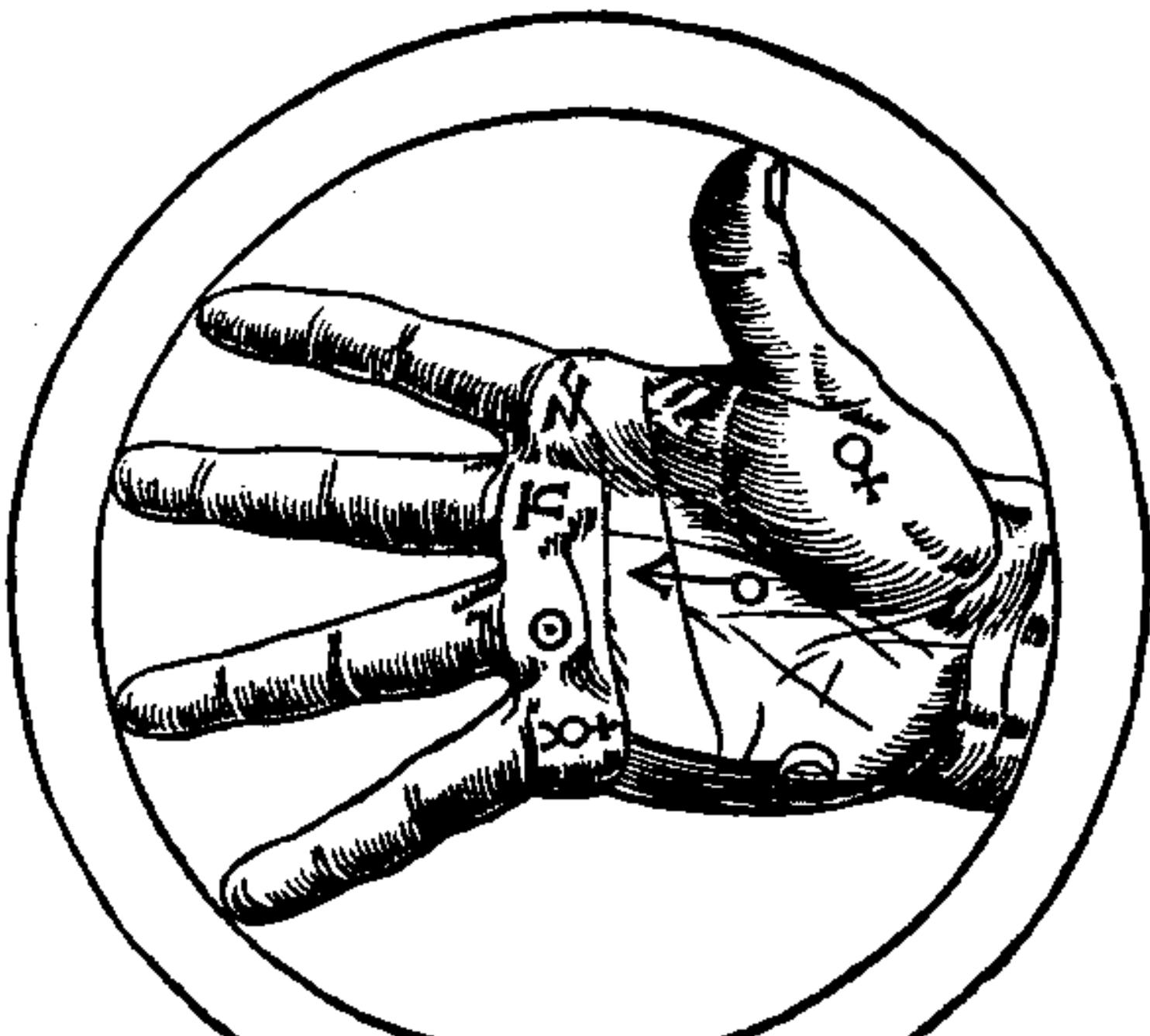
[figure 2-68]

But if the hands be lifted up as high as can be, above the head, then the elbow will be equal to the crown of the head, and if then the feet being put together, a man stand thus, he may be put into an equilaterall square brought by the extremities of the hands and feet; the center of this square is the navel, which is the middle betwixt the top of the head and the knees.

[figure 2-69]

Now let us proceed to particular measures. The compass of a man under the armpits contains the middle of his length, whose middle is the bottom of his breast: and from thence upward to the middle of his breast betwixt both dugges, and from the middle of his breast unto the crown of his head, on every side the fourth part; also from the bottom of his breast to the bottom of the knees, and from thence to the bottom of the ankles the fourth part of man. The same is the latitude of his shoulder-blades, from one extreame [extreme] to the other: The same is the length from the elbow to the end of the longest finger, and therefore this is called a cubit. Hence four cubits make the length of man, and one cubit the bredth which is in the shoulder-blades, but that which is in the compass, one foot; now six hand-bredths make a cubit, four a foot, and four fingers bredths make a hand-bredth, and the whole length of man is twenty four hand bredths, of six foot, of ninety six fingers bredths. From the bottom of his breast to the top of his breast, is the sixth part of his length, from the top of his breast to the top of his forehead, and lowermost root of his hairs, the seventh part of his length; of a strong, and well set body, a foot is the sixth part of the length, but of a tall the seventh. Neither can (as *Varro*, and *Gellius* testifie) the tallness of mans body exceed seven feet. Lastly, the Diameter of his compass is the same measure as is from the hand, being shut unto the inward bending of the elbow, and as that which is from the breast to both duggs, upward to the upward lip, or downward to the navel; and as that which is from the ends of the bones of the uppermost part of the breast compassing the gullet; and as that which is from the sole of the foot to the end of the calf of the legg, and from thence to the middle whirle bone of the knee. All these measures are co-equall, and make the seventh part of the whole height. The head of a man from the bottom of the chin to the crown of his head is the eighth part of his length, as also from the elbow to the end of the shoulder-blade; So great is the Diameter of the compass of a tall man. The compass of the head drawn by the top of the forehead, and the bottom of the hinder part of the head, make the fift part of his whole length; So much also doth the bredth of the breast. Nine face-bredths make a square well set man, and ten a tall man. The length of man therefore being divided into nine parts, the face from the top of the forehead to the bottome of the chin is one; then from the bottom of the throat, or the top of the breast unto the top of the stomack [stomach] is another; from thence to the navell is a third; from thence to the bottom of the thigh, a fourth; from thence the hipp, to the top of the calf of the leg, makes two; from thence to the joynt of the foot the leggs make two more; all which are eight parts. Moreover the space from the top pf the forehead to the crown of the head & that which is from the chin to the top of the breast, and that which is from the joynt of the foot to the sole of the foot, I say these three spaces joyned together make the ninth part. In bredth the breast hath two parts, and both Arms seven. But that body which ten face bredths make, is the most exactly proportioned. Therefore the first part of this is from the crown of the head to the bottome of the nose; from thence to the top of the breast, the second; and then to the top of the stomack [stomach] the third; and from thence to the navel, the fourth; from thence to the privy members [genitals], the fifth; where is the middle of the length of man, from whence to the soles of his feet are five other parts, which being joyned to the former, make ten whole, by which every body is measured by a most proportioned measure. For the face of a man from the bottom of his chin, to the top of his foreheadm and bottom of the hair is the tenth part. The hand of a man from the shutting, to the end of the longest finger is also one part; also betwixt the middle of both duggs is one part and from both to the top of the gullet is an equilaterall triangle. The latitude of the lower part of the forehead from one eare to the other is another part; the latitude of the whole breast, *viz.* from the top of the breast to the joynts of the shoulder-blades, is on both sides one part, which make

two. The compass of the head cross-wise from the distance of the eye-brows by the top of the forehead unto the bottom of the hinder part of the head, where the hair ends, hath also two parts; from the shoulders on the outside unto the coupling together of the joynts of the hand, and on the inside from the arm-pits unto the beginning of the palm of the hand, and of the fingers, are three parts. The compass of the head by the middle of the forehead hath three parts; the compass of the girdling place hath four parts in a well set man, but in a thin body three parts and a half, or as much as is from the top of the breast to the bottom of the belly. The compass of the breast by the arm-pit to the back hath five parts, *viz.* as much as half the whole length. From the crown of the head, to the knurles of the gullet is the thirteenth part of the whole altitude. The arms being stretched upward, the elbow is even to the crown of the head. But now, let us see how equal the other commensurations are to one the other. As much as the distance is from the chin to the top of the breast, so great is the latitude of the mouth; as much as is the distance betwixt the top of the breast, to the navell, so great is the compass of the mouth; as much as the distance is from the chin to the crown of the head, so great is the latitude of the girdling place; as is the distance from the top of the nose to the bottom, such is the distance betwixt the chin, and the throat. Also the cavity of the eyes from the place betwixt the eye-brows unto the inward corners, and the extension of the bottom of the nose, and the distance from the bottom of the nose to the end of the upper lip; I say these three are equals amongst themselves; and as much as from the top of the nail of the forefinger to the lowermost joynt thereof.





And from thence where the hand is joynted to the arm on the outside, and in the inside from the top of the naile of the middle finger unto the lowermost joynt, and from thence to the shutting of the hand; I say all these parts are equall amongst themselves. The greater joynt [joint] of the forefinger equals the height of the forehead; the other two to the top of the naile equall the nose, from the top to the bottom; the first and the greater joynt [joint] of the middle finger equals that space which is betwixt the end of the nose to the end of the chin; and the second joynt of the middle finger is as much as the distance from the bottom of the chin to the top of the lower lip; but the third as from the mouth to the end of the nose, but the whole hand as much as the whole face. The greater joynt of the thumb is as much as the widness [width] of the mouth, and as the distance betwixt the bottom of the chin, and the top of the lower lip; but the lesser joynt is as much as the distance betwixt the top of the lower and the end of the nose; the nailes are half as much as those joynts which they call the naile joynts. The distance betwixt the middle of the eye brows to the outward corners of the eyes is as much as betwixt those corners and the ears. The hight of the forehead, the length of the nose, and the widness of the mouth are equall. Also the bredth of the hand, and foot are the same. The distance betwixt the lower part of the ankle to the top of the foot is the same as that betwixt the top of of the foot and the end of the nailes. The distance from the top of the forehead to the place betwixt the eyes, and from that to the end of the nose, and from thence to the end of the chin is the same. The eye-brows joynted together are as much as the circle of the eyes, and the half circle of the ears equals the widness of the mouth: Whence the circles of the eyes, ears, and mouth opened are equall. The bredth of the nose is as much as the length of the eye; Hence the eyes have two parts of that space which is betwixt both extremities of the eyes; a third part the nose that is betwixt takes up. From the crown of the head to the knees the navel is the middle; from the top of the breast to the end of the nose the knurle of the throat makes the middle; from the crown of the head to the bottom of the chin, the eyes are the middle; from the space betwixt the eyes to the bottom of the chin, the end of the nose is the middle: from the end of the nose to the bottom of the chin, the end of the lower lip is the middle; a third part of the same distance is the upper lip. Moreover all these measures are through manifold proportions, and harmoniacall contents consonant one to the other; for the thumb is to the wrest in a circular Measure in a double proportion and half; For it contains it twice and a half as five is to two; But the proportion of the same to the brawn of the Arm neer the shoulder is triple; The greatnesse of the leg is to that of the Arm, a proportion half so much again as of three to two; And the same proportion is of the neck to the leg, as of that to the Arm. The proportion of the thigh is triple to the Arm; The proportion of the whole Body to the Trunk, is eighth and a half; From the Trunk or Brest to the legs, and from thence to the soles of the Feet, a Third and a half; From the neck to the navell, and to the end of the trunk a Double. The latitude of them to the latitude of the thigh, is half so much again; of the head to the neck triple, of the head to the knee triple, the same to the leg. The length of the forehead betwixt the temples is fourfold to the height thereof; These are those measures which are everywhere found; by which the members of mans body according to the length, bredth, height, and circumference thereof agree amongst themselves, and also with the Celestials themselves: all which measures are divided by manifold proportions either upon them that divide, or are mixed, from whence there results a manifold Harmony. For a double proportion makes thrice a Diapason; four times double, twice a Diapason, and Diapente. After the same manner are Elements, qualities, complexions, and humors proportioned. For these weights of humors and complexions are assigned to a sound and well composed man, *viz.* the eight weights of blood, of flegm [phlegm] four, of choler two, of melancholy one, that on both sides there be by order a double proportion; but of the first to the third, and of the second to the fourth, a four times double proportion; but of the first to the last an eightfold. *Dioscorides* saith, that the heart or a man in the first yeer hath the weight of two Dram, in the second four, and so proportionably in the fiftyeth yeer to have the weight of a hundred Drams, from which time the decreases are again reckoned to an equilibrium, which, the course being ended, may return to the

same limit, and not exceed the space of life by the decay of that member: by which account of a hundred years, he circumscribed the life of man. And this saith *Pliny* was the heresie of the *Egyptians*. The motions also of the members of mens bodies answer to the Celestial motions, and every man hath in himself the motion of his heart, which answers to the motion of the Sun, and being diffused through the Arteries into the whole body, signifies to us by a most sure rule, years, moneths, dayes, hours, and minutes. Moreover, there is a certain Nerve found by the Anatomists about the nod of the neck, which being touched doth so move all the members of the body, that every one of them move according to its proper motion; by which like touch *Aristotle* thinks the members of the world are moved by God. And there are two veines in the neck, which being held hard presently the mans strength failes, and his senses are taken away untill they be loosened. Therefore the eternal Maker of the world when he was to put the soul into the body, as into its habitation, first made a fit lodging worthy to receive it, and endows the most excellent soul with a most beautiful body, which then the soul knowing its own divinity, frames and adorns for its own habitation. Hence the people of *Æthiopia* [Ethiopia], which were governed by the wisdom of *Gymnosophists*, as *Aristotle* witnesseth, did make them Kings, not of those which were most strong, and wealthy, but those onely which were most proper and beautiful; for they conceived that the gallantry of the minde did depend upon the excellencie of the body. Which many Philosophers, as well ancient as modern, considering, such as searched into the secrets of causes hid in the very Majesty of Nature, were bold to assert, that there was no fault of, and no disproportion of the body, which the vice and intemperance of the minde did not follow, because it is certain that they do increase, thrive, and operate by the help one of the other.

## Chap. xxviii. Of the Composition and Harmony of the humane soul.

As the Consonancy of the body consists of a due measure and proportion of the members: so the consonancy of the minde of a due temperament, and proportion of its vertues and operations which are concupiscible, irascible, and reason, which are so proportioned together. For Reason to Concupiscence hath the proportion *Diapason*; but to Anger *Diatessaron*: and Irascible to Concupiscible hath the proportion *Diapente*. When therefore the best proportionated soul is joynd to the best proportionated body, it is manifest that such a man also hath received a most happy lot in the distribution of gifts, for as much as the soul agrees with the body in the disposition of Naturals, which agreement indeed is most hid, yet after some maner shadowed to us by the wise. But to hasten to the Harmony of the soul, we must inquire into it by those *Mediums* by which it passeth to us, (*i.e.*) by Celestial Bodies, and Sphears [spheres]; Knowing therefore what are the powers of the soul to which the Planets answer, we shal by those things which have been spoken of before, the more easily know their agreements amongst themselves. For the *Moone* governs the powers of increasing and decreasing; the Phantasie and Wits depends on *Mercury*; the Concupiscible vertue on *Venus*; the Vitall on the *Sun*; the Irascible on *Mars*; the Natural on *Jupiter*: the Receptive on *Saturn*: but the Will as the *Primum Mobile*, and the guide of all these Powers at pleasure, being joynd with the superior intellect, is always tending to good; which intellect indeed doth alwayes shew a pathway to the Will, as a Candle to the eye; but it moves not it self, but is the Mistriss [mistress] of her own operation, whence it is called *Free Will*; and although it alwayes tends to good, as an object sutable to it self: yet sometimes being blinded with error, the animal power forcing it, it chooseth evil, believing it to be good. Therefore Will is defined to be a faculty of the intellect, & Will wherby good is chosen by the help of Grace; and Evil, that not assisting, Grace therefore, which Divines call Charity, or infused Love is in the Will, as a first mover; which being absent, the whole consent falls into Dissonancy. Moreover, the soul answers to the Earth by Sense, to the Water by Imagination, to the Air by Reason, to the Heaven by the Intellect, and the soul goes out into an HArmony of them, according as these are tempered in a mortall body. The wise Ancients therefore knowing that the Harmonious dispositions of bodies and souls are divers, according to the diversity of the complexions of men, did not in vain use Musical sounds and singingsm as to confirm the health of the body, and restore it being lost so to bring the minde to wholesome [wholesome] manners, untill they make a man sutable to the Celestial Harmony, and make him wholly Celestial. Moreover, there is nothing more efficacious to drive away evil spirits then Musicall Harmony (for they

being faln [fallen] from the Celestiall Harmony, cannot endure any true consent, as being an enemy to them, but fly from it) as *David* by his Harp appeased *Saul*, being troubled with an evil spirit. Hence by the ancient Prophets and Fathers, who knew these Harmonicall mysteries, singing and Musical sounds were brought into sacred services.

## Chap. xxix. Of the Observation of Celestials, necessary in every Magical Work.

Every natural vertue doth work things far more wonderful when it is not onely compounded of a natural proportion, but also is informed by a choice observation of the Celestials opportune to this (*viz.* when the Celestial power is most strong to that effect which we desire, and also helpt by many Celestials) by subjecting inferiors to the Celestials, as proper females to be made fruitful by their males. Also in every work there are to be observed, the situation, motion, and aspect of the Stars, and Planets, in Signs and Degrees, and how all these stand in reference to the length and latitude of the Climate; for by this are varied the qualities of the angles, which the rays of Celestial bodies upon the figure of the thing describe, according to which Celestial vertues are infused. So when thou art working any thing which belongs to any Planet, thou must place it in its dignities, fortunate, and powerful, and ruling in the day, hour, and in the Figure of the Heaven. Neither shalt thou expect the signification of the work to be powerful, but also thoo must observe the *Moon* opportunely directed to this; for thou shalt do nothing without the assistance of the *Moon*: And if thou hast more patterns of thy work, observe them all being most powerful, and looking upon one the other with a friendly aspect: and if thou canst not have such aspects, it will be convenient at least that thou take them angular. But thou shalt take the *Moon*, either when she looks upon both, or is joynd to one, and looks upon the other; or when she passeth from the conjunction, or aspect of one to the conjunction or aspect of the other: for that I conceive must in no wise be omitted; also thou shalt in every work observe *Mercury*; for he is a messenger betwixt the higher gods, and infernal gods; when he goeth to the good he increaseth their goodness; when to the bad, hath influence upon their wickedness. We call it an unfortunate Sign, or Planet, when it is by the aspect of *Saturn* or *Mars*, especially opposite, or quadrant; for these are aspects of enmity; but a conjunction, or a trine, or sextile aspect are of friendship; betwixt these there is a greater conjunction: but yet if thou dost already behold it through a trine, and the Planet be received, it is accounted as already conjoynd. Now all Planets are afraid of the conjunction of the *Sun*, rejoycing in the trine, and sextile aspect thereof.

## Chap. xxx. When Planets are of most powerful influence.

Now we shall have the Planets powerfull when they are ruling in a House, or in Exaltation or Triplicity, or term, or face without combustion of what is direct in the figure of the heavens, *viz.* when they are in Angles, especially of the rising, or Tenth, or in houses presently succeeding, or in their delights. But we must take heed that they be not in the bounds or under the dominion of *Saturn* or *Mars*, least they be in dark Degrees, in pits or vacuities. Thou shalt observe that the Angles of the Ascendent, and Tenth and Seventh be fortunate, as also the Lord of the Ascendent and place of the Sun and Moon, and the place of part of the fortune, and the Lord thereof, the Lord of ihe foregoing Conjunction & prevention: But that they of the malignant Planet fall unfortunate, unless haply they be signifiers of thy work, or can be any way advantagious to thee; or if in thy revolution or birth, they had the predominancy; for then they are not at all to be depressed. Now we shall have the *Moone* powerfull if she be in her house, or exaltation, or triplicity, or face, and in degree convenient for the desired work, and if it hath a mansion of these twenty and eight sutable to it self and the work; Let her not be in the way burnt up, nor flow in course; let her not be in the Eclipse [eclipse], or burnt by the Sun, unless she be in unity with the Sun; let her nor descend in the Southern latitude, when she goeth out of the burning, neither let her be opposite to the Sun, nor deprived of light, let her not be hindred by *Mars*, or *Saturn*. I will not here discourse any longer of these, seeing these,

and many more necessary things are sufficiently handled in the Volums of Astrologers.

## Chap. xxxi. Of the Observation of the fixt Stars, and of their Natures.

There is the like consideration to be had in all things concerning the fixt stars. Know this that all the fixt stars are of the signification and nature of the seven Planets; but some are of the nature of one Planet, and some of two. Hence as often as any Planet is joynd with any of the fixt stars of its own nature, the signification of that star is made more powerful, and the nature of the Planet augmented: but if it be a star of two natures, the nature of that which shall be the stronger with it shall overcome in signification; as for example, if it be of the nature of *Mars*, and *Venus*; if *Mars* shall be the stronger with it, the nature of *Mars* shall overcome; but if *Venus*, the nature of *Venus* shall overcome. Now the natures of fixt stars are discovered by their colours, as they agree with certain Planets, and are ascribed to them. Now the colours of the Planets are these: of *Saturn*, blew [blue], and leaden, and shining with this: of *Jupiter* citrine neer to a paleness, and clear with this; of *Mars*, red, and fiery; of the *Sun*, yellow, and when it riseth red, afterward glittering: of *Venus*, white and shining; white with the morning, and reddish in the evening: of *Mercury*, glittering; of the *Moon*, fair. Know also that of the fixed stars by how much the greater, and the brighter and apparent they are, so much the greater and stronger is the signification; such are these stars which are called by the Astrologers of the first, and second Magnitude. I will tell thee some of these which are more potent to this faculty, as are *viz.* the Navel of *Andromeda* in two and twentieth degree of *Aries*, of the nature of *Venus*, & *Mercury*; some call it *Jovial*, & *Saturnine*. The head of *Algol* in the eighteenth degree of *Taurus*, of the nature of *Saturn* and *Jupiter*. The *Pleiades* are also in the two and twentieth degree, a *Lunary* star by Nature and by complexion Martial. Also in the third degree of *Gemini* is *Aldeboram* [Aldeboran], of the nature of *Mars*, and complexion of *Venus*: but *Hermes* placeth this in the twenty fifth degree of *Aries*. The Goat star is in the thirteenth degree of the said *Gemini*, of the nature of *Jupiter*, and *Saturn*; the greater Dog star is in the seventh degree of *Cancer*, and Venereal: the lesser Dog-star is in the seventeenth degree of the same, and is of the nature of *Mercury*, and complexion of *Mars*. The Kings star, which is called the Heart of the Lion, is in the one and twentieth degree of *Leo*, and of the nature of *Jupiter* and *Mars*; the tail of the greater Bear is in the nineteenth degree of *Virgo*, and is Venereal, and Lunary. The Star which is called the right wing of the Crow is in the seventh degree of *Libra*, and in the thirteenth degree of the same is the left wing of the same, and both of the nature of *Saturn* and *Mars*. The Star called *Spica* is in the sixteenth degree of the same, and is Venereal and Mercurial. In the seventeenth degree of the same is *Alcameth*, of the nature of *Mars*, and *Jupiter*; but of this when the *Suns* aspect is full towards it; of that when on the contrary. *Elepheia* in the fourth degree of *Scorpio*, of the nature of *Venus*, and *Mars*: The Heart of the *Scorpion* is in the third degree of *Sagittarius*, of the nature of *Mars*, and *Jupiter*: the falling Vulture is in the seventh degree of *Capricorn*, Temperate, Mercurial, and Venereal: The taile of *Capricorn* is in the sixteenth degree of *Aquarius*, of the nature of *Saturn*, and *Mercury*: The Star called the Shoulder of the Horse, is in the third degree of *Piscis*, of the nature of *Jupiter* and *Mzrs*. And it shall be a general rule for thee to expect the proper gifts of the Stars whilst they rule, to be prevented of them, they being unfortunate, and opposite, as is above shewed. For Celestial bodies, in as much as they are affected fortunately, or unfortunately, so much do they affect us, our works, and those things which we use, fortunately, or unhappily. And although many effects proceed from the fixt Stars, yet they are attributed to the Planets, as because being more neer to us, and more distinct and known, so because they execute whatsoever the superior Stars communicate to them.

## Chap. xxxii. Of the Sun, and Moon, and their Magicall considerations.

The Sun, and Moon have obtained the administration or ruling of the Heavens, and all bodies under the heavens. The Sun is the Lord of all Elementary vertues, and the Moon by vertue of the Sun is the mistress of generation, increase, or decrease. Hence *Albumasar* saith, that by the Sun and Moon life is infused into all things, which therefore *Orpheus* calls the enlivening eyes of the heaven. The Sun giveth light to all things of it self, and gives it plentifully to all things not only in the Heaven, Aire, but Earth and Deep: whatsoever

good we have, as *Iamblichus* saith, we have it from the Sun alone, or from it through other things. *Heraclitus* calls the Sun the fountain of Celestiall light; and many of the *Platonists* placed the soul of the world chiefly in the Sun, as that which filling the whole Globe of the Sun doth send forth its rayes on all sides as it were a spirit through all things, distributing life, sense and motion to the very Universe. Hence the ancient Naturalists called the Sun the very heart of heaven; and the *Caldeans* [Chaldaeans] put it as the middle of the Planets. The *Egyptians* also placed it in the middle of the world, *viz.* betwixt the two fives of the world, *i.e.* above the Sun they place five Planets, and under the Sun, the Moon and four Elements. For it is amongst the other Stars the image and statue of the great Prince of both worlds, *viz.* Terrestiall, and Celestiall; the true light, and the most exact image of God himself; whose Essence resembles the Father, Light the Son, Heat the Holy Ghost. So that the Platonists have nothing to hold forth the Divine Essence more manifestly by, then this. So great is the consonancy of it to God, that *Plato* calls it the conspicuous Son of God, and *Iamblicus* [Iamblichus] calls it the divine image of divine intelligence. And our *Dionysius* calls it the perspicuous statue of God. It fits as King in the middle of other Planets, excelling all in light, greatness, fairness, enlightning [enlightening] all, distributing vertue to them to dispose inferior bodies, and regulating and disposing of their motions, so that from thence their motions are called daily, or nightly, Southern, or Northern, Orientall, or Occidentall, direct, or retrograde; and as it doth by its light drive away all the darkness of the night, so also all powers of darkness, which we read of in *Job*; As soon as morning appears, they think of the shadow of death: And the Psalmist speaking of the Lyons [lion's] whelps seeking leave of God to devour, saith, The Sun is risen, and they are gathered together, and shall be placed in their dens; which being put to flight, it followes, Man shall go forth to his labor. The Sun therefore as it possesseth the middle Region of the world, and as the heart is in Animals to the whole body, So the Sun is over the heaven, and the world, ruling over the whole Universe, and those things which are in it, the very author of seasons, from whence day and year, cold and heat, and all other qualities of seasons; and as saith *Ptolomy*, when it comes unto the place of any Star, it stirs up the power thereof which it hath in the Aire. So as with *Mars*, heat; with *Saturn*, cold; and it disposeth even the very spirit and mind of man, from hence it is said by *Homer*, and approved by *Aristotle*, that there are in the mind such like motions, as the Sun the Prince and moderator of the Planets every day bringeth to us; but the Moon, the nighest to the Earth, the receptacle of all the heavenly Influences, by the swiftness of her course is joynd to the Sun, and the other Planets and Stars, every month, and being made as it were the wife of all the Stars, is the most fruitful of the Stars, and receiving the beams and influences of all the other planets and Stars as a conception, bringing them forth to the inferior world as being next to it self; for all the Stars have influence on it being the last receiver, which afterwards communicateth the influences of all the superiors to these inferiors, and pours them forth on the Earth; and it more manifestly disposeth these inferiors then the others, and its motion is more sensible by the familiarity and propinquity which it hath with us; and as a medium betwixt both, superiors and inferiors, communicateth them to them all; Therefore her motion is to be observed before the others, as the parent of all conceptions, which it diversely issueth forth in these Inferiors, according to the diverse complexion, motion, situation, and different aspects to the planets and others Stars; and though it receiveth powers from all the Stars, yet especially from the Sun; as oft as it is in conjunction with the same, it is replenished with vivifying vertue, and according to the aspect thereof it borroweth its complexion; for in the first quarter, as the Peripateticke deliver, it is hot and moist; in the second hot and dry; in the third, cold and dry; in the fourth cold and moist; and although it is the lowest of the stars, yet it bringeth forth all the conceptions of the superiors; for from it in the heavenly bodies beginneth that series of things which *Plato* calleth the Golden Chain, by the which every thing and cause being linked one to an other, do depend on the superior, even untill it may be brought to the supreme cause of all, from which all things depend; from hence is it, that without the Moon intermediating, we cannot at any time attract the power of the superiors. Therefore *Thebit* adviseth vs, for the taking of the vertue of any Star, to take the stone and herb of that plant, when the Moon doth either fortunately get under or hath a good aspect on that Star.

## Chap. xxxiii. Of the twenty eight Mansions of the Moon, and their vertues.

And seeing the Moon measureth the whole *Zodiack* in the space of twenty eight dayes; hence is it, that the wise-men of the *Indians* and ancientest Astrologians have granted twenty eight Mansions to the Moon, which being fixed in the eight sphere, do enjoy (as *Alpharus* saith) diverse names and proprieties from the diverse Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues; but every one of these Mansions, according to the opinion of *Abraham*, containth [sic] twelve degrees, and one and fifty minutes, and almost twenty six seconds, whose names and also their beginnings in the *Zodiack* of the eight sphere, are these. The first is called **Alnath**, that is the horns of *Aries*; his beginning is from the head of *Aries* of the eighth sphere; it causeth discords, and journies; the second is called **Allothaim** or **Albochan**, that is the belly of *Aries*, and his beginning is from the twelfth degree of the same sign, fifty one minutes, twenty two seconds compleat; it conduceth to the finding of treasures, and to the retaining of captives; The third is called **Achaomazon** or **Athoray**, that is, showring or *Pleiades*; his beginning is from the twenty five degrees of *Aries* compleat fourty two minutes, and fifty one seconds; it is profitable to Saylor[s] [sailors], Huntsmen, and Alchymists; The fourth Mansion is called **Aldebaram** or **Aldelamen** that is the eye or head of *Taurus*; his beginning is from the eight degree of *Taurus*, thirty four minutes, and seventeen seconds of the same *Taurus* being excluded; it causeth the destruction and hindrances of buildings, fountains, wels, of gold-mines, the flight of creeping things, and begetteth discord. The fift is called **Alchatay** or **Albachay**; the beginning of it is after the twenty one degree of *Taurus*, twenty five minutes, fourty seconds; it helpeth to the return from a journey, to the instruction of scholars, it confirmeth edifices, it giveth health and good will, the sixth is called **Alhanna** or **Alchaya**, that is the little Star of great light; his beginning is after the fourth degree of *Gemini*, seventeen minutes, and nine seconds; it conduceth to Hunting, and besieging of Towns, and revenge of princes, it destroyeth Harvests and fruits and hindreth the operation of the Physitian [physician]. The seventh is called **Aldimiach** or **Alarzach**, that is the Arm of *Gemini* and beginneth from the seventeenth degree of *Gemini*, eight minutes and thirty four seconds, and lasteth even to the end of the sign; it conferreth gain and friendship, its profitable to Lovers, it scareth flyes, destroyeth Magisteries. And so is one quarter of the heaven compleated in these seven Mansions; and in the like order and number of degrees, minutes and seconds, the remaining Mansions in evert quarter have their severall beginnings; namely so, that in the first signe of this quarter three Mansions take their beginnings, in the other two signs two Mansions in each; Therefore the seven following Mansions begin from *Cancer*, whose names are **Alnaza** or **Anatrachya** that is misty or cloudy, *viz.* the eighth Mansion; it causeth love, friendship, and society of fellow travellers, it driveth away mice and afflicteth Captives, confirming their imprisonment. After this is the ninth called **Archaam** or **Arcaph**, that is the eye of the Lyon; it hindreth Harvests and travellers, and putteth discord between men. The tenth is called **Algelioche** or **Albgebh**, that is the neck or forehead of *Leo*; it strengtheneth buildings, yeeldeth love, benevolence and help against enemies; the eleventh is called **Azobra** or **Ardaf**, that is, the hair of the Lyons [lion's] head; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called **Alzarpha** or **Azarpha**, that is the taylor of *Leo*; it giveth prosperity to Harvests, and Plantations, but hindreth Seamen, but it is good for the bettering of servants, Captives and companions. The thirteenth is named **Alhaire**, that is Dogstars, or the wings of *Virgo*; it is pravalent for Benevolence, gain, voyages, Harvests, and freedom of captives; the fourteenth is called **Achureth** or **Arimet**, by others **Azimeth** or **Alhumech** or **Alcheymech**, that is the spike of *Virgo*, or flying spike; it causeth the love of martyred folk, it cureth the sick, its profitable to Saylor[s], but it hindreth journies by land; and in these the second quarter of Heaven is compleated. The other seven follow, the first of which beginneth in the head of *Libra*, *viz.* the fifteenth Mansion, and his name is **Agrapha** or **Algarpha**, that is, covered, or covered flying; its profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, discord, and the destruction of houses and enemies, and hindreth travellers. The sixteenth is called **Azubene** or **Ahubene**, that is, the horns of *Scorpio*, it hindereth journyes and Wedlock, Harvests and Merchandize, it pervailleth for redemption of

captives. The seventeenth is called **Alchil**, that is the Crown of *Scorpio*, it bettereth a bad fortune, maketh love durable, strengtheneth buildings, & helpeth Seamen; The eighteenth is called **Alchas** or **Altob**, that is the Heart of *Scorpio*; it causeth discord, sedition, conspiracy against princes and mighty ones, and revenge from enemies, but it freeth captives and helpeth edifices; the nineteenth is called *Allatha* or *Achala*, by others *Hycula* or *Axala*, that is the tayle of *Scorpio*; it helpeth in the besieging of Cities and taking of Towns, and in the driving of men from their places, and for the destruction of Sea-men, and perdition of captives. The twentieth is called *Abnahaya*, that is a beam; it helpeth for the taming of wild beasts, for the strengthening of prisons, it destroyeth the wealth of societies, it compelleth a man to come to a certain place. The one & twentieth is called *Abeda* or *Albeldach* which is a desert; it is good for Harvests, gain buildings and travellers, and causeth divorce; & in this is the third quarter of Heaven is compleated. There remaineth the seven last Mansions compleating the last quarter of heaven; the first of which being in order to the two and twentyeth, beginneth from the head of *Capricorn*, called *Sadahacha* or *Zodeboluch*, or *Zandeldena*, that is a pastour; it promoteth the flight of servants and captives, that they may escape, and helpeth the curing of diseases; the three and twentieth is called *Zabadola* or *Zobrach* that is swallowing; it maketh for divorce, liberty of captives and the health of the sick; the twenty fourth is called *Sadabath* or *Chadezoad*, that is the Star of fortune; it is prevalent for the Benevolence of married folk, for the victory of souldiers, it hurteth the execution of Government, and hindreth that it may not be exercised; The twenty fifth is called *Sadalabra* or *Sadalachia*, that is a Butterfly or a spreading forth; it helpeth besieging and revenge, it destroyeth enemies, maketh divorce [divorce], confirmeth prisons and buildings, hasteneth messengers, it conduceth to spels [spells] against copulation, and so bindeth every member of man, that it cannot perform his duty; the twenty sixth is called *Alpharg* or *Phragal Mocaden*, that is the first drawing; it maketh for the Union and love of men, for the health of captives, it destroyeth prisons and buildings; The twenty seventh is called *Alcharya* or *Alhalgalmoad* that is the second drawing; it increaseth Harvests, Revenues, Gain, it healeth infirmities, but hindreth buildings, prolongeth prisons, causeth danger to Seamen, and helpeth to infer mischiefs on whom you shall please; the twenty eight and last is called *Albotham* or *Alchalcy*, that is *Pisces*: it increaseth Harvests and Merchandize, it secureth travellers through dangerous places; it maketh for the joy of married couples, but it strengthenth prisons, and causeth loss of treasures; and in these twenty eight Mansions do lye hid many secrets of the wisdom of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every Mansion his resemblances, Images, and seals, and his president intelligences, and they did work by the vertue of them after diverse manners.

## **Chap. xxxiv. Of the true motion of the heavenly bodies to be observed in the eight sphere, and of the ground of Planetary hours.**

Whosoever will work according to the Celestiall opportunity, ought to observe both or one of them, namely the motion of the Stars, or their times; I say their motions, when they are in their dignities or dejections, either essential or accidentall; but I call their times, dayes and hours distributed to their Dominions. Concerning all these, it is abundantly taught in the books of Astrologers; but in this place two things especially are to be considered and observed by us. One that we observe the motions and ascensions and windings of Stars, even as they are in truth in the eight sphere, through the neglect of which it happeneth that many err in fabricating the Celestiall Images, and are defrauded of their desired effect; the other thing we ought to observe, is about the times of choosing the planetary hours; for almost all Astrologers divide all that space of time from the Sun rising to setting into twelve equall parts, and call them the twelve hours of the day; then the time which followeth from the setting to the rising, in like manner being divided into twelve equall parts, they call the twelve hours of the night, and then distribute each of those hours to every one of the Planets according to the order of their successions, giving alwayes the first hour of the day to the Lord of that day, then to every one by order, even to the end of twenty four hours; and in this distribution the Magicians agree with them; but in the partition of the hours some do different, saying, that the space of the rising and setting is not to be divided into equall parts, and that those hours are not therefore called unequal because the diurnal are unequal to the nocturnall, but because both the diurnal and nocturnal are

even unequall amongst themselves; therefore the partition of unequall or Planetaty hours hath a different reason of their measure observed by Magicians, which is of this sort; for as in artificiall hours, which are alwayes equall to themselves, the ascensions of fifteen degrees in the equinoctiall, constituteth an artificial hour: so also in planetary hours the ascensions of fifteen degrees in the Eclipicke constituteth an unequall or plametary hour, whose measure we ought to enquire and find out by the tables of the oblique ascensions of every region.

## **Chap. xxxv. How some artificiall things as Images, Seals, and such like, may obtain some vertue from the Celestiall bodies.**

So great is the extent, power and efficacy of the Celestiall bodies, that not only naturall things, but also artificiall when they are rightly esposed to those above, do presently suffer by that most potent agent, and obtain a wondfull life, which oftentimes gives them an admirable Celestiall vertue; which thing Saint *Thomas Aquinas* that holy Doctor, thus confirmeth in his book *de facto*, when he saith, that even garments, buildings and other artificiall works whatsoever, do receive a certain qualification from the Stars; so the Magicians affirm, that not only by the mixture and application of naturall things, but also in Images, Seals, Rings, Glasses, and some other Instruments, being opportunely framed under a certain constellation, some Celestiall Illustration may be taken, and some wonderfull thing may be received; for the beams of the Celestiall bodies betng animated, living, sensuall, and bringing along with them admirable gifts, and a most violent power, do, even in a moment, and at the first touch, imprint wonderfull powers in the Images, though their matter be less capable. Yet they bestow more powerfull vertues on the Images, if they be framed not of any, but of a certain matter, namely whose naturall, and also specificall vertue is agreeable with the work, and the figure of the image is like to the Celestiall; for such an Image, both in regard of the matter naturally congruous to the operation and Celestiall influence, and also for its figure being like to the Heavenly one, is best prepared to receive the operations and powers of the Celestiall bodies and figures, and instantly receiveth the Heavenly gift into it self; then it constantly worketh on another thing, and other things do yeeld obedience to it. Hence saith *Ptolemy* in *centiloquio*, that inferior things do obey the Celestiall, and not only them, but also even their Images; Even as earthly Scorpions obey not only the Celestiall Scorpion, but also his Image, if it shall be opportunely figured under his ascent and Dominion.

## **Chap. xxxvi. Of the Images of the Zodiack, what vertues they being ingraven, receive from the stars.**

But the Celestial Images, according to whose likeness Images of this kinde are framed, are very many in the heavens: Some visible and conspicuous, others onely imaginable, conceived and set down by *Egyptians*, *Indians* and *Chaldeans* [Chaldaeans]; and their parts are so ordered, that even the figures of some of them are distinguished from others: for this reason they place in the Zodiack circle twelve general images, according to the number of the signs: of these they constituting *Aries*, *Leo*, and *Sagittary* for the fiery and oriental triplicity, do report that its profitable against Feavors [fevers], Palsie [palsy], Drosie, Gout, and all cold and phlegmatick infirmities, and that it makes him who carrieth it to be acceptable, eloquent, ingenious and honorable, because they are the Houses of *Mars*, *Sol*, and *Jupiter*. They made also the image of a Lion against melancholy phantasies, the Dropsie, Plague, Feavors [fevers], and to expel diseases, at the hour of the *Sun*, the first degree of the sign of *Leo* ascending, which is the face and Decanate of *Jupiter*; but against the Stone, and diseases of the Reins, and against the hurts of beasts, they made the same image when *Sol* in the heart of the Lion obtained the midst of heaven: and again, because *Gemini*, *Libra*, and *Aquarius* do constitute the Aerial and Occidental Triplicity, and are the houses of *Mercury*, *Venus*, and *Saturn*, they are said to put to flight diseases, to conduce to friendship and concord, to prevail against melancholy, and to cause health; & they report that *Aquarius* especially freeth from the Quartane [quartan]. Also, that *Cancer*, *Scorpio*, and *Pisces*, because they constitute the watry & Northern Triplicity, do prevail against hot and dry

Fevors [fevers]; also against the Hectick, and all cholerick passions; but *Scorpio*, because amongst the members it respecteth the privy parts [genitals], doth provoke to lust: but these did frame it for this purpose, his third face ascending, which belongeth to *Venus*; and they made the same against Serpents and Scorpions, poysons [poisons], and evil spirits; his second face ascending, which is the face of the *Sun*, and Decanate of *Jupiter*; and they report that it maketh him who carrieth it, wise, of a good colour; and they report that the image of *Cancer* is most efficacious against Serpents, and poysons [poisons], when *Sol* and *Luna* are in conjunction in it, and ascend in the first and third face; for this is the face of *Venus*, and the Decanate of *Luna*; but the second face of *Luna*, the Decanate of *Jupiter*: They report also that Serpents are tormented when the *Sun* is in *Cancer*: Also that *Taurus*, *Virgo*, and *Capricorn*, because they constitute the earthly and Southern triplicity, do cure hot infirmitiss, and prevail against the Synocall Feaver; it maketh those that carry it grateful, acceptable, eloquent, devout and religious, because they are the Houses of *Venus*, *Mars*, and *Saturn*: *Capricorn* also is reported to keep men in safety, and also places in security, because it is the exaltation of *Mars*.

## Chap. xxxvii. Of the Images of the Faces, and of those Images which are without the Zodiack.

There are besides in the Zodiack thirty six images, according to the number of the faces of the which, (as *Porphyry* saith) *Teucer* the *Babylonian* long since wrote, who was a most ancient Mathematician, after whom the *Arabians* also wrote of these things. Therefore it is said, that in the first face of *Aries*, ascendeth the image of a black man, standing and cloathed in a white garment, girdled about, of a great body, with reddish eyes, and great strength, and like one that is angry; and this image signifieth and causeth boldness, fortitude, loftiness and shamelessness; in the second face ascendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, spreading abroad over her feet, and this image causeth nobleness, height of a Kingdom, and greatness of dominion: in the third face ariseth the figure of a white man, pale, with reddish hair, and cloathed with a red garment, who carrying on the one hand a golden Bracelet, and holding forth a wooden staff, is restless, and like one in wrath, because he cannot perform that good he would. This image bestoweth wit, meekness, joy and beauty: in the first face of *Taurus* ascendeth a naked man, an Archer, Harvester or Husbandman, and goeth forth to sow, plough, build, people, and divide the earth, according to the rules of Geometry; in the second face ascendeth a naked man, holding in his hand a key; it giveth power, nobility, and dominion over people: in the third face, ascendeth a man in whose hand is a Serpent, and a dart, and is the image of necessity and profit, and also of misery & slavery. In the first face of *Gemini* ascendeth a man in whose hand is a rod, and he is, as it were, serving another; it granteth wisdom, and the knowledge of numbers and arts in which there is no profit: in the second face ascendeth a man in whose hand is a Pipe, and another being bowed down, digging the earth: and they signifie infamous and dishonest agility, as that of Jesters and Juglers [jugglers]; it also signifies labours and painful searchings: In the third, ascendeth a man seeking for Arms, and a fool holding in the right hand a Bird, and in his left a pipe, and they are the significations of forgetfulness, wrath, boldness, jeasts [jests], scurrilities, and unprofitable words: In the first face of *Cancer* ascendeth the form of a young *Virgin*, adorned with fine cloathes [clothes], and having a Crown on her head; it giveth acuteness of senses, subtilty of wit, and the love of men: in the second face ascendeth a man cloathed in comely apparel, or a man and woman sitting at the table and playing; it bestoweth riches, mirth, gladness, and the love of women: in the third face ascendeth a man a Hunter with his lance and horne, bringing out dogs for to hunt; the signification of this is the contention of men, the pursuing of those who fly, the hunting and possessing of things by arms and brawlings. In the first face of *Leo* ascendeth a man riding on a Lion; it signifieth boldness, violence, cruelty, wickedness, lust and labours to be sustained. In the second ascendeth an image with hands lifted up, and a man on whose head is a Crown; he hath the appearance of an angry man, and one that threatneth, having in his right hand a Sword drawn out of the scabbard, & in his left a buckler; it hath signification upon hidden contentions, and unknown victories, & upon base men, and upon the occasions of quarrels and battels [battles]: in the third face ascendeth a young man in whose hand is a Whip, and a man very sad, and of an ill

aspect; they signifie love and society, and the loss of ones right for avoiding strife. In the first face of *Virgo* ascendeth the figure of a good maide, and a man casting seeds; it signifieth getting of wealth, ordering of diet, plowing, sowing, and peopling; in the second face ascendeth a black man cloathed with a skin, and a man having a bush of hair, holding a bag; they signifie gain, scraping~ together of wealth and covetousness. In the third face ascendeth a white woman and deaf, or an old man leaning on a staff; the signification of this is to shew weakness, infirmity, loss of members, destruction of trees, and depopulation of lands. In the first face of *Libra* ascendeth 4the form of an angry man, in whose hand is a Pipe, and the form of a man reading in a book; the operation of this is in justifying and helping the miserable and weak against the powerful and wicked: in the second face ascend two men furious and wrathful and a man in a comely garment, sitting in a chair; and the signification of these is to shew indignation against the evil, and quietness and security of life with plenty of good things. In the third face ascendeth a violent man holding a bow, and before him a naked man, and also another man holding bread in one hand, and a cup of wine in the other; the signification of these is to shew wicked lusts, singings, sports and gluttony. In the first face of *Scorpio* ascendeth a woman of good face and habit, and two men striking her; the operations of these are for comliness, beauty, and for strifes, treacheries, deceits, detractations, and perditions; in the second face ascendeth a man naked, and a woman naked, and a man sitting on the earth, and before him two dogs biting one another; and their operation is for impudence, deceit, and false dealing, and for to lend mischief and strife amongst men; in the third face ascendeth a man bowed downward upon his knees, and a woman striking him with a staff, and it is the signification of drunkenness, fornication, wrath, violence, and strife. In the first face of *Sagittariys* ascendeth the form of a man armed with a coat of male [mail], and holding a naked sword in his hand; the operation of this is for boldness, malice, and liberty: In the second face ascendeth a woman weeping, and covered with cloathes; the operation of this is for sadness and fear of his own body. In the third face ascendeth a man like in colour to gold, or an idle man playing with a staff; and the signification of this is in following our own wills, and obstinacy in them, and in activeness for evil things, contentions, and horrible matters. In the first face of *Capricorn* ascendeth the form of a woman, and a man carrying full bags; and the signification of these is for to go forth and to rejoyce [rejoice], to gain and to lose with weakness and baseness: in the second face ascendeth two women, and a man looking towards a Bird flying in the Air; and the signification of these is for the requiring those things which cannot be done, and for the searching after those things which cannot be known: In the third face ascendeth a woman chaste [chaste] in body, and wise in her work, and a banker gathering his mony [money] together on the table; the signification of this is to govern in prudence, in covetousness of money, and in avarice. In the first face of *Aquarius* ascendeth the form of a prudent man, and of a woman spinning; and the signification of these is in the thought and labour for gain, in poverty and baseness: in the second face ascendeth the form of a man with a long beard; and the signification of this belongeth to the understanding, meeknes, modesty, liberty and good maners: in the third face ascendeth a black and angry man; and the signification of this is in expressing insolence; and impudence. In the first face of *Pisces* ascendeth a man carrying burthens [burdens] on his shoulder, and well cloathed; it hath his significion in journeys, change of place, and in carefulness of getting wealth and cloaths: in the second face ascendeth a woman of a good countenance, and well adorned; and the signification is to desire and put ones self on about high and great matters: in the third face ascendeth a man naked, or a youth, and nigh him a beautiful maide, whose head is adorned with flowers, and it hath his signification for rest, idleness, delight, fornication, and for imbracings of women. And thus far concerning the Images of Faces. Besides these, there are as yet three hundred and sixty Images in the Zodiack, according to the number of the degrees, whose forms *Petrus de Abano* hath described: without the Zodiack there are also general Figures, which *Hyginus* and *Aratus* describe for us, and very many particular ones, according to the number of faces and degrees, existing therein, of all which to speak it would be too long; but of these the more principal are accounted, *Pegasus* which prevaieth against the diseases of horses, and preserveth horsemen in battle; Then is *Andromache*, which begetteth love betwixt husband and wife, so that it is said even to reconcile adulterers: *Cassiopeia* restoreth weak bodies and strengtheneth the members; *Serpentarius* chaseth away poysons [poisons], and cureth the bitings of venomous beasts: *Hercules* giveth victory in war; the *Dragon* with both the *Bears* maketh a man crafty, ingenious, valiant, acceptable to the gods and men: *Hydra* conferreth wisdom and riches, and resisteth poysons [poisons]. *Centaurus* bestoweth health and long old age: *Ara* conserveth charity, and maketh one

acceptable to the gods; *Cetus* maketh one amiable, prudent, happy both by sea and land, and helps him to recover his lost goods: the *Ship* affordeth security in the waters; the *Hare* prevaileth against deceits and madness; the *Dog* cureth the Dropsie, resisteth the plague, and also preserveth from beasts, and fierce creatures. *Orion* granteth victory: The *Eagle* giveth new honors, and preserveth the old. The *Swan* freeth from the Palsie and the Quartain [quartan]: *Perseus* freeth from Envy and Witchcrafts, and preserveth from Lightnings and Tempests: The *Hart* preserveth Phrenetical and mad people. And thus much may suffice to have been spoken.

## Chap. xxxviii. Of the Images of Saturn.

But now, what Images they did attribute to the Planets, although of these things very large volumes have been written by the ancient wise men, so that there is no need to declare them here, notwithstanding I will recite a few of them; for they made, from the operations of *Saturn*, *Saturn* ascending in a stone, which is called the Loadstone, the Image of a man, having the countenance of an Hart, and Camels seet and sitting upon a Chayr or Dragon, holding in his right hand, a sithe [scythe], in his left hand a dart; which image they did hope would be profitable for prolongation of life; for *Albumasar* in his book *Sadar*, proveth that *Saturn* conduceth to the prolongation of life; where also he telleth that certain regions of *India* being subject to *Saturn*, there men are of a very long life and dye [die] not unless by extream old Age: They made also an other Image of *Saturn* for length of dayes, in a saphire, at the hour of *Saturn*, *Saturn* ascending or fortunately constituted, whose figure was an old man setting upon an high chayre [chair], having his hands lifted up above his head, and in them holding a fish or Sickle, and under his feet a bunch of Grapes, his head covered with a black or dusky coloured cloth, and all his garments black or dark coloured: They also make this same Image against the Stone and diseases of the kidnyes [kidneys], viz. in the hour of *Saturn*, *Saturn* ascending with the third face of *Aquarius*: they made also from the operations of *Saturn*, an Image for the encreasing in power, *Saturn* ascending in *Capricorn*; The form of which was an old man leaning on a staff having in his hand a crooked sickle, and cloathed in black. They also made an Image of melted Copper, *Saturn* ascending in his rising, viz. in the first degree of *Aries*, or which is more true in the first degree of *Capricorn*, which Image they affirm to speak with a mans voyce; They made also out of the operations of *Saturn*, and also *Mercury*, an Image of cast metall, like a beautifull man, which they promised would foretell things to come, and made it on the day of Mercuy, on the third hour of *Saturn*, the sign of *Gemini* ascending, being the house of *Mercury*, signifying prophet, *Saturn* and *Mercury* being in conjunction in *Aquarius* in the ninth place of Heaven, which is also called God; Moreover let *Saturn* have a trine aspect on the ascendent, and the Moon in like manner, and the Sun have an aspect on the place of conjunction. *Venus* obtaining some Angle may be powerfull and occidentall; let *Mars* be combust by the Sun, but let it not have an aspect on *Saturn* and *Mercury*; for they said, that the splendor of the powers of these Stars was diffused upon this Image, and it did speak with men, and declare those things which are profitable for them.

## Chap. xxxix. Of the Images of Jupiter.

From the operations of *Jupiter*, they made for prolongation of life, an Image, in the hour of *Jupiter*, *Jupiter* being in his exaltation fortunately ascending, in a clear and white stone, whose figure was a man crowned, cloathed with garments of a Saffron Colour, riding upon an Eagle or Dragon, having in his right hand a dart, about as it were to strike it into the head of the same Eagle or Dragon. They made also another Image of *Jupiter* at the same convenient season, in a white and clear stone, especially in Crystall, and it was a naked man crowned, having both his hands joyned together and lifted up, as it were deprecating something, sitting in a four-footed chair, which is carried by four winged boys, and they affirm that this Image encreaseth felicity, riches, honor, and conferreth Benevolence and prosperity, and freeth from enemies; They made also another Image of *Jupiter* for a religious and glorious life, and advancement of fortune; whose figure was a man having the head of a Lyon [lion], or a Ram, and Eagles feet, cloathed in Saffron coloured cloathes, and

he was called the son of *Jupiter*.

## Chap. xl. Of the Images of Mars.

From the operations of *Mars* they made an Image in the hour of *Mars*, *Mars* being in the second face of *Aries*, in a Martiall stone, especially in a Diamond; The form of which was a man armed, riding upon a Lyon [lion], having in his right hand a naked sword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendreth a man powerfull in good and evill, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrifie men by his looks when he is angry, and stupifie them; they made another Image of *Mars* for the obtaining of boldness, courage, and good fortune in wars, and contentions, the form of which was a souldier armed and crowned, girt with a sword, carrying in his right hand a long Lance; and they made this at the hour of *Mars*, the first face of *Scorpio* ascending with it.

## Chap. xli. Of the Images of the Sun.

From the operations of the *Sun*, they made an Image at the hour of the *Sun*, the first face of *Leo* ascending with the *Sun*, the forme of which was a king crowned, sitting in a chair, having a Raven in his bosom, and under his feet a Globe; he is cloathed in Saffron coloured cloathes [clothes]; They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams; also to be prevalent against feavers [fevers], and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth; They made another Image of the *Sun* in a Diamond, at the hour of the *Sun*, it ascending in his exaltation; the figure of which was a woman crowned with the gesture of one dancing and laughing, standing in a Chariot drawn with four horses, having in her right hand a looking glass, or buckler [clypeum], in the left a staffe, leaning on her breast, carrying a flame of fire on her head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll stone at the hour of the *Sun* ascending in the first face of *Leo*, against Lunatick passions which proceed from the combustion of the Moon.

## Chap. xlii. Of the Images of Venus.

From the operations of *Venus* they made an Image, which was available for favor, and benevolence, at the very hour it ascending into *Pisces*, the form of which was the Image of a woman having the head of a bird, and feet of an Eagle, holding a dart in her hand. They made another Image of *Venus* for to get the love of women, in the *Lapis Lazulus* [lapis lazuli], at the hour of *Venus*, *Venus* ascending in *Taurus*, the figure of which was a naked maide with her haire spread abroad, having a looking glass in her hand, and a chain tyed about her neck, and nigh her a handsome young man holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a sword or a dart. They made another Image of *Venus*, the first face of *Taurus* or *Libra* or *Pisces* ascending with *Venus*, the figure of which was a little maide with her hair spread abroad, cloathed in long and white garments, holding a *Laurell* Apple, or flowes in her right hand, in her left a Combe. Its reported to make men pleasant, jocand, strong, chearfull [cheerful] and to give beauty.

## Chap. xliii. Of the Images of Mercury.

From the operations of *Mercury*, they made an Image at the hour of *Mercury*, *Mercury* ascending in *Gemini*, the form of which was an handsome young man, bearded, having in his left hand a rod in which a serpent is twyned about, in his right carrying a dart, having his feet winged; They report that this Image conferreth

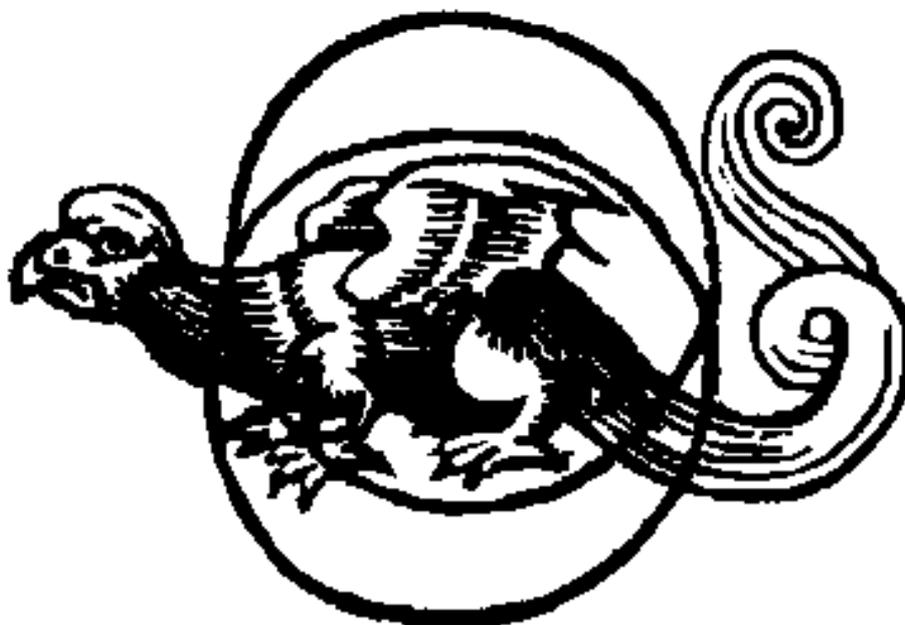
knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure feavers; They made another Image of *Mercury*, *Mercury* ascending in *Virgo*, for good will, wit and memory; The form of which was a man sitting upon a chaire, or riding on a Peacock, having Eagles feet, and on his head a crest, and in his left hand holding a cock or fire.

## Chap. xlv. Of the Images of the Moon.

From the operations of the *Moon*, they made an Image for travellers against weariness, at the hour of the *Moon*, the *Moon* ascending in its exaltation; the figure of which was a man leaning on a staffe, having a bird on his head, and a flourishing tree before him; They made another Image of the *Moon* for the increase of the fruits of the earth, and against poysons [poisons], and infirmities of children, at the hour of the *Moon*, it ascending in the first face of *Cancer*, the figure of which was a woman cornuted, riding on a Bull, or a Dragon with seven heads, or a Crab; and she hath in her right hand a dart, in her left a looking glass, clothed in white or green, and having on her head two Serpents with horns twined together, and to each arm a Serpent twined about, and to each foot one in like manner. And thus much spoken concerning the figures of the Planets, may suffice.

## Chap. xlv. Of the Images of the head and Tayle of the Dragon of the Moon.

They made also the Image of the head and taile of the Dragon of the *Moon*, namely betwixt an Aeriall and fiery circle, the likeness of a Serpent, with the head of an Hawke tyed about them, after the manner of the great letter Theta, & they made it when *Jupiter* with the head obtain'd the midst of Heaven:



which Image they affirm to availe much for the success of Petitions, and would signifie by this Image a good and fortunate Genius, which they would represent by this Image of the Serpent; for the Egyptians and Phenicians [Phoenicians] do extoll this creature above all others, and say it is a divine creature and hath a divine nature; for in this is a more acute spirit, and a greater fire than in any other, which thing is manifested both by his swift motion without feet, hands or any other instruments; and also that it often reneweth his age with his skin, and becometh young again: but they made the Image of the taile like as when the *Moon* Ecclipsed [eclipsed], in the Taile, or ill affected by *Saturn* or *Mars*, and they made it to introduce, anguish, infirmity and misfortune; and they called it the evill Genius; such an Image a certain Hebrew had included

in a golden Belt full of Jewels, which *Blanch* the daughter of the Duke of *Borbon* (either willingly or ignorantly) bestowed on her husband *Peter* King of *Spain*, the first of that name, with which when he was girt, he seemed to himself to be compassed about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this cause he forsook his wife.

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## Chap. xlvi. Of the Images of the Mansions of the Moon.

They made also Images for evert Mansion of the *Moon*; in the first for the destruction of some one, they made in an Iron ring, the Image of a black man in a garment made of haire, and girdled round, casting a small lance with his right hand; they sealed this in black wax, and perfumed it with liquid Storax, and wished some evil to come. In the second, against the wrath of the Prince, and for reconciliation with him, they sealed in white wac and mastick, the Image of a king crowned, and perfumed it with Lignum Aloes; In the third, they made an Image in a silver ring, whose table was square, the figure of which was a woman well clothed, sitting in a chair, her right hand being lifted up on her head; they sealed it and perfumed it with muske, Camphire and *Calamus Aromaticus*. They affirmed that this giveth happy fortune and every good thing. In the fourth, for revenge, separation, enmity and ill will, they sealed in red wax the Image of a soldier sitting on an horse, holding a Serpent in his right hand; they perfumed it with red myrrhe, and Storax; in the fifth, for the favor of Kings and officers, and good entertainment, they sealed in Silver the head of a man, and perfumed it with Sanders; in the sixth, for to procure love betwixt two, they sealed in white wax two Images imbracing [embracing] one another, and perfumed them with Lignum Aloes and Amber; in the seventh, for to obtain every good thing, they sealed in *Silom* the Image of a man well clothed, holding up his hands to heaven as it were praying and supplicating, and perfumed it with good odors; In the eight, for victory in war, they made a seal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimstone. In the ninth, to cause infirmities, they made a seal of Lead, being the image of a man wanting his privy parts, shutting his eyes with his hands; and they perfumed it with Rosin of the Pine. In the tenth, to facilitate child-bearing, and to cure the sick, they made a seal of gold, being the head of a Lyon [lion], and perfumed it with Amber: In the eleventh, for fear, reverence and worship, they made a seal of a plate of gold, being the image of a man riding on a Lion, holding the ear thereof in his left hand, and in his right, holding forth a bracelet of gold, and they perfumed it with good odours and Saffron. In the twelfth, for the separation of Lovers, they made a seal of black lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lion, and *Assa fetida* [asafoetida]. In the thirteenth, for the agreement of married couples, and for the dissolving of charms against copulation, they made a feal of the images of both, of the man in red Wax, of the woman in white, and caused them to imbrace one another, perfuming it with *Lignum Aloes* and *Amber*. In the fourteenth, for divorce and separation of the man from the woman, they made a seal of red Coppcer, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat. In the fifteenth, for to obtain friendship and good will, they made the image of a man sitting, and inditing of letterss, and perfumed it with Frankincense and Nutmegs. In the sixteenth, for to gain much Merchandizing they made a seal of Silver, being the image of a man sitting upon a Chair, holding a ballance [balance] in his hand, and they perfumed it with well smelling spices. In the seventeenth, against

Theeves [thieves] and Robbers, they sealed with an Iron seal the Image of an Ape: and perfumed it with the hair of an Ape. In the eighteenth, against Feavors [fevers] and pains of the belly, they made a seal of Copper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and reported the same seal to put to flight Serpents, and all venomous creatures from the place where it is buried. In the nineteenth for facilitating birth, & provoking the menstrues [menstruation], they made a seal of copper, being the image of a woman, holding her hands upon her face; and they perfumed it with *Liquid Storax*. In the twentieth, for hunting, they made a seal of Tin, being the image of *Sagittary* [Sagittarius], half a Man, and half an Horse, and they perfumed it with the head of a Wolf. In the twentieth one for the destruction of some body, they made the image of a man with a double countenance, before and behind, and they perfumed it with Brimstone and Jet, and did put it in a box of brass, and with it Brimstone and Jet, and the hair of him whom they would hurt. In the two and twentieth, for the security of Runaways, they made a seal of Iron, being the image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with *Argent vive*. In the three and twentieth, for destruction and wasting, they made a seal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt. In the four and twentieth, for the multiplying of Herds of Cattle, they took the horn of a Ram, Bull, or Goat, or of that sort of cattle which they would increase, and sealed in it burning with an Iron seal, the image of a woman giving suck [breast feeding] her son, and they hanged it on the neck of that cattle who was the leader of the flock, or they sealed it in his horn. In the five and twentieth, for the preservation of Trees and Harvests, they sealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree. In the six and twentieth for love and favor, they sealed in white Wax and Mastick the image of a woman washing and combing her haire, and they perfumed it with things smelling very well. In the seven and twentieth for to destroy Fountains, Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged, holding in his hand an empty vessel, and perforated, and the image being burnt, they did put in the vessel *Assafetida*, and liquid *Storax*, and they did overwhelm and bury it in the Pond or Fountain which they would destroy. In the eight and twentieth, for to gather Fishes together, they made a seal of Copper, being the image of a Fish, and they perfumed it with the skin of a sea fish, and did cast it into the water, wheresoever they would have the fish to gather together. Moreover together with the foresaid Images, they did write down also the names of the Spirits and their Characters, and did invoke and pray for those things which they pretended to obtain.

## Chap. xlvii. Of the Images of the fixed Behenian Stars.

But now for the operations of the fixed stars, according to *Hermes* opinion, under the head of *Algol*, they made an image whose Figure was the head of a man with a bloody neck; they report that it bestoweth good success to Petitions, and maketh him who carrieth it bold and magnanimous, and preserveth the members of the body sound: also it helpeth against Witchcraft, and reflecteth evil endeavors [endeavors] and wicked incantations upon our adversaries. Under the constellation of *Pleiades*, they made the image of a little Virgin, or the Figure of a Lamp; its reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things: Under *Adlebor* [sic. Aldeboran], they made an image after the likeness of God, or of a flying man; it giveth riches and honor: Under the Goat they made an image, the Figure of which was, as it were, a man willing to make himself merry with musical instruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the teeth: Under the greater *Dog-star*, they made the image of an Hound and a little Virgin; it bestoweth honor and good will, and the favor of men, and Aerial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men: Under the lesser *Dog-star* they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of spirits, and men; it giveth power against Witchcrafts, and preserveth health: Under the Heart of *Leo*, they made the image of a Lion or Cat, or the Figure of an honorable Person sitting in a Chair; it rendreth a man temperate, appeaseth wrath, and giveth favour: Under the tail of *Vrsa Major* [Ursa Major] they made the image of a pensive Man, or of a Bull, or the Figure of a Calf; it availeth against incantations, and maketh him who carrieth it secure in his travels: Under the wing of *Corvus*, they made the image of a Raven, or

Snake, or of a black Man cloathed in black; this maketh a man cholericke, bold, courageous, full of thoughts, a backbiter, and causeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together; it is profitable against the malice of Men, Devils and Winds: Under the Spike they made the image of a Bird, or of a man laden with Merchandize; it conferreth riches, and maketh one overcome contentions, it taketh away scarcity and mischief: Under *Alchameth* they made the image of an Horse or Wolf, or the Figure of a man dancing; it is good against Feavers, it astringeth and retaineth the bloud [blood]: Under *Elphrya*, they made the image of an Hen, or of a man crowned and advanced; it bestoweth the good will and love of men, and giveth chastity. Under the Heart of *Scorpio* they made the image of a man armed, and with a coat of Male [mail], or the Figure of a *Scorpion*; it giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away, and bindeth them: Under the Vulture, they made the image of a Vulture or Hen, or of a traveller; it maketh a man magnanimous and proud, it giveth power over devils and beasts. Under the tail of *Capricorn* they made the image of an Hart, or Goate, or of an angry man; it bestoweth prosperity, and increaseth wrath. These are the images of some of the fixed stars which they command to be ingraven on their stones under them.

## Chap. xlvi. Of Geomantical Figures, which are the middle betwixt Images and Characters.

There are moreover certain other Figures, framed by the number and situation of the stars, and ascribed both to the Elements, and also to the Planets and Signs, which are called Geomantical, because that Geomantical Diviners do reduce the points of their lot projected, by the excess of parity or imparity into those figures; and they also being engraven or imprinted under the dominion of their Planets and Signs, do conceive the vertue and power of images; and these Figures are as a middle betwixt Images and Characters; But whosoever desireth exactly yo know the natures, qualities, proprieties, conditions, significations, and Nativities of these Figures, let him read the Volums of Geomancy; but they are in number sixteen, whose names and figures are these.

| Figure.   | Name.  | Element.  | Planet.   | Sign.   |
|---|--|-----------|---|---|
|  | Way<br>Iourney [journey]                             | Water     |  |  |
|  | People<br>Congregation.                              | Water     |  |  |
|  | Conjunction<br>An Assembling                         | Aire      |  |  |
|  | A prison<br>Bound                                    | The Earth |  |  |
|  | Great fortune<br>Greater aid<br>Safe-guard entering  | The Earth |  |  |
|  | Lesser fortune<br>Lesser aid<br>Safe-guard going out | Fire      |  |  |
|  | Obtaining<br>Comprehended within                     | Aire      |  |  |

|  |   |       |   |   |
|--|---|-------|---|---|
|  | Acquisition<br>Comprehended without                         | Fire  | ♀ | ♏ |
|  | Ioy [joy]<br>Laughing<br>Healthy<br>Bearded                 | Aire  | ♃ | ♏ |
|  | Sadness<br>Damned<br>Cross                                  | Earth | ♃ | ♎ |
|  | A Girle<br>Beautifull                                       | Water | ♀ | ♏ |
|  | A Boy<br>Yellow<br>Beardless                                | Fire  | ♂ | ♏ |
|  | White<br>Fair   | Water | ♀ | ♏ |
|  | Reddish<br>Red  | Fire  | ♂ | ♏ |
|  | The head<br>The threshold entring<br>The upper threshold    | Earth | ♃ | ♏ |
|  | The Taile<br>The threshold going out<br>The lower threshold | Fire  | ♃ | ♏ |

## Chap. xlix. Of Images, the figure whereof is not after the likeness of any Celestiall figure, but after the likness of that which the mind of the worker desires.

There remains as yet an other manner of images not according to the similitude of Celestiall figures, but according to the similitude of that which the mind of the worker desires, of whose they are the effigies, and representation: So to procure love we make images embracing one the other: to discord, striking one the other; to bring misery, or destruction as dammage [damage] to a man, or house, or City or any thing else, we make images distorted, broken in members, and parts after the likeness and figure of that thing which we would destroy or damnifie; And Magicians advise us that in casting or engraving images we would write upon it the name of the effect; and this on the back when evill, as destruction; on the belly when good, as love. Moreover in the forehead of the image let be written the name of the species or Individuum which the image represents, or for whom or against whom it is made. Also on the breast let the name of the signe or face ascending, and Lord thereof be written; also the names and Characters of its Angles. Moreover in making the image they advise that prayer for the effect for which it is made, be used. All which *Albertus Magnus* in his *Speculo* affirms. Now they use the images being made diversly according to the vertues thereof; Sometimes they hang them or binde them to the body; Sometimes they bury them under the Earth, or a River; sometimes they hang them in a Chimny over the smoak [smoke], or upon a tree that they be

moved by the wind; sometime with the head upward, & sometimes downward; sometimes they put them into hot water, or into the fire. For they say as the workers of the images do affect the image it self, so doth it bring the like passions upon those to whom it was ascribed, as the mind of the operator hath dictated it. As we read that *Nectanabus* the Magician made images of ships with wax after that manner, and art that when he drowned those images in water, that the ships of his enemies were in like maner drowned in the Sea, and hazarded. Now that part of Astrology which is writ concerning elections, teacheth us that the constellations also are to be observed for the making of images, and such like.

## Chap. I. Of certain Celestial observations and the practise of some Images.

I will now shew thee the observation of Celestiall bodyes, which are required for the practise of some of these kind of images; So to make any one fortunate, we make an image in which these are fortunate, *viz.* the significator of the life thereof, the givers of life, the signs, and Planets. Moreover let the ascendent, the middle of the heaven, and the Lords thereof be fortunate: also the place of the Sun, and place of the Moon; part of fortune, and Lord of conjunction or prevention made before their nativity, by depressing the Malignant Planets. But if we will make an image to procure misery, we must do contrarywise, and those which we place here fortunate, must there be infortunate, by raising malignant Stars. In like manner must we do to make any place, Region, City, or house fortunate. Also for destroying or prejudicing any of the foresaid; Let there be made an image under the ascension of that man whom thou wouldst destroy, and prejudice, and thou shall make unfortunat, the Lord of the house of his life, the Lord of the ascending, and the Moon, the lord of the house of the Moon, and the lord of the house of the lord ascending, and the tenth house, and the lord thereof. Now for the fitting of any place, place fortunes in the ascendent thereof; and in the first, and tenth, and second, and eighth house, thou shall make the lord of the ascendent, and the lord of the house of the Moon fortunate. But to chase away certain Animals from certain places, that they may not be generated, or abide there, let there be an image made under the ascension of that Animal, which thou wouldst chase away, and after the likeness thereof; as if thou wouldst chase away *Scorpions* from any place, let an image of the *Scorpion* be made, the sign of *Scorpio* ascending with the Moon, and thou shalt make unfortunat the ascendent, and lord thereof, and the Lord of the house of *Mars*; and thou shall make unfortunat the lord of the ascendent in the eighth house, and let them be joynd with an aspect malignant, opposite, or quadrant: and let there be writ upon the image the name of the ascendent, of the Lord thereof, and of the Moon, and of the lord of the day, and of the Lord of the hour. And let there be a pit made in the middle of the place, from which thou wouldst drive them; and let there be carryed into it, some of the earth taken out of the four corners of the same place, and let the image be buryed there with the head downward, with saying, this is the burying of the *Scorpions*, that they may not come into this place, and so of the rest. So for gain let there be made an image under the ascendent of the nativity of the man, or under the ascension of that place to which thou wouldst appoint the gain; and thou shall make the lord of the second house, which is in the house of substance to be joynd with the Lord of the ascendent in the trine or sextil, and let there be a reception amongst them; thou shall make fortunate the eleventh and the Lord thereof, and the eighth; and if thou canst, put part of the fortune in the ascendent, or second; and let the image be buryed in that place, or carryed from that place, to which thou wouldst appoint the gain. Also for concord, and love, let there be an image made in the day of *Jupiter* under the ascendent of the nativity of him whom thou wouldst have be beloved, make fortunate the ascendent, and the tenth, and hide the evil from the ascendent; and thou must have the Lord of the tenth, and planets of the eleveneth fortune, joynd to the Lord of the ascendent, from the trine or sextil with reception; then make an other image for him whom thou wouldst stir up to love; consider if he be a friend, or companion of him whom thou wouldst have be beloved; and if so, let there be an image made under the ascension of the eleventh house from the ascendent of the first image; but if the party be a wife, or a husband, let it be made under the ascension of the seventh; if a brother, or a sister, or a cousin, let it be made under the ascension of the third, and so of the like; and put the significator of the ascendent of the second image, joynd to the significator of the ascendent of the first image; and let there be betwixt them a reception, and let the rest be fortunate, as in the first image; afterwards joynd both images together into a

mutual embracing or put the face of the second image to the back of the first image, and let them be wrapt up in silk, and cast away or spoiled. Also for success of petitions, and for the obtaining of a thing denied, or taken, or possessed by an other, let there be an image made under the ascendent of him who petitions for the thing; and cause that the Lord of the second be joynd with the lord of the ascendent from a trine, or sextile, and let there be a reception betwixt them, and if it can be, let the Lord of the second be in the obeying signs, and the Lord of the ascendent in the ruling, make fortunate the ascendent, and the Lord thereof, and take heed that the lord of the ascendent be not retrograde or combust, or falling, or in the house of opposition *i.e.* in the seventh from his own house; let him not be hindred by the malignant, let him be strong, & in an angle; Thou shalt make fortunate the ascendent, and the Lord of the second and the Moon; and make another image for him that petitioned to, and begin it under the ascendent belonging to him, as if he be a King or a Prince, begin it under the ascendent of the tenth house from the ascendent of the first image; If he be a father under the fourth; if a son under fifth, and so of the like; and put the significator of the second image, joynd with the lord of the ascendent of the first image, from a trine, or sextile, and let him receive it, and put them both strong, and fortunate without any let; make all evill fall from them. Thou shalt make fortunate the tenth, and the fourth if thou canst, or any of them; and when the second image shall be perfected, joy nit [knit] with the first, face to face, and wrap them in clean linnen, and bury them in the middle of his house who is the petitioner under a fortunate significator, the fortune being strong, and let the face of the first image be toward the North, or rather toward the place where the thing petitioned for doth abide; or if it happen that the petitioner goeth forward towards him with whom the thing petitioned for is, let him bring the images with him as far as he goes. And let there be made an image of dreams, which being put under the head of him that sleeps, makes him dream true dreams concerning any thing that he hath formerly deliberated of; and let the figure of that be the figure of a man sleeping in the bosome of an Angel, which thou shall make in the Lyon [Lion, *i.e.* Leo] ascending, the Sun keeping the nineth house in *Aries*; thou shalt writ upon the breast of the man the name of the effect desired, and in the hand of the Angel the name of the intelligence of the Sun. Let the same image be made in *Virgo* ascending, *Mercury* being fortunate in *Aries* in the ninth house, or *Gemini* ascending in *Mercury* being fortunate, and keeping the ninth house in *Aquarius*; and let it be received from *Saturn* with a fortunate aspect, and let the name of the spirit of *Mercury* be writ upon it. Let also the same be made in *Libra* ascending, *Venus* being received from *Mercury* in *Gemini* in the ninth house, by writting upon it the Angel of *Venus*. Besides also let the same image be made in *Aquarius* ascending, *Saturn* fortunately possessing the ninth house in his exaltation, which is in *Libra*, and let there be writ upon it the Angel of *Saturn*. Moreover let it be made in *Cancer* ascending the Moon being received by *Jupiter* and *Venus* in *Pisces*, and being fortunately placed in the ninth house, and let there be writ upon it the spirit of the Moon. There are also made rings of dreams of wonderfull efficacy; and there are rings of the Sun, and *Saturn* and the constellation of them is when the Sun or *Saturn* ascend in their exaltations in the ninth house, and when the Moon is joynd to *Saturn* in the ninth house, and in that signe, which was the ninth house of Nativity; and let there be writ upon the rings the name of the spirit of the Sun, or *Saturn*. Let this which hath been spoken suffice concerning images, for now thou mayst find out more of this nature of thy self. But know this that such images work nothing, unless they be so vivified that either a naturall or Celestiall, or Heroicall, or animasticall, or demoniacal, or angelicall vertue be in them, or assistant to them. But who can give a soul to an image, or make a stone to live, or mettall [metal], or wood, or wax? and who can raise out of stones children unto *Abraham*? Certainly this Arcanum doth not enter into an Artist of a stiffe neck; neither can he give those things which hath them not. No body hath them but he who doth (the Elements being restrained, nature being overcome, the Heavens being over-powered) transcend the progress of Angels, and comes to the very Archetype it self, of which being then made a cooperater may do all things, as we shall speak afterwards.

## **Chap. li. Of Characters which are made after the rule and imitation of Celestial, and how with the table thereof they are deduced out of Geomantical figures.**

Characters also have their community from the rayes of the Celestials cast together according to a certain number by a certain peculiar property, which Celestials as in divers strokes of their rayes falling severall ways amongst themselves produce divers vertues: so also Characters being variously protracted, according to the various concourse of those rayes quickly obtain divers operations, and also more efficacious many times then the properties of naturall commixtions. Now the true Characters of the heavens is the writing of Angels, which amongst the Hebrews is called the writing *Malachim*, by which all things are described and signified in the Heaven for every knowing man to read. But of these hereafter; But now they make Characters of Geomantical figures binding together the points of each variously, and attributing them according to the manner of their figurings, to those Planets and signs of which they were made, the making of which the following table will shew:

|                        |   |
|------------------------|---|
|                        | <i>The Characters of the Moon.</i>                  |
| From the way           | [figure 2-70]                                       |
| From the people        | [figure 2-71]                                       |
|                        | <i>The Characters of Mercury.</i>                   |
| From Conjunction       | [figure 2-72]                                       |
| From White             | [figure 2-73]                                       |
|                        | <i>The Characters of Venus.</i>                     |
| From loosing           | [figure 2-74]                                       |
| From girle             | [figure 2-75]                                       |
|                        | <i>The Characters of the Sun.</i>                   |
| From a greater Fortune | [figure 2-76]                                       |
| From a lesser Fortune  | [figure 2-77]                                       |
|                        | <i>The Characters of Mars.</i>                      |
| From Red               | [figure 2-78]                                       |
| From a Boy             | [figure 2-79]                                       |
|                        | <i>The Characters of Jupiter.</i>                   |
| From obtaining         | [figure 2-80]                                       |
| From joyfulness        | [figure 2-81]                                       |
|                        | <i>The Characters of the Saturn.</i>                |
| From a prison          | [figure 2-82]                                       |
| From sadness           | [figure 2-83]                                       |
|                        | <i>The Characters of of the head of the Dragon.</i> |
|                        | [figure 2-84]                                       |
|                        | <i>From Characters of the tayle of the Dragon</i>   |
|                        | [figure 2-85]                                       |

## Chap. Iii. Of Characters which are drawn from things themselves by a certain likeness.

We have spoken above of a certain manner of Images made not after the likeness of Celestial Images, but according to the emulation of that which the minde of the Operator doth desire. In like manner also it is to be understood of Characters; for such like Characters are nothing else then images ill dearticulated; yet having a certain probable similitude with the Celestial images, or with that which the mind of the Operator desires, whether that be from the whole image, or from certain markes thereof expressing the whole image. As the

Characters of *Aries* and *Taurus* we make thus from thwir horns  . Of *Gemini* from imbracing  
[embracing] . Of *Cancer* from a progress and regress , of *Leo*, *Scorpio*, and *Capricorn*, from their tail

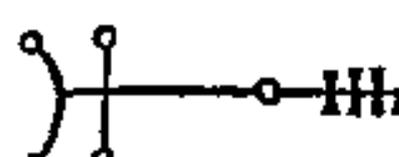
Ω ♀ ♃, of *Virgo*, from Spike ♄ of *Libra* from a ballance [balance] ♎ of *Sagittarius* from a dart ♋, of *Aquarius* from Waters ♊ and of *Pisces* from Fishes ♉. In like manner the Characters of *Saturn* is made from a Sickle ♄ of *Jupiter*, from a Scepter ♃. Of *Mars* from a bolt ♂ of the Sun

from roundness, and a golden brightness ☉ of *Venus* from a Lookingglass ♀, of *Mercury* from a Wand ♁ of the *Moon* from her horns of increasing and decreasing ☾. Besides, of these, according to the mixtions of Signs and Stars, and Natures, are made also mixed Characters, as of a fiery triplicity

♁ or Earthly ♁ of Aiery ♁ of Watery ♁ also according to the hundred and twentie conjunctions of Planets, result so many compound characters of various Figures; as of

*Saturn* and *Jupiter*, viz. thus, ♄♃ or thus ♃♄ or thus of *Saturn* and *Mars*, ♄♂ or thus ♂♄ of *Jupiter*, and *Mars* ♃♂ or thus ♂♃ of *Saturn*, *Jupiter* and *Mars*, ♄♂♃ or thus

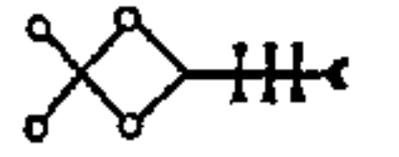
♃♄♂. And as these are exemplified by two and three, so also of the rest, and of more may they be framed: after the same manner may the Characters of other Celestial images ascending in any face or degree of signs, be compendiously drawn after the likeness of the images, as in these which are made according to the way of imitation of that which the minde of the Operator desires, as to love, the figures be mixed together imbracing [embracing] and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequal, loosed. But now we will here set down those Characters which *Hermes* assigned to the fixed stars, and Behenii, and they are these,

 The head of *Algol*.

 The *Pleiades*.

 *Aldaboram* [Aldeboran].

 The *Goat Star*. [Hircus]

 The greater *Dog-star*. [Canis Major]



[figure 110]

The lesser *Dog-star*. [Canis Minor]

[figure 111]

The heart of the *Lion*. [Cor Leonis]

[figure 112]

The *Tail of the Bear*.

[figure 113]

The *wing of the Crow*.

[figure 114]

*Spica*.

[figure 115]

*Alcameth*. [Alchameth]

[figure 116]

*Elpheia*.

[figure 117]

The *heart of the Scorpion*.

[figure 118]

The *Vulture falling*. [Vultur cadens, i.e. Lyra]

The tail of *Capricorn*.

### Chap. liii. That no Divination without Astrology is perfect.

We have spoken in the foregoing Chapters of the divers kinds of Divinations: But this is to be noted that all these require the use and rules of Astrology, as a key most necessary for the knowledge of all secrets; and that all kinds of Divinations whatsoever have their root and foundation in Astrologie so, as that without it they are of little or no use; yet Astrological Divination, in as much as the Celestials are causes and signs of all those things which are, and are done in these inferiors, doth give most certain demonstrations by the situation, and motion onely of Celestial bodies, of those things which are occult or future; of which we shall in this place speak no further, since of this Science huge Volums have been wrote by the Ancients, and are everywhere extant. Therefore whether the Physiognomists look upon the body, or countenance of forehead, or hand, or the Soothsayer, searcheth by dreams or Auspicia, that the judgment may be right, the figure of heaven is also to be enquired into. From the judgements whereof, together with conjectures of similitudes and signs, are produced true opinions of the significators. Also if any prodigie shall appear, the Figure of the heaven is to be erected; also such things are to be enquired after, which have gone before in the revolutions of years from great conjunctions, and Eclipses: then also the Nativities, beginnings, intronizations, foundations, and revolutions, perfections, directions of Princes, Nations, Kingdoms, Cities, when these shall appear, and upon what place of the Celestial figure these fell; that by all these at length we may come to a rational and probable signification of these things. After the same manner, but with less labour, we must proceed in the Expofition of dreams. Moreover, they that being distempered foretell future things, do it not but as they are instigated by the stars, or inferior instruments of these, whence their Predictions must at length be imputed to the Celestials, as we read in *Lucan* the old Prophet *Tuscus*,

*The Light'nings motion, and the veines which are  
Fibrous, and warm, and motion of a fair  
Plume wandring i'th aire, being taught -----*

After the City was viewed, the Sacrifice slain, the inspection into the intrals did at length by the dispositions of the Celestial stars pronounce judgement. Also Geornancy it self the most accurate of Divinations, which divines by points of the earth, or any other superficies, or by a fall, or any other power inscribed, doth first reduce them to Celestial figures, *viz.* to those sixteen which we above named, making judgement after an Astrological manner, by the properties and observations thereof: and hither are referred all natural Divinations by lots whatsoever, the power whereof can be from no where else then from the heaven, and from the minde of them that work them. For whatsoever is moved, caused or produced in these inferiors,

must of necessity imitate the motions, and influences of the superiours, to which, as to its roots, causes, and signs it is reduced, the judgement whereof is shewed by Astrological Rules. Hence Dice, Tetracedron [tetrahedron], Exacedron, Octocedron, Doderacedron [dodecahedron], Icocedron being made by certain Numbers, Signs, and Stars at opportune times, under the influences of the Celestials, and being inscribed, obtain a wonderful vertue of Divining, and foretelling by their castings, such as those Dice *Preneste* had, in which we read the Destinies of the *Romans* were contained.

## Chap. liv. Of Lottery, when, and whence the vertue of Divining is incident to it.

Whatsoever Divinations and Predictions of humane events are made by Lottery, must of necessity, besides the lot, have some sublime occult cause; which indeed shall not be a cause by accident, such as *Aristotle* describes Fortune to be. For in the series of Causes, seeing according to the *Platonists*, a cause by accident can never be the prime and sufficient cause, we must look higher, and finde out a cause which may know and intend the effect. Now this we must not place in corporeal Nature, but in immaterial, and incorporeal substances which indeed administer the Lot, and dispence [dispense] the signification of the truth, as in mens souls, or separated spirits, or in Celestial Intelligences, or in God himself. Now that there is in mans soul a sufficient power and vertue to direct such kinde Of lots, it is hence manifest, because there is in our soul a divine vertue, and similitude, and apprehension, and power of all things; And as we said in the first Book, All things have a natural obedience to it, and of necessity have a motion and efficacy to that which the soul desires with a strong desire; and all the vertues and operations of natural and artificial things, obey it when it is carried forth into the excess of desire, and then all Lots of what kinde soever are assisting to the appetite of such a minde, and acquire to themselves wonderful vertues of passages, as from that, so from the Celestial opportunity in that hour in which the excess of such a like appetite doth most of all exceed in it. And this is that ground and foundation of all Astrological questions, wherefore the minde being elevated into the excess of any desire, taketh of it self an hour and opportunity most convenient and efficacious, on which the Figure of the heaven being made, the Astrologer may then judge in it, and plainly know concerning that which any one desires, and is inquisitive to know. But now because Lots are not directed alwayes by mans minde, but also, as we said before, by the help of other Spirits; nor is the minde of a Prophet alwayes disposed to that excess of passion as we spoke of: hence amongst the Ancients, it was a Custome to premise before the casting of the Lot, some sacred performances, in which they called upon divine Intelligencies and spirits for to direct the Lot aright. Whatsoever kinde of presage therefore these kinde of Lots portend, must of necessity not be by chance or fortune, but from a spiritual cause, by vertue whereof the Phantasie, or hand of him that cast the Lot is moved, whether that power proceed from the soul of the Operator through the great excess of his affection, or from a Celestial influence, and oppotunity, or from a certain Diety or spirit assisting, or moving from on high, whether these Lots are placed in casting of Cockalls, or throwing of Dice, or in the meeting of Verses, such as were formerly the Lot of *Homer* and *Virgil*, of which we read in *Ælius* of *Sparta*, *Hadrianus* long since made enquiry, and which we read befell *Trajanus* the Emperour.

*What's he far off grac'd with the Olive bough  
Presenting offerings? how white chin we know,  
A Roman King, whose laws first settled Rome,  
And from small Curets a poor soyl [soil] shall come  
To great command -----*

Be which Verses he did not in vain become to have hopes of enjoying the Empire. Also amongst *Hebrews*, and even amongst us Christians (some Divines not disapproving of it) Lots are taken out of Verses of Psalms. There are also more, & other kindes of Lots, as are humane Lots, which had no Divination in them amongst the Ancients, and are observed by as in choosing of Magistrates, to prevent envy, of which also *Cicero* against *Verres* makes mention: but they are not of our purpose: But those which are divine, and sacred Lots, respecting Oracles, and Religion, of which we shall discourse in the following Book: Onely thus far I would advise you, that how much presaging, divining or Southsaying [soothsaying] soever Lots are found to have,

they have them not as they are Lots, but by reason of a vertue of a higher operation joynd to them.

## **Chap. Iv. Of the soul of the World, and of the Celestials, according to the traditions of the Poets, and Philosophers.**

It is necessity that the heaven and Celestial bodies, seeing they have a power, influence, and manifest operation upon these inferiors, should be animated: seeing an operation cannot proceed from a meer body. All famous Poets, and Philosophers affirm therefore that the world and all Celestiall bodies must have a soul, and that also intelligent: Hence *Marcus Mavillius* in his Astronomy to *Augustus*, sings,

*The great Corporeall world, which doth appear  
In divers forms, of Aire, Earth, Sea, and Fire,  
A divine soul doth rule, a Diety  
Doth wisely govern -----*

Also *Lucan*,

*The Earth that's weigh'd i'th aire, 's sustained  
By great Jove -----*

And *Boetius*

*Thou dost joyn to the worl a soul, that moves  
All things of threefold nature, and diffuse  
It through the members of the same, and this  
Into two Orbs of motion rounded is  
Being divided, and for to return  
Into it self makes haste -----*

And *Virgil* most full of all Philosophy, sings thus,

*And first the Heaven, Earth, and liquid plain,  
The Moons bright Globe, and Stars Titanian  
A spirit fed within, spread through the whole  
And with the huge heap mix'd infused a soul;  
Hence man, and beastsm and birds derive their strain,  
And monsters floating in the marbled main;  
These seeds have fiery vigor, and a birth  
Of heavenly race, but clog'd with heavy earth.*

For what do these verses seem to mean, then that the world should not only have a spirit soul, but also to partake of the divine mind: and that the originall, vertue, and vigour of all inferiour things do depend on the soul of the world? This do all *Platonists*, *Pythagorians*, *Orpheus*, *Trismegistus*, *Aristotle*, *Theophrastus*, *Avicen*, *Algazeles*, and all *Peripateticks* confess, and confirm.

## **Chap. Ivi. The same is confirmed by reason.**

The world, the heavens, the Stars, and the Elements have a soul, with which they cause a soul in these inferior and mixed bodies. They have also as we said in the former book, a spirit, which by the mediating of the soul is united to the body: For as the world is a certain whole body, the parts whereof are the bodies of all living creatures, and by how much the whole is more perfect and noble then the parts, by so much more perfect, and noble is the body of the world then the bodies of each living thing. It would be absurd, that all imperfect bodies and parts of the world, and every base Animal, as Flies, and Worms should be worthy of a life, and have a life and soul, and the whole entire world a most perfect, whole, and most noble body, should

have neither life, nor soul; It is no less absurd, that Heavens, Stars, Elements, which give to all things life, and soul most largely, should themselves be without life, and soul; and that every plant, or tree should be of a more noble condition then the Heaven, Stars, and Elements, which are naturally the cause of them; And what living man can deny that earth, and water live, which of themselves, generate, vivifie, nourish, and increase innumerable trees, plants, and living creatures? as most manifestly appears in things that breed of their own accord, and in those which have no corporeall seed. Neither could Elements generate and nourish such kind of living creatures, if they themselves were without life or soul. But some haply may say, that such kind of living creatures are not generated by the soul of the earth, or water, but by the influencies of Celestiall souls; These the *Platonists* answer, that an Accident cannot beget a substance, unless haply as an instrument it be subjected to the next substance, because an instrument removed from an artificer is not moved to the effect of the art; so also those Celestiall influencies, seeing they are certain accidents being removed far from vital substances, or from the life it self, cannot generate a vital substance in these inferiors. And *Mercurius* in his book which he calls *De Communi*, saith, All that is in the world is moved either by increase, or decrease. Now what moves, must needs have life; and seeing that all things move, even the earth, especially with a generative and alterative motion, they must themselves live. And if any doubt that the heavens live, saith *Theophrastus*, he is not to be accounted a Philosopher; and he which denyes the heaven to be animated, so that the mover thereof is not the form thereof, destroyes the foundation of all Philosophy; The World therefore lives, hath a soul, and sense; for it gives life to plants, which are not produced of seed; and it gives sense to Animals, which are not generated by coition.

## **Chap. Ivii. That the soul of the world, and the Celestiall souls are rationally, and partake of Divine understanding.**

That the above named souls have reason, is apparent hence; For whereas the universall works of the foresaid souls do with a certain perpetuall order conspire amongst themselves, it is necessary that they be governed not by chance but by reason; by which reason they do direct, & bring all their operations to a certainty. For it is necessary that the earth should have the reason of terrene things, and water of watery things; and so in the rest; by which reason each in their time, place, and order are generated, and being hurt are repaired. Therefore Philosophers do not think the soul of the earth to be at it were the soul of some contemptible body, but to be rationally and also intelligent, yea and to be a diety. Besides it would be absurd, seeing we have reasons of our works, that Celestiall souls, and the soul of the universe should not have reasons of theirs. But if (as saith *Plato*) the world be made by very goodness it self, as well as it could be made, it is certainly endowed with not only life, sense, and reason, but also understanding. For the perfection of a body is its soul, and that body is more perfect which hath a more perfect soul; It is necessary therefore, seeing Celestiall bodies are more perfect, that they have also most perfect minds. They partake therefore of an intellect and a minde; which the *Platonists* also prove by the perseverance of their order, and tenor, because motion is of its nature free, it may easily swarve, and wander now one way, now another, unless it were ruled by an intellect and a mind, and that also by a perfect mind foreseeing from the beginning the best way, and chief end. Which perfect mind indeed, because it is most powerfull in the soul, as is the soul, and as are the souls of Celestiall bodies, and of Elements, without all doubt doth most orderly, and perfectly govern the work allotted to it. For bodies do not resist a most powerfull soul, and a perfect mind doth not change its counsel. The soul of the world therefore is a certain only thing, filling all things, bestowing all things, binding, and knitting together all things, that it might make one frame of the world, and that it might be as it were one instrument making of many strings, but one sound, sounding from three kinds of creatures, intellectall, Celestiall, and incorruptible, with one only breath and life.

## Chap. Iviii. Of the names of the Celestials, and their rule over this inferiour world, viz. Man.

The names of Celestiall souls are very many, and diverse according to their manifold power and vertue upon these inferior things, from whence they have received divers names, which the ancients in their hymnes and prayer made use of. Concerning which you must observe, that every one of these souls according to *Orpheus's* Divinity, is said to have a double vertue; the one placed in knowing, the other in vivifying, and governing its body. Upon this account in the Celestiall spheres, *Orpheus* calls the former vertue *Bacchus*, the other a Muse. Hence he is not inebriated by any *Bacchus*, who hath not first been coupled to his Muse. Therefore nine *Bacchus's* are designed about the nine Muses. Hence in the ninth sphere *Orpheus* puts *Bacchus Cribonius*, and the Muse *Calliope*; in the starry heaven *Picionius*, and *Urania*; in the sphere of *Saturn*, *Amphietus*, and *Polyphymnia*; in the sphere of *Jupiter*, *Sabadius*, and *Terpsichore*; in the sphere of *Mars*, *Bassarius*, and *Clio*; in the sphere of the *Sun*, *Trietericus*, and *Melpemene*, in the sphere of *Venus*, *Lysius*, and *Erato*; in the sphere of *Mercury*, *Silenus*, and *Euterpe*; in the sphere of the *Moon*, *Bacchus*, *Lyeus*, and the Muse *Thalia*. Also in the spheres of the Elements, he names the souls after this manner. In the fire he puts the planet, and the morning; in the air lightening [lightning] *Jupiter*, and *Juno*; in water the Ocean, and *Thetys*; in the earth *Pluto*, and *Proserpina*; but the soul of the world or universe Magicians call the *Jupiter* of the world, and the mind of the world *Apollo*, and the nature of the world, *Minerva*. Besides in the fire they put *Vulcan*, in the water *Neptune*, and they did name them by divers names. Also in the Stars of the *Zodiack* the *Pythagorians* did put twelve particular Gods or souls placed in the hearts of those Stars, and thence governing the whole Star, viz. in the heart of *Aries* is placed a particular *Pallas*, in the heart of *Taurus* a particular *Venus*, of *Gemini* a particular *Phebus*, of *Cancer* *Mercury*, of *Leo* *Jupiter*, of *Virgi* *Ceres*, of *Libra* *Vulcan*, of *Scorpio* *Mars*, of *Sagittarius* *Diana*, of *Capricorn* *Vesta*, of *Aquarius* a particular *Juno*, in the heart of *Pisces* a particular *Neptune*: This did *Manilius* sing forth in these verses.

*Pallas doth rule the Ram, Venus the Bull,  
Phebus the Twins, and Mercury doth rule  
The Cancer, and the Lyon [The Lion, i.e. Leo] guides doth Jove,  
Ceres doth Virgo, Vulcan Libra move.*

*For Scorpion Mars; for Sagittarius faire  
Diana cares; for Capricorn doth care  
Vesta; Aquarius Juno doth protect;  
And Neptune Pisces -----*

And most ancient *Orpheus* writing to *Muscus*, reckons up more Dieties of the heavens then these, signifying their names, respects, and duties, calling them all in proper songs. Let no one therefore think that they are the names of evill deceiving spirits; but of naturall, and divine vertues, distributed to the world by the true God, for the service, and profit of man, who knew how to use them: and antiquity it self hath ascribed to each of these Dieties the severall members of man; as the ear to memory, which *Virgil* also dedicates to *Phebus*, saying, *Cynthius* puls my ear, and admonisheth me. So the right hand being a token of fortitude, & by which an oath is made, *Numa Pompilius*, as saith *Livy*, hath dedicated to faith: The fingers are under the tuition of *Minerva*, and the knees given to Mercifullness; Hence they that beg pardon bend them. Some dedicate the Navell to *Venus* as the place of luxury; some who refer all the members to it as the center, say it is dedicated to *Jupiter* Hence in the Temple of *Jupiter Hammon* the effigies of a navel is celebrated. Many other things the ancients did observe, ascribing every little member and joynt to their Dieties, which if they be rightly understood, and the true Dieties ruling over them known, would not at all swerve from their duty, seeing also sacred writ testifies that all our members are governed by the superior vertues, of which we shall speak more largely in the following book; and not members only, but every exercise of men is distributed to its Dietie [diety], as huntings to *Diana*, wars to *Pallas*, husbandry to *Ceres*, of which thus speaks *Apollo* in his Oracles in *Porphyrie* [Porphyry].

*Pallas loves wars, woods to Diana fair  
Ascribed are, to Juno humid Aire,*

*To Ceres Corn, and fruits; to Oryris [Osiris]  
The water, also humors waterish.*

## **Chap. lix. Of the seven governors of the world, the Planets, and of their various names serving to Magicall speeches.**

Moreover they did call those governors of the world, (as *Hermes* calls them) *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*, by many names, and epithites; viz. calling *Saturn Coelius*, sithe-bearer [scythe-bearer], the father of the Gods, the Lord of the time, the high Lord, the great, the wise, the intelligent, ingenious revolutor, of a long space, an old man of great profundity, the author of secret contemplation, impressing, or depressing great thoughts in the hearts of men, destroying and preserving all things, overturning force and power, and constituting, a keeper of secret things, and a shewer of them, causing the loss, and finding of the author of life and death. So *Jupiter* is called as it were a helping Father, the King of heaven, Magnanimous, thundering, lightning, unconquered, high and mighty, great and mighty, good, fortunate, sweet, mild, of good will, honest, pure, walking well, and in honour, the Lord of joy and of judgements, wise, true, the shewer of truth, the judge of all things, excelling all in goodness, the Lord of riches, and wisdom. *Mars* is called *Mavors*, powerfull in war, bloody, powerfull in arms, a sword-bearer, magnanimous, bold, untamed, generous, lightning, of great power and furious hast [haste], against whom none can defend himself if he resist him, who destroyes the strong, and powerfull, and deposeth Kings from their thrones, the Lord of heat and power, the Lord of fiery heat, and of the planet of blood; who inflames the hearts of contenders, and gives them boldness. The *Sun* is called *Phæbus*, *Diespiter*, *Apollo*, *Titan*, *Pean Phanes*, *Horus*, *Osiris*, as it is in that Oracle,

*The Sun, Osyris [Osiris], Dionysus gay,  
Apollo, Horus, King ruling the day  
Who changeth times, who giveth winds and rain,  
The King of Stars, and the immortall flame.*

He is called also *Arcitenens*, burning fiery, golden flaming, radiating, of a fiery hair, of a golden hair, the eye of the world, *Lucifer*, seeing all things, ruling all things, the creator of light, the King of Stars, the great Lord, good, fortunate, honest, pure, prudent, intelligent, wise, shining over the whole world, governing, and vivifying all bodies that have a soul, the prince of the world keeping all the Stars under himself, the light of all the Stars, darkening, burning, overcoming their vertue by his approach, yet by his light and splendor giving light and splendor to all things: in the night he is called *Dionysius*, but in the day *Apollo*, as if driving away evill things. Therefore the *Athenians* called him *Alexicacon*, and *Homer Vlion*, i.e. the driver away of evil things. He is also called *Phæbus* from his beauty and brightness, and *Vulcan* from his fiery violence, because the force thereof consists of many fires. He is also called the *Sun*, because he contains the light of all the Stars: hence he is called by the *Assyrians* *Adad*, which signifies *only*, and by the *Hebrews* *Schemesch*, which signifies *proper*. *Venus* is called the Lady, nourishing, beautifull, white, fair, pleasing, powerfull, the fruitfull Lady of love and beauty, the progeny of Ages, the first parent of men, who in the beginning of all things joynd diversity of sexes together with a growing love, and with an eternall off-spring propagates kinds of men and Animals, the queen of all delights, the Lady of rejoycing, friendly, sociable, pittifull, taking all things in good part, alwaies bountifull to mortals, affording the tender affection of a mother to the conditions of them in misery, the safegard of mankind, letting no moment of time pass without doing good, overcoming all things by her power, humbling the high to the low, the strong to the weak, the noble to the vile, rectifying, and equalling all things: and she is called *Aphrodite*, because in every sexe, she is found to be of every mind: and she is called *Lucifera*, i.e. bringing light, bringing the yeers of the *Sun* to light; and she is called *Hesperus*, when she follows the *Sun*, and *Phosperus*, because she leads through all things though never so hard. *Mercury* is called the son of *Jupiter*, the cryer of the gods, the interpreter of gods, *Stilbon*, the Serpent-bearer, the rod-bearer, winged on his feet, eloquent, bringer of gain, wise, rationally

robust, stout, powerfull in good and evil, the notary of the *Sun*, the messenger of *Jupiter*, the messenger betwixt the supernall and infernall gods, male with males, female with females, most fruitfull in both sexes; and *Lucan* calls him the Arbitrator of the gods. He is also called *Hermes i.e.* interpreter, bringing to light all obscurity, and opening those things which are most secret. The *Moon* is called *Phebe, Diana, Lucina, Proserpina, Hecate, Menstruous*, of a half form, giving light in the night, wandring silent, having two horns, a preserver, a night-walker, horn-bearer, the queen of heaven, the chiefest of the Deities, the first of the heavenly gods and goddesses, the queen of spirits, the mistris [mistress] of all the Elements, whom the stars answer, seasons return, Elements serve; at whose nod lightnings breath forth, seeds bud, plants increase, the initiall parent of fruit, the sister of *Phæbus*, light, and shining, carrying light from one planet to another, enlightening all powers by its light, restraining the various passings of the Stars, dispensing various lights by the circuits of the *Sun*, the Lady of great beauty, the mistris of rain and waters, the giver of riches, the nurse of mankind, the governor of all States, kind, mercifull, protecting men by Sea and land, mitigating all tempests of fortune, dispensing with fate, nourishing all things growing on the earth, wandering into divers woods, restraining the rage of Goblins, shutting the openings of the earth, dispensing the light of the Heaven, the wholesome rivers of the Sea, and the deplored silence of the infernals, by its nods; ruling the world, treading hell under her feet; of whose majesty the birds hasting in the Aire are affraid, the wild beasts stragling in the mountains, Serpents lying hid in the ground, fishes swimming in the Sea; But of these and the like names of Stars and planets, and their Epithites [epithets], Sirnames [surnames], and callings upon, he that will know more, and make more curious enquiry, must betake himself to the hymnes of *Orpheus*, which he that truely understands, hath attained to a great understanding of naturall Magick.

## **Chap. ix. That humane imprecations do naturally impress their powers upon externall things; And how mans mind through each degree of dependencies ascends into the intelligible world, and becomes like to the more sublime spirits, and Intelligencies.**

The Celestiall souls send forth their vertues to the Celestial bodies, which then transmit them to this sensible world. For the vertues of the terrene orb proceed from no other cause then Celestiall. Hence the Magician that will worke by them, useth a cunning invocation of the superiors, with mysterious words, and a certain kind of ingenious speech, drawing the one to the other, yet by a naturall force through a certain mutuall agreement betwixt them, whereby things follow of their own accord, or sometimes are drawn unwillingly. Hence saith *Aristotle* in the sixth book of his Mystical Philosophy, that when any one by binding or bewitching doth call upon the Sun or other stars, praying them to be helpfull to the work desired, the Sun and other Stars do not heare his words, but are moved after a certain manner by a certain conjunction, and mutuall series, whereby the parts of the world are mutually subordinate the one to the other, and have a mutuall consent, by reason of their great union: As in mans body one member is moved by perceiving the motion of another, and in a harp one string is moved at the motion of another. So when any one moves any part of the world; other parts are moved by the perceiving the motion of that. The knowledge therefore of the dependency of things following one the other, is the foundation of all wonderfull operation, which is necessarily required to the exercising the power of attracting superior vertues. Now the words of men are certain naturall things, and because the parts of the world mutually draw one the other, therefore a Magician invoking by words, works by powers fitted to nature, by leading some by the love of one to the other, or drawing others by reason of the following of one after the other, or by repelling by reason of the enmity of one to the other, from the contrariety, and difference of things, and multitude of vertues; which although they are contrary, and different, yet perfect one part; sometimes also he compels things by way of authority, by the Celestiall vertue, because he is not a stranger to the heaven. A man therefore, if he receives the impression of any ligation, or fascination, doth not receive it according to the rationall soul, but sensuall, and if he suffers in any part, suffers according to the Animall part. For they cannot draw a knowing and intelligent man by reason, but by receiving that impression and force by sense, in as much as the Animal spirit of man is by the influence of the Celestials, and cooperation of the things of the world, affected beyond

his former and naturall disposition. As the son moves the father to labor, although unwilling, for to keep and maintain him, although he be wearied; and the desire to rule is moved to anger and other labors, for to get the dominion. And the indigency of nature, and fear of poverty, moves a man to desire riches. And the ornaments, and beauty of women is an incitement to concupiscence. And the harmony of a wise Musitian [musician] moves his hearers with various passions, whereof some do voluntary follow the consonancy of art, others conform themselves by gesture, although unwillingly, because their sense is captivated, their reason not being intent to these things. But these kinds of fascinations & ligations the vulgar doth neither admire, nor detest, by reason of their usualness: but they admire other naturall things, because they are ignorant of them, and are not accustomed to them. Hence they fall into errors, thinking those things to be above nature, or contrary to nature, which indeed are by nature, and according to nature. We must know therefore that every superior moves its next inferior, in its degree, and order, not only in bodies, but also in spirits. So the universall soul moves the particular soul; and the rational acts upon the sensual, and that upon the vegetable; and every part of the world acts upon another, and every part is apt to be moved by another; and every part of this inferior world suffers from the heavens according to their nature, and aptitude, as one part of the Animall body suffers from another. And the superior intellectuall world moves all things below it self, and after a manner contains all the same beings from the first to the last, which are in the inferior world. Celestiall bodyes therefore move the body of the elementary world, compounded, generable, sensible, from the circumference to the center, by superior, perpetual, and spirituall essences, depending on the primary intellect, which is the acting intellect; but upon the vertue put in by the word of God, which word the wise Chaldeans of *Babylon* call the cause of causes, because from it are produced all beings, the acting intellect which is the second from it depends; and that by reason of the union of this word with the first author, from whom all things being are truely produced; The word therefore is the Image of God, the acting intellect the image of the word, the soul is the image of this intellect; and our word is the image of the soul, by which it acts upon naturall things naturally, because nature is the work thereof. And every one of those perfects his subsequent, as a father his son, and none of the latter exists without the former. For they are depending amongst themselves, by a kind of ordinate dependency, so that when the latter is corrupted, it is returned into that which was next before it, untill it come to the heavens, then unto the universall soul, and lastly unto the acting intellect, by which all other creatures exist, and which it self exists in the principall author, which is the creating word of God, to which at length all things are returned. Our soul therefore, if it will work any wonderfull thing in these inferiors, must have respect to their beginning, that it may be strengthened, and illustrated by that, and receive power of acting through each degree from the very first author. Therefore we must be more diligent in contemplating the souls of the Stars then their bodies, and the supercestiall, and intellectuall world, then the Celestial corporeall, because that is more noble, although this be excellent, and the way to that; and without which *medium* the influence of the superiour cannot be attained to. As for example, the Sun is the King of Stars, most full of light, but receives it from the intelligible world above all other Stars, because the soul thereof is more capable of intelligible splendor. Wherefore he that desires to attract the influence of the Sun, must contemplate upon the Sun, not only by the speculation of the exterior light, but also of the interior. And this no man can do unless he return to the soul of the Sun, and become like to it, and comprehend the intelligible light thereof with an intellectuall sight, as the sensible light with a corporeal eye. For this man shalbe filled with the light thereof; and the light thereof which is an under type impressed by the supernal Orb it receives into it self, with the illustration whereof his intellect being endowed, & truely like to it, & being assisted by it shall at length attain to that supreme brightness, and to all forms that partake thereof. And when he hath received the light of the supreme degree, then his soul shall come to perfection, and be made like to the spirits of the Sun, and shhall attain to the vertues, and illustrations of the supernaturall vertue, and shall enjoy the power of them, if he hath obtained faith in the first author. In the first place therefore we must implore assistance from the first author, and praying not only with mouth but a Religious gesture and supplicant soul, also abundantly, uncessantly, and sincerely, that he would enlighten our mind, and remove darkness growing upon our souls by reason of our bodies.

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# The third and last Book of Magick, or Occult Philosophy; written by *Henry Cornelius Agrippa.*

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## Book III.

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### Chapter i. Of the necessity, power, and profit of Religion.

Ow it is time to turn our pen to higher matters, and to that part of Magick which teacheth us to know and perfectly understand the rules of Religion, and how we ought to obtain the truth by Divine Religion, and how rightly to prepare our mind and spirit, by which only we can comprehend the truth; for it is a common opinion of the Magicians, that unless the mind and spirit be in good case, the body cannot be in good health: But then a man to be truly sound when body and soul are so coupled, and agree together, that the firmness of the mind and spirit be not inferior to the powers of the body; But a firm and stout mind (saith *Hermes*) can we not otherwise obtain, than by integrity of life, by piety, and last of all, by Divine Religion: for holy Religion purgeth the mind, and maketh it Divine, it helpeth nature, and strengtheneth naturall powers, as a Physitian [physician] helpeth the health of the body, and a Husbandman the strength of the earth. Whosoever therefore, Religion being laid aside, do consider only in naturall things, are wont very oft to be deceived by evill spirits; but from the knowledge of Religion, the contempt and cure of vices ariseth, and a safeguard against evil spirits; To conclude, nothing is more pleasant and acceptable to God than a man perfectly pious, and truly Religious, who so far excelleth other men, as he himself is distant from the Immortall gods. Therefore we ought, being first purged, to offer and commend our selves to divine piety and Religion; and then our senses being asleep, with a quiet mind to expect that Divine *Ambrosian Nectar* (*Nectar* I say, which *Zachary* the prophet calleth Wine making maids merry) praising and adoring that supercelestiiall *Bacchus*, the chiefest ruler of the gods and priests, the author of regeneration, whom the old poets sang was twice born, from whom rivers most Divine flow into our hearts.

## Chapter ii. Of concealing of those things which are secret in Religion.

Whosoever therefore thou art that now desireth to study this science, keep silence and constantly conceal within the secret closets of your Religious breast, so holy a determination; for (as *Mercury* saith) to publish to the knowledge of many a speech throughly filled with so great majesty of the Deity, is a sign of an irreligious spirit; and Divine *Plato* commanded, that holy and secret mysteries should not be divulged to the people; *Pythagoras* also and *Porphyrius* consecrated their followers to a Religious silence; *Orpheus* also, which a certain terrible authority of Religion did exact an oath of silence, and from those he did initiate to the Ceremonies of holy things: Whence in the verses concerning the holy word he sings,

*You, that Admirers are of vertue, stay,  
Consider well what I to you shall say.  
But you, that sacred laws contemn, prophane?  
Away from hence, return no more again.  
But thou O Museus whose mind is high,  
Observe my words, and read them with thine eye,  
And them within thy sacred breast repone,  
And in thy journey, think of God alone  
The Author of all things, that cannot dye,  
Of whom we shall not treat ---*

So in *Virgil* we read of the Sybill

*The goddess comes, hence, hence, all ye prophane,  
The Prophet cries, and from her grove refrain.*

Hence also in celebrating the holy mysteries of *Ceres Eleusine*, they only were admitted to be initiated, the cryer proclaiming the prophane vulgar to depart; and in *Esdras* we read this precept concerning the Cabalisticall secret of the Hebrews, declared in these verses, Thou shalt deliver those books to the wise men of the people, whose hearts thou knowest can comprehend them, and keep those secrets. Therefore the Religious volumes of the Egyptians & those belonging to the secrets of their ceremonies, were made of consecrated paper; in these they did write down letters [letters] which might not easily be known, which they call holy. *Macrobius Marcellinus* and others say, they were called Hieroglyphics, least perchance the writings of this kind should be known to the prophane, which also *Apuleius* testifies in these words, saying, The sacrifice being ended, from a secret retyred closet he bringeth forth certain books noted with obscure letters, affording compendious words of the conceived speech, partly by the figures of beasts of this kind, partly by figures full of knots, and crooked in the manner of a wheel & set thick, twining about like vine tendrels, the reading thereby being defended from the curiosity of the prophane; Therefore we shall be worthy scholars of this science, if we be silent and hide those things which are secret in religion, for the promise of silence (as saith *Tertullian*) is due to Religion; but they which do otherwise are in very great danger, whence *Apuleius* saith concerning secrets of holy Writs; I would tell it you, if it were lawfull to tell it; you

should know it; if it were lawfull to hear it; but both ears and tongue would contract the same guilt of rash curiosity. So we read *Theodorus* the tragick poet, when he would have referred somethings of the Jewes Scripture to a certain fable, was deprived of sight. *Theopompus* also who began to translate somethings out of the Divine law into the Greek tongue, was presently troubled in mind and spirit, whence afterward earnestly desiring God, wherefore this had happened to him, received an answer in a dream, because he had basely polluted Divine things, by setting them forth in publike [public]. One *Numenius* also being very curious of hidden things, incurred the displeasure of the Divine powers, because he interpreted the holy mysteries of the goddesse *Eleusina* and published them for he dreamed that the goddesses of *Eleusis* stood in a whores habit before the Brothell house, which when he wondred at, they wrathfully answered, that they were by him violently drawn from their modestly and prostituted everywhere to all commers, by which he was admonished, that the Ceremonies of the gods ought not to be divulged. Therefore it hath alwaies been the great care of the Ancients to wrap up the mysteries of God and nature, and hide them with diverse Aenigmaes [enigmas], which law the *Indians*, *Brachmans* [Brahmans], *Æthiopians*, *Persians*, and *Egyptians* also observed; hence *Mercurius*, *Orpheus*, and all the ancient Poets and Philosophers, *Pythagoras*, *Socrates*, *Plato* *Aristoxenus*, *Ammonius*, kept them inviolably. Hence *Plotinus* and *Origenes* and the other disciples of *Ammonius* (as *Porphyry* relates in his book of the education and Discipline of *Plotinus*) sware, never to set forth the Decrees of their master. And because *Plotinus*, brake his oath made to *Ammonius*, and published his mysteries, for the punishment of his transgression, he was consumed (as they say) by the Horrible disease of Lice. Crist also himself, while he lived on earth, spoke after that manner and fashion that only the more intimate disciples should understand the mystery of the word of God, but the other should perceive the parables only: commanding moreover that holy things should not be given to Dogs, nor pearles cast to Swine: Therefore the Prophet saith, I have hid thy words in my heart, that I might not sin against thee. Therefore it is not fit that those secrets which are amongst a few wise men, and communicated by mouth only, should be publikly written. Wherefor you will pardon me, If I pass over in silence many and the chiefest secret mysteries of Ceremonial Magick. I suppose I shal do enough, if I open those things which are necessary to be known, and you by the reading of this book go not away altogether empty of these mysteries; but on that condition let these things be communicated to you, on which *Dionysius* bound *Timothy*, that they which perceive these Secrets, would not expose them to the unworthy, but gather them together amongst wise men, and keep them with that reverence that is due to them. Furthermore I would also warne you in the beginning, that even as the divine powers detest publike things and profane, and love secrecy: So every Magical experiment fleeth the publike, seeks to be hid, is strengthened by silence, but is destroyed by publication neither doth any compleate effect follow after; all these things suffer losse, when they are poured into prating and incredulous minds; therefore it behoveth a Magicall operator, if he would get fruit from this art, to be secret, and to manifest to none, neither his work nor place, not time, neither his desire nor will, unless either to a master, or partner, or companion, who also ought to be faithfull, believing, silent, and dignified by nature and education: Seeing that even the prating of a companion, his incredulity and unworthiness hindreth and disturbeth the effect in every operation.

### **Chapter iii. What dignification is required, that one may be a true Magician and a worker of miracles.**

About the beginning of the first book of this work, we have spoken what manner of person a Magician ought to be; but now we will declare a mysyicall and secret matter, necessary for every one who desireth to practize [practise] this art, which is both the beginning, perfection and key of all Magicall operations, and it is the dignifying of men to this so sublime vertue and power; for this faculty requireth in man a wonderfull dignification, for that the understanding which is in us the highest faculty of the soul, is the only worker of wonders, which when it is overwhelmed by too much commerce with the flesh, and busied about the sensible soul of the body, is not worthy of the command of Divine substances; therefore many prosecute this art in vain; Therefore it is meet that we who endeavor to attain to so great a height should especially meditate of two things; first how we should leave carnall affections, fraile sense, and materiall passions. Secondly, by what way and means we may ascend to an intellect pure & conjoynd with the powers of the gods, without which we shall never happily ascend to the scrutiny of secret things, and to the power of wonderfull workings, or miracles; for in these dignification consists wholly, which, nature, desert, and a certain religious art do make up; naturall dignity is the best disposition of the body and its Organs, not obscuring the soul with any grossness, and being without al distemper, and this proceedeth from the situation, motion, light, and influence of the Celestiall bodies and spirits which are conversant in the generation of every one, as are those whose ninth house is fortunate by *Saturn*, *Sol*, and *Mercury*; *Mars* also in the ninth house commandeth the spirits; but concerning these things we have largely treated in the books of the Stars: But who so is not such a one, it is necessary that he recompense the defect of nature by education, and the best ordering and prosperous use of natural things untill he become commpleat in all intrinsecall and extrinsecall perfections. Hence so great care is taken in the law of *Moses* concerning the priest, that he be not polluted by a dead carcase or by a woman a widow, or menstruous, that he be free from leprosie, flux of blood, burstness, and be perfect in all his members, not blind, nor lame, nor crook-backed, or with an illfavored nose. And *Apuleius* saith in his Apology, that the youth to be initiated to divination by magick spels [magic spells], ought to be chosen, sound without sickness, ingenious, comely, perfect in his members, of a quick spirit, eloquent in speech, that in him the divine power might be conversant as in the good houses; That the mind of the youth having quickly attained experience, may be restored to its divinity. But the meritorious dignity is perfected by two things; namely learning and practice. The end of learning is to know the truth; it is meet therefore, as is spoken in the beginning of the first book, that he be learned and skilful in those three faculties; then all impediments being removed, wholly to apply his soul to contemplation & to convert it self into it self; for there is even in our own selves the apprehension and power of all things; but we are prohibited, so as that we little enjoy these things, by passions opposing us even from our birth, and vain imaginations and immoderate affections, which being expelled, the divine knowledge and power presently takes place; but the Religious operation obtains no less efficacy which oftentimes of it self alone is sufficiently powerfull for us to obtain this deifying vertue, so great is the vertue of holy duties rightly exhibited and performed, that though they be not understood, yet piously and perfectly observed, and with a firm faith believed, they have no less efficacy then to

adorn us with a divine power; But what dignity is acquired by the art of Religion, is perfected by certain Religious Ceremonies, expiations, consecrations, and holy rites, proceeding from him whose spirit the publike Religion hath consecrated, who hath power of imposition of hands, and of initiating with Sacramentall poer, by which the Character of the divine vertue and power os stampt on us which they call the divine consent, by which a man supported with the divine nature, and made as it were a companion of the Angels beareth the ingrafted power of God; & this rite is referred to the Ecclesiastical mysteries: If therefore now thou shalt be a man perfect in the sacred understanding of Religion, and piously and most constantly meditatest on it, and without doubting believest, and art such an one on whom the authority of holy rites and nature hath conferred dignity above others, amd one, whom the divine powers contemn not, thou shalt be able by praying, consecrating, sacrificeing, invocating, to attract spiritual and Celestial powers, and to imprint them on those things thou pleasest, and by it to vivifie every magicall work; But whosoever beyond the authority of his office, without the merit of Sanctity and Learning, beyond the dignity of nature and education, shall presume to work any thing in Magick, shall work in vain, and deceive both himself and those that believe on him, and with danger incur the displeasure of the Divine powers.

#### **Chapter iv. Of the two helps of Ceremoniall Magick, Religion and Superstition.**

There are two things, which rule every operation of Ceremoniall Magick, namely Religion and Superstition. This Religion is a continuall contemplation of Divine things, and by good works an uniting one self with God and the Divine powers, by which in a reverent family, a service, and a sanctification of worship worthy of them is performed, and also the Ceremonies of Divine worship are rightly exercised; Religion therefore is a certain discipline of externall holy things and Ceremonies by the which as it were by certain signs we are admonished of internall and spirituall things, which is so deeply implanted in us by nature, that we more differ from other creatures by this then Rationality; whosoever therefore neglects Religion (as we have spoken before) and confides only in the strength of naturall things, are very often deceived by the evil spirits; therefore they who are more religiously and holily instructed, neither set a tree nor plant their vinyard, nor undertake any mean work without divine invocation, as the Doctor of the Nations commands the *Colossians*, saying, whatsoever you shall do in word or deed, do all in the name of the Lord Jesus Christ giving thanks to him, and to God the Father by him. Therefore to superadde the powers of Religion to Physical and Mathematicall vertues is so far from a fault, that not to joyn them, is an hainous sin. Hence in *libro senatorum* saith *Rabbi Hemina*, he that enjoyeth any of the creatures without Divine benediction, is supposed both by God and the Church to have used it as taken by theft and robbery, of whom it is written by *Salomon* [Solomon], he that takes away any things violently from father and mother, is a destroyer; But God is our father, and the Church our mother, as it is written, Is not he thy father who possesseth thee? and elsewhere, Hear my son the discipline of thy father, and despise not the law of thy mother; nothing more displeaseth God, then to be neglected and contemned; nothing pleaseth him more, then to be renowned and adored. Hence he hath permitted no creature of the world to be without Religion. All do worship God, play (as *Proclus* saith) frame hymnes [hymns] to the

leaders of their order; but some things truly after a naturall, others after a sensible, others a rationall, others an intellectuall manner, and all things in their manner, according to the song of the three children, bless the Lord: But the rites and Ceremonies of Religion, in respect of the diversity of times and places, are diverse. Every Religion hath something of good, because it is directed to God his creator; and although God allows the Christian Religion only, yet other worships which are undertaken for his sake, he doth not altogether reject, and leaveth them not unrewarded, if not with an eternal, yet with a temporal reward, or at least doth punish them less; but he hateth, thundreth against and utterly destroys prophane persons and altogether irreligious as his enemies; for their impoety is greater then he others who follow a false and erroneous Religion: For there is no Religion (saith *Lactantius* so erroneous, which hath not somewhat of wisdom in it, by which they may obtain pardon, who have kept the chieft duty of man, if not indeed, yet in intention: But no man can of himself attain to the true Religion, unless he be taught it of God. All worship therefore, which is different from the true Religion, is superstition; In like manner also that which giveth Divine worship, either to whom it ought not, or in that manner which it ought not. Therefore we must especially take heed least at any time, by some perverse worship of superstition, we be envious to the Almighty God, and to the holy powers under him; for this would be not only wicked, but an act most unworthy of Philosophers; superstition therefore altogether it be far different from the true Religion, yet it is not all and wholly rejected, because in many things it is even tolerated, and observed by the chief rulers of Religion; But I call that superstition especially, which is a certain resemblance of Religion, which for as much as it imitates whatsoever is in Religion, as miracles, Sacraments, rites, observations and such like, from whence it gets no small power, and also obtains no less strength by the credulity of the operator; for how much a constant credulity can do, we have spoken in the first book, and is manifestly known to the vulgar. Therefore superstition requireth credulity, as Religion faith, seeing constant credulity can do so great things, as even to work miracles in opinions and false operations; whosoever therefore in his Religion, though false, yet beleeveth most strongly that it is true, and elevates his spirit by reason of this his credulity, untill it be assimilated to those spirits who are the chief leaders of that Religion, may work those things which nature and reason discern not; but incredulity and diffidence doth weaken every work not only in superstition, but also in true Religion, and enervates the desired effect even of the most strong experiments. But how superstition imitateth Religion, these examples declare; namely when worms and locusts are excommunicated, that they hurt not the fruits; when bells and Images are baptised and such like; but because the old Magicians and those who were the authors of this art amongst the ancients, have been *Caldeans* [Chaldaeans], *Egyptians*, *Assyrians*, *Persians* and *Arabians*, all whose Religion was perverse and polluted idolatry, we must very much take heed, least we should permit their errors to war against the grounds of the Catholick Religion; for this were blasphemous, and subject to the curse; and I also should be a blasphemer, if I should not admonish you of these thigs, in this science; wheresoever therefore you shall finde these things written by us, know that those things are only related out of other Authors, and not put down by us for truth, but for a probable conjecture which is allyed to truth and an Instruction for imitation in those things which are true; Therefore we ought from their Errors to collect the Truth, which work truly requireth a profound Understanding, perfect Piety, and painfull and laborious Diligence, and also Wisdom which knoweth out of every Evill to

extract Good, and to fit oblique things unto the right use of those things which it governeth, as concerning this *Augustine* gives us an Example of a Carpenter to whom Oblique and Complicate things are no less necessary and convenient then the Straight.

### **Chapter v. Of the three Guides of Religion, which bring us to the path of Truth.**

There are three Guides which bring us even to the paths of truth and which rule all our Religion, in which it wholly consisteth, namely Love, Hope and Fayth [faith]: for Love is the chariot of the Soul, the most excellent of all things, descending from the Intelligences above even to the most inferior things It congregates and converts our mind into the Divine beauty, preserves us also in all our works, gives us Events according to our wishes, administheth power to our supplications: as we read in *Homer*, *Apollo* heard *Chrysons* prayers because he was his very great friend: and some read of *Mary Magdalene* in the Gospell, many sins were forgiven her, because she loved much; But hope immoveably hanging on those things it desireth, when it is certain and not wavering, nourisheth the mind and perfecteth it; But Faith the superior vertue of all not grounded on humane fictions, but Divine revelations wholly, peirceth [pierceth] all things through the whole world, for seeing it descends from above from the first light, and remains nearest [nearest] to it, is far more noble and excellent than the arts, sciences and beliefes arising from inferior things: this being darted into our intellect by reflexion [reflection] from the first light. To conclude, by faith man is made somewhat the same with the superior powers and enjoyeth the same power with them: Hence *Proclus* saith. As belief which is a credulity, is below science: so belief which is a true faith, is supersubstantially above all science and understanding conjoyning us immediately to God; for Faith is the root of all miracles, by which alone (as the *Platonists* testifie) we approach to God, and obtain the Divine power and protection. So we read that *Daniel* escaped the mouths of the Lyons [lions], because he believed on his God. So to the woman with the bloody issue saith Christ, thy Faith hath made thee whole; and of the blind man desiring sight, he required faith, saying, Do ye believe, that I can open your eyes? so *Pallas* in *Homer* comforteth *Achilles* with these words, I am come to pacifie your wrath, if you will believe. Therefore *Linus* the Poet sings all things are to be beleaved [believed], because all things are easie [easy] to God; nothing is impossible to him, therefore nothing incredible; therefore we believing those things which belong to Religion, do obtain the vertue of them; but when we shall faile in our Faith, we shall do nothing worthy admiration, but of punishment; As we have an example of this in *Luke*, in these words, Therefore certain of the vagabond Jews, exorcists, took upon them to call, over them which had evil spirits in the name of the Lord Jesus, saying, we adjure you by Jesus whom *Paul* preacheth; and the evil spirit answered and said, Jesus I know, and *Paul* I know, but who art thou? and the man in whom the evil spirit was, leapt [leaped] on them, and over came [overcame] them, so that they fled out of the house naked and wounded.

### **Chapter vi. How by these guides the soul of man ascendeth up into the Divine nature, and is made a worker of Miracles.**

Therefore Our mind being pure and divine, inflamed with a religious love, adorned with hope, directed by faith, placed in the height [height] and top of the humane soul, doth attract the truth, and suddenly comprehend it, & beholdeth all the stations, grounds, causes and sciences of things both natural and immortal in the divine truth it self as it were in a certain glass of Eternity. Hence it comes to pass that we, though Natural, know those things which are above nature, and understand all things below, and as it were by divine Oracles receive the knowledg [knowledge] not only of those things which are, but also of those that are past and to come, presently, and many years hence; Moreover not only in Sciences, Arts and Oracles the Understanding challengeth to it self this divine vertue, but also receiveth this miraculous power in certain things by command to be changed. Hence it comes to pass that though we are framed a natural body, yet we sometimes prædominate [predominate] over nature, and cause such wonderfull, sodain and difficult operations, as that evil spirits obey us, the stars are disordered, the heavenly powers compelled, the Elements made obedient; so devout men and those elevated by these Theologicall vertues, command the Elements, drive away Fogs, raise the winds, cause rain, cure diseases, raise the dead, all which things to have been done amongst diverse Nations, Poets and Historians do sing and relate: and that these things may be done, all the famousest Philosophers, and Theologians do confirme; so the prophets, Apostles, and the rest, were famous by the wonderfull power of God; therefore we must know, that as by the influx of the first agent, is produced oftentimes something without the cooperation of the middle causes, so also by the work of Religion alone, may something be done without the application of naturall and Celestiall vertues; but no man can work by pure Religion alone, unless he be made totally intellectuall: But whosoever, without the mixture of other powers, worketh by Religion alone, if he shall persevere long in the work, is swallowed up by the Divine power and cannot live long: But whosoever shall attempt this and not be purified, doth bring upon himself judgement, and is delivered to the evil spirit, to be devoured.

### **Chapter vii. That the knowledge of the true God is necessary for a Magician, and what the old Magicians and Philosophers have thought concerning God.**

Seeing that the being and operation of all things, depend on the most high God, Creator of all things, from thence also on the other divine powers, to whom also is granted a power of fashioning and creating, not principally indeed, but instrumentally by vertue of the first Creator (for the beginning of every thing is the first cause, but what is produced by the second causes, is much more produced by the first, which is the producer of the second causes: which therefore we call secondary gods) It is necessary therefore that every Magitian [magician] know that very God, which is the first cause, and Creator of all things; And also the other gods, or divine powers (which we call the second causes) and not to be ignorant, with what adoration, reverence, holy rites conformable to the condition of every one, they are to be worshipped: Whosoever therefore invokes the gods, and doth not confer on them their due honour, nor, rightly distribute to them what belongs to them, shall neither enjoy their presence, nor any successfull effect from them. As in Harmony, if one string be broken, the whole musick jars, and sometimes incurs the hazard of punishment, as it is written of the *Assyrians*, whom *Salmanasar* planted in

*Samaria*, because they knew not the customes of the God of the Land, the Lord did send Lyons amongst them, who slew them, because they were ignorant of the rights of the god of the Land. Now therefore let us see, what the old Magicians and Philosophers thought concerning God; for we read that *Nicocreonte*, a tyrant of *Cyprus*, long since asking, who was the greatest God, the *Serapian* Oracle answered him, That he was to be accounted the greatest God, whose head was the Heavens, the Seas his Belly, the Earth his feet, his ears placed in the sky, his eyes the light of the glorious Sun; not much unlike to this, *Orpheus* sang in these verses,

*The Heaven's Joves Royall Palace, he's King,  
Fountain vertue and God of every thing;  
He is Omnipotent, and in his breast  
Earth, water, fire and aire do take their rest.  
Both night and day, true wisdom with sweet Love,  
Are all contain'd in this vast bulk of Jove.  
His neck and glorious head if you would see,  
Behold the Heavens high, and majesty;  
The glorious rayes of Stars do represent  
His golden locks, and's heads adornment.*

And elsewhere,

*Bright Phebus [Phoebus] and the Moon, are the two eyes  
Of this great Jove by which all things he spies;  
His head which predicts All, is plac'd i'th skie [sky],  
From which no noise can whisper secretly.  
It pierceth all; his body vast extends,  
Both far and wide, and knows no bounds nor ends.  
The spacious Air's his breast, his wings the wind,  
By which he flies far swifter then the mind.  
His belly is our mother earth, who swels [swells]  
Into huge mountains, whom the Ocean fills [fills]  
And circles; hls feet are the rocks and stones  
Which of this Globe are the foundations.  
This Jove, under the earth conceals all things,  
And from the depth into the light them brings.*

Therefore they thought the whole world to be *Jupiter*, and truly he hath produced the soul of this world, which containeth the world in it self. Hence *Sophocles* saith, in truth there is but one onely God, who hath made this heaven and this spacious earth; and *Euripides* saith, Behold the most high, who every where embraceth in his Arms, the immensurable heaven and earth; believe that he is *Jupiter*, account him God; and *Ennius* the Poet sings,

*Behold this bright sublime shining, whom all  
Call Jove----- -----*

Therefore the whole world is *Jupiter*, as *Porphyry* saith, a creature made of all creatures, and a God constituted of all gods; but *Jupiter* is, so far as we can understand, from whence all things are produced, creating all things by his wisdom. Hence *Orpheus* sings concerning the Holy Word;

*There is one God, who all things hath created,  
Preserves, and over all is elevated.  
He only by our mind is comprehended,  
And to poor mortals He ne'r ill intended.  
Besides whom, there no other is ---*

And a little after,

He himself is the beginning, middle and end, as the ancient Prophets have taught us, to whom God long since delivered these things in two tables; and he calleth him in the same verse the only great Creator, and immortall. *Zoroastes* [*Zoroaster*] likewise in his sacred History of the Persians defineth God thus, God is the first of all those things which suffer neither decay nor corruption, unbegot, never dying, without parts, and most like himself, The author and promoter of all good things, the father of all, most bountifull and wise, the sacred light of justice, the absolute perfection of nature, the contriver, and wisdom [wisdom] thereof. *Apuleius* also describ[s] [describes] him to be a King, the cause, foundation and original, beginning of all nature, the supreme begetter of spirits, eternal, the preserver of living creatures, a Father with propagation, not to be comprehended by time, place or any other circumstance, and therefore imaginable to a few, utterable to none; from hence therefore *Euripides* commanded the highest God to be cal'd *Jupiter*, through whose head *Orpheus* sang all things came into this light, but the other powers he supposeth to be subservient, *viz.* which are without God, and separated from him, and are by the Philosophers called the Ministers or Angels of God, and separated intelligences; therefore they say Religious worship to be due to this most high *Jupiter* and to him only, but to the other Divine powers not to be due unless for his sake.

### **Chapter viii. What the Ancient Philosophers have thought concerning the Divine Trinity.**

*Austine* [*Augustine*] and *Porphyry* testifie, that the *Platonists* held three persons in God, the first of which, they call the father of the world; the second they call the Son and the first mind, and so he is named by *Macrobius*. The third, the spirit or soul of the world, which *Virgil* also from *Plato's* opinion calleth a spirit, when he sings,

*Within the Spirit nourisheth, the mind'  
Diffus'd through th' whole doth in its kind  
The lump both act, and agitate ---*

*Plotinus* and *Philo* deliver, that the Son of God, *viz.* the first mind or Divine intellect floweth from God the Father, even as a word from the speaker or as light from light; from hence it is that he is called both the word and speech, and splendour of God the Father;

for the Divine mind by it self, with one only and uninterrupted act understandeth the chiefest good without any vicissitude, or mediate knowledge; he generateth in himself an Issue and Son, who is the full Intelligence, compleat image of himself, and the perfect pattern of the world, whom our *John* and *Mercurius* name the word or speech; *Plato* the Son of God the Father; *Orpheus*, *Pallas* born from *Jupiters* brain, that is, wisdom: This is the most absolute image of God the Father, yet by a certain relation, or some intrinsecall absolute thing, as it were begot and distinguished from the Father, who saith in *Ecclesiasticus*, I have proceeded from the mouth of the most high, I am the first begot before all creatures: *Iamblichus* testifieth this Son to be One and the same God with the Father in Essence, namely calling God, both the Father and Son of himself. Also *Mercurius Trismegistus* in *Asclepius* mentioneth the Son of God in diverse places; for he saith my God and Father begat a Mind a work diverss from himself; And elsewhere, unity begets unity, and reflecteth his flagrant love on himself; and in *Pimander* (where he seemeth to prophesie of the Covenant of grace to come, and of the mystery of regeneration) saith, the author of Regeneration is the Son of God, the man by the will of the one only God, and also that God is most replenished with the fruitfulness of both sexes. In like manner the *Indian* philosophers affirm, the World to be an Animal, partly *Masculine*, and partly *Feminine*; and *Orpheus* also calleth Nature or the *Jove* of this world, both the male and female thereof, and that the gods partake of both Sexes. Hence it is, that in his Hymnes he thus salutes *Minerva*, You are indeed both man and woman; and *Apuleius* in his book of the world, out of the Divinity of *Orpheus* produceth this verse of *Jupiter*,

*Jove is both male and female, immortall.*

And *Virgil* speaking of *Venus* saith,

*I descend, and the God guiding -----*

And elsewhere, understanding *Juno* or *Alecto*, he saith

*Neither was God absent from her praying.*

And *Tibullus* sings,

*I who prophaned have the Deities  
Of Venus great -----*

And it is reported that the people of *Cacenia* wonderfully adored the God *Moon*. From this compleat intelligence of supream fecundity his love is produced, binding the intelligence with the mind. And by so much the more, by how much it is infinitely more intimate to it self, than other off springs to their parents. This is the third person, viz. the holy spirit. *Iamblichus* also brings the oracles of the *Chaldeans* placing a fatherly power in God, and an Emanation of the intellect from the Father, and a fiery love proceeding from Father and Son, and the same to be God. Hence we read in *Plutarch*, that the Gentiles described God to be an intellectuall and fiery spirit, having no form, but

transformilig himself into whatsoever he pleaseth, equalizing himself to all things; and we read in *Deuteronomy*, Our God is a consuming fire; of whom also *Zoroastes* [Zoroaster] saith, all things were begot of fire alone; so also *Heraclitus* the *Ephesian* teacheth; Hence Divine *Plato* hath placed Gods habitation in fire, namely understanding, the unspeakable splendour of God in himself, and love about himself; and we read in *Homer*, The Heavens to be the Kingdom of *Jupiter*, when he sings,

*Jove darkning clouds and reigning in the skie,*

And the same elsewhere.

*The lot of Jove the Heaven is i'th' aire,  
He sits -----*

But *Aether* is derived according to the Greek Grammer, from *Aetho*, which signifies to Burn, and *Aer spiritus quasi Aethaer*, that is, a burning spirit; And therefore *Orpheus* calleth the Heaven *Pyripnon*, that is a fiery breathing place; therefore the Father, Son, and the aimable spirit, which is also fiery, are by the Divines called three Persons; Whom *Orpheus* also in his adjurations invocateth with these words, Heaven I admire thee, thou wise work of the great God; I adjure thee, O thou word of the Father, which he first spake when he established the whole world by his wisdom. *Hesiod* [Hesiod] also confesseth the same things under the names of *Jupiter Minerva* and *Bule* in his Theogony, declaring the twofold birth of *Jupiter* in these words: The first daughter called *Tritonia* with gray eyes, having equal power with the Father, and prudent *Bule*, that is counsel, which *Orpheus* in the forenamed verses pronounceth plurally, because of his twofold Emanation, for he proceedeth both from *Jupiter* and *Minerva*. And *Austin* [Augustine] himself in his fourth Book *De Civit Dei* doth testify that *Porphyry* the Platonist placed three Persons in God; the first he calls the father of the universe, the second, the first mind, and *Macrobius* the Son, the third the soul of the world, which *Virgil* according to *Plato's* opinion, calleth a spirit, saying, *the spirit within maintains*. Therefore it is God, as *Paul* saith, from whom, in whom, by whom are all things: for from the father as from a fountain flow all things, but in the Son as in a pool all things are placed in their *Ideas*, and by the Holy Ghost are all things manifested, and every thing distributed to his proper degrees.

### **Chapter ix. What the true and most Orthodox faith is concerning God and the most holy Trinity.**

The Catholik [Catholic] Doctors and faithfull people of God, have decreed, that we ought thus to believe and profess that there is one only true God, increate, infinite, omnipotent, eternal Father, Son and Holy Ghost, three persons, coeternall and coequall, of one most simple Essence, substance and nature. This is the Catholike faith, this is the Orthodox Religion, this is the Christian truth, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. The Father begat the

Son from all eternity and gave him his substance, and nevertheless retained it himself. The Son also by being begot, received the substance of the Father, but assumed not the proper Person of the Father; for the Father translated it not into the Son; for they are both of one and the same substance, but of diverse persons. This Son also although he be coeternall with the Father, and begot of the substance of the Father before the world, yet notwithstanding was born into the world out of the substance of a Virgin, and his name was called *Jesus*, perfect God, perfect man, of a reasonable soul and humane flesh, who in all things was man, sin excepted. Therefore it is necessary, that we beleeve [believe], that our Lord *Jesus Christ* the Son of God, is God and man, one person, two natures; God begot before the world without a mother, man born into the world; without a father, from a pure Virgin, both before and after his birth; he suffered on the Cross, and dyed [died], but on the Cross restored life, and destroyed death by his death; he was buried and descended into hell, but brought forth the souls of the Fathers from hell, and rose again by his own power; the third day he ascended into the Heavens, & sent his spirit the Comforter, & shall come to Judge the quick [=living] and the dead; and at his coming all men shall rise again in their flesh, and shall give an account of their works; this is the true faith, concerning which if any man doubt, and not firmly believe, he is far from the hope of eternall life and salvation.

**Chapter x. Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Deities; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.**

God himself, though he be Trinity in persons, yet is but one only simple Essence; notwithstanding we doubt not but that there are in him many Divine powers, which as beams flow from him, which the Philosophers of the Gentiles call gods, the Hebrew masters numerations, we name Attributes; as wisdom which *Orpheus* call *Pallas*; understanding, which he *Mercury*; The conception of the Form, which he *Saturn*; The Productive power, which he *Neptune*; the secret nature of things, which he *Iuno* [Juno]; Love, which he *Venus*; pure life, which he the *Sun*, or *Apollo*. The matter of the whole world, he calleth *Pan*; the soul, as it ingendereth things below, contemplateth things above, and retracteth it self into it self, he honoured with three names, viz. *Maris*, *Neptune* and *Ocean*, and more of this kind, of which he sings elsewhere,

*Pluto and Jupiter, and Phebus, are one;  
But why do we speak twice? Gods one alone.*

And of the same *Valerius Soranus* sang,

*Omnipotent Jove the God and King of Kings,  
The Father of the gods, One, yet all things.*

Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yea diverse sexes; whom, as *Pliny* saith, Fraile and weak mortality hath digested unto more, being mindfull of his one frailty, that every man might

worship that portion which he especially wanteth; so those who had need of faith invocated *Jupiter*; they that wanted providence, *Apollo*; wisdom, *Minerva*; and so as they wanted other things, they invocated other powers. Hence arose that great variety of Dieties [deities], by reason of the many and diverse distribution of graces; but God is one, from whom all things. Therefore *Apuleius* in his book *De mundo* to *Faustin* saith, Whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species, by whose variety he is made of many shapes; and *Marcus Varro* in his book of the worship of God, saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to *Jupiter*, who is the same God, worshipped under diverse names. Therefore it is meet to know the sensible proprieties, and perfectly to intellectualize them by the way of more secret Analogy; whosoever understandeth truly the Hymnes of *Orpheus* and the old Magicians, shall find that they differ not from the Cabalisticall secrets and Orthodox traditions; for whom *Orpheus* calls Curets and unpolluted gods, *Dionysius* names Powers; the Cabalists appropriate them to the numeration *Pahad*, that is to the Divine fear: so that which is EnSoph in the Cabala, *Orpheus* calleth Might; and *Typhon* is the same with *Orpheus*, as *Zamael* in the Cabala; but the *Mecubales* of the Hebrews, the most learned in Divine things, have received the ten principal names of God, as certain Divine powers, or as it were members of God, which by ten numerations which they call *Sephiroth* as it were vestiments, Instruments or examplars of the Archetype, have an influence on all things created, through the high things, even to the lowest, yet by a certain order; for first and immediately they have influence on the nine orders of Angels, and quire of blessed souls, and by them into the Celestiall Spheres, Planets and men, by the which *Sephiroth* every thing then receiveth power and vertue; The first of these is the name *Eheia*, the name of the Divine Essence; his numeration is called *Cether* [Kether], which is interpreted a Crown or Diadem, and signifieth the most simple Essence of the Divinity, and it is called that which the eye seeth not, and is attributed to God the Father, and hath his influence by the order of *Seraphinus*, or as the Hebrews call them *Haiioth Hacadosch*, that is creatures of holiness, and then by the *primum mobile*, bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called *Meratiron* [Metatron], that is, the prince of faces, whose duty it is to bring others to the face of the prince; and by him the Lord spake to *Moses*. The second name is *Iod* or *Tetragrammaton* joyned with *Iod*; his numeration is *Hochma*, that is wisdom, and signifieth the Divinity full of *Ideas*, and the first begotten; and is attributed to the Son, and hath his influence by the order of *Cherubins*, or that the Hebrews call *Orphanim*, that is, forms or wheels; and from thence into the starry Heaven, where he fabricateth so many figures as he hath *Ideas* in himself, and distinguisheth the very *Chaos* of the creatures, by a particular Intelligence called *Raziell*, who was the ruler of *Adam*. The third name is called *Tetragrammaton Elohim*; his numeration is named *Prina*, viz. providence and understanding, and signifies remission, quietness, the *Jubilee*, penitentiall conversion, a great Trumpet, redemption of the world, and the life of the world to come; it is attributed to the Holy Spirit, and hath his influence by the order of the thrones, or which the Hebrews call *Aralim*, that is great Angels mighty and strong, and from thence by the sphere of *Saturn* administereth form to the unsettled matter, whose particular intelligence is *Zaphchiel*, the ruler of *Noah*, and another intelligence named *Iophiel* the ruler of *Sem*; and these are three supream and highest numerations as it were seats of the

Divine persons, by whose commands all things are made, but are executed by the other seven, which are therefore called the numerations framing. Therefore the fourth name is *El* whose numeration is *Hesed*, which is Clemence or goodness, and signifieth grace, mercy, piety, magnificence, the scepter and right hand, and hath his influx by the order of the Dominations, which the Hebrews call *Hasmalim*, and so through the sphere of *Iupiter* [Jupiter] fashioning the Images of bodyes [bodies], bestowing clemency and pacifying justice on all; his particular intelligence is *Zadkiell* the ruler of *Abraham*: The fifth name is *Elohim Gibor*, that is, the mighty God, punishing the sins of the wicked; and his numeration is called *Geburach*, which is to say, power, gravity, fortitude, security, judgement, punishing by slaughter and war: and it is applyed [applied] to the Tribunall of God, The girdle, the sword and left hand of God; it is also called *Pachad*, which is fear, and hath his influence throw [through] the order of powers which the Hebrews call *Seraphim*, and from thence through the sphere of *Mars*, to whom belongs fortitude, war, affliction, it draweth forth the Elements; and his particular intelligence is *Camael*, the ruler of *Samson*; The sixt [sixth] name is *Eloha*, or a name of four letters, joynd [joined] with *Vaudahat*, his numeration is *Tiphereth*, that is apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the order of vertues [virtues], which the Hebrews call *Malachim*, that is Angels into the spere [sphere] of the Sun, giving brightness and life to it, and from thence producing mettals [metals]; his particular intelligence is *Raphael*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Pehiel*, ruler of *Iacob* [Jacob]. The seventh name is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is the God of hosts; and his numeration is *Nezah* [Netzach], that is triumph and victory; the right Columne is applyed to it, and it signifies the eternity and justice of a revenging God; it hath his influence through the order of principalities, whom the Hebrews call *Elohim*, that is Gods, into the sphere of *Venus*, gives zeal and love of righteousness, and produceth vegetables; his Intelligence is *Haniel* and the Angel *Cerviel*, the ruler of *David*; The eighth is called also *Elohim Sabaoth*, which is also interpreted the God of Hoasts [Hosts], not of war and justice, but of piety and agreement; for this name signifieth both, and precedeth his Army; the numeration of this is called *Hod*, which is interpreted both praise, confession, honor and famousness. The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call *Ben Elohim*, that is the sons of God, into the sphere of *Mercury*, and gives elegancy and consonancy of speech and produceth living creatures; his intelligence is *Michael*, who was the ruler of *Salomon* [Solomon]; The ninth name is called *Sadai*, that is Omnipotent, satisfying all, and *Elhai*, which is the living God; his numeration is *Iesod*, that is foundation, and signifieth a good understanding, a Covenant, redemption and rest, and hath his influence through the order of Angels, whom the Hebrews name *Cherubim*, into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the genui, and keepers of men, and distributeth them; his intelligence is *Gabriel*, who was the keeper of *Joseph*, *Joshua* and *Daniel*; The tenth name is *Adonai Melech*, that is Lord and King; his numeration is *Malchuth*, that is Kingdom and Empire, & signifieth a Church, Temple of God, and a Gate, and hath his influence through the order of *Animastick*, viz. of blessed souls, which by the Hebrews is called *Issim*, that is Nobles, Lords and Princes; they are inferior to the *Hierarchies*, and have their influence on the sons of men, and give knowledge and the wonderfull understanding of things, also industry and prophesie [prophecy]; and the soul of *Messiah* is president amongst them, or

(as others say) the intelligence *Metatron* [Metatron] which is called the first Creature, or the soul of the world, and was the ruler of *Moses*.

### Chapter xi. Of the Divine names, and their power and vertue [virtue].

God himself though he he only one in Essence, yet hath diverse names, which expound not his diverse Essences or Deities, but certain properties flowing from him, by which names he doth pour down, as it were by certain Conduits on us and all his creatures many benefits and diverse gifts; ten of these Names we have above described, which also *Hierom* reckoneth up to *Marcella*. *Dionysius* reckoneth up forty five names of God and Christ. The *Mecubales* of the Hebrews from a certain text of Exodus, derive seventy-two names, both of the Angels and of God, which they call the name of seventy two letters, and *Schemhamphores*, that is, the expository; but others proceeding further, out of all places of the Scripture do infer so many names of God as the number of those names is: but what they signifie is altogether unknown to us: From these therefore, besides those which we have reckoned up before, is the name of the Divine Essence, *Eheia äéää*, which *Plato* translates ΩV, from hence they call God TO ON , others O UN that is the being. *Hu äää* is another name revealed to *Esay*, signifying the Abyesse of the Godhead, which the Greeks translate TAUTON , the Latins, himself the same. *Esch ùà* is another name received from *Moses* which soundeth Fire, and the name of God *Na àð* is to be invocated in perturbations and troubles. There is also the name *Iah äé* and the name *Elion äéìò* and the name *Macom Í÷âî* , the name *Caphu âôë* , the name *Innon İðâé* & the name *Emeth* [=aemeth] *úîâ* which is interpreted Truth, and is the seal of God; and there are two other names *Zur øâö* and *Aben äää* both of them signifie a solid work, and one of them express the Father with the Son; and many more names have we placed above in the scale of numbers; and many names of God and the Angels are extracted out of the holy Scriptures by the Cabalisticall calculation, Notarian and Gimetrian [Gematria] arts, where many words retracted by certain of their letters make up one name, or one name dispersed by each of its letters signifieth or rendreth more. Somtimes they are gathered from the heads of words, as the name *Agla àîâà* from this verse of the Holy Scripture

îîâòì øâéì éðää äúà

that is the mighty God for ever; in like manner the name *Iaia àéàé* from this verse

äääé ãçà äääé âðéäîà

that is God our God is one God; in like manner the name *Iava äääé* from this verse

øåà éäéå øåà éäé

that is let there be light, & there was light; in like maner the name *Ararita* àúéøàøà from this verse

ãçà éúøéíú åãåäéé ùàø áúåãçà ùàø ãçà

that is one principle of his unity, one beginning of his Individuality his vicissitude is one thing; and this name *Hacaba* äá÷ä is extracted from this verse

àåä ùåã÷ä êåøá

the holy and the blessed one; in like manner this name *Jesu* åùé is found in the heads of these two verses, viz.

åì åäåù àéáé

that is, untill the *Messiah* shall come, and the other verse

úéå åîù ïäðé

that is, his name abides till the end, Thus also is the name *Amen* ïîà extracted from this verse

ïîàð êîî éðåà

that is the Lord the faithfull King; sometimes these names are extracted from the end of words, as the same name *Amen*, from this verse

íéòùøä ïë àì,

that is, the wicked not so, but the letters are transposed; so by the finall letters of this verse

äî åîù äî éì,

that is, to me what? or what is his name? is found the name *Tetragrammaton*, in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please; and sometimes these names are extracted from all the letters,

one by one, even as those seventy two names of God are extracted from those three verses of *Exodus* beginning from these three words,

èéâ àáéâ òñéâ

the first and last verses being written from the right to the left, but the middle contrarywise from the left to the right, as we shall shew hereafter; and so sometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as *Messia* äëùî from *Ismah* çîùé and *Michael* ìàëéî from éëàîî *Malachi*. But sometimes by changing of the Alphabeth, which the Cabalists call *Ziruph* óâøéö so from the name *Tetragrammaton* äääé are drawn forth öôöî *Maz Paz* äæäë *Kuzu* sometimes also by reason of the equality of numbers, names are changed, as *Metatron* [Metatron] ìäøèèî for *Sadai* éãù for both of them make three hundred and fourteen, so *Iiai* éàéé and *El* ìà are equall in number, for both make thirty one. And these are the hidden secrets concerning which it is most difficult to judge, and to deliver a perfect science; neither can they be understood and taught in any other language except the Hebrew; but seeing the names of God (as *Plato* saith in *Cratylus*) are highly esteemed of the Barbarians, who had them from God, without the which we can by no means perceive the true words and names by which God is called, therefore concerning these we can say no more, but those things which God out of his goodness hath revealed to us; for they are the mysteries and conveyances of Gods omnipotency, not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immovable number and figure of Characters, and breath [breathe] forth the harmony of the Godhead, being consecrated by the Divine assistance; therefore the creatures above fear them, those below tremble at them, the Angels reverence, the devils are affrighted, every creature doth honor, and every Religion adore them; the religious observation whereof, and devout invocation with fear and trembling doth yeeld us great vertue, and even deifies the union, and gives a power to work wonderfull things above nature: Therefore wee may not for any reason whatsoever, change them; therefore *Origen* commandeth that they be kept without corruption in their own Characters; and *Zoroastes* [Zoroaster] also forbiddeth the changing of barbarous and old words; for as *Plato* saith in *Cratylus*, All Divine words or names, have proceeded either from the gods first, or from antiquity, whose beginning is hardly known, or from the Barbarians: *Iamblicus* in like manner adviseth, that they may not be translated out of their own language into another; for, saith he, they keep not the same force being translated into another tongue: Therefore these names of God are the most fit and powerfull means of reconciling and uniting man with God, as we read in *Exodus*, in every place in which mention is made of my name, I will be with thee, and bless thee; and in the book of *Numbers*, the Lord saith, I will put my name upon the sons of *Israel* and I will bless them: Therefore Divine *Plato* in *Cratylus* & in *Philebus* commandeth to reverence the names of God more than the Images or statues of the gods: for there is a more express Image and power of God, reserved in the faculty of the mind, especially if it be inspired from above, than in the works of mens hands; Therefore sacred words have not their power in Magicall

operations, from themselves, as they are words, but from the occult Divine powers working by them in the minds of those who by faith adhere to them; by which words the secret power of God as if were through Conduite pipes, is transmitted into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderfull things, as we read of *Medea*.

*Most pleasant sleep she causd, words thrice she spake,  
The Seas appeasd, and soon their fury brake.*

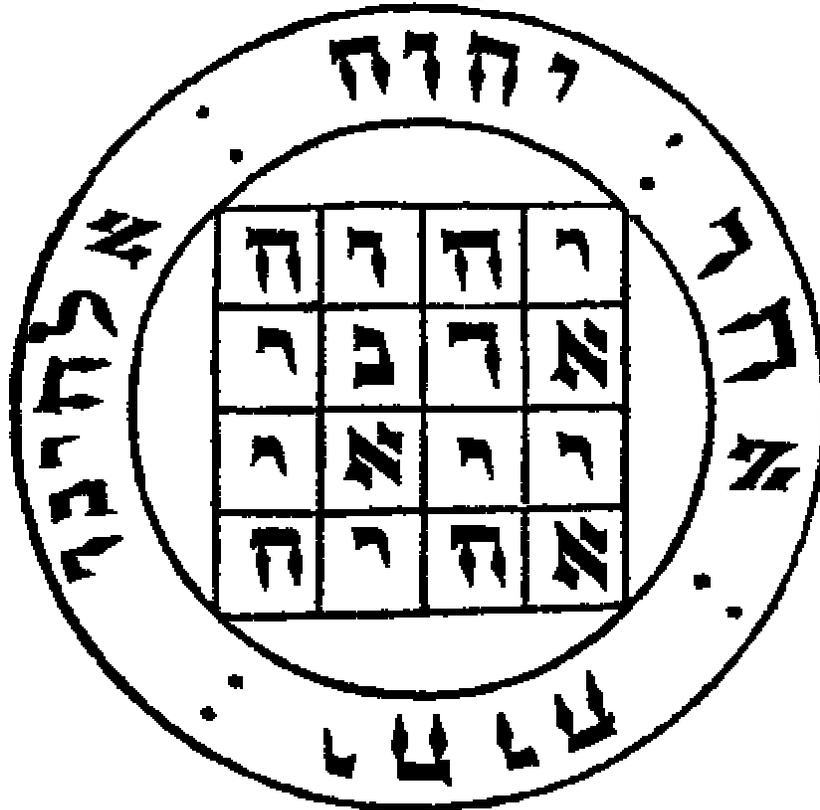
Which the Ancient Doctors of the Hebrews have especially observed, who were wont to do many wonderfull things by words; the *Pythagorians* [Pythagoreans] also have shewed, how to cure very wonderfully the diseases both of body and mind, with certain words; we read also, that *Orpheus*, being one of the Argonauts diverted a most fierce storm by certain words; in like manner that *Apollonius*, by certain words whispered, raised up a dead maide at *Rome*; and *Philostratus* reporteth that some did by certain words call up *Achilles* Ghost; and *Pausanias* relates, that in *Lydia* in the Cities of *Hiero-Cesarea* and *Hypepis*, were two temples consecrated to the Goddess whom they called *Persica*, in both of which when divine service was ended, a certain Magitian [magician], after he had laid dry wood upon the Altar, and in his native language had sang Hymnes, and pronounced certain barbarous words, out of a book which he held in his hand, presently the dry wood, no fire being put to it, was seen to be kindled, and burn most clearly. Also *Serenus Samonicus* delivereth amongst the precepts of Physick, that if this name *Abracadabra* be written, as is here expressed, *viz.* diminishing letter after letter backward, from the last to the first, it will cure the Hemitritean Fever or any other, if the sheet of paper or parchment be hanged about the neck, and the disease will by little and little decline and pass away.

a b r a c a d a b r a  
a b r a c a d a b r  
a b r a c a d a b  
a b r a c a d a  
a b r a c a d  
a b r a c a  
a b r a c  
a b r a  
a b r  
a b  
a

But *Rabbi Hama* in his book of speculation delivereth a sacred seal more efficacious against any diseases of man, or any griefes whatsoever, in whose foreside are the four squared names of God, so subordinated to one another in a square, that from the highest to the lowest those most holy names or seales of the Godhead do arise, whose intention is inscribed in the circumferentiall circle, but on the backside is inscribed the seven lettered

name *Araritha*, and his interpretation is written about, viz. the verse from which it is extracted, even as you see it here described.

The former part.



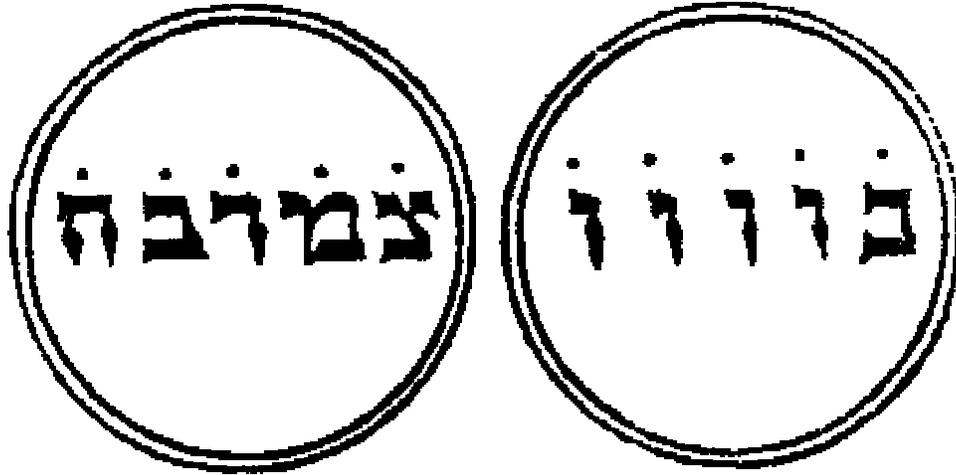
The hinder part.



But all must be done in most pure gold, or Virgin Parchment, pure, clean and unspotted, also with Inke made for this purpose, of the smoak [smoke] of consecrated wax lights, or incense, and holy water; The actor must be purified and cleansed by sacrifice, and have an infallible hope, a constant faith, and his mind lifted up to the most high God, if he would surely obtain this Divine power. In like manner against the affrightments and mischief of evil spirits and men, and what dangers soever, either of journey, waters, enemies, arms, in the manner as is above said, these Characters on the one side **אָאָאָאָ** and these on the backside **אָאָאָאָ** which are the beginnings and ends of the five first verses of *Genesis*, and representation of the creation of the world; and by this Ligature they say that a man shall be free from all mischiefes, if so be that he firmly beleeveth [believeth] in God the creator of all things.

**In the fore part.**

**In the hinder part.**



Neither let any distrust or wonder, that sacred words, applyed outwardly can do very much, seeing by them the Almighty God made the heavens and the earth; and further, by experience it is found, as saith *Rab Costa Ben Luca*, that many things not having Physicall vertues do very much, As for example, the finger of an abortive child hanged on the neck of a woman hindereth conception, so long as it remaineth there; Moreover that in diverse sacred words and names of God, there is great and Divine power, which worketh miracles, *Zoroastes* [Zoroaster], *Orpheus*, *Iamblicus*, *Synesius*, *Alchindus*, and all the famous Philosophers testifie; and *Artephius* both a Magician and Philosopher, hath written a peculiar book concerning the vertue of words and Characters. *Origen* not inferior to the famousest Philosophers, doth maintain against *Celsus*, that there doth ly [lie] hid wonderfull vertue in certain Divine names, and in the book of *Judges* the Lord saith, my name which is *Pele àiô*, signifieth with us, a worker of miracles. or causing wonders; but the true name of God is known neither to men nor to Angels, but to God alone, neither shall it be manifested (as the holy Scriptures testifie) before the Will of God be fulfilled; Notwithstanding God hath other names amongst the Angels, others amongst us men; for there is no name of God amongst us (as *Moses* the Egyptian saith) which is not taken from his works, and signifieth with participation, besides the name *Tetragrammaton*, which is holy, signifying the substance of the Creator in a pure signification, in which no other thing is partaker with God the Creator; therefore it is called the separated name, which is written and not read, neither is it expressed by us, but named, and signifieth the second supernall Idiome, which is of God, and perhaps of Angels. In like manner the Angels have their name amongst themselves, and in their Idiome, which *Paul* calleth the tongue of Angels, concerning which we have very little knowledge with us, but all their other names are taken from their offices and operations, which have not so great efficacy, and therefore the Magicians call them by their true names, namely the heavenly ones, which are contained in the holy Bible.

**Chapter xii. Of the influence of the divine names through all the middle causes into these inferior things.**

The most high Creator and first cause, although he ruleth and disposeth all things, yet distributeth the care of execution to diverse Ministers, both good and bad, which *John* in the *Revelations* calls assisting, and destroying Angels: of which the prophet sings elsewhere; The Angel of the Lord remains in the presence of them that fear him, that he may preserve them: and elsewhere he describes immissions by evill Angels. Now whatsoever God doth by Angels, as by ministers, the same doth he by heavens, Stars, but as it were by instruments, that after this manner all things might work together to serve him, that as every part of Heaven, and every Star doth discern every corner or place of the earth, and time, species and Individuall: so it is fit that the Angelical vertue of that part and Star should be applyed to them, viz. place, time, and species. Whence *Austin* [Augustine] in his book of questions, saith, Every visible thing in this world, hath an Angelicall power appointed for it: Hence *Origen* on the book of *Numbers* saith, the world hath need of Angels, that may rule the Armies of the earth, Kingdoms, provinces, men, beasts, the nativity, and progress of living creatures, shrubs, plants, and other things, giving them that vertue which is said to be in them, from an occult propriety; much more need is there of Angels that may rule holy works, vertues and men, as they who alwaies see the face of the most high father, and can guide men in the right path, and also even the least thing to this place, as fit members of this world in which God as the chief president, dwelleth, most sweetly disposing all things, not being contained, or circumscribed, but containing all things, as *John* in the *Revelations* describeth the heavenly City, whose twelve gates are guarded with twelve Angels, infusing on them what they receive from the Divine name, twelve times revolved; and in the foundations of that City the names of the twelve Apostles, and the Lamb; for as in the Law, in the stones of the Ephod and foundations of the Holy City described by *Ezekiel*, were written the names of the tribes of *Israel*, and the name of four letters did predominate over them; so in the Gospel, the names of the Apostles are written in the stones of the foundation of the heavenly City, which stones stand for the tribes of *Israel* in the Church, over which the name of the Lamb hath influence, that is, the name of *Jesus*, in which is all the vertue of the four lettered name; seeing that *Jehovah* the Father hath given him all things: Therefore the Heavens receive from the Angels, that which they dart down; but the Angels from the great name of God and *Jesu*, the vertue whereof is first in God, afterward diffused into these twelve and seven Angels, by whom it is extended into the twelve signs, and into the seven planets, and consequently into all the other Ministers and instruments of God, pourtraiing even infinitely. Hence Christ saith, Whatsoever you shall ask the Father in my name, he will give you; and after his resurrection saith, In my name they shall cast out devils, and do as followeth; so that the name of four letters is no further necessary, the whole vertue thereof being translated into the name of *Jesus*, in which only miracles are done; neither is there any other (as *Peter* saith) under heaven given unto men, by which they can be saved, but that; but let us not think, that by naming *Jesus* prophanely [profanely], as the name of a certain man, we can do miracles by vertue of it: but we must invoke it in the holy Spirit, with a pure mind and a fervent spirit, that we may obtain those things which are promised us in him; especially knowledge going before, without which there is no hearing of us, according to that of the Prophet, I will hear him because he hath known my name; Hence at this time no favour can be drawn from the heavens, unless the authority, favor and consent of the name *Jesu* intervene; Hence the Hebrews and Cabalists most skilfull [skillful] in the Divine names, can work

nothing after Christ by those old names, as their fathers have done long since; and now it is by experience confirmed, that no devil nor power of Hell, which vex and trouble men, can resist this name, but will they, nill they, bow the knee and obey, when the name *Jesus* by a due pronounciation is proposed to them to be worshipped, and they fear not only the name but also the Cross, the seal thereof; and not only the knees of earthly, heavenly, and hellish creatures are bowed, but also Insensible things do reverence it, and all tremble at his beck, when from a faithfull heart and a true mouth the name *Jesus* is pronounced, and pure hands imprint the salutiferous sign of the Cross: neither truly doth Christ say in vain to his Disciples, In my name they shall cast out Devils, &c. unless there were a certain vertue expressed in that name over divels [devils] and sick folk, serpents, and persons, and tongues, and so forth, seeing the power which this name hath, is both from the vertue of God the institutor, and also from the vertue of him who is expressed by this name, and from a power implanted in the very word. Hence is it that seeing every creature feareth and reverenceth the name of him who hath made it, sometimes even wicked and ungodly men, if so be they believe the invocation of Divine names of this kind, do bind devils, and operate certain other great things.

### **Chapter xiii. Of the members of God, and of their influence on our members.**

We read in diverse places of the holy Scripture, of diverse members of God, and ornaments; but by the members of God, are understood manifold powers, most simply abiding in God himself, distinguished amongst themselves by the sacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations, or conduit pipes, by the which he diffuseth himself; the hemmes of which as oft as our mind shall touch, so often the Divine power of some member goeth forth, even as *Jesus* cryed [cried] out, concerning the woman with the bloody Issue, Some body hath touched me, for I perceive vertue to go forth from me. These members therefore in God are like to ours; but the Ideas and exemplars of our members, to the which if we rightly conform our members, then being translated into the same Image, we are made the true sons of God, and like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the *Canticles*; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel signifieth not the mountain in the Sea coast of *Syria*, but a little creature, which ingendreth [engendereth] the purple. Also of his eyes, eyelids and ears, we read in the *Psalmes*, the eyes of the Lord on the Just, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire [inquire] after the sons of men: also of his mouth, tast [taste], throat, lips, and teeth, we read in *Esay*, Thou hast not enquired at my mouth; and in the *Canticles*, Thy throat as the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak; there are also Nostrils, by the which (as we often find in the Law) he smelleth the sacrifices for a sweet odour: he hath shoulders, armes, hands, and fingers, of the which we read in *Esay*; the government is laid upon his shoulders; to whom is the Arm of the Lord revealed? and the Kingly Prophet singeth, thy hands O Lord have made me and fashioned me, and I will behold the

heavens, the work of thy fingers; he hath also a right and left hand; hence the *Psalmist* saith, The Lord saith to my Lord, sit at my right hand: and of the left we read, in the Gospel, on which the damned shall be placed at the last day: further we read of the heart, breast, back, and back parts of God; as in the book of Kings, that God found *David* a man according to his own heart; we read also in the Gospel his breast upon which the Disciple sleeping conceived divine mysteries; and the *Psalmist* describeth his back, in the paleness of gold; and he himself saith in *Jeremiah*, I will shew my back and not my face in the day of their perdition, and he saith to *Moses*, Thou shalt see my back parts; of his feet the *Psalmist* also saith, Darkness under his feet, and in *Genesis* he is said to walk to the South. In like manner also we read of the garments, and ornaments of God, as with the *Psalmist*, the Lord hath reigned, he hath put on beauty, cloathed [clothed] with light as with a garment; and elsewhere, Thou hast put on comeliness and beauty; The Abyesse as a garment and his cloathing; and in *Ezekiel*, the Lord speaketh, saying, I spread my garment over thee and covered thy nakedness; moreover also we read of the rod, Staffe, Sword and Buckler of God, as in the *Psalmist*, Thy rod and thy staffe, they have comforted me; his truth hath compassed thee about as with a shield; and in *Deuteronomy* we read of the sword of his glory; and very many of this sort the sacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our members and all things about us, and all our works, are both ruled, directed, preserved, governed, and also censured, as the prophet saith, He hath put my foot upon a rock, and directed my goings; and elsewhere he saith, Blessed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he saith, the Lord hath put a new song into my mouth; and elsewhere our Saviour saith, I will give you a mouth and wisdom; and of the hair he saith, an hair of your head shall not perish; and in another place, the hairs of your head are numbred [numbered]; for the Almighty God seeing he would have us to be his Images and like to himself, hath framed members, limbs, and figures after many ways laid open in us, according to the similitude of his hidden vertues, as it were signs keeping the same order and proportion to them: whence the *Mecubals* of the Hebrews say, that if a man capable of the Divine influence do make any member of his body clean and free from filthiness, then it becometh *Habitale* and proper seat of the secret limb of God, and of the vertue to the which the same name is ascribed: so that if that member want any thing, the name being invocated, whence it dependeth, it is presently heard effectually, according to that, I will hear him, because he hath known my name; and these are the great and hidden mysteries, concerning which it is not lawfull to publish more.

### **Chapter xiiii. Of the Gods of the gentiles, and souls of the Celestiall bodies, and what places were consecrated in times past, and to what Deities.**

The Philosophers have maintained, as we have shewed before, that the Heavens and Stars are Divine Animals, and their souls intellectuall, participating of the Divine mind; and they averre, that some separated substances are superior, others inferior to them, as it were governing and serving, which they call intelligences and Angels; moreover *Plato* himself affirmed, that Celestiall souls' are not confined to their bodies, as our souls to our bodies, but to be, where they will, and also that they rejoyce [rejoice] in the vision of God, and without any labor or pains do rule and move their bodies, and together in moving them do easily govern these inferior things; therefore they often called the souls

of this kind, Gods, and appointed Divine honors for them, and dedicated prayers and sacrifices to them, and did worship them with Divine worship, and these are the gods to the which all people are attributed, concerning which *Moses* commanded in *Deuteronomy*, saying, least perchance your eyes being lifted up to Heaven, thou shouldest see the Sun, the Moon, and all the Stars of Heaven, and being turned back shouldest adore and worship them, to which all the Nations are subjected, which are under the Heaven; but the Lord *Jehovah* hath taken and brought you forth from the furnace of *Egypt*, that thou shouldest be an Hereditary people to himself; and in the same book *chap. 17* he calleth the Sun, Moon, & Stars Gods; and the Doctors of the Hebrews upon that place of *Genesis* where it is said, that *Abraham* gave gifts to the sons of the concubines, *viz. Shemoth, Steltoma*, that is strange names, but left *Isaac* heir of all that he possessed, say, that the sons of the concubines were not in the blessing of *Abraham*, given to *Jehovah* the most high creator, but to strange gods and deities, but that *Isaac* and his seed were given to the omnipotent *Jehovah*, and in no part to any strange Deities; therefore they are upbraided in *Deuteronomy*, because they served strange gods and worshipped them they knew not, and to whom they were not given; and also *Joshua Nave*, after that the people were brought into the land of promise, their enemies overcome, and the lots of the possessions of *Israel* distributed, gave the people leave to choose that God whom they would worship, saying, leave is given you this day to choose whom you will especially serve, whether the gods which your fathers served in *Mesopotamia*, or the gods of the *Amorites*, whose land you inhabite; but the people answered, we will serve the Lord *Jehovah*, and he shall be our God; *Joshua* said to them, ye cannot do it, for the Lord *Jehovah* is holy, strong, and jealous; but the people persevering to serve *Jehovah*; he saith to them, ye are witnesses your selves, that ye have chosen for your selves the Lord, to serve him; take away therefore strange gods out of the midst of you, and incline your hearts to the Lord God of *Israel* and he erected a great stone saying, this stone shalbe for a witness, least perhaps afterwards ye will deny and lye [lie] to the Lord your God; therefore the other gods, to which the other Nations were given, were the Sun, Moon, twelve Signs, and other Celestial bodies, and Divine fabricks, yet not as they were bodies, but as the soul adhereth to them, and the whole *Militia* of Heaven, which *Jeremy* cals the queen of Heaven, that is the power by which the Heaven is governed, *viz.* the soul of the world, of which *Jeremy* saith, The sons gather sticks, and part thereof maketh a fire, and the women mingle oyl [oil], that they might make a cake for the Queen of heaven, neither was the worship of *Doulia*, to this Queen and other Celestiall souls prohibited them, but of *Latria* only, which they that gave, are reprov'd of the Lord; but the name of these souls or Gods, we have declared; but to what Regions, People, and Cities they were ascribed as proper and tutelar gods; *Origen, Tertullian, Apuleius, Diodorus*, and very many other historians, partly relate to us: Therefore all people worshipped their gods with their proper ceremonies; The *Beotians, Amphiarus*; The *Africans, Mopsus*; the *Egyptians, Osiris and Isis*; the *Ethiopians*, who inhabite *Mero*, *Jupiter and Bacchus*; The *Arabians; Bacchus and Venus*; the *Scythians, Minerva*; the *Naucradians, Serapis*; the *Syrians, Atargates*; the *Arabians, Diaphares*; the *Africans, Celestus*; the *Nornians, Tibelenus*: In *Italy* also by the free Cities consecration, *Delventius*, was the God of the *Crustumensians, Viridianus* of the *Narvensians, Aucharia* of the *Æsculans, Narsia* of the *Volsians, Valentia* of the *Otriculans, Nortia* of the *Sutrinians, Curis* of the *Phaliscians*; these especially were famous. The Latians did adore

with the highest worship, *Mars*; the *Egyptians*, *Isis*; the *Moors*, *Iuba*; the *Macedonians*, *Cabrius*; the *Carthaginians*, *Uranus*; the *Latines*, *Faunus*; the *Romans*, *Quirinus*; the *Sabines*, *Sangus*; the *Athenians*, *Minerva*; *Samos*, *Juno*; *Paphos*, *Venus*; *Lemnos*, *Vulcan*; *Naxos*, *Bacchus*; *Delphos*, *Apollo*; and as *Ovid* singeth in his *Fasti*,

Athens do Pallas; Crete, Dian' implore.  
The island Lemnos Vulcan doth adore.  
The Spartans, Juno ----

The *Carthaginians* and *Leucadians* did worship Saturn; *Crete*, *Pyreus*, *Homole*, *Ida*, *Elis* and *Lybia* [Libia], Jupiter, where was his Oracle: *Epirus*, *Latium*, *Gnidus*, *Lycia*, *Pisa*, *Macedonia*, Mars; The *Thermodonians*, *Scythians*, and *Thracia*, the Sun; the *Scythians* did worship only one God, sacrificing an horse to him; the same also the *Heliopolitans*, and *Assyrians* did worship; and under the name of Apollo, the *Rhodians*, *Hyperboreans* and *Milesians*; and the mountains *Parnassus*, *Phaselus*, *Cynthus*, *Soracte*, were holy to him, and the Islands *Delos*, *Claros*, *Tenedos* and *Mallois*, a place in the Isle *Lesbos*, and the *Grynean* Grove or Town, besides the Cities, *Patara*, *Chrysa*, *Tarapnas*, *Cyrrha*, *Delphos*, *Arrephina*, *Entrosi*, *Tegyra*; Also *Thebes*, the Island *Naxos*, *Nise* a City of *Arabia*, *Callichoros* a river of *Paphlagonia*, were consecrated to him under the name of *Bacchus* and *Dionysus*; also *Parnassus*, and *Cytheros* mountains of *Boetia*, in which every second yeer [year] by course, the feasts *Bacchanalia* were kept; also the *Thamaritans* a people neighbors to the *Hircanians* did worship *Bacchus* with their own Ceremonies. The *Assyrians* first of all introduced the worship of *Venus*; then the *Paphians* in *Cyprus*, and *Phenicians* [Phoenicians], and *Cythereans*, whom (as *Ageus* reports) the *Athenians* followed: amongst the *Lacedomonians*, *Venus Armatha* was worshipped; at *Delphos*, *Venus Epitybia*; she was also adored of the *Coans*; and in *Amathus* an island of the *Aegean* Sea, and in *Memphi* [Memphis] a City of *Egypt*, and in *Gnido* and *Sicilia*, and the *Idalian* Grove, and the City *Hypepa*, and *Erice* a mountain of *Sicilia*, and in *Calidonia*, *Cyrene* and *Samos*; and no *Deity* of the old Gods (*Aristotle* being witness) is reported to have been worshipped with greater ceremonies, and in more places; the French did especially worship *Mercury*, calling him *Teutates*; so also the *Arcadians*, *Hormopolites*, *Egyptians* and *Memphites*. The *Scythians* about mount *Taurus*, did worship the Moon under the name of *Diana*; and in *Ephesus*, she had a most stately Temple; and in *Mycena* after the death of *Thoantes*, King of *Taurica*, her Image being stollen away by *Iphigenia* and *Orestes*, she was worshipped nigh *Aricia*. The Rite of Ceremonies being changed, she was worshipped likewise by the *Magnesians*, a people of *Thessalia*, and in *Pisa*, a City of *Achaia*, and in *Tybur*, and the *Aventinum* a Roman hill, and in *Perga* a City of *Pamphila*, and in *Agras* in the Kingdom of *Attica*; and the *Catenian* people are reported to have worshipped the Moon under the *Masculine* sexe; there were also other places consecrated to other Deities, as to *Pallas*, who is called *Minerva*, were consecrated *Athens*, the mountains *Pyreus*, *Aracynthus*, the River *Tritones*, and *Alcomeneum* a city of *Boetia*, and *Neo* one of the Islands of the *Cyclades*; The holy places of *Ceres* are, *Eleusis*, *Attica*, *Enna*, and *Catana*, Cities of *Sicilia*, and Mount *Aetna*; The chief worship to *Vulcan* was in the Island of *Lemnos*, and in *Imbres*, an Island of *Thracia* and *Therasia*, an Island consecrated to *Vulcan*, and also *Sicilia*. *Vesta* was the goddess of the *Trojans*, whom runaway *Aeneas* carried into *Italy*, and to

her are given the *Phrygians*, *Idea*, and *Dindymus*, mountains of *Phrygia*, and *Reatum* a City of *Umbria*; also the mountain *Berecynthus*, and *Pessinuntium*, a City of *Phrygia*; The Cities *Carthage*, *Prosenna*, *Arhos*, and *Mycena*, worshipped *Juno*; also the Island *Samos*, and the people of *Phaliscia*, *Orchestus* a City of *Boetia*, and *Tenatus* a Promontory of *Laconia*, were consecrated to *Neptune*, and the *Trezenian* Nation and City were under the protection of *Neptune*: of this sort therefore were the gods of the Nations, which did rule and govern them, which *Moses* himself in *Deuteronomy* calleth Gods of the earth, to the which all Nations were attributed, not signifying others then the heavenly Stars, and their souls.

### **Chapter xv. What our Theologians think concerning the Celestiall souls.**

That the heavens and the heavenly bodies are animated with certain Divine souls, is not only the opinion of Poets, and Philosophers, but also the assertion of the sacred Scriptures, and of the Catholicks; for *Ecclesiastes* also describeth the soul of heaven, and *Jerom* upon same same expressly confesseth it: In like manner *Origen* in his book of Principles, seemeth to think that Celestiall bodies are animated, because they are said to receive commands from God, which is only agreeable to a reasonable nature; for it is written, I have enjoyned a command on all the Stars; Moreover *Job* seemeth to have fully granted, that the Stars are not free from the stain of sin; for there we read, the Stars also are not clean in his sight; which cannot verily be referred to the brightness of their bodies; moreover that the Celestiall bodies are animated, even *Eusebius* the *Pamphilian* thought, and also *Austin* [Augustine] in his *Enchiridion*; but of the latter writers *Albertus Magnus* in his book of four co-equals, and *Thomas Aquinas* in his book of Spiritual Creatures, and *John Scot* upon the second of the sentences; to these the most learned Cardinall *Nich. Cusanus* may be added; Moreover *Aureolus* himself in a strong disputation doth convince these things; who moreover thinketh it not strange, that the Heavenly bodies are worshipped with the worship of *Doulia*, and that their suffrages and helps are implored; to whom also *Thomas* himself consenteth, unless the occasion of Idolatry should hinder this rite; moreover *Plotinus* maintaineth that they know our wishes, and hear them; but if any one would contradict these, and account them sacrilegious tenents [tenets], let him hear *Austin* [Augustine] in his *Enchiridion*, and in his book of Retractions, and *Thomas* in the second book against the Gentiles, and in his *Quodlibets*, and *Scotus* upon the sentences, and *Gulielmus Parisiensis* in his sum of the universe, who unanimously answer, that to say the heavenly bodies are animated or inanimated, nothing belongeth to the Catholick faith. Therefore although it seemeth to many ridiculous, that the souls themselves be placed in the spheres and Stars, and as it were the Gods of the Nations, every one doth govern his Regions, Cities, Tribes, People, Nations and Tongues, yet it will not seem strange to those who rightly understand it.

### **Chapter xvi. Of Intelligences and spirits, and of the threefold kind of them, and of their diverse names, and of Infernall and subterraneall spirits.**

Now consequently we must discourse of Intelligences, spirits and Angels. An Intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortall, insensible, assisting all, having Influence over all; and the nature of all intelligences, spirits and Angels is the same. But I call Angels here, not those whom we usually call Devils, but spirits so called from the propriety of the word, as it were, knowing, understanding and wise. But of these according to the tradition of the Magicians, there are three kinds, the first of which they call supercelestiall, and minds altogether separated from a body, and as it were intellectuall spheres, worshipping the one only God, as it were their most firm and stable unity or center; wherefore they even call them gods, by reason of a certain participation of the divinity; for they are always full of God, and overwhelmed with the Divine Nectar. These are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every ones duty to all of them; The Celestiall intelligences do next follow these in the second order, which they call worldly Angels *viz.* being appointed besides the Divine worship for the spheres of the world, and for the government of every heaven & Star, whence they are divided into so many orders, as there are heavens in the world, & as there are Stars in the Heavens, and they called those *Saturnine*, who rule the Heaven of *Saturn* & *Saturn* himself; others *Joviall*, who rule the heaven of *Jupiter* and *Jupiter* himself, and in like maner they name diverse Angels, as well for the name, as the vertue of the other Stars; and because the old Astrologers did maintain maintain fifty five motions, therefore they invented so many Intelligences or Angels; they placed also in the Starry heaven, Angels, who might rule the signs, triplicities, decans, quinaries, degrees and Stars; for although the school of the Peripateticks assigne one onely intelligence to each of the Orbs of the Stars: yet seeing every Star and small part of the heaven hath its proper and different power and influence, it is necessary that it also have his ruling intelligence, which may confer power and operate; therefore they have established twelve Princes of the Angels, which rule the twelve signs of the *Zodiack*, and thirty six which may rule the so many *Decans*, and seventy two, which may rule the so many *Quinaries* of heaven, and the tongues of men and the Nations, and four which may rule the triplicities and Elements, and seven governors of the whole world, according to the seven planets, and they have given to all of them names, and seals, which they call Characters, and used them in their invocations, incantations, and carvings, decribing them in the instruments of their operations, images, plates, glasses, rings, papers, wax lights and such like; and if at any time they did operate for the Sun, they did invoke by the name of the Sun, and by the names of *Solare* Angels, and so of the rest. Thirdly they established Angels as Ministers for the disposing of those things which are below, which *Origen* calleth certain invisible powers to the which those things which are on earth, are committed to be disposed of. For sometimes they being visible to none do direct our journies [journeys] and all our businesses, are oft present at battels [battles], and by secret helps do give the desired successes to their friends, for they are said, that at their pleasures they can procure prosperity, and inflict adversity. In like manner they distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestrial; which four species of Angels are computed according to the four powers of the Celestiall souls, *viz.* the mind, reason, imagination, and the vivifying and moving nature; Hence the fiery follow the mind of the Celestiall souls, whence they concur to the contemplation of more sublime things, but the Aeriall

follow the reason, and favor the rationally faculty, and after a certain manner separate it from the sensitive and vegetative; therefore it serveth for an active life, as the fiery for a contemplative, but the watery following the imagination, serve for a voluptuous life; The earthly following nature, favour vegetable nature; moreover they distinguish also this kind of Angels into *Saturnine* and *Joviall*, according to the names of the Stars, and the Heavens; further some are Orientall, some Occidentall, some Meridional, some Septentrionall; Moreover there is no part of the world destitute of the proper assistance of these Angels, not because they are there alone, but because they reign there especially, for they are everywhere, although some especially operate and have their influence in this place, some elsewhere; neither truly are these things to be understood, as though they were subject to the influences of the Stars, but as they have correspondence with the Heaven above the world, from whence especially all things are directed, and to the which all things ought to be conformable; whence as these Angels are appointed for diverse Stars, so also for diverse places and times, not that they are limited by time or place, neither by the bodies which they are appointed to govern, but because the order of wisdom hath so decreed, therefore they favor more, and patronize those bodies, places, times, stars; so they have called some Diurnall, some Nocturnall, other Meridionall; in like manner some are called Woodmen, some Mountaineers, some Fieldmen, some Domesticks. Hence the gods of the Woods, Country gods, Satyrs, familiars, Fairies of the fountains, Fairies of the Woods, Nymphs of the Sea, the Naiades, Neriades, Dryades, Pierides, Hamadryades, Potumides, Hinnides, Agapte, Pales, Pareades, Dodonæ, Feniliæ, Lavernæ, Pareæ, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades, Camenæ, the Graces, the Genii, Hobgoblins, and such like; whence they call them vulgar superiors, some the demi-gods [demigods] and goddesses; some of these are so familiar and acquainted with men, that they are even affected with humane perturbations, by whose instruction *Plato* thinketh that men do oftentimes wonderful things, even as by the instruction of men, some beasts which are most nigh unto us, as Apes, Dogs, Elephants, do often strange things above their species; and they who have written the Chronicles of the Danes and Norwegians, do testifie, that spirits of diverse kinds in those regions are subject to mens commands; moreover some of these to be corporeall and mortall, whose bodies are begotten and dy [die], yet to be long lived is the opinion of the Egyptians and Platonists, and especially approved by *Proclus*. *Plutarch* also and *Demetrius* the Philosopher, and *Aemilianus* the Rhetoritian affirm the same; Therefore of these spirits of the third kind, as the opinion of the Platonists is; they report that there are so many Legions, as there are Stars in the Heaven, and so many spirits in every Legion, as in heaven it self Stars, but there are (as *Athanasius* delivereth) who think, that the true number of the good spirits, is according to the number of men ninety nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten groats; others suppose the number of the Angels equal with men, because it is written, He hath appointed the bounds of the people according to the number of the Angels of God; and concerning their number many have written many things, but the latter Theologians following the master of the sentences, *Austin* [Augustine] and *Gregory* easily resolve themselves, saying, that the number of the good Angels transcendeth humane capacity; to the which on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world, as pure spirits in the superior, and some Divines affirm that they have received this by revelations; under these

they place a kind of spirits, subterrany or obscure, which the Platonists call Angels that failed, revengers of wickedness, and ungodliness, according to the decree of the Divine justice, and they call them evill Angels and wicked spirits, because they oft annoy and hurt even of their own accords; of these also they reckon more legions, and in like manner distinguishing them according to the names of the Stars and Elements, and parts of the world, they do place over them Kings, Princes and Rulers and the names of them; of these, four most mischievous Kings do rule over the other [others], according to the four parts of the world; under these many more Princes of Legions govern, and also many of private offices. Hence the *Gorgones*, *Statenocete*, the furies. Hence *Tisiphone*, *Alecto*, *Megæra*, *Cerberus*: They of this kind of spirits, *Porphiry* saith, inhabite a place nigh to the earth, yea within the earth it self; there is no mischief, which they dare not commit; they have altogether a violent and hurtfull custome, therefore they very much plot and endeavor violent and sudden mischiefs; and when they make incursions, sometimes they are wont to lie hide [hid], but sometimes to offer open violence, and are very much delighted in all things done wickedly and contentiously.

### **Chapter xvii. Of these according to the opinion of the Theologians.**

But our Theologians, together with *Dionysius*, maintain the three distinctions of Angels; every one of which they divide into three orders, they call these Hierarchies, those quires, whom *Proclus* also distinguisheth by the number nine. They place therefore in the superior Hierarchies, Seraphim, Cherubim, and Thrones, as it were supercelestiall Angels contemplating the order of the Divine providence; the first in the goodness of God; the second in the Essence of God, as the form; the third in the wisdom. In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were wordly Angels concurring to the government of the world; the first of these command that which the other execute; the second are Ministers to the Heavens and sometimes conspire to the working of miracles; the third drive away those things which seem to be able to disturb the Divine Law; but in the inferior Hierarchy they place the Principalities, Archangels, [and Angels,] whom also *Iamblicus* reckoneth up, these as ministering spirits descend to take care of inferior things; the first of these take care of publike [public] things, princes and magistrates, provinces and kingdoms, every one those that belong to themselves; when we read in *Daniel*, But the prince of the Kingdom of *Persia* withstood me twenty one dayes; and *Jesus* the son of *Syrach* testifieth, that for every Nation a ruling Angel is appointed; which also *Moses* by his song in *Deuteronomy* seemeth to shew forth, saying, when the most High divided the Nations, he appointed them bounds according to the number of the Angels of God. The second are present at sacred duties, and direct the Divine worship about every man, and offer up the prayers and sacrifices of men before the gods. The third dispose every smaller matter, and to each thing each one is a preserver. There are also of these, who afford vertue to the least plants and stones and to all inferior things; to whom many things are common with God, many with men, and they are mediating Ministers; But *Athanasius*, besides Thrones, Cherubins, and Seraphins, who are next to God, and magnify him uncessantly with hymns and continuall praises, praying for our salvation, nameth the other orders, which by a common name he

calleth the *militia* of heaven. The first of these is the Doctrinall order, of the which he was, who spake to *Daniel*, saying, Come, that I may teach thee what shall come to thy people in the last dayes: Then there is the tutelar order, of the which we read also in *Daniel*. Behold, *Michael* one of the Princes cometh to my help; and there, In that time shall rise up *Michael* a great Prince, who standeth for the sons of thy people; of this order was that *Raphael* also, who carryed forth and brought back *Tobiah* the younger; after this is the Procuratory Order, of the which mention is made in *Job*, where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him; and of the same order is expounded also that which is written in the sixteenth Chapter of *Ecclesiasticus*, about the end. The works of the Lord have been made by his appointment from the beginning, and he hath distributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungred [hungered], nor been wearied, and have not desisted from their works, none of them shall oppress his neighbor even for ever. The Ministeriall order followeth, of the which *Paul* to the Hebrews saith, Are they not all Ministring spirits, sent forth for them who shall be heirs of salvation? After these is the Auxiliary order, of the which we read in *Esay*, The Angels of the Lord went forth and slew in the tent of the Assyrians 185. thousands. The Receptory order of souls followeth this, of which we read in *Luke*, the soul of *Lazarus* was carried by Angels into the bosom of *Abraham*, and there we are taught, that we should make to our selves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles. Moreover, there is the order of the Assistants, of the which we reade in *Zachary*. These are the two sons of the Oyl [oil] of splendor, who assist the ruler of the whole earth, but the Theologians of the Hebrews do otherwise number and call these orders; for in the highest place are those which they call  $\text{ùã÷ã úáéã}$  [Haihioth Hacadosh] that is, creatures of sanctity, or by the which God  $\text{ãéãà}$  giveth the gift of being. In the second place succeed *Ophanim*  $\text{íéðôãà}$  that is forms or wheels, by the which God  $\text{ãããé}$  distinguisheth the *Chaos*: In the third place are *Aralim*  $\text{íéìàøà}$  great, strong, and mighty Angels, by the which *Jehova* [L: Tetragrammaton] *Elohim* pronounced or *Jehova* [L: Tetragrammaton] joyned with *He*  $\text{ãããéã}$  administreth form to the liquid matter: In the fourth place are *Hasmalim*  $\text{íéìùã}$  by which *El là* God framed the effigies of bodies. The fifth order is *Seraphim*  $\text{íéôøù}$  by the which God *Elohim Gibor*  $\text{øáéã íéãìà}$  draweth forth the elements. The sixt [sixth] is *Malachim*  $\text{íééàìì}$  that is of Angels, by the which God *Eloha*  $\text{ããìà}$ , produceth metals. The seventh *Elohim*  $\text{íéãìà}$  that is the gods by the which God *Jehovah Sabaoth*  $\text{úãããö ãããé}$  produceth vegetables; The eighth *Beni Elohim*  $\text{íéãìà éìá}$  that is the sons of God, by the which God *Elohim Sabaoth*  $\text{úãããö íéãìà}$  procreateth Animals; The ninth & lowest *Cherubim*  $\text{íéáãøë}$  by the which God *Sadai*  $\text{éãù}$  createth mankind; under these is the order *Animasticus* called *Issim*  $\text{íéùéà}$  that is nobles, strong men, or blessed, by the which God *Adonai*  $\text{éðãà}$  bestoweth prophecie.

## Chapter xviii. Of the orders of evil spirits, and of their fall, and divers natures.

There are some of the School of the Theologians, who distribute the evill spirits into nine degrees, as contrary to the nine orders of the Angels; Therefore the first of these are those which are called false gods, who usurping the name of God, would be worshipped for gods, and require sacrifices and adorations, as that Devil, who saith to Christ, if thou wilt fal [fall] down and worship me, I will give thee all these things, shewing him all the kingdoms of the world; and the Prince of these is he who said, I will ascend above the height of the clouds, and will he like to the most High; who is therefore called *Beelzebub*, that is, an old god. In the second place follow the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the Prophets of *Achab*; and the Prince of these is the Serpent *Pytho*; from whence *Apollo* is called *Pythius*, and that woman a witch in *Samuel*, and the other in the Gospel, who had *Pytho* in their belly. Therefore this kind of Devils joyneth himself to the Oracles, and deludeth men by divinations, and predictions, so that he may deceive. In the third order are the vessels of iniquity, which are also called the vessels of wrath, these are the inventors of evil things and of all wicked arts, as in *Plato*, that devill *Theutus* who taught Cards and Dice; for all wickedness, malice and deformity proceedeth from these; of the which in *Genesis*, in the Benedictions of *Simeon* and *Levi*, *Jacob* saith, vessels of iniquity are in their habitations; into their counsel let not my soul come; whom the *Psalmist* calleth vessels of death, *Esay* vessels of fury, and *Jeremy* vessels of wrath, *Ezekiel* vessels of destroying and slaying, and their prince is *Belial*, which is interpreted without a yoke [yoke] or disobedient, a prevaricator and an Apostate, of whom *Paul* to the *Corinthians* saith, what agreement hath Christ with *Belial*? Fourthly follow the revengers of evil, and their Prince is *Asmodeus*, viz. causing judgement; After these in the fifth place come the deluders, who Imitate miracles, and serve wicked conjurers and witches, and seduce the people by their miracles, as the serpent seduced *Eve*, and their Prince is Satan, of whom is written in the Revelations, that he seduced the whole world, doing great signs, and causing fire to descend from heaven in the sight of men, seducing the inhabitants of the earth, by reason of the signs, which are given him to do. Sixthly the Aeriall powers offer themselves; they joyn [join] themselves to thundering and lightnings, corrupting the aire, causing pestilences and other evils; in the number of which, are the four Angels, of whom the Revelation speaketh, to whom it is given to hurt the Earth and Sea, holding the four windes, from the four corners of the earth; and their prince is called *Meririm*; he is the *Meridian* Devill, a boyling [boiling] spirit, a devill raging in the South, whom *Paul* to the *Ephesians* calleth the Prince of the power of this air, and the spirit which worketh in the children of disobedience. The seventh mansion the furies possess, which are powers of evil, discords, war and devastations, whose Prince in the Revelations is called in Greek *Apollyon*, in Hebrew *Abaddon*, that is destroying and wasting. In the eighth place are the accusers, or the inquisitors, whose Prince is *Astarath* [Astaroth], that is, a searcher out: in the Greek language he is called *Diabolos*, that is an accuser, or calumniator, which in the Revelations is called the accuser, of the brethren, accusing them night & day before the face of our God. Moreover the Tempters and Ensnarers have the last place, one of which is present with every man, which we therefore call the evill *Genius*, and their Prince is *Mammon*, which is interpreted covetousness: But all unanimously maintain that evil

spirits do wander up & down in this inferiour world, enraged against all, whom they therefore call Devils, of whom *Austin* [Augustine] in his first hook of the incarnation of the word to *Januarius*, saith: Concerning the devils and his Angels contrary to Vertues, the Ecclesiasticall preaching hath taught, that there are such things; but what they are and how they are, he hath not clear enough expounded: yet there is this opinion amongst most, that this Devill was an Angel, and being made an Apostate, perswaded very many of the Angels to decline with himself, who even unto this day are called his Angels: *Greece* notwithstanding thinketh not that all these are damned, nor that they are all purposefully evil, but that from the Creation of the world, the dispensation of things is ordained by this means, that the tormenting of sinful souls is made over to them: The other *Theologians* say that not any Devill was created evill, but that they were driven and cast forth of Heaven, from the orders of good Angels for their pride, whose fall not only our and the Hebrew *Theologians*, but also the *Assyrians*, *Arabians*, *Egyptians* and *Greeks* do confirm by their tenets [tenets]; *Pherecydes* he *Syrian* describeth the fall of the Devils and that *Ophis*, that is, the Devilish serpent, was the head of that rebelling Army; *Trismegistus* sings the same fall in his *Pimander*, and *Homer* under the name of *Ararus*, in his verses; and *Plutarch* in his speech of usury, signifieth, that *Empedocles* knew that the fall of the devils was after this manner: the devils also themselves often confess their fall: they therefore being cast forth into this valley of misery, some that are nigh to us wander up and down in this obscure air, others inhabit lakes, rivers and seas, others the earth, and terrifie [terrify] earthly things, and invade those who dig Wells and Metals, cause the gapings of the earth, strike together the foundation of mountains, and vex not only men, but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men, then to hurt them, some heightning themselves to the length of a Giants body, and again shrinking themselves up to the smallness of the *Pigmies*, and changing themselves into divers forms, do disturb men with vain fear: others study lies and blasphemies, as we read of one in the third book of *Kings*, saying, I will go forth and be a lying spirit in the mouth of all the Prophets of *Achab*: but the worst sort of devils are those, who lay wait and overthrow passengers in their journeys, and rejoyce in wars and effusion of blood, and afflict men with most cruell stripes: we read of such in *Matthew*, for fear of whom no man durst pass that way; moreover the scripture reckoneth up nocturnall, diurnall, and meridionall devils, and describeth other spirits of wickedness by divers names, as we read in *Essay* of Satyrs, Scrichowls [screech owls], Syrenes, storks, Owls; and in the *Psalms* of Aspes, Basiliskes, Lions, Dragons; and in the Gospel we read of Scorpions and Mammon and the prince of this world and rulers of darkness, of all which Beelzebub is the prince, whom Scripture calleth the prince of wickedness. *Porphyrie* [Porphyry] saith, their prince is *Serapis*, who is also called *Pluto* by the *Greeks*, and also *Cerberus* is chief amongst them, that three-headed dog: viz. Because he is conversant in three elements, air, water, and earth, a most pernicious devill; whence also *Proserpina*, who can do very much in these three elements, is their Princess, which she testifies of her self in her answers, in these verses.

*Of threefold nature I Lucina fair,  
The daughter am, sent from above the air;  
The golden Phoebe am, and with heads trine,  
Whom many forms do change, and the trine sign*

*Which I bear with forms of earth, fire, and air,  
I for black mastives [mastiffs] of the earth do care.*

*Origen's* opinion concerning the devils, is: The spirits who act of their own free will, left the service of God with their Prince the devil; if they began to repent a little, are clothed with humane flesh; That further by this repentance, after the resurrection, by the same means by the which they came into the flesh, they might at the last return to the vision of God, being then also freed from etheriall and aeriall bodies, and then all knees are to be bowed to God, of Celestiall, Terrestrial, and Infernal things, that God may be all in all: Moreover Saint *Ireneus* approveth the opinion of *Justine Martyr*, who hath said, Satan never durst speak blasphemy against God, before that the Lord came on the earth, because that he knew not as yet his condemnation; but there are many of the devils who are fallen, who hope for their salvation: Very many think by the History of *Paul the Hermite* written by *Jerome*, & revered by the Church with Canonical hours, also by the Legend of *Brandan*, they are so taught; and even by this Argument they maintain that their prayers are heard; that we read in the Gospels, that Christ heard the prayers of the devils, and granted that they should enter into the Herd of Swine; to these also agreeth the 71. *Psalm*, according to our supputation, but according to the supputation of the Hebrews the 72, where we read, the Ethiopians shall fall before him, and his enemies lick the dust; there it is read according to the Hebrew text, they that inhabit the desert, shall bend their knees before him, that is, the aiery spirits shall adore him, as the *Cabalists* affirm, and his enemies shall lick the dust, which they understand of *Zazell*, and his Army: of which we read in *Genesis*, Dust shalt thou eat all the dayes of thy life, and elsewhere the Prophet saith, because the dust of the earth is his bread; hence the *Cabalists* think, that even some devils shall be saved, which opinion also it is manifest that *Origen* was of.

### **Chapter xix. Of the bodies of the Devils.**

Concerning the bodies of Angels, there is a great dissension betwixt the late Divines, and Philosophers; for *Thomas* affirms that all angels are incorporeall, yea evil angels, yet that they do assume bodies sometimes, which after awhile they put off again; *Dionysius* in *Divine Names* strongly affirms that Angels are incorporeal. Yet *Austin* [Augustine] upon *Genesis* delivers his opinion, that Angels are said to be Aery, and Fiery Animals: because they have the nature of Aeriall bodies, neither can they be dissolved by death, because the element which is more active than passive is predominant in them; the same seem to affirm, that all Angels in the beginning of their creation had Aeriall bodies, being formed of the more pure, and superiour part of the air, being more fit to act, then to suffer; and that those bodies were after the confirmation preserved in good Angels, but changed in the evil in their fall, into the quality of more thick air, that they might be tormented in the fire: Moreover *Magnus Basilius* doth attribute bodies not only to Devils, but also to pure angels, as certain thin, Aeriall, pure spirits; to which *Gregory Nazianzen* doth agree. *Apuleius* was of opinion, that all angels had not bodies; for in the book of the *Demon of Socrates*, he saith, that there is a more propitious kind of spirits, which being alwayes free from corporeal bonds, are procured by certain prayers. But *Psellus* the *Platonist*, and *Christianus* do think that the nature of spirits is not without a body; but yet not that the body of angels, & devils are the same; for that is without matter; but the bodies of devils

are in a manner materiall, as shadows, and subject to passion, that they being struck are pained, and may be burnt in the fire, into conspicuous ashes, which as is recorded, was done in *Tuscia*. And although it be a spirituall body, yet it is most sensible, and being touched, suffers; and although it be cut asunder, yet comes together again, as air and water, but yet in the mean time is much pained. Hence it is that they fear the edge of the sword, and any weapon. Hence in *Virgil* the *Sybill* saith to *Aeneas*,

*Do thou go on thy way and draw thy sword.*

Upon which *Servius* saith that she would have *Aeneas* have his sword consecrated. *Orpheus* also describes the kinds of *Demoniacall* bodies; there is indeed one body, which onely abides the fire, but being seen, doth not suffer, which *Orpheus* calls fiery, and *Celestiall Demons*: the other is contempered with the mixtion of fire, and air, whence they are called *Etheriall*, and *Aeriall*; to which if any waterish thing was added, there arose a third kinde, whence they are Called watery, which sometimes are seen: to which if any earthiness be added, this is not very thick; they are called *Terrene Demons*, and they are more conspicuous, and sensible. Now the bodies of sublime *Demons* are nourished of the most pure *Etheriall* element, and are not rashly to be seen of any, unless they be sent from God; being weaved of such bright threads, and so small, that they transmit all the rayes of our sight by their finess, and reverberate them with splendor, and deceive by their subtlety; of which *Calcidius* saith, *Etheriall*, and *Aeriall Demons*, because their bodies have not so much fire as that they are conspicuous, nor yet so much earth that the solidity of them resists the touch, and their whole composure being made up of the clearness of the skie [sky], and moisture of the air, hath joyned [joined] together an indissoluble superficies. The other *Demons* are neither so appearable, nor invisible, being sometimes conspicuous are turned into divers figures, and put upon themselves bodies like shadows, of blood-less images, drawing the filthiness of a gross body, and they have too much communion with the Wood (which the Ancients did call the wicked soul) and by reason of their affinity with earth, and water, are also taken with *Terrene* pleasures, and lust; of which sort are hobgoblins, and Incubi, and Succubi, of which number it is no absurd conjecture to think that *Melusina* was: yet there is none of the *Demons* (as *Mareus* supposeth) is to be supposed male or female, seeing this difference of sex belongs to compounds, but the bodies of *Demons* are simple, neither can any of the *Demons* turn themselves into all shapes at their pleasure; but to the fiery, and aiery it is easie so to do, *viz*: to change themselves into what shapes their imagination conceives: now subterraneall and dark Demons, because their nature being concluded in the streights of a thick and unactive body, cannot make the diversity of shapes, as others can. But the waterie, and such as dwell upon the moist superficies of the earth, are by reason of the moistness of the element, for the most part like to women; of such kinde are the fairies of the Rivers, and *Nymphs* of the Woods: but those which inhabite dry places, being of dryer bodies, shew themselves in form of men, as Satyrs, or *Onosceli*, with Asses legs, or *Fauni*, and *Incubi*, of which he saith, he learned by experience there were many, and that some of them oftentimes did desire, and made compacts with women to lie with them: and that there were some Demons, which the French call *Dusii*, that did continually attempt this way of lust.

## Chapter xx. Of the annoyance of evil spirits, and the preservation we have by good spirits.

It is the common opinion of Divines, that all evil spirits are of that nature, that they hate God as well as men; therefore Divine providence hath set over us more pure spirits, with whom he hath entrusted us, as with Shepherds [shepherds], and Governours, that they should daily help us, and drive away evil spirits from us, and curb, and restrain them, that they should not hurt us as much as they would; as is read in *Tobia*, that *Raphael* did apprehend the *Demon* called *Asmodeus*, and bound him in the wilderness of the upper *Egypt*. Of these *Hesiod* saith, there are 30000 of *Jupiters* immortall spirits living on the Earth, which are the keepers of mortall men, who that they might observe justice and mercifull deeds, having clothed themselves with air, go every where on the Earth. For there is no Prince, nor potentate could be safe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good spirits did not secure us; Or if evill spirits should be permitted to satisfie the wils [wills] of men; As therefore amongst the good spirits there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good; so of evil spirits there is sent forth an enemy ruling over the flesh, and desire thereof; and the good spirit fights for us as a preserver against the enemy [enemy], and flesh; Now man betwixt these contenders is the middle [middle], and left in the hand of his own Counsell, to whom he will give victory; we cannot therefore accuse Angels, if they do not bring the Nations entrusted to them, to the knowledge of the true God, to true piety, and suffer them to fall into errours and perverse worship: but it is to be imputed to themselves, who have of their own accord declined from the right path, adhering to the spirits of errours, giving victory to the Devill; for it is in the hand of man to adhere to whom he please, and overcome whom he will, by whom, if once the enemy the devill be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that hath lost his sting: to which opinion *Origen* assents in his book *Periarchon*, concluding, that the Saints fighting against evil spirits, and overcoming, do lessen their armie [army], neither can he that is overcome by any, molest any more; As therefore there is given to every man a good spirit, so also there is given to every man an evil *Diabolicall* spirit, whereof each seeks an union with our spirit, and endeavours to attract it to it self, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it self, change us into Angels, by uniting us, as it is writ of *John Baptist* in *Malachie*: Behold I send mine Angel before thy face: of which transmutation, and union it is writ elsewhere; He which adheres to God is made one spirit with him. An evil spirit also by evil works, studies to make us conformable to it self, and to unite, as *Christ* saith of *Judas*, Have not I chosen twelve, & one of you is a devil? And this is that which *Hermes* saith, when a spirit hath influence upon the soul of man, he scatters the seed of his own notion, whence such a soul being sowen [sown] with seeds, and full of fury, brings forth thence wonderfull things, and whatsoever are the offices of spirits: for when a good spirit hath influence upon a holy soul, it doth exalt it to the light of wisdom; but an evil spirit being transfused into a wicked soul, doth stir it up to theft, to man-slaughter, to lusts, and

whatsoever are the offices of evil spirits. Good spirits (as saith *Iamblicus*) purge the souls most perfectly; and some bestow upon us other good things; they being present do give health to the body, vertue to the soul, security to the soul, what is mortall in us they take away, cherish heat, and make it more efficacious to life, and by an Harmonie [harmony] do alwayes infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, *Theologians* differ amongst themselves; we think there are more, the Prophet saying, he hath given his Angels a charge concerning thee, that they should keep thee in all thy wayes: which as saith *Hierome*, is to be understood of any man, as well as of Christ. All men therefore are governed by the ministry of divers Angels, and are brought to any degree of vertue, deserts, and dignity, who behave themselves worthy of them; but they which carry themselves unworthy of them are deposed, and thrust down, as well by evil spirits, as good spirits, unto the lowest degree of misery, as their evil merits shall require: but they that are attributed to the sublimer Angels, are preferred before other men, for Angels having the care of them, exalt them, and subject others to them by a certain occult power; which although neither of them perceive, yet he that is subjected, feels a certain yoke of presidency, of which he cannot easily acquit himself, yea he fears and reverenceth that power, which the superiour Angels make to flow upon superiours, and with a certain terrour bring the inferiours into a fear of presidency. This did *Homer* seem to be sensible of, when he saith, that the *Muses* begot of *Jupiter*, did alwayes as inseparable companions assist the *Kings* begot of *Jupiter*, who by them were made venerable, and magnificent. So we read that M. *Antonius* being formerly joyned [joined] in singular friendship with *Octavus Augustus*, were wont alwayes to play together. But when as alwayes *Augustus* went away conquerour, that a certain *Magician* Counsell'd M. *Antonius* thus. *O Antony*, what dost thou do with that yong [young] man? shun, and avoid him, for although thou art elder then he, and art more skillfull then he, and art better descended then he, and hast endured the Wars of more Emperours, yet thy *Genius* doth much dread the *Genius* of this yong man, and thy Fortune flatter his Fortune; unless thou shalt shun him, it seemeth wholly to decline to him. Is not the Prince like other men, how should other men fear, and reverence him, unless a Divine terrour should exalt him, and striking a fear into others, depress them, that they should reverence him as a Prince? Wherefore we must endeavour, that being purified by doing well, and following sublime things, and choosing opportune times, and seasons, we be entrusted or committed to a degree of sublimer, and more potent Angels, who taking care of us, we may deservedly be preferred before others.

## **Chapter xxi. Of obeying a proper Genius, and of the searching out the nature thereof.**

As every Region in the Celestials hath a certain Star, and Celestiall image which hath influence upon it before others: so also in supercelestials doth it obtain a certain Intelligence set over it, and guarding it, with infinite other ministring spirits of its order, all which are called by a common name, the Sons of *Elohim Sabaoth* úäääö íëàìà éďá *i.e.* Sons of the God of hosts. Hence as often as the most high doth deliberate of War, or slaughter, or the desolation of any Kingdom, or subduing of any people in these

inferiours, then no otherwise, when these shall come upon the earth, there proceeds a conflict of these spirits above, as it is written in *Isaiah*, The Lord of Hosts shall visit the Army of the high, in the heavens; and the Kings of the earth, in the earth; of which conflicts of spirits and presidents, we read also in *Daniel*, viz. of the Prince of the Kingdom of the *Persians*, of the Prince of the *Grecians*, of the Prince of the people of *Israel*; and of their conflict amongst themselves, of which also *Homer* seemed formerly to be sensible of, when he sang,

*Great was the rumour in the Court above  
When that the gods War mutually did move:  
When Phoebus did to Neptune battle give,  
Pallas with Mars the god of War did strive,  
Diana did withstand in hostile way  
Juno, and Latona did for to slay  
Mercury attempt. -----*

Nevertheless seeing there he in every region spirits of all sorts, yet they are more powerfull there which are of the same order with the president of that region. So in the *Solary* region, the *Solary* spirits are most potent; in the *Lunary*, *Lunary*, and so of the rest. And hence it is that various events of our affairs offer themselves, & follow us in places and provinces, being more Fortunate in one place more then another, where viz. the *Demon* our *Genius* shall receive more power, or we shall there obtain a more powerfull *Demon* of the same order. So *Solary* men, if they shall travell into a *Solary* region, or province, shall he made there far more fortunate, because there they shall have more powerfull, and more advantagious conducters or *Genii*, by the present aid of whom they shall be brought beyond expectation, and their own power, to happy events. Hence it is that the choice of a place, region, or time doth much conduce to the happiness of life where any one shall dwell, & frequent, according to the nature & instinct of his own *Genius*. Sometimes also the change of the name doth conduce to the same, for whereas the properties of names being the signifiers of things themselves, do as it were in a glass declare the conditions of their forms; thence it comes to pass, that names being changed, the things oftentimes are changed. Hence the sacred writ doth not without cause bring in God, whilst he was blessing *Abram*, and *Jacob*, changing their names, calling the one *Abraham*, and the other *Israel*. Now the ancient Phylosophers [philosophers] teach us to know the nature of the *Genius* of every man, by Stars, their influx, and aspects, which are potent in the Nativity of any one; but with instructions so divers, and differing amongst themselves, that it is much difficult to understand the mysteries of the heavens by their directions. For *Porphyrie* [Porphyry] seeks the *Genius* of the Star, which is the Lady of the Nativity: but *Maternus* either from thence, or from the Planets, which had then most dignities, or from that into whose house the Moon was to enter after that, which at the birth of the man it doth retain. But the *Caldeans* [Chaldeans] enquire after the *Genius*, either from the Sun above, or from the Moon. But others, and many *Hebrews* think it is to be enquired after from some corner of the heaven, or from all of them. Others seek a good *Genius* from the eleventh house, which therefore they call a good *Demon*; but an evil *Genius* from the sixth, which therefore they call an evil *Demon*. But seeing the inquisition of these is laborious, & most occult, we shall far more easily

enquire into the nature of our *Genius* from our selves, observing those things which the instinct of nature doth dictate to, and the heaven inclines us to from our infancy, being distracted with no contagion, or those things which the minde, the soul being freed from vain cares, and sinister affections, and impediments being removed, doth suggest to us: These without all doubt are the perswasions [persuasions] of a *Genius* which is given to every one from their birth, leading, and perswading us to that whither the Star thereof inclines us to.

## **Chapter xxii. That there is a threefold keeper of man, and from whence each of them proceed.**

Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. The holy Demon is one, according to the Doctrine of the Egyptians, assigned to the rationall soul, not from the Stars or Planets, but from a supernaturall cause, from God himself, the president of Demons, being universall, above nature: This doth direct the life of the soul, & doth alwaies put good thoughts into the minde, being alwaies active in illuminating us, although we do not alwaies take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us, and communicates its voyce [voice] to us, being before silent, and studyeth daily to bring us to a sacred perfection. Also by the ayd [aid] of this Demon we may avoid the malignity of a Fate, which being religiously worshipped by us in honesty, and sanctity, as we know was done by *Socrates*; the *Pythagoreans* think we may be much helped by it, as by dreams, and signs, by diverting evill things, and carefully procuring good things. Wherefore the *Pythagorians* were wont with one consent to pray to *Jupiter*, that he would either preserve them from evill, or shew them by what Demon it should be done. Now the Demon of the nativity, which is called the *Genius*, doth here descend from the disposition of the world, and from the circuits of the Stars, which were powerfull in his nativity. Hence there be some that think, when the soul is coming down into the body, it doth out of the quire of the Demons naturally choose a preserver to it self, nor only choose this guide to it self, but hath that willing to defend it. This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being Communicated to the body, and helps a man to that very office, to which the Celestials have deputed him, being born. Whosoever therefore have received a fortunate *Genius*, are made thereby vertuous in their works, efficacious, strong, and prosperous. Wherefore they are called by the *Phylosophers* [philosophers] fortunate, or luckily born. Now the Demon of profession is given by the Stars, to which such a profession, or sect, which any man hath professed, is subjected, which the soul, when it began to make choyce [choice] in this body, and to take upon itself dispositions, doth secretly desire. This Demon is changed, the profession being changed; then according to the dignity of the profession, we have Demons of our profession more excellent and sublime, which successively take care of man, which procures a keeper of profession, as he proceeds from vertue to vertue. When therefore a profession agrees with our nature, there is present with us a Demon of our profession like unto us, and sutable [suitable] to our *Genius*, and our life is made more peaceable, happy, and prosperous: but when we undertake a profession unlike, or contrary to our *Genius*, our life is made laborious, and troubled with disagreeing patrons. So it falls out that some

profit more in any science, or art, or office, in a little time, and with little pains, when another takes much pains, and studies hard, and all in vain: and, although no science, art, or vertue be to be contemned, yet that thou maist live prosperously, carry on thy affairs happily; in the first place know thy good *Genius*, and thy nature, and what good the celestiall disposition promiseth thee, and God the distributor of all these, who distributes to each as he pleaseth, and follow the beginnings of these, profess these, be conversant in that vertue to which the most high distributor doth elevate, and lead thee, who made *Abraham* excell in justice and clemency, *Isaac* with fear, *Jacob* with strength, *Moses* with meekness and Miracles, *Joshua* in war, *Phinias* in zeal, *David* in religion, and victory, *Solomon* in knowledge and fame, *Peter* in faith, *John* in charity, *Jacob* in devotion, *Thomas* in prudence, *Magdalen* in contemplation, *Martha* in officiousness. Therefore in what vertue thou thinkest thou canst most easily be a proficient in, use diligence to attain to the height thereof; that thou maist excell in one, when in many thou canst not: but in the rest endeavour to be as great a proficient as thou canst: but if thou shalt have the overseers of nature, and religion agreeable, thou shalt finde a double progress of thy nature, and profession: but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession, then of nativity.

### **Chapter xxiii. Of the tongue of Angels, and of their speaking amongst themselves, and with us.**

We might doubt whether Angels, or Demons, since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that *Paul* in some place saith, If I speak with the tongue of men, or angels: but what their speech or tongue is, is much doubted by many. For many think that if they use any Idiome, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in *Babylon*, in which the Law was given by God the Father, and the Gospell was preached by Christ the Son, and so many Oracles were given to the Prophets by the Holy Ghost: and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth alwaies continue inviolated. Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiome, but in this alone. But now how Angels speak it is hid from us, as they themselves are. Now to us that we may speak, a tongue is necessary with other instruments, as are the jaws, palate, lips, teeth, throat, lungs, the aspera arteria, and muscles of the breast, which have the beginning of motion from the soul. But if any speak at a distance to another, he must use a louder voice; but if neer, he whispers in his ear: and if he could be coupled to the hearer, a softer breath would suffice; for he would slide into the hearer without any noise, as an image in the eye, or glass. So souls going out of the body, so Angels, so Demons speak: and what man doth with a sensible voyce [voice], they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce. So the *Platonists* say that *Socrates* perceived his Demon by sense indeed, but not of this body, but by the sense of the etheriall body concealed in this: after which manner *Avicen* believes the Angels were wont to be seen, and heard by the Prophets: That instrument, whatsoever the vertue be, by which one spirit makes known to another spirit what things are in his minde, is called by the Apostle *Paul*

the tongue of Angels. Yet oftentimes also they send forth an audible voyce, as they that cryed at the ascension of the Lord, Ye men of *Galile* [Galilee], why stand ye there gazing into the heaven? And in the old law they spake with divers of the Fathers with a sensible voyce, but this never but when they assumed bodies. But with what senses those spirits and Demons hear our invocations, and prayers, and see our ceremonies, we are altogether ignorant.

For there is a spirituall body of Demons everywhere sensible by nature, so that it toucheth, seeth, heareth, without any medium, and nothing can be an impediment to it: Yet neither do they perceive after that manner as we do with different organs, but haply as sponges drink in water, so do they all sensible things with their body, or some other way unknown to us; neither are all animals endowed with those organs; for we know that many want ears, yet we know they perceive a sound, but after what manner we know not.

#### **Chapter xxiv. Of the names of Spirits, and their various imposition; and of the Spirits that are set over the Stars, Signs, Corners of the Heaven, and the Elements.**

Many and divers are the names of good spirits, and bad: but their proper, and true names, as those of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them all by their names, whereof none can be known by us but by divine revelation, and very few are expressed to us in the sacred writ. But the masters of the Hebrews think that the names of the angels were imposed upon them by *Adam*, according to that which is written, The Lord brought all things which he had made unto *Adam*, that he should name them, and as he called any thing, so the name of it was. Hence the Hebrew *Mecubals* think, together with *Magicians*, that it is in the power of man to impose names upon Spirits, but of such a man only who is dignified, and elevated to this vertue by some divine gift, or sacred authority: but because a name that may express the nature of divinity, or the whole vertue of angelical essences cannot be made by any humane voyce, therefore names for the most part are put upon them from their works, signifying some certain office, oe effect, which is required by the quire of Spirits: which names then no otherwise then oblations, and sacrifices offered to the Gods, obtain efficacy and vertur to draw any spirituall substance from above or beneath, for to make any desired effect. I have seen, and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, ans shours [showers] presently followed. I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of *Mars*, which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie any thing else but their offices. Of this kinde are the names of those angels, *Raziel*, *Gabriel*, *Michael*, *Raphael*, *Haniel*, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In

like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many such like. So we receive from many of the ancient Fathers of the Hebrews the names of angels set over the planets and signs: over *Saturn*, *Zaphiel* [*Zaphkiel*]; over *Jupiter*, *Zadkiel*; over *Mars*, *Camael*; over the *Sun*, *Raphael*; over *Venus*, *Haniel*; over *Mercury*, *Michael*; over the *Moon*, *Gabriel*. These are those seven Spirits which always stand before the face of God, to whom is entrusted the disposing of the whole celestial, and terrene Kingdoms, which is under the Moon. For these (as say the more curious Theologians) govern all things by a certain vicissitude of hours, daies [days], and years, as the Astrologers teach concerning the planets which they set over; which therefore *Mercurius Trismegistus* calls the seven governors of the world, who by the heavens, as by instruments, distribute the influences of all the Stars and signs upon these inferiours. Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called *Oriphiel*; over Jupiter *Zachariel*; over Mars *Zamael*; over the Sun *Michael*; over Venus *Anael*; over Mercury *Raphael*; over the Moon *Gabriel*. And every one of these governs the world 354 years, and four months; and the government begins from the Intelligence of *Saturn*; afterward in order, the Intelligences of *Venus*, *Jupiter*, *Mercury*, *Mars*, the *Moon*, the *Sun* reign, and then the government returns to the Spirit of *Saturn*. [\*Abbas Trithemius\*](#) [[\*Trithemius\*](#)] writ to [\*Maximilian Caesar\*](#) a speciall [\*Treatise\*](#) concerning these, which he that will thoroughly examine, may from thence draw great knowledge of future times. Over the twelve Signs are set these, viz. over *Aries* *Malchidael*; over *Taurus* *Asmodel*; over *Gemini* *Ambriel*; over *Cancer* *Muriel*; over *Leo* *Verchiel*; over *Virgo* *Hamaliel*; over *Libra* *Zuriel*; over *Scorpio* *Barchiel*; over *Sagittarius* *Advachiel*; over *Capricorn* *Hanael*; over *Aquarius* *Cambiel*; over *Pisces* *Barchiel*. Of these Spirits set over the planets, and Signs, *John* made mention in the [\*Revelation\*](#), speaking of the former in the beginning; And of the seven Spirits which are in the presence of the Throne of God, which I finde are set over the seven planets, [the latter] in the end of the book, where he describes the platform of the heavenly City, saying that in the twelve gates thereof were twelve Angels. There are again twenty eight Angels, which rule in the twenty eight mansions of the Moon, whose names in order are these: *Geniel*, *Enediel*, *Amixiel*, *Azariel*, *Gabiel*, *Dirachiel*, *Seheliel* [*Scheliel?*], *Amnediel*, *Barbiel*, *Ardefiel*, *Neciel*, *Abdizuel*, *Jazeriel*, *Ergediel*, *Ataliel*, *Azeruel*, *Adriel*, *Egibieli*, *Amutiel*, *Kyriel*, *Bethnael*, *Geliel*, *Requiel*, *Abrinael*, *Aziel*, *Tagriel*, *Alheniel*, *Amnixiel*. There are also four Princes of the Angels, which are set over the four winds, and over the four parts of the world, whereof *Michael* is set over the Eastern wind; *Raphael* over the Western; *Gabriel* over the Northern; *Nariel*, who by some is called *Uriel*, is over the Southern. There are also assigned to the Elements these, viz. to the air *Cherub*; to the water *Tharsis*; to the Earth *Ariel*; to the Fire *Seruph*, or according to *Philon*, *Nathaniel*. Now every one of these Spirits is a great Prince, and hath much power and freedome in the dominion of his own planers, and signs, and in their times, years, months, daies, and hours, and in their Elements, and parts of the world, and winds. And every one of them rules over many legions; and after the same manner amongst evil spirits, there are four which as most potent Kings are set over the rest, according to the four parts of the world, whose names are these, viz. *Urieus*, King of the East; *Amaymon*, King of the South; *Paymon*, King of the West; *Egin*, King of the North, which the Hebrew Doctors perhaps call more rightly thus, *Samuel*, *Azazel*, *Azael*, *Mahazuel*, under whom many other rule as princes of legions, and rulers; also

there are innumerable Demons of private offices. Moreover the ancient *Theologians* of the Greeks reckon up six Demons, which they call Telchines, others Alastores; which bearing ill will to men, taking up water out of the river *Styx* with their hand, sprinkle it upon the earth, whence follow Calamities, plagues, and famines; and these are said to be *Acteus, Megalezius, Ormenus, Lycus, Nicon, Mimon*. But he which desires to know exactly the distinct names, offices, places, and times of Angels, and evil Demons, let him enquire into the book of *Rabbi Simon* of the Temples. And in his book of lights, and in his treatise of the greatness of stature, and in the treatise of the Temples of *Rabbi Ishmael*, and in almost all the Commentaries of his book of formation, and he shall finde it written at large concerning them.

**Chapter xxv. How the Hebrew Mecubals draw forth the sacred names of Angels out of the sacred writ, and of the seventie two [seventy-two] Angels, which bear the name of God, with the Tables of Ziruph, and the Commutations of letters, and numbers.**

There are also other sacred names of good, and evil Spirits deputed to each offices, of much greater efficacy then the former, which the Hebrew Mecubals drew forth out of sacred writ, according to that art which they teach concerning them; as also certain names of God are drawn forth out of certain places: the generall rule of these is, that wheresoever any thing of divine essence is expressed in the Scripture, from that place the name of God may rightly be gathered; but in what place soever in the Scripture the name of God is found expressed, there mark what office lies under that name. Wheresoever therefore the Scripture speaks of the office or work of any spirit, good, or bad, from thence the name of that spirit, whether good, or bad, may be gathered; this unalterable rule being observed, that of good spirits we receive the names of good spirits, of evill the names of evill: & let us not confound black with white, nor day with night, nor light with darkness: which by these verses, as by an example, is manifest. Let them be as dust before the face of the winde, and let the Angel of the Lord scatter them: Let their waies [ways] be darkness, And slippery, and let the angel of the Lord pursue them.

ääø äääé êàìàîâ çãø éđôì ðãîë áéäé  
 íôãø äéäé êàìîâ úâ÷ì÷ìçã êùç íëøã éäé

In the 35. Psalme with the Hebrews, but with us the 34, out of which the names of those angels are drawn, *ìããéí*, & *ìàøéí* *Mirael*, of the order of warriors [warriors]. So out of that verse, Thou shalt set over him the wicked, and Satan shall stand at his right hand. Out of the Psalm 109. with the Hebrews, but with the Latines the 108:

ãđéíé ìà øîàé ìèùã òùø áéìò ã÷ôä

is extracted the name of the evill spirit *Schii éòéù* which signifies a spirit that is a work of engines. There is a certain text in *Exodus* contained in three verses, whereof every one

is writ with seventy two letters, beginning thus: The first, *Vajisa òñéá* the second, *Vajabo àáéâ* : the third, *Vajot èéâ* : which are extended into one line, viz. the first, and third from the left hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left hand: then each of the three letters being subordinate the one to the other, make one name, which are seventy two names, which the Hebrews call *Schemhamphorae*: to which if the divine name *El ià* or *Jah äé* be added, they produce seventy two trissyllable names of angels, whereof every one carries the great name of God, as it is written: My Angel shall go before thee; observe him, for my name is in him. And these are those that are set over the seventy two Celestial quinquaries, and so many Nations, and tongues, and joynts [joints] of mans body, and cooperate with the seventy two seniors of the Synagogue, and so many disciples of Christ: and their names according to the extraction which the Cabalists make, are manifest in this following table, according to one manner which we have spoke of. Now there are many other manner or waies of making *Schemhamphorae* out of those verses, as when all three are in a right order written one after the other from the right to the left, besides those which are extracted by the tables of *Ziruph*, and the tables of commutations, of which we made mention above. And because these tables serve for all names, as well divine, as angelical, we shall therefore subjoyn them to this Chapter.

**These are the seventy two Angels, bearing the name of God, *Schemhamphoræ*.**

|          |    |   |   |   |          |    |   |   |   |           |    |   |   |   |          |    |   |   |   |
|----------|----|---|---|---|----------|----|---|---|---|-----------|----|---|---|---|----------|----|---|---|---|
| Mebahiah | äé | ä | á | î | Aniel    | ià | é | ð | à | Leuuiah   | äé | å | å | ì | Vehuah   | äé | å | ä | å |
| Poiel    | ià | é | ò | ô | Haamiah  | äé | î | ò | ä | Pahaliah  | äé | ì | ä | ô | Ieliel   | ià | é | ì | é |
| Nemamiah | äé | î | î | ð | Rehael   | ià | ò | ä | ø | Nelchael  | ià | ç | ì | ð | Sitael   | ià | è | é | ñ |
| Ieiael   | ià | ì | é | é | Ieiazal  | ià | æ | é | é | Ieiaiel   | ià | é | é | é | Elemiah  | äé | î | ì | ò |
| Harahel  | ià | ä | ø | ä | Hahahel  | ià | ä | ä | ä | Melahel   | ià | ä | ì | î | Mahasiah | äé | ù | ä | î |
| Mizrael  | ià | ø | ö | î | Michael  | ià | ç | é | î | Hahuiah   | äé | å | ä | ä | Lelahel  | ià | ä | ì | ì |
| Umabel   | ià | á | î | å | Vevaliah | äé | ì | å | å | Nithhaiah | äé | ä | ú | ð | Achaiah  | äé | à | ç | à |
| Iahhel   | ià | ä | ä | é | Ielahiah | äé | ä | ì | é | Haaiah    | äé | à | à | ä | Cahethel | ià | ú | ä | ë |
| Annauel  | ià | å | ð | ò | Sealiah  | äé | ì | à | ñ | Ierathel  | ià | ú | ø | é | Haziel   | ià | é | æ | ä |
| Mehekiel | ià | ÷ | ä | î | Ariel    | ià | é | ø | ò | Seehiah   | äé | ä | à | ù | Aladiah  | äé | ä | ì | à |
| Damabiah | äé | á | î | ã | Asaliah  | äé | ì | ù | ò | Reiiel    | ià | é | é | ø | Lauiah   | äé | å | à | ì |
| Meniel   | ià | é | ð | î | Mihael   | ià | ä | é | î | Omael     | ià | î | å | à | Hahaiah  | äé | ò | ä | ä |
| Eiael    | ià | ò | é | à | Vehuel   | ià | å | ä | å | Lecabel   | ià | á | ë | ì | Ieiazal  | ià | æ | é | é |

|          |    |   |   |   |          |    |   |   |   |           |          |    |   |   |          |         |        |   |   |   |   |
|----------|----|---|---|---|----------|----|---|---|---|-----------|----------|----|---|---|----------|---------|--------|---|---|---|---|
| Habuiah  | äé | â | á | ã | Daniel   | ì  | à | é | ð | ã         | Vasariah | äé | ø | ù | â        | Mebahel | ì      | à | é | â | î |
| Roehel   | ì  | à | ä | ø | Hahasiah | äé | ù | ä | ã | Iehuah    | äé       | â  | ä | é | Hariel   | ì       | à      | é | ø | ä |   |
| Libamiah | äé | î | á | é | Imamiah  | äé | î | î | ò | Lehahiah  | äé       | ä  | ä | ì | Hakamiah | äé      | î      | ÷ | ä |   |   |
| Haiaiel  | ì  | à | é | ä | Nanael   | ì  | à | ð | ð | Chavakiah | äé       | ÷  | â | ç | Leviah   | äé      | â      | à | ì |   |   |
| Mumiah   | äé | î | â | î | Nithael  | ì  | à | ú | é | ð         | Monadel  | ì  | à | ã | ð        | î       | Caliel | ì | à | é | è |

**The Right Table of the Commutations.**

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | â | ã | ä | á | à |
| à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | â | ã | ä | á |
| á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | â | ã | ä |
| â | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | â | ã |
| ã | â | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | â |
| ä | ã | â | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ |
| â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ |
| ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è |
| è | ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é |
| é | è | ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë |
| ë | é | è | ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì |
| ì | ë | é | è | ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð | î |
| î | ì | ë | é | è | ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ | ð |
| ð | î | ì | ë | é | è | ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô | ò | ñ |
| ñ | ð | î | ì | ë | é | è | ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô | ò |
| ò | ñ | ð | î | ì | ë | é | è | ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö | ô |
| ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | â | ã | ä | á | à | ú | ù | ø | ÷ | ö |

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | å | ä | ã | â | á | à | ú | ù | ø | ÷ |
| ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | å | ä | ã | â | á | à | ú | ù | ø |
| ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | å | ä | ã | â | á | à | ú | ù |
| ù | ø | ÷ | ö | ô | ò | ñ | ð | î | ì | ë | é | è | ç | æ | å | ä | ã | â | á | à | ú |

The Averse Table of the Commutations.

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú |
| ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù |
| ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø |
| ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ |
| ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ð | ñ | ò | ô | ö |
| ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ð | ñ | ò | ô |
| ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ð | ñ | ò |
| ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ð | ñ |
| ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ð |
| ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì | î |
| î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë | ì |
| ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é | ë |
| ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è | é |
| é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç | è |
| è | é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ | ç |
| ç | è | é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å | æ |
| æ | ç | è | é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä | å |
| å | æ | ç | è | é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã | ä |
| ä | å | æ | ç | è | é | ë | ì | î | ð | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â | ã |

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ã | ä | å | æ | ç | è | é | ë | ì | î | ï | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á | â |
| â | ã | ä | å | æ | ç | è | é | ë | ì | î | ï | ñ | ò | ô | ö | ÷ | ø | ù | ú | à | á |
| á | â | ã | ä | å | æ | ç | è | é | ë | ì | î | ï | ñ | ò | ô | ö | ÷ | ø | ù | ú | à |

**Another Averse Table, called the irregular.**

[figure 7]

**The Table of the Combinations of Ziruph.**

[figure 8]

**Another table of Ziruph, which is called the Rational.**

[figure 9]

**Tables of the Numeral transpositions.**

[figure 10]

[figure 11]

## **Chapter xxvi. Of finding out of the names of spirits, and Genius's from the disposition of Celestiall bodies.**

The ancient Magicians did teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heaven; as for example, any Celestiall Harmonie [harmony] being proposed to thee for the making an image or ring, or any other work to be done under a certain constellation; if thou will finde out the spirit that is the ruler of that work; the figure of the heaven being erected, cast forth letters in their number and order from the degree of the ascendent, according to the succession of signes through each degree by filling the whole circle of the heaven: then those letters which fall into the places of the Stars the aid whereof thou wouldest use, being according to the number, and powers of those Stars, marked without into number, and order, make the name of a good spirit: but if thou shalt do so from the beginning of a degree falling against the progresse of the signes, the resulting spirit shall be evil. By this art some of the *Hebrew* and <I>Caldean [Chaldean] masters teach that the nature, and name of any *Genius* may be found out; as for example, the degree of the ascendent of any ones, nativity being known, and the other corners of the heaven being Coequated, then let that which had the more dignities of Planets in those four corners which the *Arabians* call *Almutesz*, be first observed amongst the rest: and according to that in the second place, that which shall be next to it in the number of dignities, and so by order the rest of them, which obtain any dignitie [dignity] in the foresaid corners: this order being used, thou

maist know the true place, & degree of them in the heaven, beginning from the degree of the ascendent through each degree according to the order of the signs to cast 22. of the letters of the *Hebrews*; Then what letters shall fall into the places of the aforesaid Stars, being marked, and disposed according to the order found out above in the Stars, & rightly joyned [joined] together according to the rules of the Hebrew tongue, make the name of a *Genius*: to which, according to the custome, some *Monosyllable* name of Divine omnipotency, viz. *El*, or *Iah* is subjoyned. But if the casting of the letters be made from an angle of the falling, and against the succession of signs, and the letters which shall fall in the *Nadir* (that is the opposite point) of the aforesaid Stars, be after that order as we said, joyned together, shall make the name of an evil *Genius*. But the *Chaldeans* proceed another way; for they take not the *Almutesz* of the corners, but the *Almutesz* of the eleventh house, and do in all things as hath been said. Now they finde out an evil *Genius* from the *Almutesz* of the angle of the twelfth house, which they call an evil spirit, casting from the degree of the falling against the progress of the signs. There are also the *Arabians*, and many others, and some Hebrews, who finde out the name of a *Genius* by the places of the five *Hylegians*, and making projection alwayes from the beginning of Aries, and the letters being found out according to the order of *Hylegians* with the *Astrologers*, being reduced into a known order, and being joyned together, make the name of a good *Genius*: but they draw the name of an evil *Genius* from the opposite *Hylegian* places, projection being made from the last degree of *Pisces* against the order of signs. But other some do not take the places of *Hylegians*, but the places of *Almutesz* upon the five *Hylegians* making projection from an *Horoscope*, as abovesaid: and these names being thus distributed according to the proportioned numbers to the Starry account, compacted or joyned, and changed letters, although unknown in sound, and significative, we must of necessity confess may do more by the secret of the chiefest Philosophy in a magick work, then significative names, whilst the mind being astonished at the obscurity of them, and deeply intent, firmly believing that something Divine is under it, doth reverently pronounce these words, and names, although not understood, to the glory of God, captivating himself with a spirituall affection of piety, in the obedience of him.

## **Chapter xxvii. Of the calculating Art of such names by the tradition of Cabalists.**

There is yet another Art of these kinds of names, which they call calculatory, and it is made by the following tables, by entring [entering] with some sacred, Divine, or Angelicall name, in the column of letters descending; by taking those letters which thou shalt find in the common angles under their Stars, and Signs: which being reduced into order, the name of a good spirit is made of the nature of that Star, or Sign, under which thou didst enter: but if thou shalt enter in the column ascending, by taking the common angles above the Stars, and Signs marked in the lowest line, the name of an evil spirit is made. And these are the names of spirits of any order, or heaven ministring [ministering]; as of good, so of bad, which thou maist after this manner multiply into nine names of so many orders, in as much as thou maist by entring with one name draw forth another of a spirit of a superior order out of the same, as well of a good, as bad one. Yet the beginning

of this calculation depends upon the names of God; for every word hath a vertue in *Magick*, in as much as it depends on the word of God, and is thence framed. Therefore we must know that every Angelicall name must proceed from some primary name of God. Therefore Angels are said to bear the name of God, according to that which is written, *because my name is in him*. Therefore that the names of good Angels may be discerned from the names of bad, there is wont oftentimes to be added some name of Divine omnipotency, as *El*, or *On*, or *Jah*, or *Jod*, and to be pronounced together with it: and because *Jah* is a name of beneficence, and *Jod* the name of a deity, therefore these two names are put only to the names of angels; but the name *El*, because it imports power, and vertue, is therefore added not only to good but bad spirits, for neither can evil spirits either subsist, or do anything without the vertue of *El*, God. But we must know that common angles of the same Star and Sign are to be taken, unless entrance be made with a mixt [mixed] name, as are the names of *Genii*, and those of which it hath bin spoken in the preceding Ch. which are made of the dispositions of the heaven, according to the harmony of divers Stars. For as often as the table is to be entred with these, the common angle is to be taken under the Star, or Sign of him that enters. There are moreover some that do so extend those tables, that they think also if there be an entrance made with the name of a Star, or office, or any desired effect, a Demon whether good, or bad, serving to that office, or effect, may be drawn out. Upon the same account they that enter with the proper name of any person, beleve [believe] that they can extract the names of the *Genii*, under that Star which shall appear to be over such a person, as they shall by his Physiognomy, or by the Passions and inclinations of his mind, and by his profession, and fortune, know him to be *Martial*, or *Saturnine*, or *Solarie*, or of the nature of any other Star. And although such kinde of primary names have none or little power by their signification, yet such kind of extracted names, and such as are derived from them, are of very great efficacy; as the rayes of the Sun collected in a hollow glass, do indeed most strongly burn, the Sun it self being scarce warm. Now there is an order of letters in those tables under the Stars, and Signs, almost like that which is with the Astrologers, of tens, elevens, twelves. Of this calculatory Art *Alfonsus Cyprius* once wrote, and I know who elss, and also fitted it to Latine Characters; But because the letters of every tongue, as we shewed in the first book, have in their number, order, and figure a Celestiall and Divine originall, I shall easily grant this calculation concerning the names of spirits to be made in only by Hebrew letters, but also by *Chaldean*, and *Arabick*, *Ægyptian* [Egyptian], Greek, Latine, and any other, the tables being righty made after the imitation of the presidents. But here it is objected by many, that it falls out, that in these tables men of a differing nature, and Fortune, do oftentimes by reason of the sameness of name obtain the same *Genius* of the same name. We must know therefore that it must not be thought absurd that the same Demon may he separated from any one soul, and the same be set over more. Besides, as divers men have many times the same name, so also spirits of divers offices and natures may be noted or marked by one name, by one and the same seal, or Character, yet in a divers respect: for as the serpent doth sometimes typifie Christ, and sometimes the devill; so the same names, and the same seals may be applied sometimes to the order of a good Demon, sometimes of a bad. Lastly, the very ardent intension [intention] of the invocator, by which our intellect is joyned to the separated intelligencies, causeth that we have sometimes one spirit, sometimes another, although called upon under the same name, made obsequious to us.

There follow the tables of the calculation of the names of spirits, good and bad, under the presidency of the 7. Planets, and under the order of the 12. Militant Signs.

[figure 12]

[The entrance of the evil Angels. / The Entrance of the good Angels.]

[figure 13]

### **Chapter xxviii. How sometimes names of Spirits are taken from those things over which they are set.**

### **Chapter xxix. Of the Characters and Seals of spirits.**

We must now speak of the Characters and Seals of spirits. Characters therefore are nothing else then certain unknowable letters and writings, preserving the secrets of the Gods, and names of spirits from the use and reading of prophane men, which the Ancients called Hieroglyphicall [hieroglyphical], or sacred letters, because devoted to the secrets of the Gods only. For they did account it unlawfull to write the mysteries of the God [gods] with those Characters with which profane and vulgar things were wrote. Whence *Porphyry* saith, that the Ancients were willing to conceal God, and divine vertues by sensible figures, and by those things which were visible, yet signifying invisible things, as being willing to deliver great mysteries in sacred letters, and explain them in certain Symbolical figures; as when they dedicated all round things to the World, the Sun, the Moon, hope, and fortune, a circle to the heaven, and parts of a circle to the Moon, Pyranide [pyramids] and Obelisks to the fire, and Olympian Gods; a Cylinder to the Sun and Earth; a mans Yard to generation and Juno, to whom also by reason of the feminine sex the triangular figure. Wherefore this kind of Characters hath another root beside the pleasure, and authority of the institutor, of him I say, who received power of instituting, and consecrating these kind of letters, such as were many Prelates amongst divers Nations, and Sects of Religions, whose institutions came not to us, by reason that few of them were delivered by the Authors scatteringly, and by fragments. Of this kind of character therefore are those which *Peter Apponus* [Petrus d'Abano] notes, as delivered by *Honorius* of *Thebes*, the figures whereof are such, being related to our Alphabet.



**Chapter xxx. Another manner of making Characters, delivered by Cabalists.**

**Chapter xxxi. There is yet another fashion of Characters, and concerning marks of spirits which are received by revelation.**

**Chapter xxxii. How good spirits may be called up by us, and how evil spirits may be overcome by us.**

**Chapter xxxiii. Of the bonds of spirits, and of their adjurations, and castings out.**

**Chapter xxxv. Of the Mortall and Terrestrial Gods.**

**Chapter xxxvi. Of Man, how he was created after the Image of God.**

**Chapter xxxvii. Of mans soul and through what means it is joynd [joined] to the body.**

**Chapter xxxviii. What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.**

**Chapter xxxix. How the superior Influences, seing they are good by nature, are depraved in these inferior thing, and are made causes of evil.**

**Chapter xl. That on every man a divine character is imprinted, by the vertue of which man can attain the working of miracles.**

**Chapter xli. What concerning man after death, diverse Opinions.**

## Chapter xlii. By what wayes the Magicians and Necromancers do think they can call forth the souls of the dead.

By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due buriall: or have left their bodies by violent death, and as yet wander about their carcases [carcasses] in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the which in times past they were joynd to their bodi, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificall lights being also used, songs, sounds and such like, which do move the imaginative and spirituall Harmony of the soul; also sacred invocations, and such like, which belong to Religion, ought not to be neglected, by reason of the portion of the rationall soul, which is above nature: So the witch is said to have called up *Samuel*, and the *Thessalian* prophetesse in *Lucan*, to have caused a carcasse to stand upright: Hence we read in Poets, and those who relate these things, that the souls of the dead cannot be called up without blood and a carcasse [carcass]: but their shadowes to be easily allured by the fumigations of these things; eggs being also used, and milk, honey, oil, wine, water, flowre [flour], as it were yeelding a fit medicine for the souls to reassume their bodies, as you may see in *Homer*, where *Circe* at large instructeth *Ulysses*; yet they think, that these things can be done in those places only where these kinds of souls are known to be most conversant, either by reason of some affinity, as their dead body alluring them, or by reason of some affection imprinted in their life, drawing the soul itself to certain places, or by reason of some hellish nature of the place; and therefore fit for the punishing or purging of souls: places of this kind are best known by the meeting of nocturnall visions and incursions, and such like Phantasmes; Some are sufficiently known by themselves, as buriall places and places of execution, and where publike [public] slaughters have lately been made, or where the carcases [carasses] of the slain, not as yet exiated, nor rightly buried, were some few yeers since put into the ground; for expiation and exorcisation of any place, and also the holy right of buriall being duely perfomeed to the bodies, oftentimes prohibiteth the souls themselves to come up, and driveth them farther off the places of judgement; Hence *Necromancy* hath its name, because it worketh on the bodies of the dead, and giveth answers by the ghosts and apparitions of the dead, and subterrany spirits, alluring them into the carcases [carcasses] of the dead, by certain hellish charms, and infernall invocations, and by deadly sacrifices, and wicked oblations; such we read in *Lucan* of *Erichthone* the witch, who called up the dead, who foretold to *Sextus Pompey* all the events of the *Pharsalian* War: There were also in *Phigalia* a city of *Arcadia*, certain magicians, priests most skilful in sacred rites, & raisers up of the souls of the dead: and the holy scriptures testifie, that a certain woman, a witch called up *Samuels* soul: even so truely the souls of the saints do love their bodies, and hear mote readily there, where the pledges of their reliques [relics] are preserved: but there are two kinds of *Necromancy*, the one called *Necromancy*, raising the carcases [carcasses], which is not done without blood. The other *Sciomancy*, in which the calling up of the shadow only sufficeth: to conclude, it worketh all its experiments by the carcases [carcasses] of the slain, and their bones and members, and what is from them, because there is in these things a spirituall power friendly to them. Therefore they easily allure the flowing down of wicked spirits, being by reason of the

similitude and propriety very familiar: by whom the *Necromancer* strengthened by their help can do very much in humane and terrestriall things, and kindle unlawfull lusts, cause dreams, diseases, hatred and such like passions, to the which also they can confer the powers of these souls, which as yet being involved in a moist and turbid spirit, and wandering about their cast bodies, can do the same things that the wicked spirits commit; seeing therefore they experimentally find, that the wicked and impure souls violently plucked from their bodies, and of men not exiated, and wanting buriall, do stay about their carcasses, and are drawn to them by affinity, the witches easily abuse them for the effecting of their witchcrafts, alluring these unhappy souls by the apposition of their body or by the taking of some part thereof, and compelling them by their devillish charmes, by entreating them by the deformed carkases dispersed through the wide fields, and the wandering shadowes of those that want burials, and by the ghosts sent back from *Acheron*, and the guests of hell, whom untimely death hath precipitated into Hell; and by the horrible desires of the damned, and proud devils revengers of wickedeeses. But he which would restore the souls truely to their bodies, must first know what is the proper nature of the soul from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the body, by what harmony it shall be compacted with it; what affinity it hath with God, with the intelligences, with the heavens, elements, and all other things whose image and resemblance it holdeth. To conclude, by what influences the body may be knit together again for the raising of the dead, requireth all these things which belong not to men but to God only, and to whom he will communicate them, as to *Elishai* who raised up the son of the *Shunamite*; so also *Alcestis* is reported to have been raised by *Hercules*, and to have lived long after; and *Apollonius Tyanensis* restored a dead maid to life. And here is to be noted that sometimes it happeneth to men, that their vivifying spirit is retracted in them, and they appear as dead and without sense, when as yet the intellectuall nature remaineth united to the body, and it hath the same form, and remaineth the same body, although the power of vivifying extendeth not it self into it actually, but remaineth retracted in the union with the intellectual nature; yet it ceaseth not to be; and although that man may truly be said to be dead, inasmuch as death is a want of a vivifying spirit, yet is it not truly separated; and that body can be wakened again and live; and thus many miracles appear in these; and of this kind many have been seen amongst the Gentiles and Jewes in former ages, in the number of which is that which *Plato* reciteth in his tenth book *de Republ.* [Republic], viz. that one *Phereus* of *Pamphilia* lay ten dayes amongst the slain in battle, and after that he had been taken away and laid to the fire two dayes, he revived and told many wonderfull things which he had seen in the time of his death; and concerning these things we have spoken partly in the first book, and shall yet speak further anon where we shall speak of Oracles, which come forth in a Rapture, Extasie [ecstasy], and in the Agony of dying men.

### **Chapter xliii. Of the power of mans soul, in the mind, reason and imagination.**

Mans soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from error: but the mind giveth not light to reason, unless God enlighten, *viz.* the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectuall, and can be understood: then when it is infused by the mind to the reason, it is made rationally, and cannot only be understood but also considered: then when it is infused by the reason into the phantasie [phantasy] of the soul, it is made not only cogitable, but also imaginable; yet it is not as yet corporeall; but when from hence it goeth into the Celestiall vehicle of the soul; it is first made corporeall, yet not manifestly sensible till it hath passed into the elementall body, either simple and Aerial, or compound, in the which the light is made manifestly visible to the eye; The *Chaldean* [Chaldaeian] Philosophers considering this progresse of light, declare a certain wonderfull power of our mind: *viz.* that it may come to passe, that our mind being firmly fixed on God, may be filled with the divine power; and being so replenished with light, its beams being diffused through all the *media*, even to this grosse, dark, heavy, mortall body, it may endow it with abundance of light, and make it like the Stars, and equally shining, and also by the plenty of its beams and lightness lift it on high, as straw lifted up by the flame of fire, and can presently carry the body as a spirit into remote parts. So we read of *Philip* in the Acts of the Apostles, who baptizing the *Eunuch* in *India*, was presently found, in *Azotus*. The like we read of *Habacuc* in *Daniel*: so others going through the doors being shut, escaped both their keepers and imprisonment; as we read of *Peter* the Apostle and of *Peter* the Exorcist: He may the less wonder at this, who hath seen those famous melancholick men, who walk in their sleepes and passe through places even unpassible, and ascend even unaccessible places, and exercise the works of those that are awake, which they themselves being awake could not do; of the which things there is no other reason in nature, then a strong and exalted imagination: but this power is in every man, & it is in the soul of man from the root of his Creation; but it is varied in diverse men, in strength and weakness, and is encreased and diminished according to his exercise and use, by the which it is drawn forth from power into act, which thing he that rightly knoweth, can ascend by his knowledge, even untill his imaginative faculty doth transcend and is joyned with the universall power, which *Alchindus*, *Bacon*, and *Gulielmus Parisiensis* do call the sense of nature; *Virgil* the Etheriall sense, and *Plato* the sense of the vehicle: and his imagination is made most strong, when that etherial and Celestiall power is poured out upon it, by whose brightness it is comforted, untill it apprehend the species, notions and knowledge of true things, so that that which he thought in his mind, cometh to passe even as he thought, and it obtaineth so great power, that it can plunge, joyn and insinuate it self into the minds of men, and make them certain of his thoughts, and of his will and desire, even thorow large and remote spaces, as if they perceived a present object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power, or intelligence and spirituall apprehension which is above him: and this is that necessary power, which everyone ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can inuade itself

unto whom it pleaseth, being neither hindered nor let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both uncorrupted and like it self; but now for example, that the souls abound with so plentiful Light of the Celestiall Stars, and hence, a very great abundance of light redoundeth into their bodies; so *Moses* face did shine, that the children of *Israel* could not behold him by reason of the brightness of his countenance; thus *Socrates* was transfigured, as we read, that in light he overcame the luciferous wheels of the Sun; So *Zoroastes* [*Zoroaster*] being transfigured, his body was taken up. So *Elijah* and *Enoch* ascended to heaven in a certain fiery chariot, so *Paul* was rapt up into the third heaven: So our bodies after the judgement of the world, shall be called Glorified, and in like manner be rapt up, and we may say by this means, shall shine as the Sun and Moon; which thing that it is possible, and hath formerly been done, *Avicebron* the Moore, and *Avicen* the Arabian and *Hippocrates* of *Cous*, and all the school of the *Chaldeans* [*Chaldaeans*] do acknowledge and confirm: Moreover it is reported in Histories, that *Alexander* the great being circumvented and in great danger in *India*, did so burn in mind, that he seemed to the *Barbarians* to cast forth light; the father of *Theodoricus* also is reported to have cast forth sparks of fire tilmugh his whole body; the same thing a wise man also delivered concerning himself, so that sparkling flames did break forth here and there even with a noise; neither is this power of the soul found in men only, but sometimes even in beasts, as in the horse of *Tiberius*, who seemed to send forth flames out of his mouth. But the mind is above fate in providence, therefore is not affected either with the influences of the heavenly bodies, or the qualities of naturall things; Religion therefore can only cure it; but the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of naturall and corporeall things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the originall of the senses; the soul it self doth manifest in this body its sensitive powers and perceiveth corporeall things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. In this sensitiveness two most principal powers predominate; *viz.* one which is called the Phantasy, or imaginative or cogitative faculty, of whose power we have already spoken, where we have handled the passions of the soul: the other which is called the sense of nature, of the which also we have spoken, where we made mention of witchcraft. Man therefore by the nature of his body is under fate; the soul of man, by the sensitiveness moveth nature in Fate; but by the mind is above fate, in the order of providence; yet reason is free at its own choice; therefore the soul by reason ascendeth into the mind, where it is replenished with divine light; sometimes it descendeth into sensitiveness and is affected by the influences of the heavenly bodies, and qualities of naturall things, and is distracted by the passions and the encountering of sensible objects: sometimes the soul revolveth it selfe wholly into reason, searching out other things either by discourse, or by contemplating it self: for it is possible, that that part of the reason, which the *Peripateticks* call the possible Intellect, may be brought to this, that it may freely discourse and operate without conversion to his Phantasmes: for so great is the command of this reason, that as often as any thing incurreth either into the mind, or into the

sensitiveness, or into nature, or into the body, it cannot passe into the soul, unless reason apply it self to it; by this means the soul perceiveth it self neither to see, nor hear, nor feel, nor that it suffereth any things by the externall senses, untill cogitative reason first apprehend it; but it appiehendeth it when it is at leisure, not when it earnestly gapeth after another thing, as we manifestly see by these who heed not those that they meet, when they more seriously think on something else. Know therefore that neither the superiour influences, nor naturall affections, nor sensations, nor passions either of the mind or body, nor any sensible thing whatsoever, can work or penetrate into the soul unless by the Judgement of reason it self. Therefore by its act, not by any extrinsecall violence, can the soul be either affected or disturbed, which thing even innumerable *Martyrs* have proved by their Martyrdom: So *Anasarchus* a Philosopher of *Abdera*, who, by the command of *Nicocreontes* a tyrant of *Cyprus*, being cast into a concave stone neglecting the pains of his body, while he was pounded with iron pestils [pestles], is reported to have said: pound, pound the shell of *Anasarchus*, thou nothing hurteth *Anasarchus* himself: The tyrant commanded his tongue to be cut off, but he with his own teeth did bite it off, and did spit it in the face of the Tyrant.

#### **Chapter xlv. Of the degrees of souls, and their destruction, or Immortality.**

The minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long-lived in its etherial vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitiveness of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because (as *Hermes* saith) God would propound it as it were a prize and reward of the souls, which they that shall neglect, being without minde, spotted with corporeall senses, and made like to irrational creatures, are allotted to the same destruction with them, as *Ecclesiastes* saith: there is the same destruction of man and beasts, and the condition of both is equall; as man dieth, so also they dye [die], yea they have all one breath, so that man hath no preheminece [preeminence] over a beast; thus far he. Hence many Theologians think, that the souls of men of this kinde have no immortality after they have left their body, but an hope of the resurrection only, when all men shall be restored. *Austin* relateth that this was the heresie [heresy] of the Arabians, who affirmed that the souls perished together with their bodies; and in the day of judgement did arise again with them; whosoever therefore being upheld by the divine grace have obtained a mind, these according to the proportion of their works become immortal (as *Hermes* saith) having comprehended all things by their understanding, which are in the earth, and in the sea, and in the Heavens, and if there be any thing besides these above heaven, so that they behold even goodness it self: but they

who have lived a middle life, though they have not obtained the divine intelligence, but a certain rationally intelligence of it; these mens souls, when they shall depart from their bodies, are bound over to certain secret receptacles, where they are affected with sensitive powers, and are exercised in a certain kind of act; and by imagination, and the irascible & concupiscible vertues, do either extreemly rejoyce [rejoice], or greivously [grievously] lament. Of which opinion Saint *Austin* also was, in his book which he wrote of the spirit and soul; The wise men of the *Indians, Persians, AEgyptians & Chaldeans* [Chaldaeans] have delivered, that this soul superviveth much longer then its body, yet that it is not made altogether immortal, unless by Transmigration. But our *Theologians* do philosophize far otherwise concerning these things, that although there be the same common originall and beginning of all souls, yet they are distinguished by the creator with divers degrees, not only accidentall, but also intrinsecall, founded in their very essence, by the which one soul differeth from another, by that which is proper to it self; which opinion *John Scotus* also holdeth, and the Parisian *Theologians* have so decreed in their articles; Hence the wise man saith, I was an ingenuous child, and obtained a good soul, *viz.* a better then many others; and according to this inequality of souls, every one is capable in their degree, of their charge; which gift is freely given by God, as we read in the Gospel, that he gave to one five Talents, to another two, to another one, to every one according to his vertue; and the Apostle saith, he hath given some to be Apostles, some Prophets, some Evangelists and Doctors, for the consummation of the Saints in the work of the Ministry, for the building up of the body of Christ; for there are (saith *Origen*) certain invisible perfections, to the which are committed those things which are dispensed here upon earth, in which there is no small difference, as also is required in the men; wherefore some one attaineth the highest degree of wisdome and dignity; another little differeth from beasts, & feeding beasts is made half a beast; another aboundeth in vertues and in wealth; another hath even little or nothing, & oftentimes that little which he hath is taken away from him, & given to him that hath; and this is the divine justice in the distribution of gifts, that they may correspond to the vertues of every receiver, to whom also rewards are given according to their works: that what proportion there is, of gifts to gifts, and of deserts to deserts, there may be the same proportion of rewards to rewards; to conclude, we must know this, that every noble soul hath a fourfold operation; First divine, by the Image of the divine propriety; the second intellectual, by formality of Participation with the intelligences; the third rational, by the perfection of its proper essential essence; the fourth animal or natural, by communion with the body and these Inferior things; So that there is no work in this whole world so admirable, so excellent, so wonderfull, which the soul of man, being associated to his Image of divinity, which the Magitians [magicians] call a soul, standing and not falling, cannot accomplish by its own power without any externall help: Therefore the form of all Magical power is from the soul of man standing and not falling.

#### **Chapter xlv. Of Soothsaying, and Phrensie [phrensy].**

Soothsaying is that which the priests or others were stricken withall, and discerned the causes of things, and foresaw future things, *viz.* when Oracles and Spirits descend from the Gods or from Demons upon them, and are delivered by them; which descendings the Platonists call the falling down of superior souls on our souls; and *Mercurius* calls them

the senses of the Demons, and the spirits of Demons. Of which sort of Demons the Ancients called *Eurideae*, and *Pythons*, who, as the Ancients believed, were wont to enter into the bodies of men, and make use of the voyces, and tongues, for the prediction of things to come; of which *Plutarch* also made mention in his dialogue of the causes of defect of Oracles. But *Cicero* following the *Stoicks* [Stoics], affirms that the foreknowing of future things belongs only to the Gods; and *Ptolomie* [Ptolomy] the Astrologer saith, that they only that are inspired with a diety [deity] foretell particular things. To these *Peter* the Apostle consents, saying, Propheying is not made according to the will of man, but holy men spake as they were moved by the holy ghost. Now that the foretellings of things to come are properly the fallings down of the Gods. *Isaiah* affirms, saying, *And tell unto us those things that are coming, and we will tell them, because ye are Gods*; But these kinds of fallings down, or senses, come not into our souls when they are more attently busied about any thing else; but they pass into them, when they are vacant. Now there are three kinds of this vacancy, viz. phrensie, extasie [phrensy, ecstasy], and dreams, of each of which in their order.

### Chapter xlvi. Of the first kind of phrensie [phrensy] from the Muses.

Phrensie [phrensy] is an illustration of the soul coming from the Gods, or Demons. Whence this verse of *Ovid*,

*God is in us, Commerces of the throne  
of God, that spirit from above came down.*

*Plato* defines this by alienation, and binding; for he abstracts from those by which the corporeal senses are stirred up, and being estranged from an animal man, adheres to a diety [deity] from whom it receives those things which it cannot search into by its own power; for when the minde is free, and at liberty, the reines of the body being loosed, and going forth as out of a close prison, transcends the bonds of the members, and nothing hindring of it, being stirred up by its own instigations, and instigated by a divine spirit, comprehends all things, and foretells future things. Now there are four kinds of divine phrensie [phrensy] proceeding from several dieties [deities], viz. from the *Muses*, from *Dionysius*, from *Apollo*, and from *Venus*. The first phrensie therefore proceeding from the Muses, stirs up and tempers the mind, and makes it divine by drawing superior things to inferior things by things natural. Now Muses are the souls of the celestial spheres, according to which there are found several degrees, by which there is an attraction of superior things to inferior. The inferior of these resembling the sphear [sphere] of the *Moon*, possesseth those things which are from vegetables, as plants, fruits of trees, roots, and those which are from harder matters, as Stones, Metals, their alligations, and suspensions. So it is said that the stone *Selenites* i.e. *Moon-Stone*, and the stone of the Civet-cat cause divination; also *Vervain*, and the Hearb [herb] *Theangelis* cause soothsaying, as hath been above said. The second degree resembling *Mercury*, possesseth those things which are from animals, and which are compounded of the mixtion of divers natural things together, as Cups, and Meats; upon this account the heart of a *Mole*, if

anyone shall eat it whilst it is warm, and panting, conduceth, as it is said, to the foretelling of future events. And *Rabbi Moses* in his commentaries upon *Leviticus* tells, that there is an animal called *òãñç Jedua*, having a humane shape, in the middle [middle] of whose navel comes forth a string, by which it is fastened to the ground like a gourd, and as far as the length of that string reacheth, it devours and consumes all that is green about it, and deceiving the sight, cannot be taken, unless that string he cut off by the stroke of a dart, which being cut off, it presently dies. Now the bones of this animal being after a certain manner laid upon the mouth, presently he whose mouth they are laid on, is taken with a phrensie [phrensy], and soothsaying. The third degree answers to the sphear [sphere] of *Venus*; This possesseth subtile powders, vapours, and odours, and oyntments [ointments], and suffumigations, which are made of these of which we have spoke above. The fourth degree belongs to the sphear [sphere] of the *Sun*; this possesseth voyces [voices], words, singings, and harmonical sounds, by the sweet consonancy whereof it drives forth of the minde any troublesomeness therein, and cheers [cheers] it up. Whence *Hermes, Pythagoras, Plato*, advise us to compose a discontented minde, and cheer [cheer] it up by singing and harmony. So *Timotheus* is said to have with sounds stirred up King *Alexander* to a phrensie [phrensy]: so the Priest *Calame* (*Aurelius Augustus* being witness) was wont at his pleasure by a certain shrill harmony to call himself forth out of his body into a rapture, and extasie [ecstasy]; of these also we have before spoken. The fifth degree is answerable to *Mars*: this possesseth vehement imaginations, and affections of the minde, conceits also, and motions thereof, of all which before. The sixth degree answers to *Jupiter*: this possesseth the discourses of reason, deliberations, consultations, and moral purgations: of these we have spoken in part above, and further we shall speak afterwards; It possesseth also admirations, and venerations, at the astonishment of which, the phantasie [phantasy], and reason are sometimes so restrained, that they suddenly let pass all their own actions: whence then the minde it self being free, and exposed to a diety [deity] only, whether to any God, or Demon, doth receive supernal, and divine influences, viz. those concerning which it did deliberate before. So we read that the Sybils [Sibyls], and the Priests of *Pythia* were wont to receive oracles in the caves of *Jupiter*, and *Apollo*. The seventh degree resembles *Saturn*: this possesseth the more secret intelligencies, and quiet contemplations of the minde. I call here, the contemplation, the free perspicacity of the minde, suspended with admiration upon the beholding of wisdom. For that excogitation which is made by riddles, and images, is a certain kind of speculation, or discourse belonging to *Jupiter*, and not a contemplation. The eighth degree resembles the starry heaven; this observes the situation, motion, raies [rays], and light of the celestial bodies: it possesseth also images, rings, and such like, which are made after the rule of celestials, as we have abeve spoken. The ninth degree answers to the *primum mobile*, viz. the ninth sphear [sphere], as the very universe: this possesseth things more formal, as Numbers, Figures, Characters, and observes the occult influences of the intelligences of the heaven, and other mysteries, which because they bear the effigies of celestial dieties [deities], and invocated spirits, easily allures them, and compelleth them being forced by a certain necessity of conformity to come to one, and detains them, that they shall not easily go back, of which we read in the Oracles in *Porphyrie* [Porphyry].

*Cease now at length, spare words, to life give rest,  
Dissolve, and leave old shapes (I thee request),  
Dishape the members, and the winding sheet  
Unloose -----*

And in another place in the same book.

*Ye Garlands loose the feet, with water clean  
Let them be sprinkled, and the Laurel green  
Be taken off from th' hands, and every line  
And Character be blotted out -----*

Of these we have sufficiently treated already, and shall afterwards treat further of them.

### **Chapter xlvii. Of the second kinde from Dionysius [Dionysus].**

Now the second phrensie [phrensy] proceeds from *Dionysius*: this doth by expiations exterior, and interior, and by conjurations, by mysteries, by solemnities, rites, temples, and observations divert the soul into the mind, the supream [supreme] part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom, and oracles, not in signs, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So *Bacchus* did soothsay to the *Beotians*, and *Epimenides* to the people of *Cous*, and the *Sybil [Sibyl] Erithea* to the *Trojans*. Sometimes this phrensie [phrensy] happens through a clear vision, sometimes by an express voyce: So *Socrates* was governed by his Demon, whose counsel he did diligently obey, whose voyce [voice] he did often hear with his ears, to whom also the shape of a Demon did often appear. Many prophesying spirits also were wont to shew themselves, and be associats with the souls of them that were purified; examples of which there are many in sacred Writ, as in *Abraham*, and his bond maid *Hagar*, in *Jacob*, *Gideon*, *Elias*, *Tobias*, *Daniel*, and many more. So *Adam* had familiarity with the Angel *Raziel*. *Shem* the son of *Noah* with *Jophiel*; *Abraham* with *Zadkiel*; *Isaac* and *Jacob* with *Peliel*; *Joseph*, *Joshua* and *Daniel* with *Gabriel*; *Moses* with *Metatron [Metatron]*; *Elias* with *Malhiel*; *Tobias* the younger with *Raphael*; *David* with *Cerniel*; *Mannoah* with *Phadael*; *Cenez* with *Cerrel*; *Ezekiel* with *Hasmael*; *Esdras* with *Uriel*; *Solomon* with *Michael*. Sometimes the spirits by vertue of the souls enter into, and seize upon organical bodies, whether of brutes or men, and using the souls thereof as the basis, utter voyces [voices] through organical instruments, as is manifest in *Baalams Ases*, and in *Saul*, on whom the spirit of the Lord fell, and Prophecyed. Of these *Apollo* in his answers in *Porphyry* thus;

*Phebean fulgor charmed, did from on high  
Come down, and through pure air was silently  
Conveyed; came into souls well purified  
With a sonorous breath, a voyce uttered  
Through a mortal throat -----*

### Chapter xlviii. Of the third kind of phrensie [phrensy] from Apollo.

Now the third kind of phrensie [phrensy] proceeds from *Apollo*, viz. from the mind of the world. This doth by certain sacred mysteries, vows, sacrifices, adorations, invocations, & certain sacred arts, or certain secret confections, by which the spirits of their God did infuse vertue, make the soul rise above the mind, by joyning it with dieties [deities], and Demons: so we read concerning the Ephod, which being applied, they did presently prophesie [prophecy]: so we read in the books of the Senats [Senates] in the chapter of *Eleazar*, that *Rabbi Israel* made certain cakes, writ upon with certain divine and angelicall names, and so consecrated, which they that did eat with faith, hope, and charitie [charity], did presently break forth with a spirit of prophesie [prophecy]. We read in the same place that *Rabbi Johena* the son of *Jochahad*, did after that manner enlighten a certain rude countryman, called *Eleazar*, being altogether illiterate, that being compassed about with a sudden brightness, did unexpectedly preach such high mysteries of the Law to an assembly of wise men, that he did even astonish all that were neer him. And it is reported of a certain man called *Herviscus*, an *Aegyptian*, that he was endowed with such a divine nature, that at the very sight of images that had any diety [deity] in them, he was forthwith stirred up with a kind of divine phrensie [phrensy]. We read also in the scripture, that when *Saul* was amongst the Prophets, the spirit of the Lord came upon him, and he prophesied, and when he went forth from the assembly of the Prophets, he ceased to prophesie; the same happened to those officers which *Saul* sent to catch *David*: who when they saw the company of the Prophets, and *Samuel* standing in the midst of them, received the spirit of the Lord on them, and prophesied also. So great is the abounding of divine light oftentimes in the prophets, taken with a divine phrensie [phrensy], that it also seiseth [seizeth] on them that are neer them, and makes them have the same spirit of phrensie [phrensy]: It is not therefore incredible, that an ignorant man should presently be made wise, and again that a wise man become ignorant: for there is a certain art (known but to few) of informing, adorning, & illustrating a pure mind, so that it should presently be recovered out of the darkness of ignorance, and brought to the light of wisdom: and on the contrary, there is a way by certain hid secrets, to make them that have unclean, and unbelieving minds to become ignorant again, although for the present they are learned and wise. Mans mind also, especially when it is simple, and pure, may (*Apuleius* being witness) by some sacred, and mysterious recreation, and appeasing, be so brought into a sleep, and astonied, that it may forget things present so utterly, as to be brought into its divine nature, and so be enlightned [enlightened] with the divine light, and inspired with a divine phrensie [phrensy] that it may foretell things to come, and withall receive the vertue of some wonderfull effects. Whence *Iamblicus* saith, when the prophets are inspired with a diety [deity], they fear nothing, for they go through wayes unpassable, and are carried into the fire without any hurt, and passe over rivers. So we read of certain caves, as of *Apollo*, *Trophonius*, the three footed stools, dens, fountains, lakes, and such like, that were consecrated to the gods after this manner, or made by that mysterie [mystery], that from thence the priests might draw the spirit of prophesying, as *Iamblicus* in *Porphyrie* [Porphyry]: The *Sybill* [Sibyl] (saith he) in *Delphi* was wont to receive God after two wayes: either by a subtill [subtile] spirit, and fire, which did break

forth somewhere out of the mouth of the cave, where she sitting in the entrance upon a brazen three footed stool dedicated to a diety [deity], was divinely inspired, and did utter prophecies; or a great fire flying out of the cave did surround [surround] this prophetess, stirring her up, being filled with a diety [deity], to prophesie, which inspiration also she received as she sate upon a consecrated seat, breaking forth prently into predictions. Moreover there was a prophetess in *Branchi* which sate upon an extree, and either held a wand in her hand, given to her by some diety [deity], or washed her feet, and sometimes the hem of her garment in the waters, or drew the vapour of fire from the waters. By all these she was filled with divine splendour, and did unfold many Oracles. We also read that in the country of *Thracia* there was a certain passage consecrated to *Bacchas*, from whence predictions, and Oracles were wont to be given: the Priests of whose temples having drunk wine abundantly did do strange things. Amongst the *Clarians* also, where the temple of *Clarius Apollo* was, to whom it was given to utter divine things, they having drunk much wine did strange things. There was also a propheticall fountain of Father *Achaia*, constituted before the temple of *Ceres*, where they that did enquire of the event of the sick did let down a glass by degrees tied to a small cord, to the top of the water, and certain supplications and fumes being made, the event of the thing did appear in the glass. There was also not far from *Epidaurus* a City of *Laconia* a deep Fen, which was called the water of *Juno*, into which cakes of corn being cast, answers were given, fortunate, if the waters did quietly retain what was cast in; but unhappy, if they did as it were, scorning of them, cast them back. The like they say do the caves of *Aetna*, into which money or sacrifices did shew the same presage of good or ill, by being retained, or rejected. The like things reports *Dion* in his Romane History, in a place which they call the *Nymphs*: where Frankincense being cast into the flames, Oracles were received concerning all those things which he did desire to know, especially concerning death, and those things which belonged to marriages. Wonderfull also is that which *Aristotle* relates of a certain fountain of the *Paliscans* of *Sicilia*, to which they that did take an oath did go, and whatsoever they did affirm upon oath writ it upon tables, which they cast into the fountain. If those things were true, the tables would swim; if false, sink; then fire coming suddenly forth burned him that was perjured into ashes. There was also in the City *Dodona* an Oak, which assoon as any one entered in to receive an answer, did forthwith move, and make a sound; there was also a statue holding a wand, which did strike a bason [basin], whereby the bason made answer by moderated strokes. Whence it is read in the Epistle of *Austinus* to *Paulinus*,

*Answers did give the Dodonean brass,  
With moderated strokes; so docile t'was.*

### **Chapter xlix. Of the fourth kinde of Phrensie [phrensy], from Venus.**

Now the fourth kind of Phrensie proceeds from *Venus*, and it doth by a fervent love convert, and transmute the mind to God, and makes it altogether like to God, as it were the proper image of God; whence *Hermes* saith, O *Asclepius*! Man is a great miracle, an animal to be honoured and adored: for he passeth into the nature of God, whereby he

becomes God: He knows the rise of Demons, and he knows himself to have his originall with them, despising the part of his humane nature in himself, having a sure confidence of the divinity of the other; The soul therefore being converted, and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of Divinity: therefore *Orpheus* describes love to be without eyes, because it is above the intellect. Now then the soul being so converted into God by love, and sublimated above the intellectuall spear [sphere], doth beside that it hath by its integrity obtain'd the spirit of prophecie [prophecy], sometimes work wonderfull things, and greater then the nature of the world can do, which works are called miracles. For as the heaven by its image, light, and heat, doth those things, which the force of the fire cannot do by its naturall quality (which in *Alchymie* [alchemy] is most known by experience) so also doth God by the image and light of himself do those things, which the world cannot do by its innate vertue. Now the image of God is man, at least such a man that by a phrensie [phrensy] from *Venus* is made like to God, and lives by the mind only, and receives God into himself. Yet the soul of man according to the *Hebrew* Doctors and Cabalists, is defined to be the light of God, and Created after the image of the word, the cause of causes, the first example, and the substance of God, figured by a seal whose Character is the eternall word. Which *Mercurius Trismegistus* considering, saith, that such a man is more excellent then they that are in heaven, or at least equall to them.

### **Chapter I. Of rapture, and extasie [ecstasy], and soothsayings, which happen to them which are taken with the falling sickness, or with a swoune [swoon], or to them in an agonie [agonny].**

A rapture is an abstraction, and alienation, and an illustration of the soul proceeding from God, by which God doth again retract the soul, being falled from above to hell, from hell to heaven. The cause of this is in us a continuall contemplation of sublime things, which as far as it conjoyns [conjoins] with a most profound intention of the mind, the soul to incorporeal wisdom, doth so far recall it self with its vehement agitations from things sensible and the body, and (as *Plato* saith) in such a manner sometimes, that it even flieth out of the body, and seemeth as it were dissolved: even as *Aurelius Austin* reporteth concerning a Priest of *Calamia*; (or whom we have made mention before) he lay (saith he) most like unto a dead man, without breath; and when he was burnt with fire and wounded, he felt it not; so great therefore is the command of the soul: viz. when it hath obtained its own nature, and is not oppressed by the allurements of the senses, that by its own power it suddenly ascendeth, not only remaining in the body, but even sometimes loosed from its fetters, and flyeth forth of the body to the supercelestiall habitations, where now it being most nigh, and most like to God, and made the receptacle of divine things, it is filled with the divine Light and Oracles. Whence *Zoroastes* [Zoroaster] saith, thou must ascend to the light it self, and to the beams of the Father, whence thy soul was sent thee, clothed with very much mind; and *Trismegisius* saith, it is necessary that thou ascend above the heavens, and be far from the quire of spirits; and *Pythagoras* saith, if thou by leaving the body shalt pass into the spacious heavens, thou shalt be an immortall god. So we read that *Hermes*, *Socrates*, *Xenocrates*, *Plato*, *Plotine* [Plotinus], *Heraclitus*, *Pythagoras* and *Zoroastes* [Zoroaster], were wont to abstract themselves by rapture, and so to learn the knowledge of many things: also we read in *Herodotus*, that there was in

*Proconnesus* a Philosopher of wonderfull knowledge, called *Atheus*, whose soul sometimes went out of the body, and after the visitation of places far remote, returned again into the body more learned: *Pliny* reporteth the same thing, that the soul of *Harman Clazomenius* was wont to wander abroad, his body being left, and to bring true tidings of things very far off; and there are even to this day in Norway and Lapland very many who can abstract themselves three whole dayes from their body, and being returned declare many things which are afar off; and in the meantime it is necessary to keep them, that not any living creature come upon them or touch them; otherwise they report that they cannot return into their body. Therefore we must know, that (according to the doctrine of the *Aegyptians*,) seeing the soul is a certain spirituall light, when it is loosed from the body, it comprehendeth every place and time, in such a manner as a light inclosed in a Lanthorn [lantern], which being open, diffffseth it self every where, and faileth not any where, for it is every where, and continually; and *Cicero* in his book of Divination saith, neither doth the soul of man at any time divine, [except] when it is so loosed that it hath indeed little or nothing to do with the body; when therefore it shall attain to that state, which is the supream [supreme] degree of contemplative perfection, then it is rapt from all created species, and understandeth not by acquired species, but by the inspection of the *Ideas*, and it knoweth all things by the light of the *Ideas*: of which light *Plato* saith few men are partakers in this life; but in the hands of the gods, all: also they who are troubled with the syncope and falling sickness, do in some manner imitate a rapture, and in these sicknesses sometimes as in a rapture do bring forth prophesie [prophecy], in which kind of prophesying we read that *Hercules* and many *Arabians* were very excellent, and there are certain kinds of soothsayings, which are a middle betwixt the confines of naturall predictions, and supernaturall Oracles, viz. which declare things to come from some excess of passion, as too much love, sorrow, or amongst frequent sights, or in the agony of death, as in *Statius*, of the mother of *Achilles*;

-----*Nor she without parents dear*  
*Under the glassie [glassy] gulf the oars did fear.*

For there is in our minds a certain perspicuous power, and capable of all things, but encumbred and hindred by the darkness of the body and mortality, but after death it having acquired immortality, and being freed from the body it hath full and perfect knowledge. Hence it cometh to pass, that they who are nigh to death, and weakened by old age, have sometimes somewhat of an unaccustomed light, because the soul being less hindred by the senses, understandeth very acutely, and being now as it were a little relaxed from its bands, is not altogether subject to the body, and being as it were nigher to the place, to the which it is about to go, it easily perceiveth revelations, which being mixed with its agonies, are then offered to it; whence *Ambrose* in his book of the belief of the resurrection, saith, Which being free in the aerial motion, knoweth not whither it goeth, and whence it cometh; yet we know that it superviveth the body, and that it being freed, the chains of its senses being cast off, freely discerneth those things which it saw not before, being in the body, which we may estimate by the example of those who sleep, whose mind being quiet, their bodies being as it were buried, do elevate themselves to higher things, and do declare to the body the visions of things absent, yea even of celestial things.

## Chapter li. Of Prophetical Dreams.

Now I call that a dream, which proceedeth either from the spirit of the phantasie [phantasy] and intellect united together, or by the illustration of the Agent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind; for by this our soul receiveth true oracles, and abundantly yieldeth prophesies [prophecies] to us: for in dreams we seem both to Ask questions, and learn to read and find them out; also many doubtfull things, many Policies, many things unknown, and unwished for, nor ever attempted by our minds, are manifested to us in Dreams: also the representations of unknown places appear, and the Images of men both alive and dead, and of things to come are foretold; and also things which at any times have happened, are revealed, which we knew not by any report; and these dreams need not any art of interpretation, as those of which we have spoken in the first book, which belong to divination, not fore-knowledge; and it cometh to pass that they who see these dreams, for the most part understand them not; for (as *Abdala* the Arabian saith) as to see dreams, is from the strength of imagination, so to understand them, is from the strength of understanding; whose intellect therefore, being overwhelmed by the too much commerce of the flesh, is in a dead sleep, or its imaginative or phantastick spirit is too dull and unpolished, that it cannot receive the species and representations which flow from the superior intellect, and retain them when received, this man is altogether unfit for the soothsaying by dreams. Therefore it is necessary, that he who would receive true dreams, should keep a pure, undisturbed, and an undisquieted imaginative spirit, and so compose it, that it may be made worthy of the knowledge and government by the mind and understanding: for such a spirit is most fit for prophesying, and (as *Sinesius* saith) is a most clear glass of all the Images which flow everywhere from all things: when therefore we are sound in body, not disturbed in mind, not dulled by meat or drink, nor sad through poverty, nor provoked by any vice of lust or wrath, but chastly going to bed, fall asleep, then our pure and divine soul being loosed from all hurtfull thoughts, and now freed by dreaming, is endowed with this divine spirit as an instrument, and doth receive those beams and representations which are darted down, and shine forth from the divine minde into it self; and as it were in a deifying glass, it doth far more certainly, clearly, and efficaciously behold all things, then by the Vulgar enquiry of the intellect, and by the discourse of reason; the divine power instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness; neither further will that deity be wanting to him when he is awaked, which ruleth all his actions: whosoever therefore doth, by quiet and religious meditation, and by a diet temperate and moderated according to nature, preserve his spirit pure, doth very much prepare himself, that by this means he may become divine, and knowing all things; but whosoever, on the contrary, doth languish with a phantastick spirit, receiveth not perspicuous and distinct visions, but even as the divine sight, by reason of its weakness, Judgeth confusedly and indistinctly; and also when we are overcome with wine and drunkenness, then our spirit being oppressed with noxious vapours (as a troubled water is wont to appear in divers forms) is deceived, & waxeth dull; for which cause *Amphiarus* the Prophet (as we read in *Philostratus*) commanded those, who would receive Oracles, to abstain one whole day from meat, and three days from wine, that the soul could not rightly prophesie [prophecy] unless it were free from

wine, and meat; for to sober and religious minds, attending on the divine worship, the Gods are wont to give Oracles; whence *Orpheus* crieth out,

----- *Thou spirit great of prophecy  
Dost go to souls that sleep fill quietly,  
And them inspire with knowledge of the Gods,  
And makest them soothsay* -----

Hence it was a custom amongst the ancients, that they who should receive answers, certain sacred expiations and sacrifices being first celebrated, and divine worship ended, did religiously ly [lie] down even in a consecrated chamber, or at least on the skins of the sacrifices; of which ceremony *Virgil* makes mention in these verses,

----- *Hence they sought  
Answers to doubts; when gifts the priests had brought,  
Here he reposed on skins of slaughtred sheep,  
And under silent night prepares to sleep.*

And a little after he singeth,

----- *But now  
Here King Latinus Oracles to know,  
They did a hundred choyce sheep sacrifice,  
And on their skins, and spreading fleeces lyes* -----

And the rulers of the *Lacedemonians* (as *Cicero* saith) were wont to lye [lie] down in the Temple at *Pasiphae*, that they might dream. The same was done in the Temple of *Aesculapius*, from whom true dreams were thought to be sent forth. And the *Calabrians*, consulting *Podalyrius* the son of *Aesculapius*, did sleep neer his Sepulchre in lambes skins; for so doing they were told in their dreams whatsoever they desired to know; for the most usuall time for dreams is the night, when the senses are freed from wandring objects, and meridian errours, and vain affections; neither doth fear strike the minde, nor the thought tremble, and the mind being most quiet, doth steadfastly adhere to the Deity; for there are, (as *Rabbi Johenan* in his book of Senatours saith) four kinds of true dreams: the first Matutine, which is made betwixt sleep and awaking: the second, which one seeth concerning another: the third, whose interpretation is shewen to the same dreamer in the nocturnall vision: the fourth, which is repeated to the same dreamer, according to that which *Joseph* saith to *Pharaoh*, But that thou hast seen the dream belonging to the same thing the second time, it is a sign of confirmation; But that dream is most sure, which is concerning those things which one did meditate on, and revolve in his minde, when he goeth to bed, as it is written, Thou O King didst think upon thy bed, what should become of these things; but it is necessary, that he which interpreteth other mens dreams, hath the knowledge by the which he can distinguish and discern the similitudes of all things, and know the customes of all nations, according to the laws which they have received from God and his Angels; farther this must be known, that there is scarce any dream without some vanity, as no grain of corn without his chaffe, which thing even the dream of

*Joseph the Patriarch* manifesteth; which his father *Jacob* interpreted, saying; what meaneth this dream, that thou hast seen? what shall I, and thy mother, and thy brethren fall down and worship thee? which effect concerning his mother, who shortly after died, followed not. Also *Rabbi Johenan* in the forecited book, saith these things; and also *Rabbi Levi* affirmeth, that no propheticall dream can be kept back from his effect longer then twenty two years; so *Joseph* dreamed in the seventeenth year of his age; which was accomplished in the thirty ninth year of his age; therefore whosoever would receive divine dreams, let him be well disposed in hody, his brain free from vapours, and his mind from perturbations, and let him that day abstain from supper, neither let him drink that which will inebriate, let him have a clean and neat chamber, also exorcised and consecrated: in the which, a perfume being made, his temples anoynted [anointed], things causing dreams being put on his fingers, and the representation of the heavens being put under his head, and paper being consecrated, his prayers being said, let him go to bed, earnestly meditating on that thing he desireth to know: So he shall see most true and certain dreams with the true illumination of his intellect: whosoever therefore shall know to joyn together those things which here and there we have delivered concerning this matter in these books, he shall easily obtain the gift of oracles and dreams.

### **Chapter lii. Of Lots and marks possessing the sure power of Oracles.**

There are also certain Lots having a divine power of Oracles, and as it were Indexes of divine judgement, being before sought for by earnest prayer, and sometimes commanded by God himself to be done, as is read in *Leviticus* concerning a goat to be offered to the Lord, and of the scape goat; and in the book of *Numbers* of the rods of the Tribes of *Israel*. Now both *Moses* and *Joshua* did by Lots in the presence of the Lord divide the lands, and inheritances to the tribes of *Israel* according to the command of God. The Apostles of Christ, prayers going before, did by lot choose *Matthias* into the place of *Judas* the traitor. *Jonas* the Prophet when he flying from the presence of God did sail to *Tharsus*, a dangerous storm being raised, was by lot found out by the Mariners to be the cause of the danger, and being cast into the sea, the tempest ceased [ceased]. *Caesar* reports of *M. Valerius Procillus*, being taken by his enemies, concerning whom it was consulted whether he should be presently burnt, or reserved to another time, that by lot he escaped safe. There was formerly at *Bura*, a Town of *Achaia*, an oracle of *Hercules* constituted by a chest bord [chessboard], where he that went to consult of any thing, after he had prayed, cast four dice, the cast of which the Prophet observing, did find written in the chestboard [chessboard] what should come to pass: now all such dice were made of the bones of sacrifices. Now this you must know, that the Ancients were not wont upon every slight cause to cast lots, but either upon necessity, or for some advantageous end, and that not but with great devotion, reverence, expiations, fasting, purity, prayers, invocations, vowes, sacrifices, consecrations, and such like sacred mysteries of religion. For these sacred ordinances were wont to go before our works, especially to procure the divine good will, and pleasure, and the presence of the divine spirits, by whose dispensation the lot being directed, we may receive a true judgement of the things sought for. Every one therefore that works by lots, must go about it with a mind well disposed, not troubled, nor distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired. Moreover he must, being qualified with

purity, chastity, and holiness towards God, and the celestials, with an undoubted hope, firm faith, and sacred orations, invoke them, that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure; for if thou shalt be qualified, they will discover to thee most great secrets by vertue of lots, and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded. Now what we have spoken here concerning lots, is also to be observed in the auguries of all discemings, *viz.* when with fear, yet with a firm expectation we prefix to our souls for the sake of prophecying some certain works, or require a sign, as *Eleasar*, *Abrahams* countryman, & *Gideon* Judge in *Israel* are read to have done. There was once at *Pharis* a City of *Achaia* in the midle of the market a statue of *Mercury*, where he that went to receive any omen, did, frankincense being fumed, and candies being lighted, which were set before it, and that country coin being offered on the right hand of the statue, whisper into the right ear of the statue whatsoever he would demand, and presently his ears being stopped with both his hands, did make haste away from the market place, which when he was past, did presently, his ears being opened, observe the first voice he did hear from any man for a certain Oracle given to him. Although therefore these kinds of lots seem to the ignorant to be casuall, or fortuitous, and to have nothing of reason in them, yet they are disposed by God, and the higher vertues by certain reasons, neither they do fall beside the intention of him that moderates them. Was not the lot in choosing *Saul* to be King of *Israel*, thought to fall upon him casually, and fortuitously? Yet he was before appointed by the Lord to be King, and annointed by the Prophet *Samuel*. And God that appointed him King, disposed of the Lot that it should fall upon him. And thus much of these.

### **Chapter liii. How he that will receive Oracles must dispose himself.**

Whosoever therefore being desirous to come to the Supream state of the soul, goeth to receive oracles, must go to them being chastly and devoutly disposed, being pure and clean go to them, so that his soul be polluted with no filthiness, and free from all guilt. He must also so purifie [purify] his mind and body as much as he may from all diseases, and passions, and all irrationall conditions, which adhere to it as rust to iron, by rightly composing and disposing those things which belong to the tranquillity of the mind; for by this means he shall receive the truer and more efficacious Oracles. Now by what things the mind is purged, and reduced into a divine purity, we must learn by Religion, and wisdom. For neither wisdom without Religion, nor Religion without wisdom is to be approved off: For wisdom (as saith *Solomon*) is the tree of life to them that lay hold on it. And *Lucretius* saith that it is the intention of God, or the breathings of God, where he sings.

*Most famous Memmius! This that god is he,  
The prince of life, who reason, which all we  
Call wisdom, first found out, and who by art  
The life from troubles, darkness set apart  
And freed, and unto light, and peace reduc'd.*

He also understandeth that to be a divine illustration, whence *Democritus* thinketh that there are no men wise but they that are struck with some divine phrensie [phrensy], as was *Menos* that Cretensian, whom they report learned all things of *Jupiter*, whence he had frequent converse with God in the mount *Ida*: so also the *Athenians* report that *Melosagora Eleusinus* was taught by the Nymphs; so also we read, that *Hesiod* when he was a Shepherd in *Beotia*, and kept his flock neer the mountain *Helicon*, had some pens given him by the *Muses*, which having received, he presently became a Poet, which to become so sodainly [suddenly] was not of man, but by a divine inspiration; for God conveying himself into holy souls, makes men Prophets, and workers of miracles, being powerfull in work and speech, as *Plato* and *Mercurius* affirm, and also *Xistus* the *Pythagorian* [Pythagorean], saying that such a man is the temple of God, and that God is his guest: to whom assents our *Paul*, calling man the temple of God; and in another place speaking of himself, I can do all things in him that strengtheneth me; for he is our power, without which (as he saith) we can do nothing; which also *Aristotle* confesseth in his *Meteors* and *Ethicks*, saying, that there is no vertue whether naturall or morall but by God; and in his secrets he saith that a good and sound intellect can do nothing in the secrets of nature without the influence of divine vertue. Now we receive this influence then only, when we do acquit our selves from burdensome impediments, and from carnall and Terrene occupations, and from all external agitation; neither can a blear or impure eye behold things too light, neither can he receive divine things who is ignorant of the purifying of his mind. Now we must come to this purity of mind by degrees; neither can any one that is initiated newly unto those mysteries presently comprehend all cleer [clear] things, but his mind must be accustomed by degrees, until the intellect becomes more enlightened, and applying it self to divine light be mixed with it. A humane soul therefore when it shall be rightly purged, and expiated, doth then, being loosed from all impurity, break forth with a liberall motion, and ascends upwards, receives divine things, instructs it self, when happily it seems to be instructed from elsewhere; neither doth it then need any remembrance, or demonstration by reason of the industry of it self, as by its mind which is the head and the pilot of the soul, it doth, imitating by its own nature the angels, attain to what it desires, not by succession or time, but in a moment. For *David* when he had not learning, was of a Shepherd made a Prophet, and most expert of divine things. *Solomon* in the dream of one night, was filled with the knowledge of all things above and below. So *Isaiah*, *Ezekiel*, *Daniel*, and the other Prophets, and Apostles were taught. For the soul (which is the common opinion of the *Pythagorians* [Pythagoreans], and *Platonists*) can by way of purification, without any other study, or searching, only by an easie, and adventitious collating on these intelligibles received from above, acquire the perfect knowledge of all things knowable. It can also by an extrinsecall expiation attain to this, as to understand all things Invisibly by its substantiall form. For the mind is purged, and expiated by cleansing, by abstinence, by penitency, by almes: and then also do thereunto conduce certain sacred institutions, as shall afterward be discovered. For the soul is to be cured by the study of Religions, and indeed these which are commonly called occult, that being restored to its soundness, confirmed by truth, and fortified by divine graces, may not fear any rising shakings.

## Chapter liv. Of cleanness, and how to be observed.

We must therefore first observe cleanness in food, in works, in affections, and to put away all filthiness, and perturbations of the mind, and whatsoever sense or spirit that offends, and whatsoever things are in mind unlike to the heavens, not only if they be in mind and spirit, but also if they be in the body, or about the body: for such an externall cleanness is beleev'd not to help a litde to the purity of the mind. For this cause the *Pythagorian* Philosophers being taken with the desire of Oracles, divine praises being celebrated, did wash themselves in a river as in a bath, & did put on white rayment and linen; for they did account wooll a prophane clothing being the excrements of beasts, and they did inhabit in a pure chamber, and altogether unspotted. In like manner the *Bragmanni* [Brahmans], the wise men of the *Indians* were wont to wash themselves naked in a fountain, which is called *Dirce* in *Beotia*, their heads being first annointed with amber drops, and odours fit for that purpose; then after they were according to custome sufficiently clean, they were to go forth about noon, clothed in white linen, with a white attire, having rings on their fingers and staves in their hands. In like manner amongst the *Gymnosophists* it was a custom to wash themselves thrice in a day, and twice in the night, in cold water, before they entred into the holy places. They did also every day use linen garments every day newly washed. We read also of the manner of this kind of washing in *Hesiod* in his books of works and dayes, where he sings,

*None dare with hands unwashed unto Jove  
Wine pour forth, nor unto the gods above;  
For then they do refuse for to be heard,  
Though being pray'd unto -----*

And elsewhere,

*When wicked men the rivers do passe by  
With hands unwash'd, then are the gods angry  
With them, and them afflict -----*

Hence in *Virgil*, *Aeneas* thus speaks to his father,

*O Father, take the household gods, and hold  
Them in thy sacred hands; to be so bold  
As them to handle after so great fights  
I dare not till that washed in streams most bright.*

It was also a custom amongst the Gentiles, when they were wont to perform any holy services to the gods, to cleanse their bodies by washing; and when they were to contend with the infernall gods, sprinkling only did suffice. Hence in *Virgil*, *Dido*, when she did perform any solemnities to the gods, saith,

*Cause that my sister Ann (my nurse most dear:)  
Come, and my body wash with water clear.*

And in another place where *Aeneas* is brought in amongst the infernals bringing a bough to *Proserpina*, he sings thus,

*The passage doth Aeneas keep, and wash  
His body with fresh water -----*

Also when he relates of *Misenas* to be buried, he sings,

*His friends he thrice did wash with water new,  
And with an Olive branch, wett in the dew,  
He did them sprinkle -----*

Now man being made thus clean becomes celestiall, and spirituall, and is fitted for the sight of and union with God, whilst he ministers to God with a clean body, and pure mind, and delights in the cleanness of all things, as inwards, skin, garments, houses, utensils, oblations, gifts, and sacrifices; the cleanness of all which even purifies the air, and attracts the most pure influence of celestiall, and divine things, and allures the pure ministers of God, and good Demons: although sometimes impure spirits, and ill Demons, as the apes of the good Demons, take upon them this kind of cleanness, that either they may be adored, or may deceive: therefore first of all we must observe that the mind be pure, and the heart pure, and then the impure powers cannot ascend.

#### **Chapter Iv. Of abstinence, fastings, chastity, solitariness, the tranquillity and ascent of the mind.**

Abstinence also doth commonly fortifie, and defend the observers thereof against vices, and evil Demons, and makes the mind an unpolluted temple of God, uniting it to God. For nothing doth more conduce to health, and temperance of the complexion, then not to heap together superfluties, and not to exceed the bounds of necessary food. Neither is nutriment to be taken that is too strong for nature, but rather, let nature be stronger then the meat, as some affirm of Christ, that he took meat in that proportion that it should not breed any excrement of the third concoction. Many others also taking meat sparingly, enjoyed thereby health and agility of body, as *Moses*, and *Elias*, who fasted fortie [forty] dayes: whence his face shined, and he lifted up, could easily guide his body as if it were a spirit. For Magicians, and Philosophers affirm that our spirit is not as a terrene thing, or body nourished by nutriment received through certain organs by the concoction of meat, and drink, but draws in their aliment like sponges through the whole body, viz. from the thin vapours penetrating the body on all sides. Therefore they that desire to have this spirit pure, and potent, let them use dryer [drier] meats, and extenuate this gross body with fastings, and they make it easily penetrable, and least by the weight thereof, the spirit should either become thick, or be suffocated, let them preserve the body clean by lotions, frictions, exercises, and clothings, and corroborate their spints by lights, and fumes, and bring it to a pure and thin [finess] fineness. We must therefore in taking of meats be pure, and abstinent, as the *Pythagorian* Philosophers, who keeping a holy and sober table, did protract their life in all temperance. The temperance therefore of life and complexion, because thereby no superfluous humour is bred, which may dull the

phantasie [phantasy], makes, that our soul oftentimes dreaming, and sometimes watching, is alwayes subjected to the superiour influences. Moreover the *Pythagorians*, if any one doth by abstinence moderate prudently every motion of the mind, and body, promise perpetuall health of both, and long life. So the *Bragmani* [Brahmins] did admit none to their colledge [college], but those that were abstinent from wine, from flesh, and vices, saying that none could understand God, but they that emulate him by a divine conversation: which also *Phraotes* in *Philostratus* taught the lower *Indians*. Moreover we must abstain from all those things which infect either the mind, or spirit, as from covetousness, and envy, which are handmaids to injustice (as *Hermes* saith) enforcing the mind and the hand to evil practices; also from idleness, and luxury; for the soul being suffocated with the body, and lust, cannot foresee any celestiall thing. Wherefore the priests of the *Athenians* who are called in Greek *Hierophantae* (as *Hierom* reports) that they might live more chastly in their sacred employments, and might follow their divine affairs without lust, were wont to castrate themselves by drinking of hemlock. Moreover the chastity of a mind devoted to God doth make our mind (as *Orpheus* teacheth *Museus* in the hymne of all the gods) a perpetuall temple of God. Also we must abstain from all multitude and variety of senses, affections, imaginations, opinions, and such like passions, which hurt the mind and pervert the judgement of reason, as we manifestly see in the lascivious, the envious, and ambitious. Wherefore *Cicero* (in his *Tusculans* questions) cals these passions the sicknesses of the mind, and the pestiferous diseases thereof. But *Horace* calls them furies or madness, where he sings,

*Girls have a thousand furies, so have boyes.*

The same also seems to be of opinion that all men are fools in something. Whence is read in *Ecclesiasticus*, there are an infinite number of fools. Therefore the *Stoicks* deny that passions are incident to a wise man; I say such passions, which follow the sensitive apprehension: for rational, and mental passions, they yeld [yield] a wise man may have. This opinion did *Boetius* seem to be of, where he sings that some passions are to be laid aside in the inquisition of truth, in these verses,

*If truth thou wouldst discover with clear sight,  
And walk in the right path, then from thee quit  
Joy, fear, grief, hope expel; for where these reign,  
The mind is dark, and bound -----*

We must therefore acquit and avert our minds from all multitudes, and such like passions, that we may attain to the simple truth; which indeed many Philosophers are said to have attained to in the solitude of a long time. For the mind by solitude being loosed from all care of humane affairs is at leisure, and prepared to receive the gifts of the celestial dieties [deities]. So *Moses* the law-giver to the Hebrews, and the greatest of prophets, and learned in all the knowledge of the *Chaldeans* [Chaldaeans] and *Aegyptians* [Egyptians], when he would abstract himself from senses, went into the vast wildernesses of *Ethiopia*, where all humane affairs being laid aside, he applied his mind to the sole contemplation of divine things, in which thing he so pleased the omnipotent God, that he suffered him to see him face to face, and also gave him a wondrous power of miracles, as sacred writ

testifies of him. So *Zoroastes* [Zoroaster] the father and prince of the Magicians, is said to attain to the knowledge of all naturall and divine things by the solitude of twenty years, when he wrot, and did very strange things concerning all the art of divining, and soothsaying. The like things do the writings of *Orpheus* to *Museus* declare him to have done in the deserts of *Thracia*. So we read that *Epimenides* of *Crete* because learned by a very long sleep, for they say that he slept fifty years, *i.e.* to have lay hid so long; *Pythagoras* also in like manner to have layen hid ten years, and *Heraclitus*, and *Democritus* for the same cause were delighted with solitariness. For by how much the more we have [relinquished] the animal and the humane life, by so much the more we live like angels, and God, to which being conjoyned [conjoined], and brought into a better condition, we have power over all things, ruling over all. Now how our mind is to be separated from an animal life, and from all multitude, and to be erected, untill it ascend to that very one, good, true, and perfect, through each degree of things knowable, and knowledges, *Proclus* teacheth in his Commentaries upon *Alcibiades*, shewing how that first sensible things are to be shunned, that we may pass to an incorporeal essence, where we must exceed the order of souls yet multiplied by divers rules, habitudes, and various proportions, many bonds, and a manifold variety of forces, and to strive after an intellect, and intelligible kingdome, and to contemplate how far better these are then souls. Moreover we must bear an intellectual multitude, although united, and individuall, and come to the superintellectual and essential unity, absolute from all multitude, and the very fountain of good, and truth. In like manner we must avoid all knowledge that doth any ways distract, and deceive, that we may obtain the most simple truth. The multitude therefore of affections, senses, imaginations, and opinions is to be left, which in it self is as different, as some things are contrary to others in any subject; and we must ascend to sciences, in which although there be a various multitude, yet there is no contrariety. For all are knit one to the other, and do serve one the other, under one the other, untill they come to one, presupposed by all, and supposing none beyond it; to which all the rest may be referred: yet this is not the highest top of knowledges, but above it is a pure intellect. Therefore all composition, division, and various discourse being laid aside, let us, ascending to the intellectual life, and simple sight, behold the intelligible essence with individual and simple precepts, that we may attain to the highest being of the soul, by which we are one, and under which our multitude is united. Therefore let us attain to the first unity, from whom there is a union in all things, through that one which is as the flower of our essence: which then at length we attain to, when avoyding all multitude we do arise into our very unity, are made one, and act uniformly.

## **Chapter lvi. Of Penitency, and Almes.**

Now the greatest part of purgations is a voluntary penitency for faults: for (as saith *Seneca* in *Thyeste*) he whom it grieves that he hath offended, is in a manner innocent. This brings to us the greatest expiation, whilst it opposeth afflictings to delights, and purgeth out of the soul a stupid joyfulness, and gives a certain peculiar power, reducing us to the things above. Penitency therefore is not only a mortification of vices, but a spiritual Martyrdome of the soul; which with the sword of the spirit is on all sides mortified; Now the sword of the spirit is the word of God; whence *Jeremiah* the Prophet saith, and also *Paul*, writing to the *Ephesians*, *Cursed is he that with-holdeth his sword*

*from blood; and the Psalmist sings: A sword is in their lips.* Therefore our cogitations, affections of our mind, and all evils that proceed from our heart and mouth, must be uttered to the priest in confession, that he may according to the word of God judge those things; and according to the power granted to him by God, penitency being joyned with it, may purifie [purify], & purge them, & direct them to that which is good; neither is there found in religion for the expiating hainous [heinous] offences a stronger Sacrament. Hence the Gods themselves (*Ovid in Pontus* being witnes),

*Do often ease the pains, restore the lights  
Which were caught away, when that mortall wights  
They see repenting of their sins -----*

There is as yet another Sacrament of expiation, *viz.* Almsgiving, of which as I remember I have read very little in Philosophers, but the very truth taught us that, saying, Give ye almes, and all things shall be clean to you; and in *Ecclesiasticus* it is read; as water extinguisheth fire, so almes doth sin; and *Daniel* taught the King of *Babylon*, that he should redeem his sins by almes; and the Angel *Raphael* testifieth to *Tobias*; because alms frees from death, and is that which purgeth sins, and make us find eternal life. Hence Christ commanded us to pray to the Father, Forgive as we forgive others, give us as we give to others; of which he said in another place, ye shall receive an hundred fold, and shall possess eternal life. He shall when he comes to judge the quick and the deed, upbraid the wicked above all things for their neglect of almes and works of mercy, when he shall say, I was hungry, and thirsty, and ye gave me neither meat, nor drink; and in another place he speaks of the poor; what ye have done to any one of them ye have done to me. Which *Homer* also seems to be sensible of, when he brings in a young man wooing *Antinoe*, saying these words, *Antinoe* how plausibly hast thou slain a poor begger! he shall destroy thee if God be in heaven; for the Gods themselves being likened to strangers, and guests, go out into the whole world, overturning Cities, and beholding the injuries, and wickednesse of men.

### **Chapter lvii. Of those things which being outwardly administred conduce to Expiation.**

It is believed, and it is delivered by them that are skilful in sacred things, that the mind also may be expiated with certain institutions, and sacraments ministred outwardly, as by sacrifices, baptisment, and adjurations, benedictions, consecrations, sprinklings of holy water, by anoyntings [annointings], and fumes, not so much consecrated to this, as having a naturall power thus to do; upon this account sulphur hath a place in Religions, to expiate ill Demons with the fume thereof. An egge also was wont to be used in Purgations; hence eggs are called holy, whence *Ovid*,

*Let the old woman come, and purge the bed,  
And place, and bring sulphure and eggs sacred  
In her trembling hand -----*

*Proclus* also writes, that the priests in purifyings were wont to use sulphur, and bitumen, or the washing of sea water: For sulphur purifies by the sharpness of its odour, and sea water by reason of its fiery part; In like manner the hearb [herb] Cinquefoil: wherefore by reason of its purity the ancient priests did use it in purifications, also the boughs of Olives. For these are said to be of so great purity, that they report that an olive tree planted by an harlot is thereby for ever made unfruitfull, or else withers. In like manner, frankincense, myrrhe, vervain, valerian, and the hearb called phu condace to expiation. Also the blessed Clove flower; and the gall of a black dog being fumed is said to be very powerfull in these, as well for expiating of ill spirits, as any bewitchings: also the feathers of a lapwing being fumed, drives away *Phantasmes*. It is wonderfull, and scarce credible, but that that grave and worthy Author *Josephus* relates it in his history of *Jerusalem*, of a root of *Baaras*, so called from a place neer *Machernus*, a Town of *Judea*, being of a yellow colour, that in the night it did shine, and was hard to be taken, that it did oftentimes deceive the hands of them that went to take it, and go out of their sight, never stood still, till the urine of a menstrous woman was sprinkled on it. Neither yet being thus retained, is it pulled up without danger, but suddain death fals upon him that drawes it up, unless he were fortified with an amulet of the said root; which they that want, sacrificing about the earth do bind the root to a dog by a cord, and presently depart: at length the dog with a great deal of pains drawes up the root, and as it were supplying the place of his master presently dies, after which anyone may handle the root without danger; the power of which is much excellent in expiations, as is manifest for the delivery of those that are vexed with unclean spirits; now that these kind of matters should act upon spirituall substances by putting them to flight, or by alluring them, or mitigating them, or by inciting them, they are of no other opinion then that the fire of *Sicilia* acts upon souls: which (*William* of *Paris* being witness) not hurting the bodies, doth most intolerably torment the souls of them that are neer. But of those in part we have treated before.

### **Chapter lviii. Of Adorations, and voves.**

Adorations, and voves, sacrifices, and oblations are certain degrees in sacred things to find out God, and those things which principally provoke the divine pleasure, and procure a sacred and indissolvable communion of God with souls; for by prayers which we utter with true and sacred words, sensibly, and affectionately, we obtam a great power, when by the application of them to any diety [deity] we do so far move it, that he may direct his speech and answer by a divine way, by which (as saith *Dionysius*) God speaks with men, but so occultly that very few perceive it. But oftentimes that King and Prophet *David* perceives it, when he saith, I will hear what the Lord will speak in me. Adoration therefore being a long time continued, and often ftequented, perfects the intellect, and makes the soul more large for the receiving of divine lights, inflaming divine love, producing faith, hope, and sacred manners, purifieth the soul from all contrariety, and what is any away adverse to it, and doth also repell divers evils, which would otherwise naturally fall out. Hence *Ovid* sings,

----- *With prayers mov'd is Jove;*  
*I oftentimes have seen when from above*

*He would seed dreadfull lightnings, him to be  
Appeas'd with frankincense -----*

Now man is returned to God by prayers, by which coming he (saith *Plato* in *Phedrus* [*Phaedrus*]) stops horses, and enters into the chambers of repose, where he feeds upon *Ambrosia*, and drinks *Nectar*. Therefore they that desire to enjoy any vertue, must pray, and supplicate often to him who hath all vertue in himself. Now that is the best prayer, which is not uttered in words, but that which with a Religious silence and sincere cogitation is offered up to God, and that which with the voice of the mind and words of the intellectuall world, is offered to him. Now a vow is an ardent affection of a chaste [chaste] mind given up to God, which by vowing wisheth that which seems good. This affection (as *Iamblichus*, and *Proclus* testifie) doth so joyn the soul to God, that the operation of the mind and of God is one; viz. of God as an artificer, of the mind as a divine instrument: all antiquity testifies that by vowes sometimes miracles are done, diseases are cured, tempests are diverted, and such like. Hence we read that the most excellent and wise in all nations, the *Bragmanni* [*Brahmins*] of the *Indians*, the Magicians of the *Persians*, the *Gymnosopists* [*Gymnosophists*] of the *Aegyptians*, the divines of the Greeks, and *Caldeans* [*Chaldaeans*] which did excell in divine secrets, did apply themselves to divine vowes, and prayers, and thereby did effect many wonderfull things. Now to the perfection of a vow, and adoration (for a vow cannot be perfect without an adoration, nor an adoration without a vow) there are two things especially required, viz. First the knowledge of the thing to be adored, and to which we must vow, and in what manner, and order, and by what Mediums it must be worshiped; for there are various cooperators and instruments of God, viz. The heavens, Stars, administring spirits, the celestiall souls, and Heros, which we must implore as porters, interpreters, administrators, mediators, but first of all him, who goeth to the Archetype God, who only is the utmost term of adoration; the other dieties [deities] are as it were passages to that very God. Know therefore that adorations and vowes must with a pure and pious mind be principally made to that one only God, the highest father, King and Lord of all the gods. But when they shall come before to the inferiour gods, let the intention of the administration be terminated in them; therefore to adorations, and vowes, when they be directed to the inferiour dieties [deities], *Zoroastes* [*Zoroaster*], and *Orpheus* thought fitting that suffumigations and characters should be used; but when they are erected to the majesty of the supream [supreme] God, they must not in any wise; which also *Hermes*, and *Plato* forbid to be done. Whence *Hermes* to *Tatius*; This (saith he) is like to sacrilege when thou prayest to God to be willing to kindle frankincense, and such like; for (saith *Porphyrie* [*Porphyry*]) they are not agreeable to piety. For there is not any materiall thing can be found, which to the immateriall God is not unclean. Therefore neither is that prayer which is uttered by words agreeable to him, nor that prayer which is mentall, if the mind be polluted with vice; Secondly there is also required a certain assimilation of our life to the divine life, in purity, chastity and holiness, with a lawfull desire of that which we wish for; for by this means we especially obtain the divine benevolence, and are subjected to the divine bounty; for unlesse we, having our minds purged, be worthy to be heard, and also those things which we desire, be worthy to be done, it is manifest that the gods will not hearken to our prayers; whence divine *Plato* saith, that God cannot be bound by our prayers or gifts to do unjust things; therefore let

us desire nothing of God, which we think uncomely to wish for: for by this means only, we see that very many are frustrated of their prayers and vows, because that neither they themselves are Religiously disposed, nor are their desires and prayers made for those things which are well pleasing to God, neither do they know to discern in what order they ought to pray, and through what mediators they ought to go to God; the ignorance of which doth very oft reduce our prayers and supplications to nothing, and causeth our desires and wishes to be denied.

## **Chapter lix. Of sacrifices and oblations, and their kinds and manners.**

A sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these sacrifices and oblations do yield [yield] us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefs which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so *Michael* the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie [ecstasy] and sleep, and such like vacations of the soul, which the Hebrews call the death of the body. But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vows: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie [jealousy], which was made only for the detecting of occult adultery. There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to burn him to ashes with the same rods, and to cast the ashes into the sea; of these *Lycophron* and *Hipponax* make mention; neither doth *Philostratus* relate things much different from these, concerning *Apollonius* of *Tiana* [Tyana] while he chased away the Pestilence from *Ephesus*. Moreover there were many kind of sacrifices and offerings, as *Agonalia*, *Dapsa*, *Farreationes*, *Hecatombe*, *Hostia*, *Hyacinthia*, *Armilustra*, *Janualia*, *Lucalia*, *Lupercalia*, *Munychia*, *Novendinalia*, *Nyctiluca*, *Palatialia*, *Pastillaria*, *Popularia*, *Protervia*, *Scenopegia*, *Solitaurilia*, *Stata*, *Rubigalia*, *Fontanalia*, *Ormia*, *Parentalia*, *Inferiae*, *Consualia*, *Lampteria*, *Amburbia*, *Ambarvalia*, *Vivalia*, *Thyia*, *Holocaustomata*, *Orgia*, *Latialia*, *Dianetaurica*, *Bacchanalia*, *Trieterica*, *Liberalia*, *Cocytia*, *Cerealialia*, *Thesmophoria*, *Adonia*, *Teonia*, *Laurentalia*, *Opalia*,

*Palilia, Quirinalia, Vertumnalia, Gynaecia, Panatheneia, Quinquatria, Diapalia, Diasia, Horma, Hornea, Nemea, Mytriaca, Palogygia.* And the offerings of these were proper and divers; for a Goat and an Ass were sacrificed to *Bacchus*, a Sow to *Ceres*, an horse to the *Sun*, an hart and dogs to *Diana*, an Ass to *Priapus*, a Goose to *Isis*, a dunghil-cock to the *Night*, a she-Goate to *Faunus*, a Bull to *Neptune*, a she-Goate to *Minerva*, a Bull to *Hercules*, a child to *Saturn*, a Sow with piggs to *Maja*, a Cock to *Aesculapius*: moreover they did sacrifice to *Hercules Gnidius* with scouldings and railings; there were also divers orders of Priests, as high priests, *Flamines, Archiflamines, Phylades, Saelians, Hierophantes*, & diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vows, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils; but the true sacrifice, which purgeth any man, and uniteth him to God, is twofold; one which the high priest Christ offered for the remission of sins, purifying all things by the blood of his cross; the other, by the which a man offereth up himself clean, unspotted, for a living sacrifice to God, as Christ the high priest offered himself, and taught us to be offered together with him, as he was offered, saying of the sacrament of his body, and blood, Do this in remembrance of me; viz. that we should offer our selves together, being mortified by the passion of his mortal body, and quickned in spirit; of the which *Porphyry* saith, Let us labor to offer up holines of life for a sacrifice; for no man can be a good priest of God, but he which bringeth forth himself for a sacrifice, and buildeth up his own soul, as it were for an Image, and doth constitute both his mind, and understanding for a Temple in the which he may receive the divine light; but eternal sacrifices (as *Heraclitus* saith) are certain cures of the soul, instituted by the most High Physician; for the evill spirit possesseth a man (as *Proclus* saith) even untill he be expiated by sacrifices; therefore sacrifices are required to pacifie [pacify] God and the Heavenly powers, and to expiate a man, who beareth the Image both of God and the world; But our Lord Iesus [Jesus] Christ the true high priest concluded all sacrifices in bread and wine only, as in the primary substance of mans meat, needing further the offering up of no animals, nor other things, or the effusion of blood, in which we may be cleansed, being perfectly cleansed in his blood. There were also amongst the *Aegyptians* six hundred sixty six [666] kinds of sacrifices; for they did appoynt [appoint] divine honors, and holy sacrifices to each star, and planet, because they were divine animals partaking of an intellectual soul and a divine mind; whence they say that the stars being humbly prayed unto, do hear our prayer, and bestow celestial gifts, not so much by any natural agreement, as by their own free will. And this is that which *Iamblicus* saith, that celestial bodies, and the dieties [deities] of the world have certain divine and superior powers in themselves, as also natural and inferior, which *Orpheus* calls the keyes to open and shut; and that by those we are bound to the fatall influences, but by these to loose us from fate. Whence if any misfortune hang over any one from *Saturn*, or from *Mars*, the Magicians command that he must not forthwith fly to *Jupiter*, or *Venus*, but to *Saturn* or *Mars* themselves. So that *Apuleian Psyche* who was persecuted by *Venus* for equalling her in beauty, was forced to importune for favor, not from *Ceres*, or *Juno*, but from *Venus* her self. Now they did sacrifice to each star with the things belonging to them; to the *Sun* with solary things, and its animals, as a Laurel tree, a Cock, a Swan, a Bull; to *Venus* with her animals, as a Dove, or turtle, and by her plants, as Vervain; as *Virgil* sings,

----- *Water bring out*  
*With garlars soft, the altar round about*  
*Compass, and burn fat boughs and frankincense*  
*Thats strong and pure -----*

Moreover the Magicians when they made any confection either natural, or artificial, belonging to any star, this did they afterward religiously offer, and sacrifice to the same star, receiving not so much a natural vertue from the influence thereof being opportunely received, as by that religious oblation receiving it divinely confirmed and stronger. For the oblation of any thing, when it is offered to God after a right manner, that thing is sanctified by God by the oblation as is a sacrifice, and is made part thereof. Moreover to the celestial and ethereal Gods white sacrifices were offered; but to the terestial [terrestrial] or infernal, black: but to the terrestrial [terrestrial] upon the altars, but to the infernal in ditches; to the aerial and watery, flying things: But to these white, to those black. Finally, to all the Gods and Demons besides terrestrial and infernal, flying things were offered, but to those only four-footed animals, for like rejoyceth in like. Of these only which were offered to the celestial, and ethereal, it is lawfull to eat, the extream [extreme] parts being reserved for God, but of the other not. Now all these the Oracle of *Apollo* hath expressed in these verses,

*A threefold sacrifice to th' Gods above.*  
*White must be slain for them; for them below*  
*Threefold also, but black for them; withall*  
*With open altars Gods celestiall*  
*Are taken, when th' infernal Gods require*  
*Pits embru'd with black blood, and fill'd with mire;*  
*And are not pleas'd but with a sacrifice*  
*That's buried; but of th' aire the deities*  
*Delight in honey, and in wines most clear,*  
*And that on altars kindled be the fire,*  
*Require, with flying sacrifice, and white:*  
*But of the earth the dieties [deities] delight*  
*That earthly bodies should with frankincense*  
*And wafers offered be in reverence.*  
*But for the Gods that rule the sea thou must*  
*Thy sacrifices lay on the sea coasts,*  
*And on the waves cast the whole animal.*  
*But to the dieties [deities] celestial*  
*Give th' extream [extreme] parts, and them consume with fire;*  
*What then remains thou maiest if thou desire*  
*Eat up, and let the air with vapors thick*  
*And sweet smelling drop -----*

These doth *Porphyry* make mention of in his book of answers, to whom the rest assent. For they say that these sacrifices are certain natural Mediums betwixt the Gods and men; which *Aristotle* affirming saith, that to sacrifice to God is in a man naturally. They are

therefore they say, Mediums, which favor of the nature of both, and represent divine things analogically, and have with the diety [deity] to whom they are offered, certain convenient analogies, but so occult that a mans understanding can scarce conceive of them, which God, and the Dieties [deities] require in particular for our expiation with which the celestial vertues are pleased, and withhold themselves from execution of the punishment which our sins deserve. And these are (as *Orpheus* calls them) keys which open the gate of the elements and the heavens, that by them a man may ascend to the supercelestials; and the intelligences of the heavens, and the demons of the elements may descend to him. Now men that are perfect, and truly Religious need them not, but only they, who (saith *Trismegistus*) being fallen into disorder, are made the servants of the heavens and creatures; who because they are subjected to the heavens, therefore think they may be corroborated by the favour of the celestiall vertue, untill they flying higher be acquitted from their presidency, and become more sublime then they.

### **Chapter lx. What imprecations, and rites the ancients were wont to use in sacrifices, and oblations.**

Now let us see what imprecations they did joyn to oblations and sacrifices; for he that did offer any sacrifice to God, did say these, or the like things: I thy servant do offer and sacrifice these things to thee; I confesse that thou art the author of all sanctity, and I call upon thee to sanctifie this oblation, that thou wouldst pour upon it the vertue of thy high and excellent spirit, that by it we may obtain what we ask for. Moreover also as this thing present by any oblations is made thine, as to live, or die to thee, so also let me be made thine who by this oblation, and communion, by this thing which I come to offer, and sacrifice to thee, profess to be one of thy family, and worshippers. Besides in offerings it was said, As that animal is in my power to be slain, if I pleased, or to be saved: so it is in thy power to take away in wrath, or to give in love that which we desire. Lastly, when for expiation, or the avoyding of any evil, any sacrifice was to be made, it was said, As that animall dies in my hand, so die all vice in me, also all uncleanness, or so let die and be annihilated such or such an evil, or discommodity. Also, As the blood of this animal is poured forth out of its body, so let all vice and uncleanness flow out from me. In sacrifices laid on the altar to be burnt, it was said, as this oblation is consumed by this present fire, so that nothing remains of it; so let all evel be consumed in me, or let such or such an evil which we would repell and avoyd be consumed. It was also a custom when imprecation was made, to touch the altar with the hands of all those for whom such a sacrifice was made, or of them who did desire to be partakers of it, because prayer only cannot prevail, unless he thai prays toucheth the altar with his hands; whence in *Virgil*,

*Those that in these words pray, and altar touch  
Th' omnipotent doth hear -----*

And elsewhere,

*I touch the altars, and the middle fires,  
And the Dieties [deities] beseech.*

## **Chapter lxi. How these things must be performed, as to God, so as to inferiour dieties [deities].**

Every Adoration therefore, oblation, or sacrifice, deprecation, invocation, are differenced thus, *viz.* either because they are made to God only, or to inferiour dieties [deities], as angels, Stars, Heroes. In these therefore such rules are to be observed, that when any prayer is to be offered to God alone for the obtaining of any effect, it must be done with the commemoration of some work, miracle, sacrament, or promise, taken somewhere out of Scripture; as if there be a deprecation made for the destruction of enemies, let it be commemorated that God destroyed the Giants in the deluge of waters, and the builders of *Babel* in the confusion of tongues, *Sodom*, and *Gomorrha* in raining of fire, the host of *Pharaoh* in the Red-sea, and the like; adding to those some malediction out of the *Psalms*, or such as may be gathered out of other places of scripture. In like manner when we are to deprecate against dangers of waters, let us commemorate the saving of *Noah* in the flood; the passing of the children of *Israel* through the Red-sea, and Christ walking dryshod upon the waters, and saving a ship from shipwrack [shipwreck], commanding the winds and waves, and lifting up *Peter* sinking in the waves of the sea, and such like. But if a prayer be necessary for obtaining Oracles, or dreames, whether it be to God, Angels, or Heros, there are many places offer themselves out of the old testament, where God is said to talk with men, promising in very many places Presages, and Revelations, besides the propheticall dreams of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, *Nebuchadnezzar*, in the old Testament, and the Revelation of *John*, *Paul*, in the new; also of holy Magicians, as *Helen*, *Constantine* and *Charles*; also of later Prophets, as *Methedius*, *Cyrellus*, *Joachim*, *Merlin*, *Brigitta*, *Mechtindis*, *Hildegardis*, the dieties [deities] of whom being piously invocated, render us oftentimes partakers of divine Revelations. Moreover we must invoke the sacred names of God, but those especially, which are significative of the thing desired, or any way applicable to it; as for the destruction of enemies we must invoke the name of Gods wrath, of the revenge of God, fear of God, justice of God, fortitude of God: but for the avoiding of any danger we most invoke the names of pity, defence, salvation, goodness, and the like. Moreover we must petition for and to the effecters of the thing desired, *viz.* such an Angel, Star or Heroe on whom that office lies, but observing that our invocation on them must be made with due number, weight, and measure, and according to the rules delivered concerning inchantments [enchantments]. For betwixt these there is no difference, but that inchantments are such as affect our mind, disposing the Passions thereof into a conformity to certain dieties [deities]; but prayers are such as are exhibited to any diety [deity] by way of worship, and veneration; and from the same root also may the manner of consecrations be taken, of which we shall in the next place speak.

## **Chapter lxii. Of Consecrations, and their manner.**

Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magicall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecrations is perfected by two things especially, *viz.* the vertue of the person himself consecrating, and the vertue of the prayer it self. In the person himself is required holinesse of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere. Then it is necessary that he that sacrificeth must know this vertue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these. There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or instituted to this or that thing, by the vertue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer it selfe, not by vertue of institution, but of the commemoration of sacred things, as of sacred letters, histories, miracles, works, effects, favours, promises, sacraments and such sacramentall things, which shall seem to cohere with the thing to be consecrated, either properly, or improperly, or analogically. And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it. So in the consecrating of water there is this comemoration made, *viz.* because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole Earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by the generall deluge over the whole earth: and in the destruction of the Army of *Pharaoh* in the Red Sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wilderness; and brought forth a fountain of living water out of the jaw bone of an asse at the prayers of *Sampson*, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invocating divine names suitable [suitable] to these things, as when God is called a living fountain, living water, a living river. In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he will command burning to go before; and he appeared to *Moses* in a burning bush, went before the children of *Israel* in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire unextinguished under the water. Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like. So in the consecration of oil such solemnities must be commemorated as belong to these, as in *Exodus* the oil of unction & sweet perfumes, and sacred names suitable [suitable] to these, such as is the name *Christ*, which signifies annointed, and such as this, and that in the Apocalypse concening the two olive trees distilling sanctified oil into lamps burning in the presence of God. So in the consecration of places let there be comemoration made of mount *Sinai*, of the Tabernacle of the Covenant, of the *sanctum sanctorum*, the temple of *Solomon*, and of the sanctification of the hill *Golgotha* through

the mystery of the passion of Christ, and of the field which was bought with the price of Christs blood; also of mount *Tabor*, where the transfiguration and ascent into heaven was. Sacred names also being used as of the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the seat of God, and the habitation of God, and of such like. After the same manner we must proceed in the benediction of other things, by enquiring [inquiring] into holy writ by divine names, and profession of Religion for such things which may seem to be after a manner suitable [suitable] to this or that thing. As for example, if there be a paper, or a book having some of the mysteries which we should commemorate, as the tables of the ten commandments given to *Moses* on mount *Sinai*, and the sanctification of the law, and of the Prophets, and Scriptures promulgated by the holy spirit: and let the divine names of the testament of God, the book of God, the book of life, the knowledge of God, the wisdom of God, and of such like be commemorated. So if a sword be to be consecrated, we may remember out of the second of *Maccabees* there was a sword sent from God to *Judas Macchabeus*, that he should destroy the children of *Israels* enemies: also that in the prophets, Take unto you two edged swords; also in the Gospel, coats being sold, swords must he bought; and in the History of *David* an Angel was seen hiding a bloody sword; and many such like we shall find in the Prophets, and *Apocalyps* [Apocalypse], as also the sacred names of the sword of God, the rod of God, the staff of God, the vengeance of God, and such like. And now let these things which have been exemplified concerning real consecrations, and benedictions suffice: by which personall consecrations, and benedictions may easily be understood. But there is yet another powerfull and efficacious rite of consecrating, and expiating, which is of the kinds of superstitious, viz: when the rite of any sacrament is transsumed to another thing, which is intended to be consecrated, or expiated, as the rite of baptisme, confirmation, funerall, and such like. Moreover we must know, that a vow, oblation, and sacrifice, have a certain power of consecration, as well reall as personall, as the things or persons are vowed or offered.

### **Chapter lxiii. What things may be called holy, what consecrated, and how these become so betwixt us and the Dieties [deities]; and of sacred times.**

Now those things are called sacred, which are made holy by the gods themselves, or their Demons, being (as I may say) dedicated to us by the gods themselves. By this account we call Demons holy, because in them God dwells, whose name they are often said to hear. Whence it is read in *Exodus*: I will send my Angel who shall go before thee; observe him, neither think that he is to be despised, because my name is in him. So also mysteries are called sacred. For a mystery is that which hath a holy and an occult vertue, and favour given by the gods or Demons, or dispensed by the most high God himself; such as are those sacred names and Characters, which have been spoken of. So the crosse is called holy and mysterious, being made so by the passion of Jesus Christ. Hence also certain prayers are called holy, and mysticall, which are not instituted by the devotion of man, but by divine Revelation, as we read in the Gospel that Christ instituted the Lords prayer. In like manner certain confections are called holy, into which God hath put the especiall beam of his vertue, as we read in *Exodus* of the sweet perfume, and oil of anointing, and

as with us there is a sacred fountain, and a sacred ointment; There is also another kind of holiness, whereby we call those things holy which are dedicated and consecrated by man to God, as vows, and sacrifices, of which we have spoken already: Whence *Virgil*,

*But Cesar [Caesar] with a tripple [triple] triumph brought  
Into the City Rome, as most devout,  
Did dedicate unto the Italian gods  
An immortall vow -----*

And *Ovid* in his *Metamorphosis* sings thus,

*A feast was kept, wherein Aeacides  
For Cicnus death with heifers blood did please  
Propitious Pallas, when the entralls laid  
On burning altars, to the Gods convoid  
An acceptable smell; a part addrest  
To sacred use, the board receiv'd the rest.*

In like manner the representations, resemblances, Idols, Statues, Images, Pictures, made after the similitudes of the Gods, or dedicated to them, are called sacred, even as *Orpheus* singeth in his hymn to *Lycian Venus*,

*The chieftains that the sacred things protect  
Of our country, did for our town erect  
A Sacred Statue -----*

And *Virgil*.

*O father, take the household gods, and hold  
Them in thy sacred hands -----*

Hence divine *Plato* in his eleventh book of *Lawes*, commanded that the sacred Images and Statues of the Gods should be honoured, not for themselves, but because they represent the Gods to us, even as the ancients did worship that Image of *Jupiter*, thus interpreting it: for in that he bares the resemblance of a man, was signified that he is a mind which produceth all things by his seminary power; he is feigned to sit, that his immutable and constant power might he expressed; he hath the upper parts bare and naked, because he is manifest to the intelligences and the superiors; but the lower parts are covered, because he is hid from the inferior creatures: he holdeth a scepter in his left hand, because in these parts of the body the most spiritual habitation of life is found. For the Creator of the intellect is the King and the vivifying spirit of the world; but in his right hand he holdeth forth both an Eagle and victory; the one, because he is Lord of all the Gods, as the Eagle is of other birds; the other, because all things are subject to him; in like manner we also reverence the Image of a Lamb, because it representeth Christ, and the picture of a Dove, because it signifieth the holy Ghost, and the forms of a Lion, Oxe, Eagle, and a man, signifying the *Evangelists*, and such like things, which we find

expressed in the Revelations of the Prophets, and in divers places of the holy Scripture: moreover those things confer to the like revelations and dreams, and therefore are called sacred pictures; there are also sacred rites and holy observations, which are made for the reverencing of the Gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of Holy water, perfumes, exterior expiations, humble processions, and exterior Ornaments for divine praises, as musical Harmony, burning of wax candles and lights, ringing of bells, the adorning of Temples, Altars and Images, in all which there is required a supream and special reverence and comeliness; wherefore there are used for these things, the most excellent, most beautifull and pretious [precious] things, as gold, silver, pretious stores, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the obtaining the bounty of the Gods; concerning which *Proserpina* beareth witness in these verses,

*Who ever did the brazen statues slight,  
The yellow gifts of gold, or silver white,  
Who would not wonder, and not say that these  
Are of the Gods? -----*

The priests also are called sacred, and the ministers of the divine powers, and Gods, and they themselves being consecrated do both administer all the holy things, and also consecrate them, whence *Lucan*.

*The consecrated priests, to whom great power  
Is granted -----*

And *Virgil* saith of *Helenus* the priest of *Apollo*,

*He praies [prays] for peace of th' Gods, and doth unloose  
The Garlands of his sacred head -----*

Those holy rites are as it were certain agreements betwixt the Gods and us, exhibited with praise, reverence or obedience, by the means of which we very oft obtain some wonderfull vertue from that divine power, on whom such reverence is bestowed; so there are sacred Hymns, Sermons, Exorcismes, Incantations, and words, which are compounded and dedicated for the praises and divine services of the Gods, whence, *Orpheus* in a verse composed for the stars, saith.

*With Holy words, now on the Gods I call.*

And the primitive Church did use certain holy incantations against diseases and snf tempests, which we either pronounce praying to some divine powers, or also sometimes carrying them along with us, written and hanging on our neck, or bound to us, we obtain very oft some power from such a Saint, which men very much admire; by this means also there are sacred names, figures, Characters, and seals, which contemplative men, in purity of mind, for their secret vows, have devoted, dedicated and consecrated to the worship of God; which things truly, if any man afterwards shall pronounce with the same

purity of mind, with the which they were first instituted, he shall in like manner do miracles; further also, the manner and rules delivered by the first institutor must be observed, for they who are ignorant of these things, loose their labour, and work in vain; Thus not only by barbarous words, but also by *Hebrew, Aegyptian [Egyptian], Greek, Latine*, and the names of other languages, being devoted to God, and attributed and dedicated to his essence, power or operation, we sometimes do wonders; such names there are in *Iamblicus*, viz. *Osyris, Icton, Emeph, Ptha, Epies, Amun*; so in *Plato*, and amongst the Greeks, [Greek text omitted], so the Greeks call *Jupiter* [Greek text omitted] which signifieth to live, because he giveth life to all things; in like manner [Greek text omitted (Dia)] which signifieth through, because through him are all things made, so [Greek text omitted (Athanaton)], which signifieth Immortal; so amongst the Latines he is called *Jupiter*, as it were an adjuvant father, and such like, and also certain names are devoted to men, as *Eutyichis, Sophia, Theophilus*, that is, prosperous, servant, dear to God. In like manner certain materiall things receive no little sanctity and vertue by consecration, especially if done by a priest, as we see those waxen seals, in which are imprinted the figure of Lambs, to receive vertue by the benediction of the Romane High priest, against lightnings and tempests, that they cannot hurt those who carry them, for a divine vertue is inspired into Images thus consecrated, and is contained in them, as it were in a certain sacred Letter, which hath the Image of God; the like vertue those holy waxed lights receive at *Easter*, and at the feast of the purification of the virgins; in like manner bells by consecration and benediction receive vertue, that they drive away and restrain lightnings, and tempests, that they hurt not in those places where their sounds are heard; in like manner salt and water, by their benedictions and exorcismes receive power to chase and drive away evil spirits; and thus in things of this kind, there are also sacred times alwaies observed by the nations of every religion with very great reverence, which are either commanded that we should sanctify by the Gods themselves, or are dedicated to them by our fore-fathers and Elders, for the commemoration of some benefit received of the Gods, and for a perpetual Thanksgiving. Thus the Hebrews have received their Sabbaths, and the Heathens their holy daies, and we the solemn dayes of our holy rites, alwaies to be revered with the Highest solemnity; there are also times contrary to these, which they call penitential, and we black dayes, because that in those daies the commonwealth hath suffered some notable blow, and calamity, of which sort amongst the Romans was the day before the fourth nones of *August*, because that on that day they suffered that extraordinary blow at the Battle of *Canna*. In like manner all Postridian daies are called black dayes, because that most commonly battles succeeded ill on these dayes: So amongst the Jews the black dayes are the seventeenth day of *June*, because on that day *Moses* brake the Tables, *Manasses* erected an Idol in the *Sanctum Sanctorum*, & the walls of *Jerusalem* are supposed to have been pulled down by their Enemies; likewise the ninth of *July* is a black day with them, because on that day the destructions of both the Temples happened, by this neason they are called *Aegyptian [Egyptian]* dayes, in the old time observed by the *Aegyptians*, and every Nation by this way may easily make a like calculation of days fortunate or unfortunate to them, and the Magicians command that these holy and religious daies be observed no less then the planetary daies [days], and the celestial dispositions; for they affirm that they are far more efficacious, especially to obtain spiritual and divine vertues, because that their vertue is not from the Elements and celestial bodies, but descendeth from the intelligible and supercelestial world, and

being helped by the common suffrages of the Saints, is not infringed by any adverse disposition of the heavenly bodies, nor frustrated by the corruptible contagion of the Elements, if so be that firm belief and religious worship be not wanting, that is, joyned with fear and trembling, for religion properly holdeth forth thus much; Hence those daies are called religious, which to violate is a sin, which if we carefully observe, we fear not any great mischief, which we may do, if we do otherwise.

#### **Chapter lxiv. Of certain Religious observations, ceremonies, and rites of perfumings, unctions, and such like.**

Whosoever therefore thou art, who disirest [desirest] to operate in this faculty, in the first place implore God the Father, being one, that thou also maiest he one worthy of his favour, be clean, within and without, in a clean place, because it is written in *Leviticus*, Every man who shall approach those thing which are consecrated, in whom there is uncleanness, shall perish before the Lord; Therefore wash your selves oft, and at the daies appointed, according to the mysteries of number, put on clean clothes, and abstain from all uncleanness, pollution, and lust; for the Gods will not hear that man (as *Porphyry* saith) who hath not abstained many dayes from venereous Acts; Be not thou coupled to a polluted or menstruous woman, neither to her who hath the Hemorrhoides [hemorrhoids], touch not an unclean thing; nor a Carkass [carcass], whence *Porphyry* saith, whosoever shall touch a dead man, may not approach the Oracles, perhaps, because that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; Thou shalt wash, and anoynt [anoint], and perfume thy self, and shalt offer sacrifices: for God accepteth for a most sweet odour those things which are offered to him by a man purified and well disposed, and together with that perfume condescendeth to your prayer and oblation, as the Psalmist singeth; *Let my prayer, O Lord, be directed to thee, as incense in thy sight*; Moreover, the soul being the offspring and Image of God himself, is delighted in these perfumes and odours, receiving them by those nostrils, by the which it self also entred into this corporeal man, and by the which (as *Job* testifieth) the most lively spirits are sometimes sent forth, which cannot be retained in mans heart, boyling [boiling] either through choler, or labor; whence some think that the faculty of smelling is the most lively and spiritual of all the senses. Further, perfumes, sacrifice, and unction penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can see the secrets of God, Heavenly things, and those things which are above the Heavens, and also those which descend from the Heavens, as Angels, and spirits of deep pits, and profound places, apparations of desart [desert] places, and doth make them to come to you, to appear visibly, and obey you; and they pacify all spirits, and attract them as the Loadstone Iron, and joyn them with the elements, and cause the spirits to assume bodies: for truly the spiritual body is very much incrassated by them, and made more gross: for it liveth by vapours, perfumes and the odours of sacrifices: moreover whatsoever thou operatest, do it with an earnest affection and hearty desire; that the goodness of the Heavens and heavenly bodies may favour thee, whose favour, that thou maiest more easily obtain, the fitness of the place, time, profession, custome, diet, habite, exercise and name also do wonderfully conduce: for by these the power of nature is not only changed, but also overcome, for a fortunate place conduceth much to favour: neither without cause did the Lord speak to *Abraham* that he should come into the

land which he would shew him; and *Abraham* arose and journeyed towards the south: in like manner, *Isaac* went to *Gerarath*, where he sowed & gathered an hundred fold, and waxed very rich: but what place is congruous to each one, must he found out by his nativity, which thing he that knoweth not, let him observe where his spirits are especially recreated, where his senses are more lively, where the health of his body and his strength is most vigorous, where his businesses succeed best, where most favour him, where his enemies are overthrown, let him know that this region, this place is preordained by God and his Angels for him; and is also well disposed, and prepared by the Heavens. Therefore reverence this place, and change it according to your time and business, but alwayes flie an unfortunate place: fortunate names also make things more fortunate: but unfortunate, unhappy; Hence the Romans in lifting their souldiers [soldiers] were wary, least that the first souldiers names should be in any measure unfortunate; and for paying tributaries, and mustings of their Armies and Colonies, they did chuse *Censours* with good names. Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would also be changed into better; So *Epidamnus*, least that sea men going that way should suffer damage, they commanded to be called *Dyrachius*; for the same cause they called *Maleoton*, least he should cause some mischief, *Beneventus*; but they thought good to call *Lacus*, *Lucrinus*, for the goodness of the name being the most happy place of all: make election also of hours and dayes for thy operations, for not without cause our Saviour spake, Are there not twelve hours in the day, and so forth? for the *Astrologers* teach that times can give a certain fortune to our businesses; the Magicians likewise have observed, and to conclude, all the ancient wise men consent in this, that it is of very great concernment; that in what moment of time, and disposition of the heavens, every thing, whether naturall or Artificiall hath received its being in this world; for they have delivered, that the first moment hath so great power, that all the course of fortune dependeth thereon, and may be foretold thereby, and in like manner, by the successes of the fortune of every thing, they both firmly believed, and experience also testiflith, that the beginning of any thing may thereby be found out; even as *Sulla* the Astrologian foretold, that a most certain destruction approached *Caligula*, who asked him advice concerning his nature; *Metheon* the Astrologer foresaw the calamity of the wars which happened afterward to the *Athenians*, making an expedition against the *Syracusans*: to the same about to sail to *Sicilia*, *Meson* the Astrologer foretold a great tempest. *Anaxagoras* by the knowledge of the times, forewarned on what dayes a great stone should fall from the Sun; as afterward it happened at *Aegos*, a river of *Thracia*; on the contrary, *L. Tarnucius Firmianus* by the acts and fortune of *Romulus*, found both the time of his conception and nativity; the same man found out also the nativity of the City of *Rome*, by making the successes and fortunes of that City: so *Maternus* reporteth, that the beginning and Creation even of this world was found out by the events of things: For that times can do very much in naturall things, may be manifested by many examples; for there are trees, which after the Solstice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and shelfishes, Crabs and Oisters [oysters] do increase, the Moon increasing, and when the Moon decreaseth, do grow lean; & the Seas in ebbing and flowing do observe the motions and times of the Moon; and *Euripus* in *Euboea*, doth it not seven times with wonderfull swiftness ebbe and flow? and three dayes in every moneth, viz. the 7. 8. and 9. day of the Moon it standeth still; and amongst the *Troglotides* there is a lake, which thrice in a day is made

bitter and salt, and again sweet; moreover in the winter time, when all things wither and dry, Penroyall [pennyroyal] flourisheth: on the same day, they say, that blown bladders do break, and that the leaves of Sallows and Pomegranats are turned and forced about; and its known to all, that which I have seen both in *France* and *Italy*, and I know also the sowing thereof, viz. that a nut-tree, which seemeth dry all the year, on the Even of Saint *Johns* day doth produce both leaves, and flowres [flowers], and ripe fruits: and this miracle doth wholly consist in the observation of the time of its sowing: moreover that times can yield some wonderfull power to artificiall things, the Astrologers in their books of Elections and Images do constantly affirm; and by this means, we read in *Plutarch*, That there was an image amongst the *Peleneans* made with such art, that what way soever it did look, it did strike all things with terrour and very great perturbation, so that no man durst through fear behold it; and we read in the life of *Apollonius*, that the Magicians of *Babylon* had tied to the roof of their house, four golden fowls, which they called the tongues of the gods; and that they had power to reconcile the minds of the multitude to the love and obedience of the King. In the Iland [island] *Chios* there was the face of *Diana* placed on high, whose countenance appeared sad to those which caine in, but to those that went out, it appeared chearfull [cheerful]: In *Troas*, the sacrifices which were left about the Image of *Minerva* did not putrifie; In the temple of *Venus* at *Paphos*, it never rained in the court: If any thing was taken forth from the Tomb of *Antheus*, showers were powred down from heaven till that which was digged up, was restored into its place: In the tomb of King *Bibria* of *Pontus*, did arise a *Laurell*, from which if any one did break a branch and carry it on shipboard, quarrells would never cease untill it was thrown over. In the Iland [island] *Boristhenes*, no bird did haunt the house of *Achilles*: at Rome, neither flie [fly], nor dog did enter into the Palace of *Hercules*, in the oxe market. In *Olynthus* of *Thracia* there was a place, into the which if a Beetle had fallen, it could not get forth, but writhing it self every way it died; I could bring even innumerable examples, and far more wonderfull then these, which Antiquity reporteth to have been done by the Art of images, and by the observation of times: but least any one should think them long since, obsolete, and repute them for fables, I will bring more new things, and such as remain even to this time in some places, and I will joyn to these some artificiall wonders; for they say, that by the Art of images it cometh to passe, that at Byzantine Serpents hurt not, and that Jackdaws flie [fly] not over within the wals [walls]; that in Crete there are no night Owls, that about Naples Grasshoppers are never heard; that at *Venice*, no kind of flie [fly] doth enter the publike [public] houses of Barbers, that in *Toledo* in the publike shambles, one only flie is seen all the year long, of a notable whiteness: and we in the foregoing book have declared already both the fashions and times, by the observation of which, these things and such like may be done; moreover you ought especially to observe the vertue of speeches and words, for by these the soul is spread forth into inferiour substances, into stones, metals, plants, animals, and all naturall things, imprinting divers figures and passions on them, inforcing all creatures, or leading and drawing them by a certain affection: So *Cato* testifieth, that weary Oxen are refreshed by words, and also that by prayers and words, you may obtain of *Tellus*, that it produce unusuall trees; trees also may by this means be entreated to pass over to another place, and to grow in another ground: Rapes grow the greater, if they be entreated when they are sown, to be beneficiall to them, their family, and neighbours; the Peacock also being commended, presently extends his feathers: but on the contrary, it is found by

experience that the hearb [herb] Basill, being sown with cursings and railings, is more flourishing; also a kind of Lobster doth cure burnings and scaldings, if so be that in the mean time his name be not named: further, they which use witchcraft, kill trees by praising them, & thus do hurt sown Corn and children: moreover they say that there is so great power in mans execrations, that they chase and banish even wicked spirits: *Eusebius* declareth that by this means *Serapis* amongst the *Ægyptians* [Egyptians], did publish short sentences, by the which devils were expelled, and he taught also, how devils having assumed the forms of brute beasts, do ensnare men: To conclude, in all businesses, put God before your eyes, for it is written in *Deuteronomie* [Deuteronomy], When you shall seek the Lord your God, you shall find him. Whence we read in *Mark*, That whatsoever ye shall desire and pray for, believing that you shall receive it, it shall come to pass for you; and in *Matthew*, If you shall have faith as a grain of mustard seed, nothing shall be impossible for you; also the fervent prayer of a righteous man prevaieth much, for *Elias* (as *James* saith) was a man like unto us, subject unto passions, and he prayed earnestly, that it might not rain upon the earth, and it rained not in three years [years] and six moneths [months]; and again he prayed, and the heaven gave rain, and the earth brought forth its fruit: but take heed in your prayers, least that you should desire some vain thing, or that which is against the will of God; for God would have all things good: neither shalt thou use the name of thy God in vain, for he shall not go unpunished, who taketh his name for a vain thing: be abstemious and give alms, for the Angel saith to *Tobiah*, prayer is good with fasting and alms; and we read in the book of *Judith*: Know ye, that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight.

## **Chapter lxxv. The Conclusion of the whole Work.**

These are the things, which for an introduction into Magick we have collected out of the tradition of the ancients, and diversly compiled in this book, in short words, yet sufficient for those who are intelligent; some of these things are written in order, some without order, some things are delivered by fragments, some things are even hid, and left for the search of the intelligent, who more acutely contemplating these things which are written, and diligently searching, may obtain the compleat rudiments of the magicall Art, and also infallible experiments: for we have delivered this Art in such a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men to the mysteries of these secrets, but leave them destitute and astonished, in the shade of ignorance and desperation: You therefore sons of wisdom and learning, search diligently in this book, gathering together our dispersed intentions, which in divers places we have propounded, and what is hid in one place, we make manifest in another, that it may appear to you wise men; for, for you only have we written, whose mind is not corrupted, but regulated according to the right order of living, who in chastity, and honesty, and in sound faith fear and reverence God: whose hands are free from sin and wickedness, whose manners are gentle, sober, and modest, you only shall find out this knowledge which is preserved for you, and the secrets which are hid by many Enigmaes cannot be perceived but by a profound intellect, which when you shall obtain, the whole science of

the invincible magical discipline will insinuate it self into you: and those vertues will appear to you, which in times past *Hermes*, *Zoroastes* [*Zoroaster*], *Apollonius*, and the others, who wrought miracles, obtained. But ye, envious, caluminators, sons of base ignorance, and foolish lewdnest, come not nigh our writings, for they are your enemies, and stand on a precipice, that ye may erre and fall head-long into misery: if any therefore through his incredulity or dulness of intellect, doth not obtain his desire, let him not impute the fault of his ignorance to me, or say that I have erred, or purposely written falsly and lied, but let him accuse himself, who understandeth not our writings; for they are obscure, and covered with divers mysteries, by the which it will easily happen, that many my erre and lose their sense; therefore let no man be angry with me, if we have folded up the truth of this science with many Enigmaes, and dispersed it in divers places, for we have not hidden it from the wise, but from the wicked and ungodly, and have delivered it in such words which necessarily blind the foolish, and easily may admit the wise to the understanding of them.

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FINIS.

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**To the Reverend Father, and Doctor of Divinity *Aurelius de Aquapendente*,  
*Austin Fryar* [friar]; *Henry Cornelius Agrippa* sendeth greeting.**

By those letters (most reverend Father!) which you sent me since the second of this month, I understand your candidness towards me, and great learning, and indeed the curious searching after these things which lye hid in darkness; I did presently rejoyce, and do bless my self that I have entred into acquaintance with such a friend, with whom I may improve my gifts; And now (this hand-writing being my witness) I reckon you amongst the cheifest [chiefest] of my friends. But oh, who are your leaders that you follow, daring to enter into the house of *Dedalus*, from whence is no return, and of most dreadfull *Minois*, and daring to go through the watches, and commit your self to the sisters of destiny? Who are your masters that you are conversant about such huge things, daring to attempt to make a wandring diety [deity], stable, perfidious, faithful; and the most fugatious of all the gods to be more constant then *Adrastia*; Take heed that you be

not deceived by them that are deceived. Neither can the great reading of books direct you here, since they are but as riddles. How great writings are there made of the irresistible power of the Magical Art, of the prodigious Images of Astrologers, of the monstrous transmutations of *Alchymists* [alchemists], of that blessed stone, by which, *Mydas* [Midas] like, all metals that were touched are presently transmuted into Gold, or Silver, all which are found vain, fictitious, and false, as often as they are practised according to letter. Yet such things are delivered, and writ by great and grave Philosophers, and holy men, whose traditions, who dare say are false? Nay, it were impious to think that they were lyes [lies]. There is therefore another meaning then what is written in letters, and that is veiled with divers mysteries, and as yet clearly explained by none of the Masters, and which I believe no man can attain to by reading of books only, without a skilfull, and faithfull master, unless he be divinely illuminated, as very few are. Therefore it is a vanity for any man that searcheth into the secrets of nature, to give himself to bare reading. For they that thus do, are, being ensnared in the gins of the exterior spirits, to whom it is given to rule, made dangerous slaves, not knowing themselves, and go back into the footsteps of their flocks, seeking without themselves, what they have in themselves. And this is that which I would have you know, because in us is the operator of all wonderfull effects, who knows how to discern, and effect, and that without any sin or offence to God, whatsoever the monstrous *Mathematicians*, the prodigious *Magicians*, the envious *Alchymists* [alchemists], and bewitching *Necromancers* can do by spirits. In us I say is the operator of Miracles.

*Not the bright stars of th' skie [sky], nor flames of Hell,  
But th' spirit that these doth make, doth in us dwell.*

But of these I shall discourse more fully, but in your presence (for these things are not to be written, but to be infused by a few sacred words, and with face to face), and that when I shall haply see you. Now as concerning those books which you desire of me, some of them were sometimes in my custody, but now are not. But as for those books which you have of mine which were made in my youth, being intituled, *Of Occult Philosophy*, the two former of them were deficient in many things, the third is wholly imperfect, and contains but a certain Epitome of my writings. But I will (God willing) set forth the whole work, being made entire, and revised, reserving the key thereof for most intimate friends only, one whereof you need not at all question but that I reckon you. Farewell and prosper. From *Lyons* the XXIV. of *September, Annoq; Domini. M.D.XXVII.*

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### **Unto the same Man.**

By your courteous letters (most reverend Father!) I have seen, as in a glass, your whole mind, which I heartily embrace, and I would have you know that you shall be welcome to me beyond expression, and that you are seated deeply in my affections, and that I am such an one (I write this out of the abundance of my heart) as am not wont upon any occasion to forsake my friends. Wherefore that you may obtain the desires, which are no less then mine, I will hasten to come to you. When we shall come face to face, hear and

speak with one the other, I know our friendship will be indissoluble, and endure for ever. But now concerning that *Phylosophy* [philosophy] which you require to know, I would have you know, that it is to know God himself, the worker of all things, and to pass into him by a whole image of likeness (as by an essential contract, and bond) whereby thou mayest be transformed, and made as God, as the Lord spake concerning *Moses*, saying; Behold, I have made thee the God of *Pharaoh*. This is that true, high *Occult Phylosophy* [philosophy] of wonderfull works. The key thereof is the intellect, for by how much higher things we understand, with so much the sublimer vertues are we endowed, and so much greater things do work, and that more easily, and efficaciously. But our intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh, and obtain a proper nature, cannot be united to these vertues (for like to like) and is in searching into these occult secrets of God, and nature, altogether efficacious; for it is no easy thing for us to ascend to the heavens. For how shall he that hath lost himself in mortal dust, and ashes, find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can man see God, and live? What fruit shall a grain of corn bear if it be not first dead? For we must dye [die], I say dye to the world, and to the flesh, and all senses, and to the whole man animal, who would enter into these closets of secrets, not because the body is separated from the soul, but because the soul leaves the body: of which death *Paul* wrote to the *Collossians* [Colossians]: *Ye are dead, and your life is hid with Christ*: And elsswhere he speaks more clearly of himself. *I know a man, whether in the body, or out of the body I cannot tell, God knows, caught up unto the third heaven, &c.* I say by this death, pretious [precious] in the sight of God, we must dye [die], which happens to few, and perhaps not alwaies. For very few whom God loves, and are vertuous [virtuous], are made so happy. And first those that are born, not of flesh and blood, but of God. Secondly those that are dignified to it by the blessing of nature, and the heavens at their birth. The rest endeavour by merits, and art, of which more fully when I see you. But this I will advise you, that you be not deceived concerning me, as if I at any time having received such divine things should boast of them to you, or should arrogate any such thing to my self, or could hope to have them granted to me, who hitherto have been a souldier [soldier], consecrated with mans blood, having been almost alwaies belonging to the Kings Court, bound to a most dear wife by the bond of flesh, exposed to all the blast of inconstant fortune, and being crossed in my flesh, in the world, and worldly affairs, and therefore could not obtain the sublime gifts of the immortal God. But I would be accounted as a director, who waiting alwayes at the dores [doors], shews to others which way they must go. But as for my love to you, you are indeed a little deceived: I do not see how you are my debtor, seeing I have bestowed nothing upon you, only I am ready when occasion serves to bestow all things. So farewell and prosper. From *Lyons XIX Novemb. Anno Dom. M. D.XXVII.*

### **Henry Cornelius Agrippa sendeth greetings to a certain friend of the Kings Court.**

The Ancients were wont to brand notorious folly with this proverb, *viz.* To bring Owls to *Athens*: but it is not a part of less folly, but of most great impiety, to send divels [devils]

to hell. You know what I call hell, viz. that *School* of wickednesses, which with much displeasure I have elsewhere in its colours notoriously shewed the Court to be. But there was never so just an occasion of writing and of indignation given as now, if it were lawfull to treat of the whole business as I should, yet I cannot contain but give you an argument of it. Now therefore hear a thing both foolish and impious: There was sent for out of *Germany* with no small charges a certain master of Spirits, that is a Necromancer, who possesseth a power over spirits, that as *James* and *Jambres* resisted *Moses*, so he should oppose *Cæsar* [Cesar]; for they were perswaded by the father of lies, that he could foretel [forwtell] all things to come, and disclose all secret counsels, and manifest even the thoughts; moreover that he was endowed with so great power, that he could bring back the Kings children through the aire, even as we read that *Habacuck* with his pulse was carried to the den of Lions, and that he could do as *Elisha* did being besieged in *Dotham*, shew mountains full of horsemen and fiery Chariots, and a very great Army; moreover that he could find out and fetch up the treasures of the earth, and compell what marriages and affections he pleased, to break them off, and cure all desperate diseases, by a Stygian medicine, as a confirmed Hectick, a radicated Dropsy, Leprosy in the bones; and

*Who wisely can the Knotty gout soon cure,  
And health even to the desperate procure.*

See where their faith is placed, where their hope is reposed, who endeavour to subject the Elements, Heaven, Fate, Nature, Providence, God, and all things to the command of one *Magitian* [magician]; and seek for the preservation of a kingdom from Devils the enemies of publike [public] preservation; saying in their heart with *Ochozias*, there is not a God in *Israel*, let us go and consult *Beelzebub* the God of *Achron*, and as *Saul* speaking to the witch, saith, the *Philistins* [Philistines] fight against me, & God hath deserted me, and will not hear me, therefore am I come to you. What do they so much despair of God, that they have judged it requisite to desire aid of the Divels [devils]? is not this according to the word of *Iude* and *Peter*, to deny God and Iesus [Jesus] Christ our Lord and Saviour who hath redeemed us, and to bring upon themselves swift destruction? do they not treasure up for themselves the fierce wrath of the Lord who will send it upon them by evill spirits? are they not delivered over to a reprobate sense, who desire the certainty of secret counsels from the divel [Devil], the father of lies, and hope for victory elsewhere than from the Lord of Hoasts [Hosts]? and further, this addeth boldness to this abominable worker of Idolatry and Sacrilege [sacrilege], that the Orthodox mother doth very much favour those things, and the authority of her most Christian Son is accommodated, and gifts bestowed out of the sacred pence; the Pillars of the Church, Bishops and Cardinals, winking at, yea furthering this abominable work; and the wicked Nobles applaude this operation of Impiety, as the crowes the works of the Wolf. What greater wickedness have *Pharaoh*, *Balack*, *Saul*, *Ahab* with his *Jezabel*, *Ochozias*, *Nabuchadnezar*, *Balthazar*, *Senacherib* and the other worshippers of *Balaam*, committed? *Pharaoh* called forth his magitians [magicians] against *Moses*; they being convicted in the third plague, confessed the finger of God: but the King being obstinate through the ten plagues perished in the red sea; *Balack* the Moabite sent forth *Baalam* the Sorcerer that he should curse *Israel*, but God himself turned the curse into a blessing;

*Balack* is cursed; what did the answers of *Samuel* or the witch profit *Saul*? was he not slain in the mountain *Gilboah*? *Ahab* and *Jezabel* being wickedly married together, did confide in the prophets of *Baal*, and according to the word of the Lord, a lying spirit went forth into the mouthes of all the prophets who promised prosperity to *Ahab* going up against *Ramoth Gilead*, but *Ahab* fell, and *Jezabel* was thrown down headlong, and the dogs did eat her: *Asa* a King of *Juda* is reproved by the prophet of the Lord, because that in his sickness he sought not the Lord, but trusted to the skill of his physitian [physician]: have not they committed a greater sin, who leave God the saviour, and the wholesome vertues of nature, and seek for help of Satan? *Ochozias* did thus in times past, & therefore heard from the prophet of the Lord, Thou shalt not descend from thy bed on which thou art, but shalt certainly dy [die]. Let the series of the other unrighteous Kings be run over, and also the histories of the Gentiles. *Zoroastes* [Zoroaster], *Diatharus*, *Croesus*, *Pompey*, *Pyrrhus*, *Crassus*, *Nero*, *Iulian* [Julian], what have they gayned by their *Magitians* [magicians] and Diviners, who falsely fained [feigned] prosperity for them? were they not all reduced to nothing, and did they not wickedly perish in their sins? So are all these ungodly follyes wont to bring destruction to the admirers thereof, to the which truly, they who especially confide, are made the most unfortunate of all men. I deny not but that there are natural sciences, Metaphysical arts, Occult Ingenuities, which can, without offending God, or injuring faith or religion, preserve Kingdomes, dive into counsels [councils], overcome Enemies, deliver captives, encrease [increase] wealth, obtain the good will of men, expell diseases, conserve health, prolong life, and restore strength of youth: There are moreover sacred religious intercessions, publike [public] supplications, private prayers of good men: by the which we may not only turn away the wrath of God, but also entreate him to be gracious [gracious] unto us; besides if there be a certain art to foretell, and work miracles, which the Ancients call *Calomagia* or *Theurgia*, surely it is unknown unto these fooles and slaves of the Divil [Devil], for to find out things to come, and to pronounce truth concerning those things which hang over our heads, & are occult, and from heaven portended unto men; and to effect things which exceed the common course of nature, belongeth only to a man of profound and perfect knowledge, and of a most pure life and faith, and not to men most vain and unlearned. But every Creature serveth those who are Innocent, and learned in the law of God, for their faiths sake; and whatsoever they shall ask they shall receive: so the Ravens fed *Elijah*, and at his prayers the earth withheld her fruits, the Heaven denyed rain, and showed down fire upon the wicked: So the Ravens served *Elisha*, the Angels fought for him; rivers are passed dry-foot; the Lions laying aside their fierceness, and not regarding their hunger, fawn on *Daniel*, and the hot fiery furnace burneth not the children. These are not works of Necromancers and Sorcerers, nor of Devils, but of faithfull and godly men; for not the Divels [devils], but the spirit of God doth assist them: I confess there are some, (perhaps many) even at this time, who are very wise, and of wonderfull knowledge, vertue and power, and of a pure conversation, most prudent, and also disposed by age and strength, that they can very much profit the Commonwealth by their counsel and operations; but your courtiers contemn these men, as those who are very far from their purpose, who for wisdom have malice, guile and deceit; for counsel deceit, and craft for knowledge; guile, and perfidiousness for prudence. Superstition is in the place of religion, and God is blasphemed in afflictions: and what faith (as saith the Apostle) is perfected in weakness is contemned: but they run to the invocations of evil

spirits. Every good man is mocked at by them, bold hypocrisie is promoted, truth is accounted a crime; praise and rewards are reserved for foolishness and wickedness. O fools, and wicked, who by these arts would establish a kingdome, by which formerly most potent Empires have fallen, and have been utterly overthrown; Of whom it was truly spoken by *Jeremiah*, our Crown is fallen, wo [woe] to us because we have sinned: which I wish might not be so truly as fitly applyed to you. For truly that verse, the numeral letters being gathered together M.C.V.I. expresseth the year M.D.XXIV. wherein according to the account your King was taken at *Papia*: Did not ye see these things, and admire at them, which before they were done you judged impossible? And as yet you are proud, and obdurate in your affliction. You despise the prophets, and the threatenings of God are as tales to you. Behold it is at hand, and as yet you shall see, and feel the great things of God upon the whole earth, and shall tremble because the misery which you know not shall come upon you suddenly; Whither then will ye fly? Stand with your inchanters, and with the multitude of your Sorceries, if haply they can profit you, or you can be made thereby stronger. Will not that *German* Sorcerer that is sent for, save you, and make lying, Prophets, and prevail against the wrath of the Lord, and deliver you from evil? No, ye wicked, *No*, unless the Lord shall build, and keep the Cities, and Kingdom, all the keepers thereof labor and watch in vain. It is the work of God alone, not of Devils, not of *Magicians* to suspend or change the sentence of the Prophets. But if you will with your whole heart turn unto his mercy, and will change your wickedness, then you may be freed from evil, as was *Nebucadnezar* [Nebuchadnezzae], who by the counsel of *Daniel* redeeming his sins by almes, and his iniquities by taking pittie [pity] on the poor, avoided the imminent wrath of God for a time, until in the Court at *Babylon* he with a proud speech recalled it back to himself again. *Achab* most impious, with his *Izebel* [Jezebel], to whom the Lord threatned death by *Elias*, was, because he turned to God made again the word of the Lord to *Elijah*. Because *Achab* feared my face I will not bring the evill in his daies. The *Ninevites*, because by the Edict of the King and Princes they repented at the preaching of *Jonas*, were totally freed from the imminent punishment. *Esaias* brought this sentence to *Ezechias*, that he should set his house in order, because he should dy [die]; He praied [prayed] and wept, and was hesled, and fifteen years added to his life, for thus the Lord spake to the same man by the same Prophet, I have seen thy tears, and heard thy prayers, behold I will add to thy daies fifteen years; moreover I will deliver thee from the hand of the King of *Assyria* & this City, and protect it; So much could the conversion and prayer of this pious King do, who though he prayed for himself alone, yet obtained not only for himself, but also for the City and people; It is the Lord only who preserveth the King, and who giveth wisdom to the Kings Son; they ought to fly to this master, who seek salvation, and not to *Magicians* and *Sorcerers*: put on righteousness and fear of the Lord, you who desire prosperity: if the stability of a Kingdom be sought for; it is written; the just shall inherit the Land, the just shall be had in everlasting remembrance, he shall not be moved for ever; if security be sought for; They that fear the Lord shall not be afraid for evil tidings, but shall scorn all their enemies. If honour, and wealth be sought for; In his house are glory, and riches. If praise, and favour; The generation of the righteous shall be blessed: If power; He shall be powerfull on the earth, and his seed also. His strength shall be exalted in glory: If marriage, and prosperity of wedlock; His wife shall be as a vine flourishing on the house side, and his children as olive branches. If health of body, and strength; the Lord will not suffer his holy one to see

corruption. Lastly, blessed is the man in all things that fears the Lord, who is unspotted in the way, who goes not into the counsell of the wicked, who takes pittie [pity] on the poor, and needy. For in an evil day the Lord shall deliver him, and shall not deliver him into the hands of his enemies. All the wicked shall see, and be vexed, and shall gnash their teeth, and pine away, their desire shall perish. Let this suffice for admonition. For I will not more curiously prosecute this matter, lest haply the evilness of the subject should provoke me to write more then is expedient. Farewel, from *Paris*, XIII of *February*, Anno M.D. XXVIII. after the Romane account.

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This appendix consists of excerpts from Agrippa's *De incertitudine et vanitate Scientiarum*, one of the great classics of sceptical literature. Only the chapters relating to subjects in *De Occulta Philosophia* are included. From a cursory comparison, this translation appears to be much more accurate than the English translation published in 1684 (*The vanity of arts and sciences* / by Henry Cornelius Agrippa, Knight ... London : Printed by R.E. for R.B. and are to be sold by C. Blount ..., 1684.)

## **The Censure, or Retraction of Henry Cornelius Agrippa, concerning Magick, after his declamation of the vanity of Sciences, and the excellency of the word of God.**

### **Of Magick in generall.**

This place doth require that we speak of Magick; for it is so neer joyned to, and of affinity with Astrologie [astrology], in so much that be that professteth Magick without Astrologie, doth nothing, but altogether is in an error. *Suidas* is of the opinion that Magick had its name, and originall from the Maguseans [Magi]. It is the common opinion, that it is a *Persian* name, to which *Porphyry*, and *Apuleius* assent, and that in that tongue it signifies a priest, wise man, or Philosopher. Magick therefore comprehending all Philosophy, naturall, and Mathematicall, joyns the powers of Religions to them. Hence also they contain in them Goetia, and Theurgia, for which cause many divide Magick into two parts, *viz.* Naturall, and Ceremoniall.

### **Of Naturall Magick.**

It is thought that naturall Magic is nothing else but the highest power of naturall Sciences, which therefore is called the height of naturall Philosophy, and the most absolute consummation thereof, and that which is the active part of naturall Philosophy, which by the help of naturall vertues, from a mutuall, and opportune application of them, brings forth operations even to Admiration: which Magick the *Aethiopians*, and *Indians*

especially did use, where the vertue of herbs, and stones, and other things looking towards it was sufficient. It is said that *Hierome* made mention of it to *Paulinus*, where he saith that *Apollonius the Tyanean* was a Magician, or Philosopher, as also the *Pythagorians*; of this kind were those wise men which came to worship Christ with gifts when he was born, which the interpreters of the *Chaldeans* [Chaldaeans] expound the Philosophers of the *Chaldeans*, such as were *Hiarchas* amongst the *Bragmanne* [Brahmans], *Tespion* amongst the *Gymnosophists*, *Budda* [Buddhists] amongst the *Babylonians*, *Numa Pompilius* amongst the Romans, *Zamolxides* amongst the *Thracians*, *Abbaris* amongst the *Hyperboreans*, *Hermes* amongst the *Aegyptians* [Egyptians], *Zoroastes* [Zoroaster] the son of *Oromasus* [Ohrmazd = Ahura Mazda] amongst the *Persians*. For the *Indians*, *Aethiopians* [Ethiopians], *Chaldeans* [Chaldaeans], and *Persians* chiefly did excell in this Magick. With which therefore (as *Plato* relates in *Alcibiades*) the sons of the *Persian* Kings were instructed, that they might learn to administer, and distribute their image to the common wealth of the world, and the common wealth to it: and *Cicero* saith in his books of divination, that there was none amongst the *Persians* did enjoy the Kingdom, but he that first had learned Magick. Naturall Magick therefore is that which contemplates the powers of all naturall and celestiall things, and searching curiously into their Sympathy, doth produce occult powers in nature into publique [public] view, so coupling inferior things as allurements to the gifts of superiour things, that by their mutuall application, that from thence arise wonderfull miracles, not so much by art as by nature, to which art becomes an assistant whilst it works these things. For Magicians, as the most curious searchers of nature, making use of those things which are prepared by nature, by applying active things to passive, produce oftentimes effects before the time ordained by nature, which the vulgar think are miracles, which indeed are naturall works, the prevention of the time only coming betwixt: as if any one should produce Roses in the moneth [month] of March, and ripe Grapes, or sowed Beans, or make Parsly [parsley] to grow into a perfect plant within few hours, nay, and cause greater things, as clouds, rains, thunders, and animals of divers kinds, and very many taansmutations of things, many of which sort *Roger Racon* boasted that he did do by meer [mere] naturall Magick. Of the works thereof wrote *Zoroastes* [Zoroaster], *Hermes*, *Eranthes* King of *Arabia*, *Zacharias* the *Babylonian*, *Joseph* the *Hebrew*, *Bocus*, *Aaron*, *Zenotenus*, *Kiramides*, *Almadal*, *Thetel*, *Alchindus*, *Abel*, *Ptolomy*, *Geber*, *Zahel*, *Nazabarub*, *Thebith*, *Berith*, *Solomon*, *Astaphon*, *Hipparchus*, *Alcmeon*, *Apollonius*, *Triphon*, and many others, many of whose works are yet entire, and many fragments are yet extant, and have come into my hands. Some modern men have also wrote of naturall Magick, but they but a few things, as *Albertus*, *Arnoldus de villa nova*, *Raimundus Lullie*, *Bacon*, and *Apponus*, [i.e. Peter de Abano] and the Author of the book to *Alfonsus*, set forth under the name of *Picatrix*, who also together with naturall Magick, mixeth much superstition, which indeed the rest have done.

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## Of Mathematicall Magick.

There are moreover other most witty emulators of nature and most bold inquisitors, which promise they can by the influences of the heavens, obtained without naturall

vertues, but only by Mathematicall learning, produce works like to those of nature, as walking, or talking bodies, which have not animall vertues: such was the wooden dove of *Archita*, which did flie [fly], and the statue of *Mercury* which did speak; and the brazen head made by *Albertus Magnus*, which they say did speak. *Boetius* a man of a great wit and much learning, excelled in these things, to whom *Cassiodorus* writing concerning such like things, saith, to thee it is appointed to know hard things, and shew miracles: by the ingenuity of thy art metals speak, *Diomedes* in brass trumpets, the brazen Serpent hisseth, birds are feigned, and those which know no proper sound, are heard sending forth sweet melody, we relate small things of him, who hath power to imitate the heavens; concerning these arts I think that is spoken which we read in *Plato* in the eleventh book of *Laws*. There is an art given to mortall men, by which they should generate certain latter things, not partaking of truth or divinity, but should deduce certain representations of affinity with them: and thus far have Magicians gone, being men most bold to do all things, especially that old strong Serpent, the promiser of all Sciences favoring them, that they like apes endeavour to emulate God, and nature.

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### Of Enchanting Magick.

There is moreover a kind of naturall Magick, which they call bewitching, medicinary, which is done by cups, love-potions, and divers medicaments of Sorcerers: Of which sort *Democritus* is said to make some, whereby good, happy, and fortunate sons may be begotten: and another whereby we may rightly understand the voyces [voices] of birds, as *Philostratus* and *Porphyrie* [Porphyry] relate of *Apollonius*. *Virgil* also speaking of certain Pontick herbs, saith,

*I many times, with these have Moeris spide [spied],  
Chang'd to a wolf, and in the woods to bide:  
From sepulchres would souls departed charm,  
And corn bear standing fom anothers farm.*

And *Pliny* relates that a certain man, *Demarchus Parrhasitus*, in a sacrifice which the *Arcades* made by a humane sacrifice to *Jupiter Lyceus*, tasted of the entrails [entrails] of a boy that was sacrificed, and turned himself into a wolfe, by reason of which changing of men into a wolf [werewolf, lycanthropy], *Austin* [Augustine] thinks that the name was put upon *Pan Lyceus*, and *Jupiter Lyceus*. The same *Austin* relates, that whilest he was in Italy, there were certain women Magicians like *Circe*, who by giving cheese to travellers turned them into cattle; and when they had carried what burdens they pleased, restored them into men again; and that the same happened to a certain Father called *Prestantine*. But least any one should think these things to be but foolish toys, and things impossible, let him call to mind what Scripture mentions concerning *Nebuchadnezar* [Nebuchadnezzar] the King, how he was turned into an ox, and lived seven yeers with hay, and at length returned through the mercy of God into a man again, whose body after his death, his son *Evilmerodac* gave as a prey to the Vulters [vultures], lest he should again rise from the dead, who returned from a beast into a man: and more of this kind

doth *Exodus* relate of the Magicians of *Pharaoh*. But *Solomon* speaks of the same, whether Magicians, or Sorcerers, when he saith, Thou hast terrified them O God! because they have done horrible deeds by inchantments [enchantments]. Moreover, this I would have you know, that these Magicians do not search into naturall things only, but also those things which do accompany nature, and after a manner put it off, as motions, numbers, figures, sounds, voyces [voices], concents, lights, affections of the mind, & words. So the *Psylli*, and *Marsi* called together serpents, and others by other things depressing them, put them to flight. So *Orpheus* repressed the tempest of the *Argonaute* with a hymn; and *Homer* relates of *Ulysses* that his blood was restrained with words. And in the law of the twelve tables punishment was ordained for them who enchanted the corn: that without all doubt the Magicians did produce wonderfull effects by words only, affections, and such like, not upon themselves, but also upon extraneous things; all which things are thought to put forth their innate vertue upon other things, draw them to them, or expell them from them, or any otherwise affecting of them, no otherwise then the Loadstone draws Iron, or Jeat Chaff, or a Diamond or Garlick bind them, so that by this graduall, and concatenated Sympathy of things, not only naturall, and celestiall gifts, but also intellectuall, and divine may, as *Iamblicus* [Iamblichus], *Proclus*, and *Synesius* confirm by the opinion of Magicians, be received from above, which *Proclus* in his book of sacrifice, and Magick confesseth, *viz.* That by the consent of these kinds of things, the Magicians were wont to call up the dieties [deities] themselves. To such a height of madness some of them are grown, that from divers constellations of the Stars, through intervals of times, and a certain rule of proportions being observed, think that an image of the gods can with a beck receive the spirit of life, and intellect, and so give an answer to them that ask counsell of it, and reveal the secrets of occult truth. Hence it is manifest that this naturall Magick is sometimes inclining to *Goetia*, and *Theurgia*, entangled in the wyles and errors of evill Spirits.

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### ***Of Goetia Necromancy.***

Now the parts of Ceremonial Magick are *Goetia* and *Theurgia*, *Goetia* is unfortunate, by the commerces of unclean spirits made up of the rites of wicked curiosities, unlawfull charms, and deprecations, and is abandoned and execrated by all laws. Of this kinde are those which we now adayes call *Necromancers*, and *Witches*.

*A people envy'd by the Gods, have skill,  
Begot by th' evill one, even at their will  
The heavens for to blemish, and the things  
Which are in heaven, and on earth to bring  
Out of order, and the poles for to force,  
And of the rivers for to turn the course,  
The mountains level, and the skie to drive  
Under the earth -----*

These therefore are they which call upon the souls of the dead, and those which the Ancients called *Epodi*, who enchant boys, and bring them out into the speech of the Oracle, and which carry about them familiar spirits, as we read of *Socrates* and such, as it is said, they fed in glasses, by which they feign themselves to prophesy. And all these proceed two waies. For some endeavour to call and compell evill spirits, adjuring by a certain power, especially of divine names, for seeing every creature fears, and reverenceth the name of him who made it, no marvel, if *Goetians*, *Infidels*, *Pagans*, *Jews*, *Saracens*, and men of every prophane sect and society do bind Divels [devils] by invoking the divine name. Now there are some that are most impiously wicked indeed, that submit themselves to Divels [devils], sacrifice to, and adore them, and thereby become guilty of Idolatry, and the basest abasement: to which crimes if the former are not obnoxious, yet they expose themselves to manifest dangers. For even compelled divels [devils] alwaies deceive us whithersoever we go. Now from the sect of the *Goetians* have proceeded all those books of darkness, which *Vulpianus* the Lawyer calls books disallowed to be read, and forthwith appointed them to be destroyed, of which sort the first is *Zabulus* reported to invent, who was given to unlawfull arts, then *Barnabas* a certain *Cyprian*; and now in these dayes there are carryed about books with feigned titles, under the names of *Adam*, *Abel*, *Enoch*, *Abraham*, *Solomon*, also *Paul*, *Honorius*, *Cyprianus*, *Albertus*, *Thomas*, *Hierome*, and of a certain man of *Yorke*, whose toies [toys] *Alphonsus* King of *Castile*, *Robert* an English man, *Bacon*, and *Apponus* [i.e. Peter de Abano], and many other men of a deplored wit have foolishly followed. Moreover they have not made men only and Saints, and Patriarkes [Patriarchs], and the angels of God, the authors of such execrable opinions, but they boast also that those books were dilivered by *Raziel*, and *Raphael* the Angels of *Adam* and *Tobias*; Which books openly betray themselves to him that looks narrowly [i.e. closely] into them, to be a rule, rite, and custome of their precepts, and a kind of words, and characters, an order of extruction, an empty phrase, and to contain nothing but meer toyes, and impostures, and to be made in latter times by men ignorant of all ancient Magick, and forlorn artists of pernicious [pernicious] art, of prophane observations mixed with the ceremonies of our religion, with many unknown names, and seals intermixed, that thereby they may terrifie and astonish the simple, and ignorant. Moreover it doth not yet appear that these arts are fables: for unless there were such indeed, and by them many wonderfull and hurtfull things done, there would not be such strict divine, and humane lawes made concerning them, for the utter exterminating of them. And why do the *Goetians* use those evill spirits only, but because good Angels will hardly appear, expecting the command of God, and come not but to men pure in heart, and holy in life: but the evill are easily called up, favouring him that is false, and counterfeiting holiness are alwaies ready to deceive with their craft, that they may be worshipped, and adored: and because women are most desirous of secrets, and less cautious, and prone to superstition, they are the more easily deceived, and therefore give up themselves the more readily to them, and do great prodigies. The poets sing of *Circe*, *Medea*, and others of this sort; *Cicero*, *Pliny*, *Seneca*, *Austin*, and many others as well Philosophers as Catholike [Catholic] Doctors, and Historians, also the Scriptures, testifie the like. For in the books of the Kings we read, that a woman who lived at *Endor*, called up the soul of *Samuel* the Prophet, although many interpret it not to be the soul of the Prophet, but an evil spirit, which took upon him his shape. Yet the Hebrew masters say that *Austin* to *Simplicianus* doth not deny but it

might be the true spirit of *Samuel*, which might easily be called up from its body before a compleat year after his departure, as also the *Goetians* teach. Also *Magician Necromancers* suppose that might be done by certain natural powers and bonds, as we have said in our books of *Occult Philosophy*. Therefore the ancient Fathers, skilfull of spiritual things, did not without cause ordain that the bodies of the dead should be buried in a holy place, and be accompanied with lights, and sprinkled with holy water, and be perfumed with frankincense, and incense, and be expiated by prayers as long as they continued above ground. For as the Masters of the Hebrews say, All our body and carnal Animal, and whatsoever in us depends upon the matter of the flesh, being ill disposed, is left for meat to the Serpent, and as they called it, to *Azazel*, who is the Lord of the flesh and blood, and the Prince of this world, and is called in *Leviticus* the Prince of deserts, to whom it is said in *Genesis*, *Thou shalt eat dust all the daies of thy life*. And in *Isaiah*, *Dust thy bread*, i.e. our body created of the dust of the earth, so long as it shall not be sanctified, and turned into better, that it be no longer an effect of the serpent, but of God, viz. a spiritual made of carnal, according to the word of *Paul*, saying, that which is sowed a carnal, shall arise a spiritual; and els where, All indeed shall rise up, but shall not be changed, because many shall remain forever as meat of the Serpent. This filthy and horrid matter of the flesh and meat of the Serpent we therefore cast off by death, changing it for a better and spirituall, which shall be in the resurrection of the dead; and is already done in those, who have tasted of the first fruits of the resurrection, and many have already attained to, by the vertue of the divine spirit, in this life, as *Enoch*, *Elijah* and *Moses*, whose bodies were changed into a spirituall nature, and have not seen corrupted; neither are their carcases [carcasses] left to the power of the Serpent. And this was that dispute of the devill with *Michael* the Archangel, concerning the body of *Moses*, of which *Jude* makes mention in his Epistle. But of *Goetia*, and *Necromancy* let this suffice.

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## **Of Theurgia.**

Now many think that Theurgia is not unlawfull, as if this be governed by good Angels, and a divine diety [deity], when as yet oftentimes it is under the names of God, and the fallacies of evil Angels obstringed by the wicked fallacies of the devils. For we do procure, and attract not by naturall powers only, but also by certain rites, and ceremonies, celestials, and by them divine vertues to our selves; Of which together with many rules the ancient Magicians did treat in many volumes. But the greatest part of all ceremonies consists in observing cleanness, and purity, first of the mind, then of the body, and of those things which are about the body, as in the skin, in garments, in habitations, in vessels, utensils, oblations, sacrifices, the purity of which disposeth to the acquaintance with and beholding of divine things, and is very much required in sacred things, according to the word of *Isaiah*, *Be ye washed, and made clean, and take away the evil of your thoughts*. Now impurity, because it oftentimes infects the air, and man, disturbs that most pure influence of Celestiall and divine things, and chaseth away the pure spirits of God. But sometimes impure spirits, and deceiving powers, that they be worshipped, and adored for gods, require also this purity. Therefore here is great need of caution, as we have lately discoursed at large in our books of *Occult Philosophy*. But of this

Theurgia, or Magick of divine things *Porphyrie* [Porphyry] disputing at large, at length concludes that by Theurgicall consecrations the soul of man may be fitted to receive spirits, and Angels, and to see God; but he altogether denies that we can by this art return to God. Of his School therefore is the Art *Almadel*, the Notary art, the *Pauline* Art, the art of Revelations, and many such like superstitions, which are so much the more pernicious, by how much they seem the more divine to the ignorant.

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## Of Cabalie.

Here the words of *Pliny* come into my mind, who saith the faction of Magick depends upon *Moses* and *Lutopea*, being Jews; which words put me in mind of the Cabalie of the Jews, which the *Hebrews* are of opinion was delivered to *Moses* by God himself on mount *Sinai*, and then by degrees of succession without the monuments of letters was untill the times of *Esdra* delivered to others by word of mouth only: as the *Pythagorian* opinions were formerly delivered by *Archippus*, and *Lysiaus*, who had Schools at *Thebes* in Greece, in which the Scholers [scholars] keeping the precepts of their masters in their memorie [memory], did use their wit, and memorie instead of books: So certain Jews despising literature, placed this in memorie, and observations, and vocall traditions, whence Cabalie was by the *Hebrews* called as it were the reception of any thing from another only by hearing. That art (as it is reported) is very ancient, but the name was known but of late times amongst Christians: They deliver a double science therefore, the one of *Bresith*, which they call Cosmologie, viz: explaining the powers of things created, naturall, and Celestiall, and expounding the secrets of the Law and Bible by Philosophicall reasons: which truly upon this account differs nothing at all from naturall Magick, in which we believe *K. Solomon* excelled. For it is read in the sacred Histories of the *Hebrews*, that he was skilled in all things, even from the Cedar of *Lebanon*, to the Hyssop that grows upon the wal [wall]: also in cattle, birds, creeping things, and fishes; all which shew that he knew the Magicall vertues of nature. *Moses* the *AElig;gyptian* [Egyptian], amongst the later writers followed after this in his exposition upon the *Pentacles*; also many more *Talmudists*. They call the other Science thereof of *Mercara*, which is concerning the more sublime contemplations of divine & Angelick vertues, & of sacred names, and seals, being a certain Symbolical divinity, in which letters, numbers, figures, things, & names, and tops of elements, and lines, points, and accents, are all significative of most profound things, & great secrets. This again they divide into *Arithmancy*, viz. that which is called *Notariacon*, treating of Angelical vertues, names, & seals, also of the conditions of spirits, and souls; and into *Theomancy*, which searcheth into the mysteries of divine majesty, as the emanations thereof, & sacred names, and Pentacles, which he that knows may excell with wonderful vertues; as that when he pleaseth, he may fore-know all future things, & command whole nature, have power over devils, and Angels, and do miracles. By this they suppose, that *Moses* did shew so many signs, and turned the rod into a Serpent, and the waters into blood, and that he sent Frogs, Flies, Lice, Locusts, Caterpillars, fire with hail, botches and boyls [boils] on the *Egyptians*; and slew every first born of man and beast; and that he opened the Seas, and carried his thorow, and brought forth fountains out of the rock, and quails from Heaven,

that he sent before him, clouds and lightnings by day, a pillar of fire by night, and called down from Heaven the voice of the living God to the people, and did strike the haughty with fire, and those that murmured with the Leprosie; and on the ill deserving brought suddain destruction; the earth gaping and swallowing them up; further he fed the people with heavenly food; pacified Serpents, cured the envenomed, preserved the numerous multitude from infirmity, & their garments from wearing out, & made them victors over their enemies. To conclude, by this art of miracles *Joshua* commanded the Sun to stand still, *Elijah* called down fire from Heaven upon his enemies, restored a dead childe to life; *Daniel* stopt the mouths of the Lyons [lions]; The three children sang songs in the fiery Oven; moreover by this art the incredulous Jews affirm, that even Christ did do so many miracles; *Solomon* also very well knew this art, and delivered charms against devils, and their bonds, and the manner of conjurations, and against diseases, as *Joseph* reporteth, but as I doubt not but that God revealed to *Moses* many secrets, contained under the bark of the words of the Law, which were not to be revealed to the prophane vulgar. So I acknowledge that this Cabalisticall art, which the Hebrews brag of, and I sometimes diligently and laboriously sought after, is nothing else then a meer rhapsody of superstition, and a certain Theurgicall Magick: but if it proceeded from God (as the Jews boast) and conduceth to the perfection of life, health of men, to the worship of God, and to the truth of understanding; truly that spirit of truth, which hath left this Synagogue, and come to teach us all truth, would not have concealed it from his Church even untill these last times, which indeed knoweth all things that are of God, whose benediction, baptism, and other mysteries of salvation are revealed and perfected in every tongue, for every tongue hath the same equall power, if so be that there be the same equall piety, neither is there any name, either in heaven or earth, by the which we must be saved, and by which we work miracles, besides this one name *Jesus*, in which all things are recapitulated and contained. Hence it is, that the Jews, who are most skilful in using the names of God, can operate little or nothing after Christ, as their ancient fathers did; but that we by experience find, and see, that by the revolution of this art (as they call them) oftentimes wonderful sentences, full of great mysteries, are wrested from the holy Scriptures, this is nothing else then a certain playing upon Allegories, which idle men busymg themselves with all the points, letters, and numbers, which this tongue and the custome of writing do easily suffer, do fain and disguise at their pleasures; which although sometimes they hold forth great mysteries, yet they can neither prove nor evince any thing; but we may (according to the words of *Gregory*) with the same facility contemn them, as they are affirmed. *Rabanus* the Monk, by the same artifice hath feigned many things, but in Latin Characters and verses, with certain pictures inserted, which being read any way by the delineations of the superficies and pictures, do declare some sacred mysterie [mystery], representing the histories of the things painted; which also may without doubt be wrested from prophane writings, as every one may know, who hath read the *Cantones of Valena Proba*, composed out of the verses of *Virgil*, concerning Christ; All things of this kind are the speculations of idle brains, but what belongeth to the working of miracles, there is none of you, I suppose, of so foolish an understanding, who believeth that they have any art or science of them; therefore this *Cabala* of the Jews is nothing else then a most pernicious superstition, by the which they gather at their pleasure, divide, transfer words, names and letters, scatteringly put in the holy Scriptures, and by making one thing out of another, they dissolve the connections of the truth, the speeches, inductions and parables,

and here and there construing them by their own fictions, would bring the words of God to their follies, defaming the Scriptures, and saying that their fictions have foundation on them. They calumniate the Law of God, and by the supputations of words, syllables, letters, numbers impudently extorted, they assay to bring violent and blasphemous proofs for their unbelief. Besides, they being puffed up by these trifles, do boast that they finde and search out the unspeakable mysteries of God, and secrets, which are above the Scriptures, by the which also they impudently affirm, and without blushing, that they can even prophecy, and do miracles and wonders; but it happeneth to them, as to *Aesops* Dog, who leaving his bread, and gaping after the shadow, lost his food; so this perfidious and stiff necked people, being always busied in the shadows of the Scriptures, and about their own vanities, and doing violence by their artificall, but superstitious Cabala, do loose the bread of eternall life, and being fed with vain words, do destroy the word of truth; from this Judaicall ferment of Cabalisticall superstition proceeded (as I suppose) the Ophitane, Gnostican, and Valentinian Hereticks, who together with their disciples, feigned a certain Greek Cabala, perverting all the mysteries of the Christian faith, and by their heretical corruption wresting them to the Greek letters and numbers, by the which they constituted a body of truth (as they call it) and taught, that without these mysteries of letters & numbers the truth could not be found in the Gospel, because that the writings thereof are various, and sometimes repugnant to themselves, and full of parables; that they who see, might not see, and that they who hear, might not hear, and that they who understand, might not understand, and that they are propounded to the blind and erroneous, according to the capacity of their blindness and error; But that the sincere truth lying hid under these things, is committed to the perfect only, not by writings, but by word of mouth, and that this is that Alphabetary and Arithmatical Theology which Christ in private manifested to his Apostles; and which *Paul* speaketh to the perfect only; for seeing that these are the highest mysteries, therefore they are not written, nor ought so to be, but to be kept in secret amongst wise men; but no man is a wise man amongst them, who knoweth not to refrain the greatest monsters of Heresie.

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### **Of Juggling or Legerdemain.**

But let us return to that Magick, part of which is an art of jugglings (*i.e.*) delusions, which are made according to appearance only, by which Magicians shew phantasmes, and play many miracles by circulatory frauds, and cause dreams, which they do not so much by Geotick enchantments, and imprecations, and deceits of devils, as by certain vapors, perfumes, lights, love-medicines, collyries, alligations, and suspensions, also by rings, images, glasses, and such like drugs, and instruments of Magicall art, and a naturall and Celestiall power. Also many things are done daily by sleight [slight] of hand, of which sort we see some are done daily by stage players, and sporters which we call *Chirosophers* (*i.e.*) skilful in sleight of hand. There are extant concerning this art, books of the Legerdemain of *Hermes*, and some others. We read also of a certain man called *Paseton*, a most notable juglar [juggler], that was wont to shew a banquet to guests, and when he pleased, to make it vanish away again, all rising with hunger, and thirst, being deluded. We read that *Numa Pompilius* did use these kinds of jugglings, and also that

most learned *Pythagoras* did sometimes do this toy, that what things he pleased, he would write in a glass, which being set against the full Moon, he would shew to any one that stood behind it, those things represented in the Globe of the Moon; Hither belongs whatsoever Poets sing of the transmutations of men, which also is delivered by Historians, and by some Christian Divines, and also is recorded in the Scripture. So men may appear like Asses, or horses, or other Animals with fascinated eyes, or a troubled medium, and that by a naturall art. Sometimes these are done by good and evil spirits, or by God himself at the request of some good men, as in the Scripture we read of *Elisha* the Prophet beset by an Army of the King fortifying *Dotham*. But to pure eyes, and such as be opened by God, those cannot deceive; so that woman which was judged to be a kind of cattle, did seem to *Hilario* to be not any such thing, but a woman. These things therefore which are done according to appearance only, are called jugglers.

But those things which are done by the Art of transmuting, or translating, as of *Nebuchadnezar*, or of Corn carryed to another field, we have spoke of before; but of this art of juggling, thus saith *Iamblicus*, These things which are supposed to be juggled or bewitched, besides imagination, have no truth of action or essence. The end of these is but to hold forth things to the imagination according to appearance, of which there presently remains no footsteps or signs. Now by what hath been said, it is manifest that Magick is nothing else but a collection of Idolatry, Astrology, and superstitious medicines; And now there is by Magicians raised a great company of hereticks in the Church, who as *Jannes* and *Jambres* resisted *Moses*, do in the like manner resist the Apostolicall truth. The chief of these was *Simon* the *Samaritan*, on whom by reason of this art was bestowed at *Rome* in *Claudius Caesars* time, a Statue, with this Inscription, *To Simon the holy God*. Of his blasphemies *Clemens Eusebius*, and *Irenaeus* make mention. From this *Simon*, as from a Seminary of all Heresies proceeded by successions the monstrous Ophites, the filthy Gnosticks, the impious Valentinians, Cerdonians, Marcionists, Montanians, and many other Hereticks, lying against God for gain and vain glory, doing no good to men, but deceiving them, and drawing them into destruction and error, to whom they that give credit shall be confounded in the judgement of God. But of Magick I wrote whilest I was very yong [young] three large books, which I called *Of Occult Philosophy*, in which what was then through the curiosity of my youth erroneous, I now being more advised, am willing to have retracted, by this recantation; I formerly spent much time and costs in these vanities. At last I grew so wise as to be able to dissuade others from this destruction; For whosoever do not in the truth, nor in the power of God, but in the deceits of divels [devils], according to the operation of wicked spirits presume to divine and prophesy, and practising through Magicall vanities, exorcismss, incantions and other demoniacall works and deceits of Idolatry, boasting of delusions, and phantasmes presently ceasing, brag that they can do miracles, I say all these shall with *Jannes*, and *Jambres*, and *Simon Magus*, be destined to the torments of eternall Fire.

Of the Occult Philosophy of Henry Cornelius Agrippa,

FINIS.

*OF OCCULT PHILOSOPHY  
OR  
OF MAGICAL CEREMONIES:  
THE FOURTH BOOK*

HENRY CORNELIUS AGRIPPA

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HENRY CORNELIUS AGRIPPA,

*Of Occult Philosophy*  
Or  
*Of Magical Ceremonies:*  
*The Fourth Book*



In our Books of Occult Philosophy, we have not so compendiously, as copiously, declared the principles, grounds, and reasons of Magick it self, and after what maner the experiments thereof are to be chosen, elected, and compounded, to produce many wonderful effects; but because in those books they are treated of, rather Theorically, than Practically; and some also are not handled compleatly and fully, and others very figuratively, and as it were Enigmatically and obscure Riddles, as being those which we have attained unto with great study, diligence, and very curious searching and exploration, and are heretofore set forth in a more rude and unfashioned maner. Therefore in this book, which we have composed and made as it were a Complement and Key of our other books of Occult Philosophy, and of all Magical Operations, we will give unto thee the documents of holy and undefiled verity, and Inexpugnable and Unresistable Magical Discipline, and most pleasant and delectable experiments of the sacred Deities. So that as by the reading of our other books of Occult Philosophy, thou maist earnestly covet the knowledge of these things; even so with reading this book, thou shalt truely triumph. Wherefore let silence hide these things within the secret closets of they religious breast, and conceal them with constant Taciturnity.

This therefore is to be known, That the names of the intelligent presidents of every one of the Planets are constituted after this maner: that is to say, By collecting together the letters out of the figure of the world, from the rising of the body of the Planet, according to the succession of the Signes through the several degrees; and out of the several degrees, from the aspects of the Planet himself, the calculation being made from the degree of the ascendant. In the like maner are constituted the names of the Princes of the evil spirits; they are

## *The fourth book*

taken under all the Planets of the presidents in a retrograde order, the projection being made contrary to the succession of the Signes, from the beginning of the seventh House. Now the name of the supreme & highest intelligence, which many do suppose to be the soul of the world, is collected out of the four Cardinal points of the figure of the world, after the maner already delivered: & by the opposite and contrary way, is known the name of the great Daemon, or evil spirit, upon the four cadent Angles. In the like maner shalt thou understand the names of the great presidential spirits ruling in the Air, from the four Angles of the succedent Houses; so that as to obtain the names of the good spirits, the calculation is to be made according to the succession of the signes, beginning from the degree of the ascendant; and to attain to the names of the evil spirits, by working the contrary way.

You must also observe, that the names of the evil spirits are extracted, aswel from the names of the good spirits, as of the evil: so notwithstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil spirit shall be extracted from the order of the Princes and Governours; but if we enter the table with the name of an evil spirit a Governour, after what maner soever they are extracted, whether by this table, or from a celestial figure, the names which to proceed from hence, shall be the names of evil spirits, the Ministers of the inferiour order.

It is further to be noted, That as often as we enter this table with the good spirits of the second order, the names extracted are of the second order: and if under them we extract the name of an evil spirit, he is of the superiour order of the Governours. The same order is, if we enter with the name of an evil spirit of the superiour order. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministring spirits, aswel of the good spirits, as of the evil, the names extracted shall be the names of the ministring spirits of the inferiour order.

But many Magicians, men of no small Authority, will have the tables of this kinde to be extended with Latine letters: so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, aswel good as evil, by the same maner which is above delivered, by taking the name of the office or of the effect, in the columnne of letters, in their own line, under their own star. And of this practice Trismegistus is a great Author, who delivered this kinde of calculation in Egyptian letters: not improperly also may the be referred to other letters of other tongues, for the reasons assigned to the signes; for truly he only is extant of all men, who have treated concerning the attaining to the names of spirits.

*of Occult Philosophy*

Therefore the force, secrecy and power, in what maner the sacred names of spirits are truly and rightly found out, consisteth in the disposing of the vowels, which do make the name of a spirit, and wherewith is constituted the true name and right word. Now this art is thus perfected and brought to pass: first, we are to take heed of the placing the vowels of the letters, which are found by the calculation of the celestial figure, to finde the names of the spirits of the second order, Presidents and Governours. And this in the good spirits, is thus brought to effect, by considering the starts which do constitute and make the letters, and by placing them according to their order: first, let the degree of the eleventh House be subtracted from the degree of that star which is first in order; and that which remaineth thereof, let it be projected from the degree of the ascendant, and where that number endeth, there is part of the vowel of the first letter: begin therefore to calculate the vowels of these letters, according to their number and order; and the vowel which falleth in the place of the star, which is first in order, the same vowel is attributed to the first letter. Then afterwards thou shalt finde the part of the second letter, by subtracting the degree of a star which is the second in order from the first star; and that which remaineth, cast from the ascendant. And this is the part from which thou shalt begin the calculation of the vowels; and that vowel which falleth upon the second star, the same is the vowel of the second letter. And so consequently maist thou search out the vowels of the following letters alwaies, by subtracting the degree of the following star; from the degree of the star next preceding and going before. And so also all calculations and numerations in the names of the good spirits, ought to be made according to the succession of the signes. And in calculating the names of the evil spirits, where in the names of the good spirits is taken the degree of the eleventh House, in these ought to be taken the degree of the twelfth House. And all numerations and calculations may be made with the succession of the signes, by taking the beginning from the degree of the tenth House.

But in all extractions by tables, the vowels are placed after another maner. In the first place therefore is taken the certain number of letters making the name itself, and is thus numbred from the beginning of the colunne of the first letter, or whereupon the name is extracted; and the letter on which this number falleth, is referred to the first letter of the name, extracted by taking the distance of the one from the other, according to the order of the Alphabet. But the number of that distance is projected from the beginning of his colunne; and where it endeth, there is part of the first vowel: from thence therefore thou shalt calculate the vowels themselves, in their own number and

## *The fourth book*

order, in the same columnne; and the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. Now thou shalt finde the following vowels, by taking the distance from the precedent vowel to the following: and so consequently according to the succession of the Alphabet. And the number of that distance is to be numbered from the beginning of his owne columnne; and where he shall cease, there is the part of the vowel sought after. From thence therefore must you calculate the vowels, as we have above-said; and those vowels which shall fall upon their own letters, are to be attributed to them; if therefore any vowel shall happen to fall upon a vowel, the former must give place to the latter: and this you are to understand only of the good spirits. In the evil also you may proceed in the same way; except only, that you make the numberations after a contrary and backward order, contrary to the succession of the Alphabet, and contrary to the order of the columnnes (that is to say) in ascending.

The name of good Angels, and of every man, which we have taught how to finde out, in our third book of Occult Philosophy, according to that maner, is of no little Authority, nor of a mean foundation. But now we will give unto thee some other ways, illustrated with no vain reasons. One whereof is, by taking in the figure of the nativity, the five places of Hylech: which being noted, the characters of the letters are projected in their order and number from the beginning of *Aries*; and those letters which fall upon the degrees of said places, according to their order and dignity disposed and aspected, do make the name of an Angel. There is also another way, wherein they do take Almutel, which is the ruling and governing stars over the aforesaid five places; and the projection is to be made from the degree of the ascendant; which is done by gathering together the letters falling upon Almutel: which being placed in order, according to their dignity, do make the name of an Angel. There is furthermore another way used, and very much had in observation among the Egyptians, by making their calculation from the degree of the ascendant, and by gathering together the letters according to the Almutel of the eleventh House; which House they call a good Daemon: which being placed according to their dignities, the names of the Angels are constituted. Now the names of the evil Angels are known after the like maner, except only that the projections must be performed contrary to the course and order of the succession of the signes, so that whereas in seeking the names of good spirits, we are to calculate from the beginning of *Aries*; contrariwise, in attaining the names of the evil, we ought to account from the beginning of *Libra*. And whereas in the good spirits we number from the degree of the ascendant;

contrarily, in the evil, we must calculate from the degree of the seventh House. But according to the Egyptians, the name of an Angel is collected according to the Almutel of the twelfth House, which they call an evil spirit. Now all those rites, which are elsewhere already by us delivered in our third book of Occult Philosophy, may be made by the characters of any language. In all which (as we have abovesaid) there is a mystical and divine number, order and figure; from whence it cometh to pass, that the same spirit may be called by divers names. But others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.

Now these celestial characters do consist of lines and heads: the heads are six, according to the six magnitudes of the stars, whereunto the planets also are reduced. The first magnitude holdeth a Star, with the Sun, or a Cross. The second with Jupiter in a circular point. The third holdeth with Saturn, a semicircle, a triangle, either crooked, round, or acute. The fourth with Mars, a little stroke penetrating the line, either square, straight, or oblique. The fifth with Venus and Mercury, a little stroke or point with a tail, ascending or descending. The sixth with the Moon, a point made black. All you may see in the ensuing table. The heads then being posited according to the site of the Stars in the figure of Heaven, then the lines are to be drawn out, according to the congruency or agreement of their natures. And this you are to understand of the fixed Stars. But in the erecting of the Planets, the lines are drawn out, the heads being posited according to their course and nature amongst themselves.

When therefore a character is to be found of any celestial Image ascending in any degree or face of a signe, which do consist of Stars of the same magnitude and nature; then the number of these Stars being posited according to their place and order, the lines are drawn after the similitude of the Image signified, as copiously as the same can be done.

But the Characters which are extracted according to the name of a spirit, are composed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may appear easie to those that apprehend it, yet there is herein no small difficulty; To wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth upon the line of letters, consider of what number this letter may be in the order of the name; as the second, or the third; then how many letters that name containeth; as five or seven; and multiply these numbers one after another by themselves, and triple the product: then cast

The fourth book

|        | Stars. | Heads. | Lines Joyned to the Heads. |
|--------|--------|--------|----------------------------|
| I.⊙    | ★      | ⊥      | ★ ——— ⊥                    |
| II.2/4 | ○      |        | ○ ——— ○                    |
| III.⊥  | ∞ 4    | ε      | ε ——— ε                    |
| IIII.♂ | ⊥ ◊    | ◊      | ◊ ——— ◊                    |
| V.♀♀   | ⚡ ★    |        | ⚡ ——— ★                    |
| VI.C   | ★ ●    | ▼      | ★ ——— ● ——— ▼              |

the whole (being added together) from the beginning of the letters, according to the succession of the Alphabet: and the letter upon which that number shall happen to fall, ought to be placed for the character of that spirit. But if any letter of a name fall on the line of figures, it is thus to be wrought. Take the number how many this letter is in the order of the name, and let it be multiplied by that number of which this letter is in the order of the Alphabet; and being added together, divide it by nine, and the remainder sheweth the figure or number to be placed in the character: and this may be put either in a Geometrical or Arithmetical figure of number; which notwithstanding ought not to exceed the number of nine, or nine Angles.

But the Characters which are understood by the revelation of Spirits, take their vertue from thence; because they are, as it were, certain hidden seals, making the harmony of some divinity: either they are signes of a Covenant entred into, and of promised and plighted faith, or of obedience. And those Characters cannot by any other means be searched out.

Moreover, besides these Characters, there are certain familiar Figures or Images of evil Spirits, under which forms they are wont to appear, and yield obedience to them that invoke them. All these Characters or Images may be seen by the table following, according to the course of the letters constituting the names of Spirits themselves: so that if in any letter there is found more then the name of one Spirit, his Image holdeth the pre-eminence, the others imparting their own order; so that they which are the first orders, to them is

*The Characters of good Spirits.*

A simple point.



Round.



Starry



Straight standing line



Lying.



Oblique.



Line Crooked like a bow.



Like waves.



Toothed



Intersection right.



Inherent.



Adhering separate.



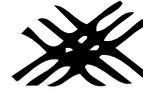
Oblique intersection simple.



Mixt.



Manifold.



Perpendicular right dexter.



Sinister.



Neuter.



A whole figure.



Broken.



Half.



A letter inhering.



Adhering.



Separate.



*The fourth book*

*The Characters of evil Spirits.*

A right line.



Crooked.



Reflexed.



A simple figure.



Penetrate.



Broken.



A right letter.



Retrograde.



Inversed.



Flame.



Winde.



Water.



A mass.



Rain.



Clay



A flying thing.



A creeping thing.



A serpent.



An eye.



A hand.



A foot.



A crown.



A crest.



Horns.



attributed the head, the upper part of the body, according to their own figure: those which are lowest, do possess the thighs and feet; so also the middle letters do attribute like to themselves the middle parts of the body, or give the parts that fit. But if there happen any contrariety, that letter which is the stronger in the number shall bear rule: and if they are equal, they all impart equal things. Furthermore, if any name shall obtain any notable Character or Instrument out of the Table, he shall likewise have the same character in the Image.

We may also attain to the knowledge of the dignities of the evil Spirits, by the same Tables of Characters and images: for upon what spirit soever there falleth any excellent signe or instrument out of the Table of Characters, he possesseth that dignity. As if there shall be Crown, it sheweth a Kingly dignity; if a Crest or Plume, a Dukedom; if a Horn, a County; if without these there be a Scepter, Sword, or forked Instrument, it sheweth Rule and Authority. Likewise out of the Table of Images you shall finde them which bear the chief Kingly dignity: from the Crown judge dignity; and from the Instruments, Rule and Authority. Lastly, they which bear an humane shape and figure, have greater dignity then those which appear under the Forms and Images of Beasts; they also who ride, do excel them which appear on foot. And thus according to all their commixtures, you may judge the dignity and excellency of Spirits, one before another. Moreover, you must understand, that the Spirits of the inferior order, of what dignity soever they be, are alwaies subject to the Spirits of the superior order: so also, that it is not incongruent for their Kings and Dukes to be Subject and Minister to the presidents of the superior order.

*The shapes familiar to the Spirits of Saturn.*

♄

They appear for the most part with a tall, lean and slender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each side nosed or beaked: there likewise appeareth a face on each knee, of a black shining color: their motion is the moving of the winde, with a kinde of earthquake: their signe is which earth, whiter than any Snow.

*The fourth book*

*The particular forms are,*

A King having a beard, riding on a Dragon.  
An Old man with a beard.  
An Old woman leaning on a staffe.  
A Hog.  
A Dragon.  
An Owl.  
A Black Garment.  
A Hooke or Sickle.  
A Juniper-tree.

*The familiar forms to the Spirits of Jupiter.*

♃

The Spirits of Jupiter do appear with a body sanguine and cholerick, of a middle stature, with a horrible fearful motion; but with a milde countenance, a gentle speech, and of the color of Iron. The motion of them is flashings of Lightning and Thunder; their signe is, there will appear men about the circle, who shall seem to be devoured of lions.

*Their particular forms are,*

|                  |  |
|------------------|--|
| <i>Honso</i>     | A King with a Sword drawn, riding on a Stag.     |
| <i>mitratus.</i> | A Man wearing a Mitre in long rayment.           |
|                  | A Maid with a Laurel-Crown adorned with Flowers. |
|                  | A Bull.  |
|                  | A Stag.  |
|                  | A Peacock.                                       |
| <i>Azurino</i>   | An Azure Garment.                                |
| <i>vestis.</i>   | A Sword.   |
| <i>Buxus.</i>    | A Box-tree.                                      |

*The familiar forms of the Spirits of Mars.*

♂

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They appear in a tall body, choleric, a filthy countenance, of colour brown, swarthy, or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their motion is like fire burning; their signe Thunder and Lightning about the circle.

*Their particular shapes are,*

A King armed riding upon a Wolf.  
A Man armed.  
A Woman holding a buckler on her thigh.  
A Hee-goat.  
A Horse.  
A Stag.  
A Red Garment.  
Wool.  
A Cheeslip.

*Shapes familiar to the Spirits of the Sun*

*Multiceps.*



The Spirits of the Sun do for the most part appear in a large, full and great body sanguine and gross, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their signe is to move the person to sweat that calls them. But their particular forms are,

A King having a Scepter riding on a Lion.  
A King crowned.  
A Queen with a Scepter.  
A Bird.  
A Lion.  
A Cock.  
A yellow or golden Garment.  
A Scepter.  
*Caudatus.*

## *The fourth book*

### *Familiar shapes of the Spirits of Venus.*



They do appear with a fair body, of middle stature, with an amiable and pleasant countenance, of colour white or green, the upper part golden. The motion of them is as it were a most clear Star. For their signe, there will seem to be maids playing without the Circle, which will provoke and allure him that calleth them to play. But their particular forms are,

A King with a Scepter riding on a Camel.

A Maid clothed and dressed beautifully.

A Maid naked.

A Shee-goat.

A Camel.

A Dove.

A white or green Garment.

Flowers.

The herb Savine.

### *The familiar forms of the Spirits of Mercury.*



The Spirits of Mercury will appear for the most part in a body of middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-colored clouds. For their signe, they cause and bring horror and fear into him that calls them. But their particular shapes are,

A King riding upon a Bear.

A fair Youth.

A Woman holding a distaffe.

A Dog.

A Shee-bear.

A Magpie.

A Garment of sundry changeable colours.

A Rod.

A little Staffe.

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*The forms familiar to the Spirits of the Moon.*



They will for the most part appear in a great and full body, soft and phlegmatic, of colour like a black obscure cloud, having a swelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempest of the Sea. For their signe, there will appear an exceeding great rain about the Circle. And their particular shapes are,

A King like an Archer riding upon a Doe.

A little Boy.

A Woman-hunter with a bow and arrows.

A Cow.

A little Doe.

A Goose.

A Garment green or silver-coloured.

An Arrow.

A Creature having many feet.

But we now come to speak of the holy and sacred Pentacles and Sigils. Now these pentacles, are as it were certain holy signes preserving us from evil chances and events, and helping and assisting us to binde, exterminate, and drive away evil spirits, and alluring the good spirits, and reconciling them unto us. And these pentacles do consist either of Characters of the good spirits or the superior order, or of sacred pictures of holy letters or revelations, with apt and fit versicles, which are composed either of Geometrical figures and holy names of God, according to the course and maner of many of them; or they are compounded of all of them, or very many of them mixt. And the Characters which are useful for us to constitute and make the pentacles, they are the Characters of the good Spirits, especially and chiefly of the good Spirits of the first and second order, and sometimes also of the third order. And this kinde of Characters are especially to be named holy; and then those Characters which we have above called holy. What Character soever therefore of this kinde is to be instituted, we must draw about him a double circle, wherein we must write the name of his Angel: and if we will adde some divine name congruent with his Spirit and Office, it will be of the greater force and efficacy. And if we will draw about him any angular figure, according to the maner of his numbers, that also shall be lawful to be done. But the

## The fourth book

*The  
brazen  
serpent  
set up in  
the wil-  
derness.*

*Accipe gla-  
dium sanc-  
tum,  
munus a  
Deo, in  
quo con-  
cides  
adversar-  
ios populi  
mei Israel.*

*Ego sum pri-  
mus & novissi-  
mus, vivus &  
sui mortuus; &  
ecce sum viv-  
ens in sicula  
siculorum; &  
habeo claves  
mortis &  
infernii.*

holy pictures which do make the pentacles, are they which everywhere are delivered unto us in the Prophets and Sacred Writings, as well of the old as of the new Testament. Even as the figure of the Serpent hanging on the cross, and such-like; wereof very many may be found out of the visions of the Prophets, as of *Esaias, Daniel, Esdras* and others, and also out of the revelation of the *Apocalypse*. And we have spoken of them in our third book of Occult Philosophy, where we have made mention of holy things. Therefore when any picture is posited of any of these holy Images, let the circle be drawn round about it on each side thereof, wherein let there be written some divine name, that is apt and conformed to the effect of that figure, or else there may be written about it some versicle taken out of part of the body of holy Scripture, which may desire to ascertain or deprecate the desired effect. As, if a pentacle were to be made to gain victory or revenge against ones enemies, aswel visible as invisible, The figure may be taken out of the second book of the *Macchabees*: that is to say, a hand holding a golden Sword drawn, about which let there be written about it a versicle there contained; To wit, *Take thy holy Sword, the gift of God, wherewith thou shalt slay the adversaries of my people Israel*. Or also there may be written about it a versicle of the fifth Psalm: *In this is the strength of thy arm: before thy face there is death*; or some-such like versicle. But if you write any divine name about the figure, then let some name be taken that signifies Fear, a Sword, Wrath, the Revenge of God, or some such-like name congruent and agreeing with the effect desired. And if there shall be written any Angular figure, let him be taken according to the reason and rule of the numbers, as we have taught in our second book of Occult Philosophy, where we have treated of the numbers, and of the like operations. And of this sort there are two pentacles of sublime vertue and great power, very useful and necessary to be used in the consecration of experiments and Spirits: one whereof is that in the first chapter of *Apocalypse*; To wit, a figure of the Majesty of God sitting upon a Throne, having in his mouth a two-edged Sword, as there it is written, about which let there be written, *I am Alpha & Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the first and the last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell*. Then there shall be written about it these three versicles.

*Manda Deus virtuti tua, &c.  
Give commandment, O God, to thy strength.  
Confirm, Oh God, thy work in us.*

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*Let them be as dust before the face of the winde. And let the Angel of the Lord scatter them. Let all their wayes be darkness and uncertain. And let the Angel of the Lord persecute them.*

Moreover, let there be written about it the ten general names, which are, *El, Elohim, Elohe, Zebaoth, Elion, Escerchie, Adonay, Jah, Tetragrammaton, Saday.*

There is another pentacle, the figure whereof is like unto *a Lambe slain, having seven eyes, and seven horns, and under his feet a book sealed with seven seals*, as it is in the *5.chap.* of the *Apocalypse*. Whereabout let there be written this versicle: *Behold the Lion hath overcome of the Tribe of Judah, the root of David. I will open the book, and unloose the seven seals thereof.* And one other versicle: *I saw Satan like lightning fall down from the heaven. Behold, I have given you power to tread upon Serpents and Scorpions, and over all the power of your enemies, and nothing shall be able to hurt you.* And let there be also written about it the ten general names, as aforesaid.

But those Pentacles which are thus made of figures and names, let them keep this order: for when any figure is posited, conformable to any number, to produce any certain effect or vertue, there must be written thereupon, in all the several Angles, some Divine name, obtaining the force and efficacie of the thing desired: yet so nevertheless, that the name which is of this sort do consist of just so many letters, as the Figure may constitute a number; or of so many letters of a name, as joynd together amongst themselves, may make the number of a Figure; or by any number which may be divided without any superfluity or diminution. Now such a name being found, whether it be onely one name or more, or divers names, it is to be written in all the several Angles of the Figure: but in the middle of the Figure let the revolution of the name be whole and totally placed, or at least principally.

Oftentimes also we constitute Pentacles, by making the revolution of some kinde of name, in a square Table, and by drawing about it a single or double Circle, and by writing therein some holy Versicle competent and befitting this name, or from which that name is extracted. And this is the way of making the Pentacles, according to their several distinct forms and fashions, which we may as we please either multiply or commix together by course among themselves, to work the greater efficacie, and extension and enlargement of force and vertue.

As, if a deprecation should be made for the overthrow and destruction of ones enemies, then we are to minde and call to remembrance how God

## *The fourth book*

destroyed the whole face of the earth in the deluge of waters; and the destruction of Sodom and Gomorrha, by raining down fire and brimstone; likewise, how God overthrew Pharaoh and his host in the Red-Sea: and to call to minde if any other malediction or curse be found in holy Writ. And thus in things of the like sort. So likewise in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the saving of Noah in the deluge of waters, the passing of the children of Israel thorow the Red-Sea; and also we are to minde how Christ walked upon the waters, and saved the ship in danger to be cast away with the tempest; and how he commanded the windes and the waves, and they obeyed him; and also, that he drew *Peter* out of the water, being in danger of drowning: and the like. And lastly, with these we invoke and call upon some certain holy names of God, God; to wit, such as are significative to accomplish our desire, and accomodated to the desired effect: as, if it be to overthrow enemies, we are to invoke and call upon the names of wrath, revenge, fear, justice, and fortitude of God: and if we would avoid and escape any evil or danger, we then call upon the names of mercy, defence, salvation, fortitude, goodness, and such-like names of God. When also we pray unto God that he would grant unto us our desires, we are likewise to intermix therewith the name of some good spirit, whether one onely, or more, whose office it is to execute our desires: and sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle; and that rightly especially, if it be to execute any evil work; as revenge, punishment, or destruction.

Furthermore, if there be any Versicle in the Psalms, or in any other part of holy Scripture, that shall seem congruent and agreeable to our desire, the same is to be mingled with our prayers. Now after Prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have desired should administer unto us, whether one or more, or whether he be an Angel, or Star, or Soul, or any of the noble Angels. But this kinde of Oration ought to be composed according to the Rules which we have delivered in the second book of Occult Philosophy, where we have treated of the manner of the composition of Inchantments.

You may know further, that these kinde of bonds have a threefold difference: for the first bond is, when we conjure by Natural things: the second is compounded of Religious mysteries, by Sacraments, Miracles, and things of this sort: and the third is constituted by Divine names, and holy Sigils. And by these kinde of bonds, we may binde not onely spirits, but also all other

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creatures whatsoever; as animals, tempests, burnings,\* floods of waters, and the force and power of Arms. Oftentimes also we use these bonds aforesaid, not onely by Conjunction, but sometimes also using the means of Deprecation and Benediction. Moreover, it conduceth much to this purpose, to joyn some sentence of holy Scripture, if any shall be found convenient hereunto: as, in the Conjunction of Serpents, by commemorating the curse of the Serpent in the earthly Paradise, and the setting up of the Serpent in the wilderness; and further adding that Versicle, *Thou shalt walk upon the Asp and the Basilisk, &c.* Superstition also is of much prevalency herein, by the translation of some Sacramental Rites, to binde that which we intend to hinder; as, the Rites of Excommunication, of Sepulchres, Funerals, Buryings, and the like.

\* *Incendia;*  
Envie and  
Malice.

*Super aspidem & basiliscum ambulabis, &c.*

And now we come to treat of the Consecrations which men ought to make upon all instruments and things necessary to be used in this Art: and the vertue of this Consecration most chiefly consists in two things; to wit, in the power of the person consecrating, and by the vertue of the prayer by which the Consecration is made. For in the person consecrating, there is required holiness of Life, and power of sanctifying: both which are acquired by Dignification and Initiation. And that the person himself should with a firm and undoubted faith believe the vertue, power, and efficacie hereof. And then in the Prayer it self by which this Consecration is made, there is required the like holiness; which either solely consisteth in the prayer it self, as, if it be by divine inspiration ordained to this purpose, such as we have in many places of the holy Bible; or that is be hereunto instituted through the power of the Holy Spirit, in the ordination of the Church. Otherwise there is in the Prayer a Sanctimony, which is not onely by it self, but by the commemoration of holy things; as, the commemoration of holy Scriptures, Histories, Works, Miracles, Effects, Graces, Promises, Sacraments and Sacramental things, and the like. Which things, by a certain similitude, do seem properly or improperly to appertain to the thing consecrated.

There is used also the invocation of force Divine names, with the consignation of holy Seals, and things of the like sort, which do conduce to sanctification and expiation; such as are the Sprinkling with Holy-Water, Unctions with holy Oyl, and odoriferous Suffumigations appertaining to holy Worship. And therefore in every Consecration there is chiefly used the Benediction and Consecration of Water, oyl, Fire, and Fumigations, used everywhere with holy Waxlights or Lamps burning: for without Lights no Sacrament is rightly performed. This therefore is to be known and firmly observed, That if

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any Consecration be to be made of things profane, in which there is any pollution or defilement, then an exorcising and expiation of those things ought to precede the Consecration. Which things being to made pure are more apt to receive the influences of the Divine vertues. We are also to observe, that in the end of every Consecration, after that the prayer is rightly performed, the person consecrating, ought to bless the thing consecrated. by breathing out some words, with divine vertue and power of the present Consecration, with the commemoration of his vertue and authority, that it may be the more duely performed, and with an earnest and intentive minde. And therefore we will here lay down some examples hereof, whereby the way to the whole perfection hereof may the more easily be made to appear unto you.

So then, in the Consecration of water, we ought to Commemorate how that God hath placed the firmament in the midst of the waters, and in what maner that God placed the fountain of waters in the earthly Paradise, from whence sprang four holy rivers, which watered the whole earth. Likewise we are to call to remembrance in what manner God made the water to be the instrument of executing his justice in the destruction of the Gyants in the general deluge over all the earth, and in the overthrow of the host of Pharaoh in the Red-sea; also, how God led his own people thorow the midst of the Sea on dry ground, and through the midst of the river of Jordan; and likewise how marvelously he drew forth water out of the stony rock in the wilderness; and how at the prayer of Samson, he caused a fountain of running water to flow out of the cheek-tooth of the jaw-bone of an ass: and likewise, how God hath made waters the instrument of his mercy, and of salvation, for the expiation of original sin: also, how Christ was baptized in Jordan, and hath thereby sanctified and cleansed the waters.

Moreover, certain divine names are to be invocated, which are conformable hereunto; as, that God is a living fountain, living water, the fountain of mercy; and names of the like kinde.

And likewise, in the consecration of fire, we are to commemorate how that God hath created the fire to be an instrument to execute his justice, for punishment, vengeance, and for the expiation of sins: also, when God shall come to judge the world, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner God appeared to Moses in the burning bush; and also, how he went before the children of Israel in a pillar of fire; and that nothing can be duely offered, sacrificed, or sanctified, without fire; and how that God instituted fire to be kept continually burning in the Tabernacle of the Covenant; and how miraculously he re-kindled the

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same, being extinct, and preserved it elsewhere from going out, being hidden under the waters: and things of this sort. Likewise, the Names of God are to be called upon which are consonant hereunto; as, it is read in the Law and the Prophets, that God is a consuming fire: and if there be any of the Divine names which signifies fire, or such-like names; as, the glory of God, the light of God, the splendor and brightness of God.

And likewise in the Consecration of Oyl and Perfumes, we are to call to remembrance such holy things as are pertinent to this purpose, which we read in Exodus of the holy anoynting oyl, and divine names significant hereunto, such as is the name Christ, which signifies anoynted: and what mysteries there are hereof; as that in the Revelation, of the two Olive-trees distilling holy oyl into the lamps that burn before the face of God: and the like.

And the blessing of the lights, wax, and lamps, is taken from the fire, and the altar which containeth the substance of the flame: and what other such similitudes as are in mysteries; as that of the seven candlesticks and lamps burning before the face of God.

These therefore are the Consecrations which first of all are necessary to be used in every kinde of devotion, and ought to precede it, and without which nothing in holy Rites can be, duely performed.

In the next place now we shall shew unto you the Consecration of Places, instruments and such-like things.

Therefore when you would consecrate any Place or Circle, you ought to take the prayer of Solomon used in the dedication of the Temple: and moreover, you must bless the place with the sprinkling of Holy-water, and with Fumigations; by commemorating in the benediction holy mysteries; such as these are: The sanctification of the throne of God, of mount Sinai, of the Tabernacle of the Covenant, of the Holy of holies, of the temple of Jerusalem. Also, the sanctification of mount Golgotha, by the crucifying of Christ; the sanctification of the Temple of Christ; of mount Tabor, by the transfiguration and ascension of Christ: and the like. And by invoking divine names which are significant hereunto; such as the Place of God, the Throne of God, the Chayr of God, the Tabernacle of God, the Altar of God, the Habitation of God and such-like divine names of this sort which are to be written about the Circle or place to be consecrated.

*Sanctum  
sanctorum.*

And in the consecrations of instruments, and of all other things whatsoever that are serviceable to this Art, you shall proceed after the same manner, by sprinkling the same with Holy water, perfuming the same with holy

## The fourth book

*Qui habet  
duas tun-  
icas, &c.*

*Accipte  
vobis glad-  
ios bis acu-  
tos.*

Fumigations, anoynting it with holy Oyl, sealing it with some holy Sigil, and blessing it with prayer; and by commemorating holy things out of the sacred Scriptures, Religion, and Divine names which shall be found agreeable to the thing that is to be consecrated: as for examples sake, in consecrating a sword, we are to call to remembrance that in the Gospel, *He that hath two coats, &c.* and that place in the second of the Macchabees, That a sword was divinely and miraculously sent to *Judas Macchabeus*. And if there be any thing of the like in the Prophets; as that place, *Take unto you two-edged swords, &c.*

In like maner you shall consecrate experiments and books and whatsoever of the like nature, as is contained in writings, pictures, and the like by sprinkling, perfuming, anointing, sealing, and blessing with holy commemorations, and calling to remembrance the sanctifications of mysteries; As, the sanctifying of the Tables of the ten Commandments, which were delivered to *Moses* by God in Mount *Sinai*; The sanctification of the Testaments of God, the Old and New; The sanctification of the Law, and of the Prophets, and Scriptures, which are promulgated by the holy Ghost.

Moreover, there is to be commemorated such divine names as are fit and convenient hereunto; as there are: The Testament of God, The book of God, The book of life, The knowledge of God, The wisdom of God; and the like. And with such kinde of Rites is the personal Consecration performed.

There is furthermore, besides these, another Rite of consecration, of wonderful power, and much efficacy; And this is out of the kindes of superstitions: That is to say, when the Rite of Consecration or collection of any Sacrament in the Church is transferred to that thing which we would consecrate.

It is to be known also, that Vowes, Oblations, and Sacrifice, have the power of consecration, aswel real as personal; and they are as it were certain covenants and conventions between those names with which they are made, and us who make them, strongly cleaving to our desire and wished effect: As, when we dedicate, offer, and sacrifice, with certain names or things; as, Fumigations, Unctions, Rings, Images, Looking-glasses; and things less material, as Deities, Sigils, Pentacles, Inchantments, Orations, Pictures, and Scriptures: of which we have largely spoken in our third book of Occult Philosophy.

*Liber Spir-  
ituum.*

There is extant amongst those Magicians (who do most use the ministry of evil spirits) a certain Rite of invoking spirits by a Book to be consecrated before to that purpose, which is properly called, *A book of Spirits*; whereof we now speak a few words. For this book is to be consecrated, a book of evil spir-

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its, ceremoniously to be composed, in their name and order: whereunto they binde with a certain holy Oath, the ready and present obedience of the spirit therein written.

Now this book is to be made of most pure and clean paper, that hath never been used before; which many do call *Virgin-paper*. And this book must be inscribed after this maner: that is to say, Let there be placed on the left side the image of the spirit, and on the right side his character, with the Oath above it, containing the name of the spirit, and his dignity and place, with his office and power. Yet very many do compose this book otherwise, omitting the characters or image: but it is more efficacious not to neglect any thing which conduceth to it.

Moreover, there is to be observed the circumstances of places, times, hours, according to the Stars which these spirits are under, and are seen to agree unto, their site, rite, and order being applied.

Which book being so written, and well bound, is to be adorned, garnished, and kept secure, with Registers and Seals, lest it should happen after the Consecration to open in some place not intended, and indanger the operator. Furthermore this book ought to be kept as reverently as may be: for irreverence of minde causeth it to lose its vertue, with pollution and profanation.

Now this sacred book being thus composed according to the maner already delivered, we are then to proceed to the Consecration thereof after a twofold way: one whereof is, That all and singular the spirits who are Written in the book, be called to the Circle, according to the Rites and Order which we have before taught; and the book that is to be consecrated, let it be placed without the Circle in a triangle. And in the first place, let there be read in the presence of the spirits all the Oathes which are written in that book; and then the book to be consecrated being placed without the Circle in a triangle there drawn, let all the spirits be compelled to impose their hands where their images and characters are drawn, and to confirm and consecrate the same with a special and common oath. Which being done, let the book be taken and shut, and preserved as we have before spoken, and let the spirits be licensed to depart, according to due rite and order.

There is another maner of consecrating a book of spirits which is more easie, and of much efficacie to produce every effect, except that in opening this book the spirits do not always come visible. And this way is thus: Let there be made a book of spirits as We have before set forth; but in the end thereof let there be written invocations and Bonds, and strong Conjurations,

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wherewith every spirit may be bound. Then this book must be bound between two Tables or Lamens, and in the inside thereof let there be drawn the holy Pentacles of the Divine Majestie, which we have before set forth and described out of the *Apocalypse*: then let the first of them be placed in the beginning of the book, and the second at the end of the same. This book being perfected after this maner, let it be brought in a clear and fair time, to a Circle prepared in a cross way, according to the Art which we have before delivered; and there in the first place the book being opened, let it be consecrated to the rites and ways which we have before declared concerning Consecration. Which being done, let all the spirits be called which are written in the book in their own order and place, by conjuring them thrice by the bonds described in the book, that they come unto that place within the space of three days, to assure their obedience, and confirm the same, to the book so to be consecrated. Then let the book be wrapped up in clean linen, and buried in the middle of the Circle, and there fast stopped up: and then the Circle being destroyed, after the spirits are licensed, depart before the rising of the sun: and on the third day, about the middle of the night, return, and new make the Circle, and with bended knees make prayer and giving thanks unto God, and let a precious perfume be made, and open the hole, and take out the book; and so let it be kept, not opening the same. Then you shall license the spirits in their order, and destroying the Circle, depart before the sun rise. And this is the last rite and maner of consecrating profitable to whatsoever writings and experiments, which do direct to spirits, placing the same between two holy Lamens or Pentacles, as before is shewn.

But the Operator, when he would work by the book thus consecrated, let him do is in a fair and clear season, when the spirits are least troubled; and let him place himself towards the region of the spirits. Then let him open the book under a due Register; let him invoke the spirits by their Oath there described and confirmed, and by the name of their character and image, to that purpose which you desire: and, if there be need, conjure them by the bonds placed in the end of the book. And having attained your desired effect, then you shall license the spirits to depart.

And now we shall come to speak concerning the invocation of spirits, as well of the good spirits as of the bad.

The good spirits may be invocated of us, divers ways and in sundry maners do offer themselves unto us. For they do openly speak to those that watch, and do offer themselves to our sight, or do inform us in dreams by

oracle of those things which are desired. Whosoever therefore would call any good spirit, to speak or appear in sight, is behoveth them especially to observe two things: one whereof is about the disposition of the invocant; the other about those things which are outwardly to be adhibited to the invocation, for the conformity of the spirits to be called. It behoveth therefore that the invocant himself be religiously disposed for many days to such a mystery. In the first place therefore, he ought to be confessed and contrite, both inwardly and outwardly, and rightly expiated, by daily washing himself with holy water. Moreover, the invocant ought to conserve himself all these days, chaste, abstinent, and to separate himself as much as may be done, from all perturbation of minde, and from all maner of forraign and secular business. Also, he shall observe fastings all these days, as much as shall seem convenient to him to be done. Also, let him daily between sun-rising and sun-setting, being clothed with a holy linen garment, seven times call upon God, and make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of days of fasting and preparation, is commonly the time of a whole Luration. There is also another number observed amongst the Caballists, which is fourty days.

Now concerning those things which do appertain to this Rite of Invocation, the first is, That a place be chosen; clean, pure, close, quiet, free from all maner of noise, and not subject to any strangers sight. This place must first be exorcised and consecrated: and let there be a table or altar placed therein, covered with clean white linen, and set towards the east: and on each side thereof, let there be set two consecrated wax-lights burning, the flame whereof ought not to go out all these days. In the middle of the altar, let there be placed Lamens, or the holy paper which we have before described, covered with pure fine linen; which is not to be opened until the end of these days of the Consecration. You shall also have in readiness a precious perfume, and pure anointing oyl; and let them be both kept consecrated.

There must also a Censer be set on the head of the altar, wherein you shall kindle the holy fire, and make a perfume every day that YOU shall pray. You shall also have a long garment of white linen, close before and behinde, which may cover the whole body and the feet, and girt about you with a girdle. You shall also have a veil of pure clean linen, and in the fore-part thereof let there be fixed golden or gilded Lamens, with the inscription of the name *Tetragrammaton*; all which things are to be sanctified and consecrated, in order. But you must not enter into the holy place, unless it be first washed, and

## *The fourth book*

arrayed with a holy garment; and then you shall enter into it with your feet naked. And when you enter therein, you shall sprinkle it with holy water: then you shall make a perfume upon the altar, and afterwards with bended knees pray before the altar as we have directed.

But in the end of these days, on the last day, you shall fast more strictly: and fasting on the day following, at the rising of the sun, you may enter into the holy place, using the ceremonies before spoken of, first by sprinkling your self, then with making a perfume, you shall signe your self with holy oyl in the forehead, and anoint your eyes; using prayer in all these Consecrations. Then you shall open the holy Lamén, and pray before the altar upon your knees, as abovesaid: and then an invocation being made to the Angels, they will appear unto you, which you desire; which you shall entertain with a benign and chaste communication, and license them to depart.

Now the Lamén which is to be used to invoke any good spirit, you shall make after this maner; either in metal conformable, or in new wax, mixt with species and colours conformable: or it may be made in clean paper, with convenient colours: and the outward form or figure thereof may be square, circular, or triangular, or of the like sort, according to the rule of the numbers: in which there must be written the divine names, as well the general names as the special. And in the centre of the Lamén, let there be drawn a character of six corners; in the middle whereof, let there be written the name and character of the Star, or of the Spirit his governour, to whom the good spirit that is to be called is subject. And about this character let there be placed so many characters of five corners, as the spirits we would call together at once. And if we shall call onely one spirit, nevertheless there shall be made four Pentagones, wherein the name of the spirit or spirits with their characters, is to be written. Now this table ought to be composed when the Moon is increasing, on those days and hours which then agree to the Spirit. And if we take a fortunate star herewith, It will be the better. Which Table being made in this manner, it is to be consecrated, according to the rules above delivered.

*Hexagonus.*

*Pentagonus.*

And this is the way of making the general Table, serving for the invocation of all good spirits whatsoever. Nevertheless we may make special Tables congruent to every spirit, by the rule which we have above spoken of concerning holy Pentacles.

And now we will declare unto you another Rite more easie to perform this thing: that is to say, Let the man that is to receive any Oracle from the good spirits be chaste, pure, and confess'd. Then a place being prepared pure and clean, and covered everywhere with white linen, on the Lords day in the new

of the moon let him enter into that place, clothed with clean white garments; and let him exorcize the place, and bless it, and make a Circle therein with a sanctified cole; and let there be written in the uttermost part of the Circle the names of the Angels, and in the inner part thereof let there be written the mighty names of God: and let him place within the Circle, at the four angles of the world, the Censers for the perfumes. Then let him enter the place fasting, and washed, and let him begin to pray towards the east this whole Psalm: *Beati immaculati in via, &c. Blessed art the undefiled in the Way, &c.* by perfuming; and in the end deprecating the Angels, by the said divine names, that they will daign to discover and reveal that which he desireth: and that let him do six days, continuing washed and fasting. And on the seventh day, which is the Sabbath, let him, being washed and fasting, enter the Circle, and perfume it, and anoint himself with holy anointing oyl, by anointing his forehead, and upon both his eyes, and in the palms of his hands, and upon his feet. Then upon his knees let him say the Psalm aforesaid, with Divine and Angelical names. Which being said, let him arise, and let him begin to walk about in a circuit within the said Circle from the east to the west, until he is wearied with a dizziness of his brain: let him fall down in the Circle, and there he may rest; and forthwith he shall be wrapt up in an ecstasie, and a spirit will appear unto him, which will inform him of all things. We must observe also, that in the Circle there ought to be four holy candles burning at the four parts of the world which ought not to want light for the space of a whole week. And the maner of fasting must be such, that he abstain from all things having a life of Sense, and from those things which do proceed from them: and let him onely drink pure running water: neither let him take any food till the going down of the sun. And let the perfume and the holy anointing oyl be made, as is set forth in *Exodus* and the other holy books of the Bible. It is also to be observed, that always as often as he enters into the Circle, he have upon his forehead a golden Lamén, upon which there must be written the name *Tetragrammaton*, as we have before spoken.

*Psalm 119.*

But natural things, and their commixtures, do also belong unto us, and are conducing to receive Oracles from any spirit by a dream: which are either Perfumes, unctions, and Meats or Drinks: which you may understand in our first book of Occult Philosophy.

But he that is willing always and readily to receive the Oracles of a Dream, let him make unto himself a Ring of the Sun or of Saturn for this purpose. There is also an Image to be made, of excellent efficacie and power to work

## *The fourth book*

this which being put under his head when he goeth to sleep, doth effectually give true dreams of what things soever the minde hath before determined or consulted on. The Tables of Numbers do likewise confer to receive an oracle, being duly formed under their own Constellations. And these things thou mayst know in the third book of Occult Philosophy.

Holy Tables and papers do also serve to this effect, being specially composed and consecrated: such as is the *Almadel* of *Solomon*, and the Table of the Revolution of the name *Tetragrammaton*. And those things which are of this kinde, and written unto these things, out of divers figures, numbers; holy pictures, with the inscriptions of the holy names of God and of Angels; the composition whereof is taken out of divers places of the holy Scriptures, Psalms, and Versicles, and other certain promises of the divine Revelation and Prophecies.

To the same effect do conduce holy prayers and imprecations, as well unto God, as to the holy Angels and Heroes: the imprecations of which prayers are to be composed as we have before shewn, according to some religious similitude of Miracles, Graces, and the like, making mention of those things which we intend to do: as, out of the Old Testament, of the dream of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, and *Nebuchadnezzar*: if out of the New Testament, of the dream of *Joseph* the husband of the blessed virgin *Mary*; of the dream of the three Wise-men; of *John* the Evangelist of sleeping upon the brest of our Lord: and whatsoever of the like kinde can be found in Religion, Miracles, and Revelations; as, the revelation of the Cross to *Helen*, the revelations of *Constantine* and *Charles* the Great, the revelations of *Bridget*, *Cybil*, *Methodius*, *Mechtild*, *Joachim*, *Merbir*, and suchlike. According to which, let the deprecations be composed, if when he goeth to sleep it be with a firm intention and the rest well disposing themselves, let them pray devoutly, and without doubt they will afford a powerful effect.

Now he that knoweth how to compose those things which we have now spoken of, he shall receive the most true Oracles of dreams. And this he shall do; observe those things which in the second book of occult Philosophy are directed concerning this thing. He that is desirous therefore to receive an Oracle, let him abstain from supper and from drink, and be otherwise well disposed, his brain being free from turbulent vapours; let him also have his bed-chamber fair and clean, exorcised and consecrated if he will; then let him perfume the same with some convenient fumigation; and let him anoint his temples with some unguent efficacious hereunto, and put a ring upon his finger, of the things above spoken of: let him take either some image, or holy

*of Occult Philosophy*

tables or holy paper, and place the same under his head: then having made a devout prayer, let him go unto his bed, and meditating upon that thing which he desireth to know, let him so sleep; for so shall he receive a most certain and undoubted oracle by a dream, when the Moon goeth through that signe which was in the ninth House of his nativity, and also when she goeth through the signe of the ninth House of the Revolution of his nativity; and when she is in the ninth signe from the signe of perfection. And this is the way and means whereby we may obtain all Sciences and Arts whatsoever, suddenly and perfectly, with a true Illumination of our understanding; although all inferiour familiar Spirits whatsoever do conduce to this effect; and sometimes also evil Spirits sensibly informing us Intrinsecally or Extrinsecally.

But if we would call any evil Spirit to the Circle, it first behoveth us to consider, and to know his nature, to which of the Planets it agreeth, and what. Offices are distributed to him from that Planet; which being known, let there be sought out a place fit and proper for his invocation, according to the nature of the Planet, and the quality of the Offices of the Said Spirit, as near as the same maybe done: as, if their power be over the Sea, Rivers or Flouds, then let the place be chosen in the Shore; and so of the rest. Then let there be chosen a convenient time, both for the quality of the Air, serene, clear, quiet, and fitting for the Spirits to assume bodies; as also of the quality and nature of the Planet and of the Spirit, as to wit, on his day, or the time whereas he ruleth: he may be fortunate or infortunate, sometimes of the day, and sometimes of the night, as the Stars and Spirits do require. These things being considered, let there be a Circle framed in the place elected, aswel for the defence of the Invocant, as for the confirmation of the Spirit.

And in the Circle it self there are to be written the divine general names, and those things which do yield defence unto us; and with them, those divine names which do rule this Planet, and the offices of the Spirit himself; there shall also be written therein, the names of the good Spirits which bear rule, and are able to binde and constrain that Spirit which we intend to call. And if we will any more fortifie and strengthen our Circle, we may adde Characters and Pentacles agreeing to the work; then also if we will, we may either within or without the Circle, frame an angular figure, with the inscription of such convenient numbers, as are congruent among themselves to our work; which are also to be known, according to maner of numbers and figures: of which in the second book of occult Philosophy it is sufficiently spoken. Further, He is to be provided of lights, perfumes, unguents and medicines, compounded

## *The fourth book*

according to the nature of the Planet and Spirit; which do partly agree with the Spirit, by reason of their natural and coelestial vertue; and partly are exhibited to the Spirit for religious and superstitious worship. Then he must be furnished with holy and consecrated things, necessary aswel for the defence of the Invocant, and his fellows, as also serving for bonds to binde and constrain the Spirits; such as are either holy Papers, Lamens, Pictures, Pentacles, Swords, Scepters, Garments of convenient matter and colour, and things of the like sort. Then when all these things are provided, and the Master and his fellows being in the Circle, in the first place let him consecrate the Circle, and all those things which he useth; which being performed with a convenient gesture and countenance, let him begin to pray with a loud voice after this manner. First let him make an oration unto God, and then let him intreat the good Spirits: and if he wilt read any Prayers, Psalms, or Gospel for his defence, they ought to take the first place. After these Prayers and Orationes are said, then let him begin to invoke the Spirit which he desireth, with a gentle and loving Inchantment, to all the coasts of the World, with the commemoration of his own Authority and power. And then let him rest a little, looking about him; to see if any Spirit do appear; which if he delay, then let him repeat his invocation, as abovesaid, until he hath done it three times; and if the Spirit be pertinacious, obstinate, and will not appear, then let him begin to conjure with divine power; so also that the conjurations and all his commemorations do agree with the Nature and Offices of the Spirit himself, and reiterate the same three times, from stronger to stronger, using Objurgations, Contumeries, Cursings, & Punishments, and suspension from his Office and power and the like.

And after all the courses are finished, then cease a little; and if any Spirit shall appear, let the Invocant turn himself towards the Spirit, and courteously receive him, and earnestly intreating him, let him first require his name, and if he be called by any other name: and then proceeding further, let him ask him whatsoever he will: and if in any thing the Spirit shall shew himself obstinate or lying, let him be bound by convenient conjurations: and if you doubt of any lye, make without the Circle with the consecrated Sword, the figure of a triangle or \**Pentagone*, and compel the Spirit to enter into it and if thou receivest any promise which thou wouldst have to be confirmed with an Oath, let him stretch the sword out of the Circle, and swear the Spirit, by laying his hand upon the Sword. Then having obtained of the Spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command unto him, that he do no hurt: and if he

*\*A character  
with five  
corners.*

will not depart, compel him by powerful conjurations; and if need require, expel him by Exorcismes, and by making contrary fumigations. And when he is departed, go not out of the Circle, but make a stay, making prayer, and giving of thanks unto God and the good Angels, and also praying for your defence and conservation: and then all those things being orderly performed, you may depart.

But if your hope be frustrated, and no Spirits will appear, yet for this do not despair; but leaving the Circle, return again at other times, doing as before. And if you shall judge that you have erred in anything, then that you shall amend by adding or diminishing; for the constancy of Reiteration doth often increase your authority and power and striketh terror into the Spirits, and humbleth them to obey.

And therefore some use to make a Gate in the Circle whereby they may go in and out, which they open and shut as they please, and fortifie it with holy Names and Pentacles.

This also we are to take notice of, That when no Spirits will appear, but the Master being wearied hath determined to cease and give over; let him nor therefore depart without licensing the Spirits: for they that do neglect this, are very greatly in danger, except they are fortified with some sublime defence.

Often times also the Spirits do come, although they appear not visible, (for to cause terror to him that calls them) either in the things which he useth or in the operation it self. But this kinde of licensing is not given simply, but by a kinde of dispensation with suspension, until in the following terms they shall render themselves obedient. Also without a Circle these Spirits may be called to appear, according to the way which is above delivered about the consecration of a book.

But when we do intend to execute any effect by evil Spirits, where an Apparition is not needful; then that is to be done, by making and forming that thing which is to be unto us as an instrument, or subject of the experiment it self; -as, whether it be an image, or a Ring, or a Writing, or any Character, Candle, or Sacrifice, or any thing of the like sort: then the name of the Spirit is to be written therein, with his Character according to the exigency of the experiment, either by writing is with some blood, or otherwise using a perfume agreeable to the Spirit. Oftentimes also making Prayers and Orations to God and the good Angels before we invoke the evil Spirit, conjuring him by the divine power.

## *The fourth book*

There is another kinde of Spirits, which we have spoken of in our third book of Occult Philosophy, not so hurtful, and neerer unto men; so also, that they are effected with humane passions and do joy in the conversation of men, and freely do inhabit with them: and others do dwell in the Woods and Deserts: & others delight in the company of divers domestique Animals and wilde Beasts; and othersome do inhabit about Fountains and Meadows. Whosoever therefore would call up these kinde of Spirits, in the place where they abide, it ought to be done with odoriferous perfumes, and with sweet sounds and instruments of Musick, specially composed for the business, with using of Songs, Inchantments and pleasant Verses, with praises and promises.

But those which are obstinate to yield to these things, are to be compelled with Threatenings, Comminations, Cursings, Delusions, Contumelies, and especially by threatning them to expel them from those places where they are conversant.

Further, if need be, thou maist betake thee to use Exorcismes; but the chieftest thing that ought to be observed, is, constancy of minde, and boldness, free, and alienated from fear.

Lastly, when you would invoke these kinde of Spirits, you ought to prepare a Table in the place of invocation, covered with clean linen; whereupon you shall set new bread, and running water or milk in new earthen vessels, and new knives. And you shall make a fire, whereupon a perfume shall be made. But let the Invocant go unto the head of the Table, and round about it let there be seats placed for the Spirits, as you please; and the Spirits being called, you shall invite them to drink and eat. Bur if perchance you shall fear any evil Spirit, then draw a Circle about it, and let that part of the Table at which the Invocant sits, be within the Circle, and the rest of the Table Without the Circle.

In our third book of Occult Philosophy, we have taught how and by what means the Soul is joynd to the Body; and, what hapeneth to the Soul after death.

Thou maist know further, That those Souls do still love their relinquished Bodies after death, as it were a certain affinity alluring them; such as are the Souls of noxious men, which have violently relinquished their Bodies, and Souls wanting a due burial, which do still wander in a liquid and turbulent Spirit about their dead carkasses; for these Souls by the known means by which heretofore they were conjoynd to their Bodies, by the like vapors, liquors, and favours, are easily drawn unto them.

## *of Occult Philosophy*

From hence it is, that the Souls of the dead are not to be called up without blood, or by the application of some part of their relict Body.

In the raising up of these shadows, we are to perfume with new Blood, with the Bones of the dead, and with Flesh, Egges, Milk, Honey and Oile, and such-like things, which do attribute to the Souls a means apt to receive their Bodies.

It, is also to be understood, That those who are desirous to raise up any Souls of the dead, they ought to do it in those places, wherein these kinde of Souls are most known to be conversant, or for some alliance alluring those souls into their forsaken Body; or for some kinde of affection in times past, impressed in there in their life, drawing the said Soul to certain places, things, or persons; or for the forcible nature of some place fitted and prepared for to purge or punish these Souls. Which places for the most part are to be known by the experience of visions, mighty incursions, and apparitions, and such-like prodigies seen.

Therefore the places most fitting for these things, are Churchyards. And better then them, are those places wherein there is the execution of criminal judgements. And better then these, are those places, in which of late yeers there have been some publike slaughters of men. Furthermore, that place is better then there, where some dead carkass, that came by a violent death, is not yet exiated, nor ritely buried, and was lately buried; for the expiation of those places, is also a holy Rite duly to be adhibited to the burial of the bodies, and oftentimes prohibiteth the souls to come unto their bodies, and expelleth them far off unto the places of judgement.

And from hence it is, That the Souls of the dead are not easily to be raised up, except is be the Souls of them whom we know to be evil, or to have perished by a violent death, and whose bodies do want a right and due burial.

Now although we have spoken concerning such places of this kinde, is will not be safe or commodious to go unto them; but it behoveth us to take to what place soever is to be chosen, some principal part of the body that is relict, and therewith to make a perfume in due maner, and to perform other competent Rites.

it is also to be known, That because the Souls are certain spiritual lights, therefore artificial lights, especially if they be framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of Names and Seals, do very much avail to the raising up of departed Souls.

Moreover, these things which now are spoken of, are not alwaies sufficient to raise up Souls, because of an extranatural portion of understanding and

*The fourth book*

reason, which is above, and known onely to the Heaven and Destinies, and their power.

We ought therefore to allure the said Souls, by supernatural and coelestial powers duely administred, even by those things which do move the very harmony of the Soul, aswel imaginative, as rational and intellectual; as are Voices, Songs, Sound, Inchantments: and Religious things; as Prayers, Conjurations, Exorcismes, and other holy Rites, which may very commodiously be administred hereunto.

*The end of the fourth book of Agrippa.*

# THE MAGIC OF ARMADEL

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## Electronic Version Prologue

This grimoire was first translated by Mr. MacGregor Mathers into English. Now for the first time in English I Frater Alastor , rendering into the html format. When Mathers made his translation he notice that the title page was the last page of the grimoire, so he moved to the front but keep the rest of the chapters in the same order. He also notice that this grimoire began speaking about the magick circle like if it where something that the reader should already know.

Now it is my believe that the whole grimoire was written backward, this is to say that you should read the last page first (the title page) then the last chapter and so on. If you read it this way you will see that make a lot of sense. In Mathers version the first chapter is a reference to the magick circle and the License to depart, it make no sense to begin a grimoire that way since the license to depart is the last think that a magician read. Also if you fallow the Latin titles in Mathers version the text begin with the Sanhedrin, Jesus and go on to the creation of Adam and the demons and the angels etc. This order is completely the opposite of that one on the bible this is god first, then the angels, the demons, Adam, Jesus, the Crucifixion and the Sanhedrin. So neither to say I had inverted the orders of the chapters in Mathers version under the believing that this is the way that was

intended to be read.

**Frater Alastor.**

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# **LIBER ARMADEL**

Seu totius Cabalae perfectissima brevissima et infallibilis Scientia tam  
speculativa quam practiqua

Dominum Deum timebus et illi seli serbies per nomen

illius tremendae at adorabilis Majestatis omnibus

diebus vitae tuae.

operaribus

## **TRANSLATTON OF THE FOREGOING**

The Fear of the Lord is the Beginning of Wisdom. In the Name of the God of Israel, One and Triune, Abraham believed, and it was counted unto him for righteousness. Amen.

*Nisi Dominus Operitus nobiscum in vanum laborant qui operantur.*

Unless the Lord work with us, in vain do they strive who labour.

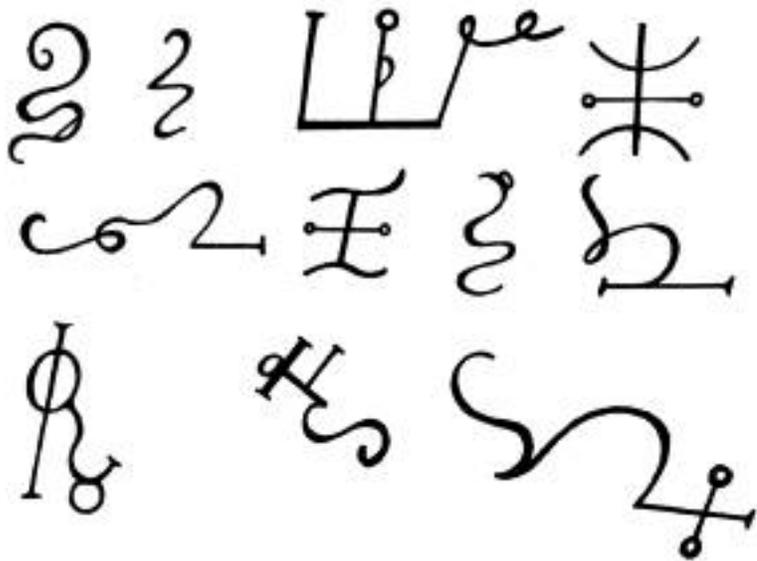
*De Profundis Clamavi ad Te Domine, Domine Exaudi Orationem meam.*

Out of the Depths Have I cried unto Thee O Lord, O Lord hear my prayer.

*Fiant aures tuae intendentes un vocem Deprecationis mea.*

Let Thine ears be inclined unto the voice of my supplication.

## THE CHARACTERS OF MICHAEL



The Characters of Michael

(Taken from the German Original)

Therefore Hear O Man The Lord, the Lord Our God, is one Lord. Thou shalt love

the Lord thy God with thine whole heart, with thy whole Soul, and with thy whole strength, and thy neighbour as thyself. And these words which I teach unto thee shall be in thine heart, thou shalt relate them unto thy children and thou shalt meditate upon them, when thou sittest in thine house, when thou walkest by the wayside, when thou sleepest, and when thou arisest; and thou shalt bind them like unto a staff for thine hand, and thou shalt place them between thine eyes and thou shalt write them upon the threshold and portals of thy dwelling place. AMEN.

Thou shalt not tempt the Lord thy God, in any soever of thy works; but keeping His precepts and testimony, and ceremonies, most pure, thou shalt do that which is pleasing and good in the sight of the Lord with zeal and charity, not out of curiosity or ostentation.

If thus thou shalt have heard the voice of the Lord thy God and shalt have walked in his ways, that thou mayest do and keep His commandments, the Lord thy God shall make these more excellent than all the Nations which be spread abroad upon the Earth; and by reason of that blessing shall they come unto thee and learn of thee, Blessed shalt thou be in the City, and blessed shalt thou be in the field, and blessed shall be the fruit of thy body. AMEN.

But the God of these, Who is also our God, is in Heaven, and in Earth, and in the Abysses, and He doeth whatsoever He will. They who fear the Lord have put their trust in the Lord, He is their helper and defender. Would that my life were directed to the safeguard of thy justification. Also I have sought thee out, because thou hast caused me to have life hereby. Let it go forth unto my works. Direct thou them according to Thy saying, and let not injustice have dominion over me

When, therefore, thou shalt be worthy to understand in what manner thy vow and thy natal day are to be observed with circumspection and purity:

Take note of this:

Are there not twelve Months in the Year?

Is there not one hour in each single month?

Does not this hour pass by?

And thus let it then pass by with chastity, fasting, ardent prayer and desire, desiring also your Vow by the Divine inspiration and therefore fit to be carried out.

This following is a fitting prayer.

ORATIO

*Initium Sapientiae Timor Domini in Nomine Dei Israel, Lini et Trino, Credidit Abraham et ei reputatum fuit in justitiam. AMEN.*

## **THE PREPARATION OF THE SOUL (II)**

*Santi Andrea et Thoma circumvallate me.*

O Saint Andrew and (Saint) Thomas, be a defence about me.

*Sancte Michael auxiliante omnibus operationibus meis quoniam quis sicut Dominum Virtutum et nullus certe nisi solus deus meus magnus et terribile super omnes qui in exercitu ejus sunt ideo enim voto voverint domino Deo meo Jesu me possidentis et circumvallante gratia sua et dominus Deus Jesus imposita mihi Lege sua sit mihi semper a cunctis diebus et momentis vitae meae unum patrem et deum meum— et si vere Emmanuel amabilis.*

O Saint Michael bring thine aid unto all mine Operations, for who is like unto the Lord of Virtues; and assuredly there is none else but my Lord God, the only Great and terrible over all who be in His Army, for hereunto by vow are they vowed unto my Lord God Jesus, Who possesseth and defendeth me by His Grace. Also may the Lord God Jesus having imposed upon me His Law, be ever mine in every Day and moment of my life as my Father and God, and thus truly my beloved Emmanuel.

*Sancte Petre ad gloriam et utilitatem proximi ure in me omnes iniquitates meas.*

O Saint Peter, unto the (Divine) Glory and the good of my neighbour, bum up in me all mine iniquities.

*San te Paule obviam este deprecationis meae.*

O Saint Paul, be thou propitious unto my prayer.

*Confitebor Jesu tibi Christi rex Aeternae gloriae verbum caro factum est, ex*

*Maria de Spiritu Sancte te humillime deprecor per vulnere tua sanctissima quae sunt fons regenerationis nos trae in fide et charitate per delectissimam Mariam Matrem tuam semper immaculatam et omnes sanctes tuos ne impediar opere ad mortem justifican in fide et charitate quoniam fides sine operibus mortua, non nobis domine non nobis sed nomini tuo, nequando dicant gentes ubi est.*

I will confess myself unto Thee, O Jesus Christ, King of Eternal Glory, the Word is made flesh from Mary by the Holy Spirit; I pray Thee most humbly by Thy most holy wounds which are the Foundation of our Regeneration in Faith and Charity; by Thy Most delightful Mother Mary, ever Immaculate; and by all Thy Saints let me not be hindered in my work, unto death be justified in Faith and in Charity, since Faith without Works is dead. Not unto us, O Lord, not unto us, but unto thy Name; hest the heathen may say: Where is He

Let us become as little children at birth, for unless we be born again we shall not see the wonders of God, nor yet in any way progress in the Art.

Good is fasting with prayer, and almsgiving, and vow.

Before the Oration, prepare the Soul

## **THE PREPARATION OF THE SOUL (1)**

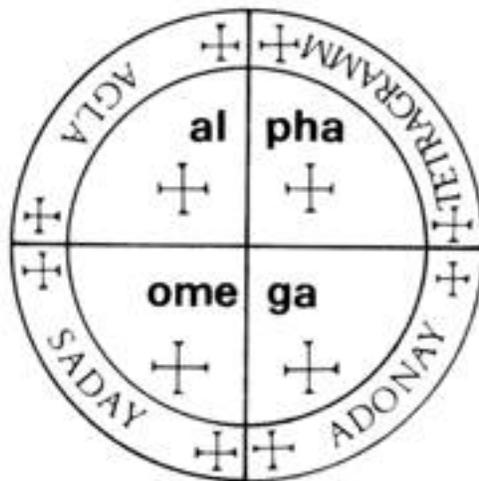
Before invoking the Spirits it is necessary to make a (Magical) Circle, and place thyself in the midst thereof after having sprinkled the same with Holy Water saying:

*‘In Nomine Patris + et Filii + et Spiritus Sancti.’<sup>1</sup>*

‘In the Name of the Father, and of the Son and of the Holy Ghost.’

*‘Res pice in me per Sanctissimos Angelos Tuos in Nomine Jeus de Maria Virgine semper immaculata Nati, et Ventas Tua manet in aeternum—Amen.*

‘Examine me thoroughly by Thy most Holy Angels, in the Name of Jesus, born of Mary, the ever Immaculate Virgin; and may Thy Truth endure for ever— Amen.’



The Magick Circle

(Taken from the German Original)

Before the Oration prepare thy Soul, and be not thou like unto a man who tempteth a God.

## **ORATION SEMPER PRECEDENS ACTUM**

*(Dirigatur quaese et humillime.*

*Deprecor Domine Deus Meus Omnipotens in conspectu Tuo Operatio mea et comittentier mihi et operatione mea sanctissimi* (here follow a collection of scratches evidently intended to represent Hebrew Letters which I imagine are intended to stand for the words: 'IHVH Elohim, Ab, Ben Ve-Ruach Haqodesh.' 'Tetragrammaton Elohim, Father, Son and Holy Spirit.')

*Ad Majorem Nomini Tui gloriam, edificationem et utilitatem proximi mei. Amen.*

Translation of the Foregoing.

## **THE ORATION ALWAYS TO BE MADE BEFORE OPERATION**

(also I warn you that it is to be performed with the greatest humility).

In Thy Sight O Lord mine Omnipotent God, do I pray for mine Operation, and may these most Holy (Names) be in charge over me and my Operation... unto the Greater Glory of Thy Name, and the edification and profit of my neighbour.  
Amen.

**COR ERGO ET SCIETUR UNUM SUNT**

**PUTREUS M ALE STUM**

**THE VISION OF DUST**

Wherefore let it be granted that dry bones having been reduced in to a most fine powder, that this also may be refined and compounded together like unto the *Thian* of *Moses* the Blood. Neither ever hereafter shouldest thou despise this holiest Mystery; for thee the Spirit of Life is herein like as in the Dust of a Man.

Since all these (matters) have been placed before thy true heart, which also the Lord God hath chosen for the legitimate Tabernacle, may He further bless all thy works in thy time

By His Angel *Raphael* He appeareth unto the blessed Tobias and in his journey he put to flight all Malice of heart and every kind of Demon which obsesses, and (caused) Simplicity of heart, Purity and Faith in Prayer to have entire dominion

with him.

Is there not sought in the Imagination those things which one hath not known, and is there not pleasure in the excitation thereof? Hath not Memory been willing to aid that which the Imagination hath clothed with form, so that one may see of what nature such things may be and whether any further development of them may be (advisable)? Hath not the Intellect having applied them unto Itself, known how to treat in thee the things cast forth by the Memory, and this to what degree and extent according unto their faculties and powers? Do not Memory, imagination, and Intellect operate (simultaneously) together? For at once and in unity these (three) which be united together do then become Intellectual Action. Is not the Heart a recurved Vase of Blood? If among all these so many be found similar that they may be perfected hereunto, it will be the same concerning His people.<sup>3</sup>

Study this weH O Man, ardent for Wisdom, in the following out of this Path desiring all things, seeking all things, and understanding all things, seeing that in thyself *are* all things.

Assimilated; Contained: Willed. Was it not on the Fifth Day<sup>5</sup> that Man was made a Living Soul?

Was there not a Soul<sup>6</sup> which came forth (into manifestation) on the Third Day? Did it not also give forth and withdraw (the faculty of) Hope, and before that it withdrew, did it not rejoice in the Quinary Number; going forth and returning in that same Number; for it rejoiced in the Nature of the Creatures which do exist in the Number of the Quinary.

First God, (then) Spirit and Matter. Most powerfully do these operate the separation of Matter violently transformed by Life. How can such (Life) do aught but delight in the Number of the Five, seeing that therein is hidden every Mystery of a (Past), Present and Future Age, since in such (Eternal) Epoch is the Name of the Lord God.

Also in the Prophecy of Ezekiel, as it was taught unto him, the Lord God said: 'Let the Spirit come from the Four Winds, and brood over these that they may revive in the Name PELECH, now JESUS.' The Lord God PELEG, now JESUS. The Spirit having entered into them, also they spake. It is not also related by inspiration that the Lord said unto Moses: 'Take unto thee Aromatics; Stacte, Galbanum of good odour, and thus Luci, of equal weight: hereof shalt thou make a perfume composed according to the Art of the Apothecary, mixed with care; pure and sanctified, and most fitting to be offered unto me. And when thou shalt have beaten it into most fine powder, then shalt thou place it before the Tabernacle of the Testimony in the which place I will appear unto thee, Holy of Holies shall it be. Thou shalt compose nothing similar for thine owrt use, seeing that it is Holy unto the Lord.' Man who was called Adam, also called by their (true) Names all the Animals, as well the Birds of Heaven as the Beasts of Earth, But there was not found an aid for Adam who was like unto him.°

Is it not written and reported by tradition' that the Lord God led forth Ezekiel in His Spirit, and left him in the midst of a field which was full of dry bones, and led him round about these bones in that region, and prophesied over those bones. And in the Name of the Lord he said unto them: 'O Dry Bones, hear ye the Word of the Lord Thus said the Lord unto you: "So therefore will I send forth My Spirit unto you, and ye shall live, and ye shall know that I am the Lord." Also thus was it done at the same time that Ezekiel did prophesy over those dry bones.'

Since in that prophesying there was a sound made, and behold there was a great movement, and the bones approached and joined each unto the other together, and the nerves and flesh formed upon them, and the skin was spread aboye, though as yet they had not the Spirit of Life. Unto that Spirit, then did Ezekiel prophesy his Will, in all humilty, sobriety, mercy and patience. And though, whosoever thou mayest be, who in thy life and action possesses thy Soul in peace, when therefore thou shalt know the Mysterium,<sup>12</sup> be thou well ware not to reveal it. When the Spirit willeth seek to enter into the Knowledge of the Lord, and there shall rise an intellectual fountain of Understanding and Wisdom. The (celestial) LIGFIT fleeth the (Earthly) Light, and operateth in Secret until thine Heart is tormented with

understanding and with the desire of Understanding, since it is that which seeketh and which is hidden from Man. Is it not written and reported by tradition, and hast thou not read, that the Lord God formed Man of the Mud<sup>13</sup> of the Earth, and that Man became a Living Soul, and that when He had formed Man He placed him in the Paradise of Pleasure to work it and to keep it.

And seeing that the Lord God, having formed from the ground all the animals of the Earth and all the winged things of heaven, did bring all these living creatures before Adam himself, then did his Name (that is) the Spirit (or Breath) go forth (upon them); and the Dust<sup>14</sup> being arrested, there did it remain, and the Rose<sup>15</sup> was restored. And so also is the Man who understandeth the Mysteries of the Book, and of the Similitude of the Rose, and the Mystery of the Dust; preserving the same in the inmost of his heart like a Magically guarded Treasure: and as a Gift of the Highest, most sacred and most unutterable nature. But shouldest thou make an abuse hereof, then shall it be unto thee as a most heavy and scandalous thing and shall bring about the utter ruin of all thy worldly possessions, of thy body, of thine intellect, and of thy Soul. Further also take heed that thou reveal it not to any in writing, nor yet even the least part of the Mysteries of this Book. Wherefore mayest thou be contented herein, with all charity and zeal thereof, and thou shalt have done sufficient; for God knoweth who desireth truly for His Grace, His Light and the Understanding of His Empire; seeing that in His Name he hath known Him.

When thou shalt have comprehended the *Misterium Stile*, which is the Most Holy Gift of God, this is that which the Lord God PELECH now JESUS revealeth or permitteth to be revealed unto those who do seek His Will.

Is it not reported by tradition and written ‘In the Beginning the Elohim created’ (Bereshith Bara Elohim). . . Man on the Sixth Day; whom the Lord God took and placed in the Paradise of Pleasure, wherem was the Fountain divided into Four

Heads. There is that Most Holy Mystery, let him who hath ears to hear, hear and live O Lord God, may he be Anathema (accursed) whosoever he be, who shall have despised this most precious Mystery. Amen

Hear, O my Soul, turn unto the Lord thy God; for where there hath been Pride, there shall be also Abasement; but where there is humility (there is) also Wisdom. So, therefore, abide fast in the Lord God, saying with thine whole heart, 'Truly I have sinned in all my ways, but I beseech Thee O Lord to take away the Iniquity of Thy Servant, seeing that nevertheless I have put my trust in Thee'

O Lord God, thou art become my oppressor, because of the multitude of my sins, seeing that I have greatly sinned, and that mine Iniquities be multiplied like unto the Sands of the Sea, and I am not worthy to lift up mine eyes unto the Height of Heaven.

## THE VISION OF ANOINTING

Hath it not been written in the Scriptures, — 'Take unto thee sweet spices, five hundred shekels of myrrh the finest and most choice, likewise thou shalt reckon two hundred and fifty shekels of Calamus,' Are these not in the Blood, Vital and Animal Spirits? Is there not Blood in the whole Body? And there is (a certain proportion) of fat joined thereunto preserving the Spirits thereof. In the Body of the Fish preserved by Tobias were there not these Spirits (derived from) the purest faculties of all true Elementary Forces? Know thou then what most holy thing existeth as regardeth (these Elementary Forces) preserved in Nature

Therefore the Lord *Pelech*, now *Jesus*, by His Omnipotent Grace mercifully operating in Nature, protecting the Heart of the Operator in Simplicity, in Faith, in Hope and going forth in Charity, rejoicing also in Itself, directeth such Spirits according to their most sacred faculties to cooperate with such Operation of a Simple Heart.

Is it not manifested in the Book of Tobias, who himself was of a Simple Heart, that the Lord God directed the Spirits of the Liver of the Fish according to their most secret faculties, in His Adorable Name, by His Angel Raphael, to co-operate with Tobias in the casting away of the Albumen (from the eyes of his) father?

By a Number (namely) through the Ternary, is the Mercy of God the Highest Lord, *Jah*, turned, therefore revealing all things. David took unto himself five most clear stones from the Brook and five cakes of Shewbread, the which Bread the Laity might not have, but only the Elect. Is not the Head the seat of Imagination, of Memory and of Intellect?

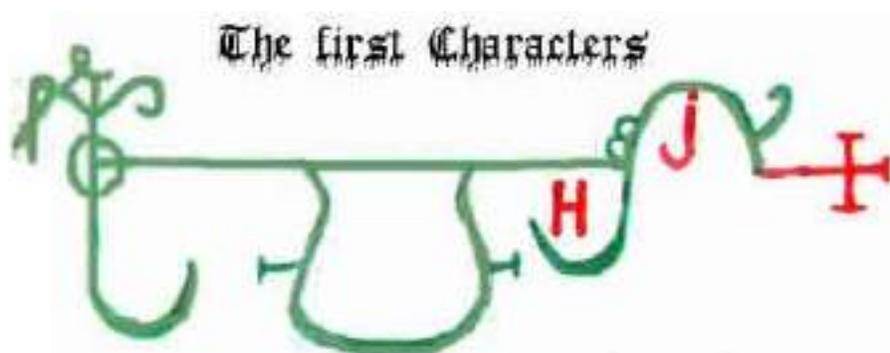
## **THE RATIONAL TABLE:**

**or the QABALISTICAL LIGHT;**

**PENETRATING WHATSOEVER THINGS BE  
MOST HIDDEN AMONG THE CELESTIALS,  
THE TERRESTRIALS AND THE INFERNALS**

## **THE FIRST CHARACTERS**

The First Characters which should be made upon virgin parchment, on Sunday in the Hour of the sun (see Figure 46), The first letter of your name should be written in the semi-circle 'A', and that of your surname in the semi-circle 'B'. You should wear this upon your left side (near the heart) before you proceed to invoke the Spirits, in order to make them obey you, and to gain from them that which you shall desire.



**ISRAEL** hath gone forth from the Beginning, from the Days of Etemity. O my Soul, possess thyself in searching out and foliowing out in thyself the Will of thy Lord **PELECH** Who is Jesus; for that Peace shall be thine, when M e m o r o t h the Assyrian and M e t r u m shall come to turn thee from the Eternal Law, and thus disturb thee in all thy ways.

Be unwilling to fast,<sup>1</sup> O my Soul; let it be at the hour of Day that thy cry may be heard on high. Is it also such a fást which the Lord hath chosen to afflict thee by day, through the depth and multitude of my iniquities, whereby 1 have excited thy wrath, and have done evil before thee unintentionally, also 1 have kept thy commands.<sup>2</sup>

The Lord God presseth me hard because of my many sins; nevertheless bow down (unto Him) O my Soul; that thou mayest rather fall into the hands of the Lord God, seeing that many are His Mercies, than into the hands of Man. Turn then, O my Soul and humble thyself before the Lord thy God. The Lord thy God

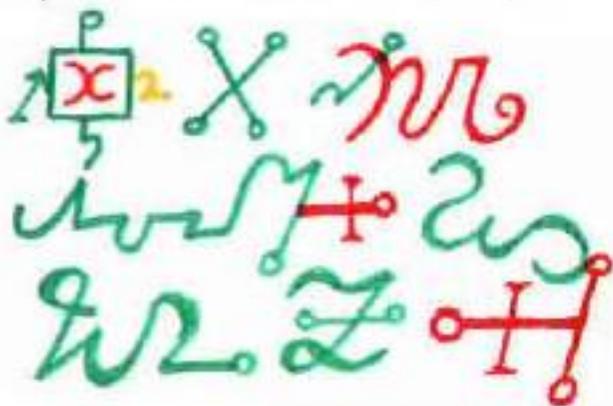
hath created Israel, and truly there is a Providence which acteth in the sight of God; and him who hath cried unto Him, also He observeth intently, and listeneth unto his prayer.

Cry unto the Lord, with great insistence, and humiliate thyself O Soul, also in Chastity, in fasting, in mercy, in power, seeking out with thine whole heart in thy prayers the Will of the Lord God, and all things shall be added unto thee. From thine inmost heart and in tears shalt thou say unto the Lord thy God, 'I have sinned, nevertheless O Lord return unto me whom Thou hast humiliated.' Be in thine whole heart ever seeking Jesus, in chastity and in sobriety, in mercy and patience, and thus shalt thou possess the Soul in faith, hope, and charity; and thus shalt thou pray confidently. And whatsoever thou shalt seek in *Bereshith*, shall be given back unto thee in *Mercavah*.

## CONCERNING THE PATHS OF WISDOM

These be the Characters of the Spirits of Force and Counsel (see Figure 43).

### Spirits of Force & Counsel



## Characters of the Spirit of Force and Counsel

This is the Sigil of Joy, and of the Spirit which goeth forth and retireth. The Characters of the Spirits of Joy (see Figure 44).

Spirits of Joy



## Characters of the Spirits of Joy

Thou shalt have fasted with the Lord God Pelech, now (called) Jesus, for Seven Days, the which shall be passed in humility and sobriety, in mercy and patience, in peace and equilibrium; (that is to say) in the beginning of all the Sigils of Love

and Charity, and from which they do proceed.

The Characters of the Angels of Love and Charity (see Figure 45).



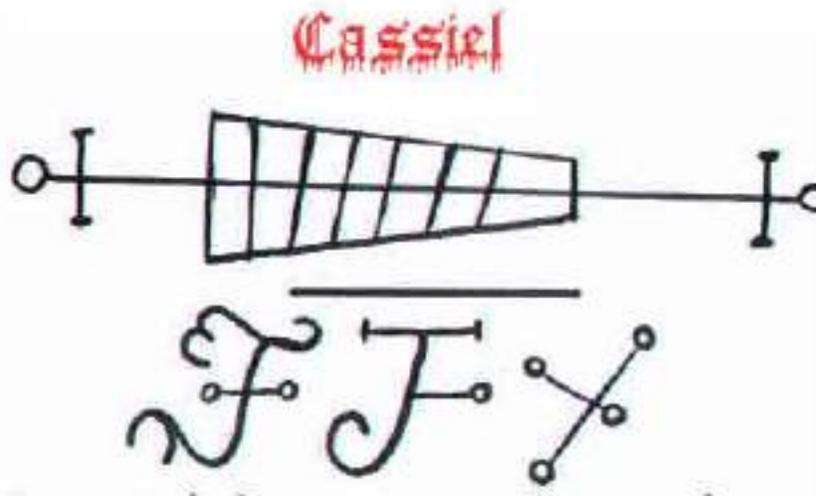
Characters of the Angels of Love and Charity

Is it not written and reported by tradition that ‘there were Six Men<sup>2</sup> who came from the way of the Upper Gate which looketh toward the North, each holding in his hand a weapon of death. Also in the midst of them was one Man clothed with a robe of fine linen, and he had instruments for writing hung at his side. And when they had entered, they stood beside the Altar of Brass, And the Glory of the Lord of Israel withdrew from the cherub which was etc. . . ‘ Also in the Books of Moses (it is written)<sup>3</sup> that with 250 shekels of each of various ingredients and with 500 shekels of Myrrh, etc., according to the weight of the Sanctuary, and with a certain measure of Olive Oil, thou shalt make a certain Holy Anointing Oil composed according to the Art of the Apothecary; and that herewith thou shalt anoint the Tabernacle of Testimony and the Ark of the Covenant, the Table with its Vessels, the Candlesticks, the Altar of Incense and that of Burnt Offering, and all things pertaining unto the Cult.

# CONCERNING GOD THE UNIVERSALLY

## ONE

These be the Characters of the Spirits who do teach unto you all kinds of Sciences (see Figure 42). They be under the domination of **CASSIEL**, and are to be invoked on a Saturday at eleven o'clock at night,



In this Sigil is manifested the most glorious Science of God.

In this are taught the Paths of Wisdom<sup>1</sup> and their profoundest Mysteries; how we can know such paths; and how we may become worthy to wait therein. There be also shown the Mysteries of our hearts through this Number of Thirty-two. Its significations teach the Mysteries of the Regeneration of our Heart; whether from the beginning it was constituted to operate hereby and herewith, and by the Word of God; whether it was distinct in the Mind of God; and what be its place, Science and dubitation, its hope, faith and ultimate desire.

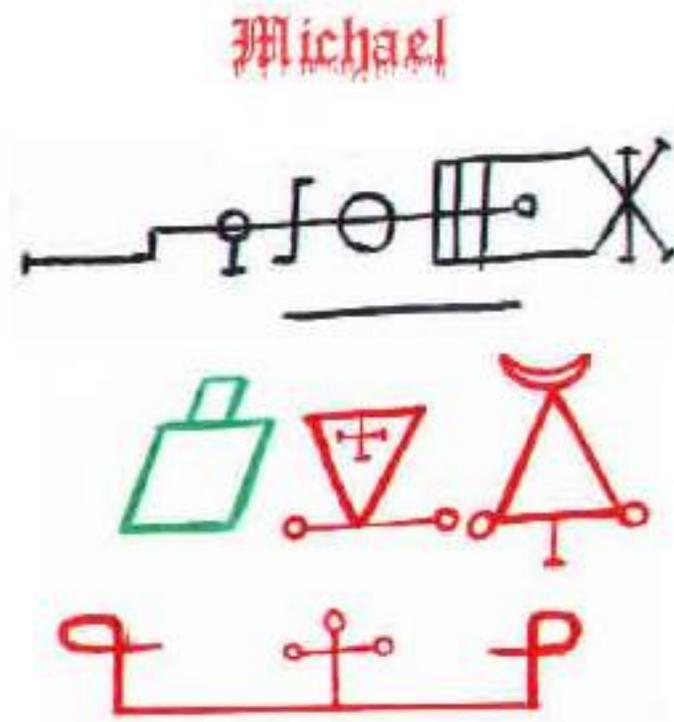
If you shalt desire to know thoroughly these Paths of Perfect and Profound Wisdom together with their Mysteries; remember the combinations of writings in the Sigil (He) which is in the centre of the figure of the Heart.

Whosoever thou mayest be, despise not this wonderful Science and Geometrical Searching Out, and the points of E o n,<sup>3</sup> and the Mystical Numbers of the Letters. Also the Lord said unto God:<sup>4</sup> ‘Go forth through the midst of the City, through the midst of Jerusalem, and sign a Symbol upon the foreheads of the men who groan and grieve over all the abominations which be in the midst thereof. ‘Also he said unto them: ‘Hear me, go ye forth through the City follow-ing after him, and smite ye every man upon whom ye shall see ‘T ha un e’.<sup>5</sup> Ye shall slay them from my Sanctuary. —Begin.’

## CONCERNING GOD IN HIS TRINE

### PERSONALITY

(MICHAEL and his Spirits) These be the Characters of the Spirits who do teach unto you all Mystical Sciences (see Figure 41).

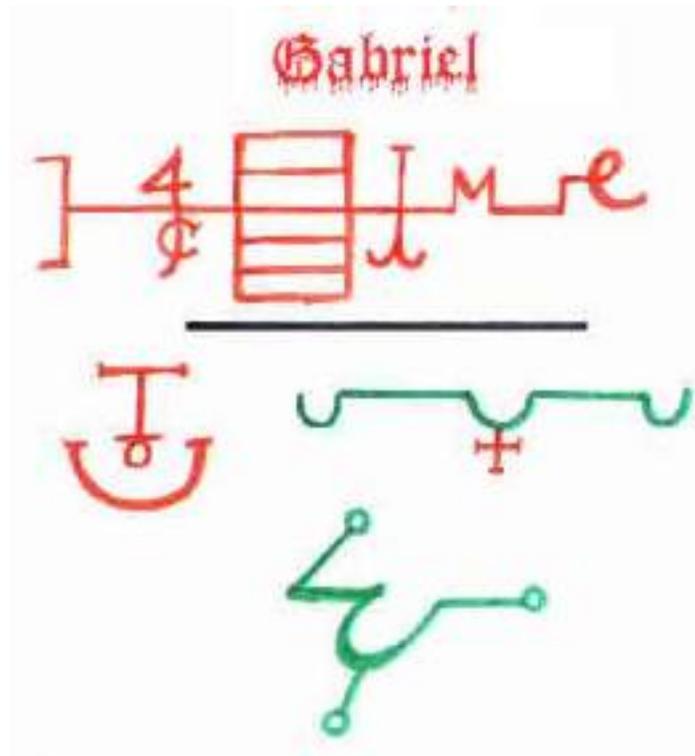


In this Sigil be taught the Mysteries of the Trinity Whom Abraham our Father knew, believed in and confessed. There is also taught herein how It is pleasing and harmonious in Itself, and by what ways It may be propitiated, as hath been communicable through Its Adorable Attributes. There is also (herein) taught how the whole may be communicable unto and in Thee, and as regardeth Thee in a profound and wonderful manner, through the Combinations of the Letters which be in the Great Central Triangle, between the Small Orb and Triangle. There is also (herein) taught how the Science of God may be communicable through His Attributes unto all Created Beings; and especially those most profound Mysteries which He operateth with regard both to Angels and Men, the which be shown through the combinations of the Letters which be without the Small Orb.

Also in all this Science thou shalt observe the Combinations of the Letters, of Geometry, and Gilgud or of their Numbers, in thy searching examination of all Sigils.

## **CONCERNING GOD, THE PRESERVER, THE DESTROYER, AND THE CREATOR**

(GABRIEL and his Spirits) These Spirits do teach you all kinds of Mysteries. Thus is the Character (see Figure 40).



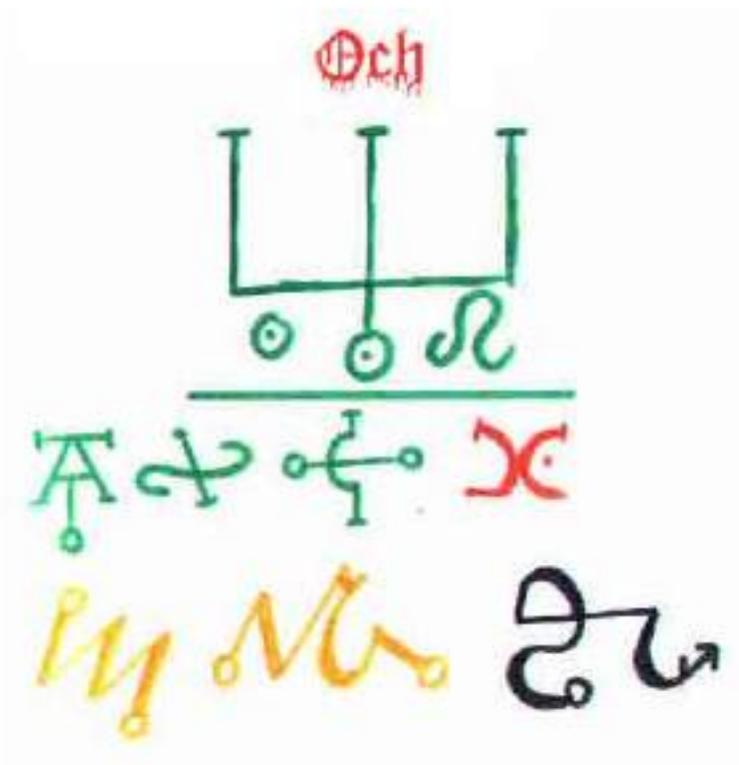
In this Sigil is taught what Mysteries the Lord God is willing to **operate** in Creation, through the uncontaminate Inner Knowledge whereof also (Abraham) did rule and govern himself and went forth by the command of the Lord God to travel in the Land of Chanaan, wherein also he sojourned and was buried by his two (Sons) in a Mystical Sepulchre, that is to say in the Cave near unto Cariatarbee, wherein also Abraham, Isaac and Jacob were interred. Now this same Cariatarbee is Hebrew Mambre, and Ephrata.

In this land did Abraham behold Three and Adore One, and thus was it counted unto him for righteousness.

In this Sigil is taught Who be those Three Persons meet to be adored, and how they do harmonise together; also as concerneth the Angels and Men what Mysteries they do operate; also how they do harmoniously act through Created Beings, Angels and men. All these things be shown forth in the Letters and in the Sigil herewith given, through their Number and Combination.

# CONCERNING THE CREATION OF ALL THE ANGELS

(OCH and his Spirits) These do teach you what is the Nature of the Angels. These subjects fail under the domination of Och who is a Solar Spirit, and should be invoked on a Sunday at Daybreak. Thus are the Characters (see Figure 39).



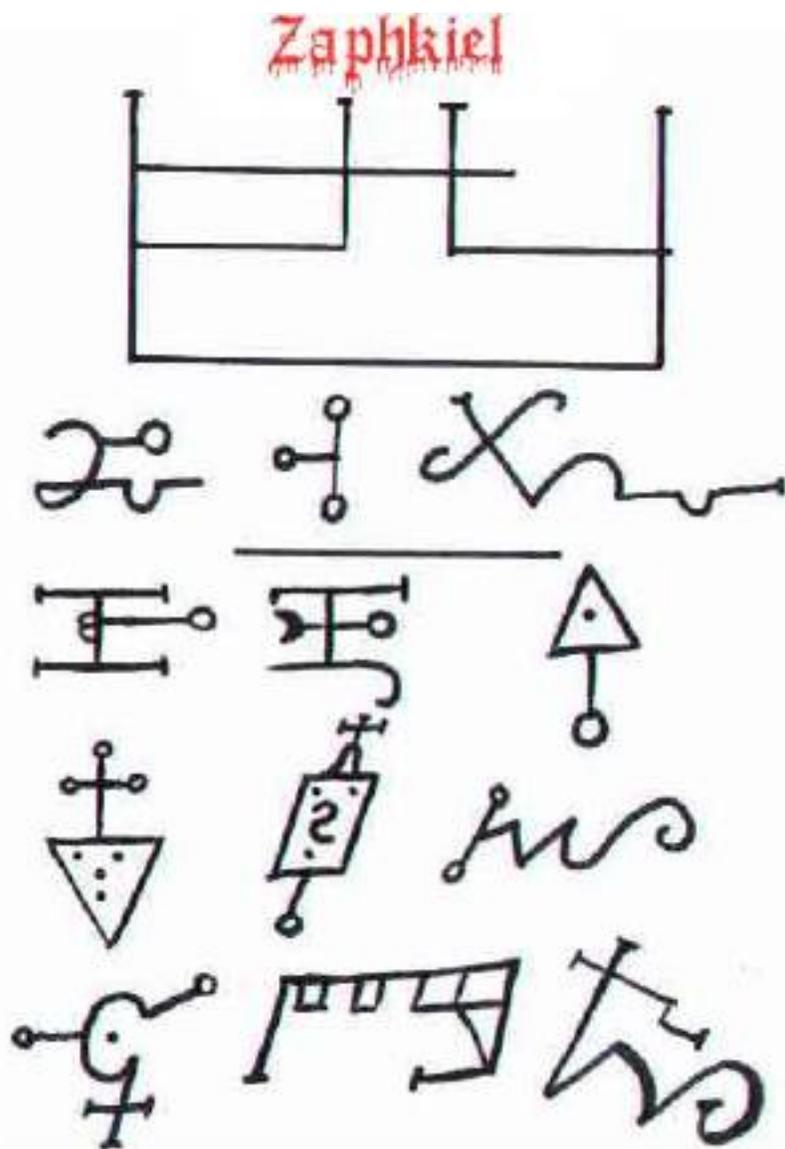
In this Sigil there is taught what is the Nature of Angels; what may be the object and end of such Creation and whether it be established to operate in the preservation and destruction of all Creatures. There is also taught Who and What is that Promised Messiah; what is the Kingdom; What is the Kingdom of Israel; what the Restitution through Him for the Wretched; what kind of a Prophet He may be; and what things can be performed by the Messiah for the welfare,

restitution all liberation of His people in Daya (sic).

In this Sigil as in others (Magical ones), there be Mysteries through the combination of Geometry, Gilgud and Numbers, as well as points relating to Geometrical (Symbolism).

## **CONCERNING THE LIFE OF THE ANGELS BEFORE THE FALL**

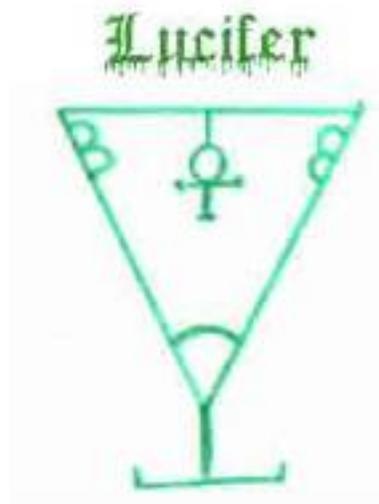
(**ZAPHKIEL** and his Spirits) These do (not) teach you of what nature is the Life of all Angels, and their business and intercourse. Thus be their Characters (see Figure 38).



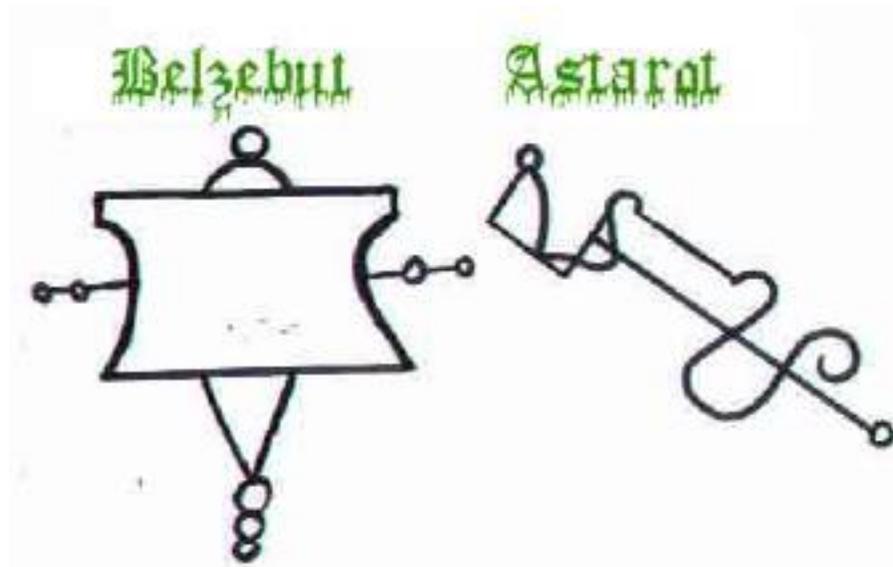
In this Sigil there is taught what was the Life of the Angels before the Fall. There be taught also the Mysteries of their habitation; whether there be a place of habitation for the Rebellious Angels; whether there may be found a Place Impassable and Void; whether the Angels were without any affection of passion soever; whether they were created in happiness; and whether such is confirmed unto them.

# CONCERNING THE EVANGELIC REBELLION AND EXPULSION

(LUCIFER . BELZEBUT . ASTAROT) These Spirits teach you what were the Rebellion and Fail of the Evil Spirits. Thus be their Characters (see Figures 35,36 and 37).



**Characters of his Princes**

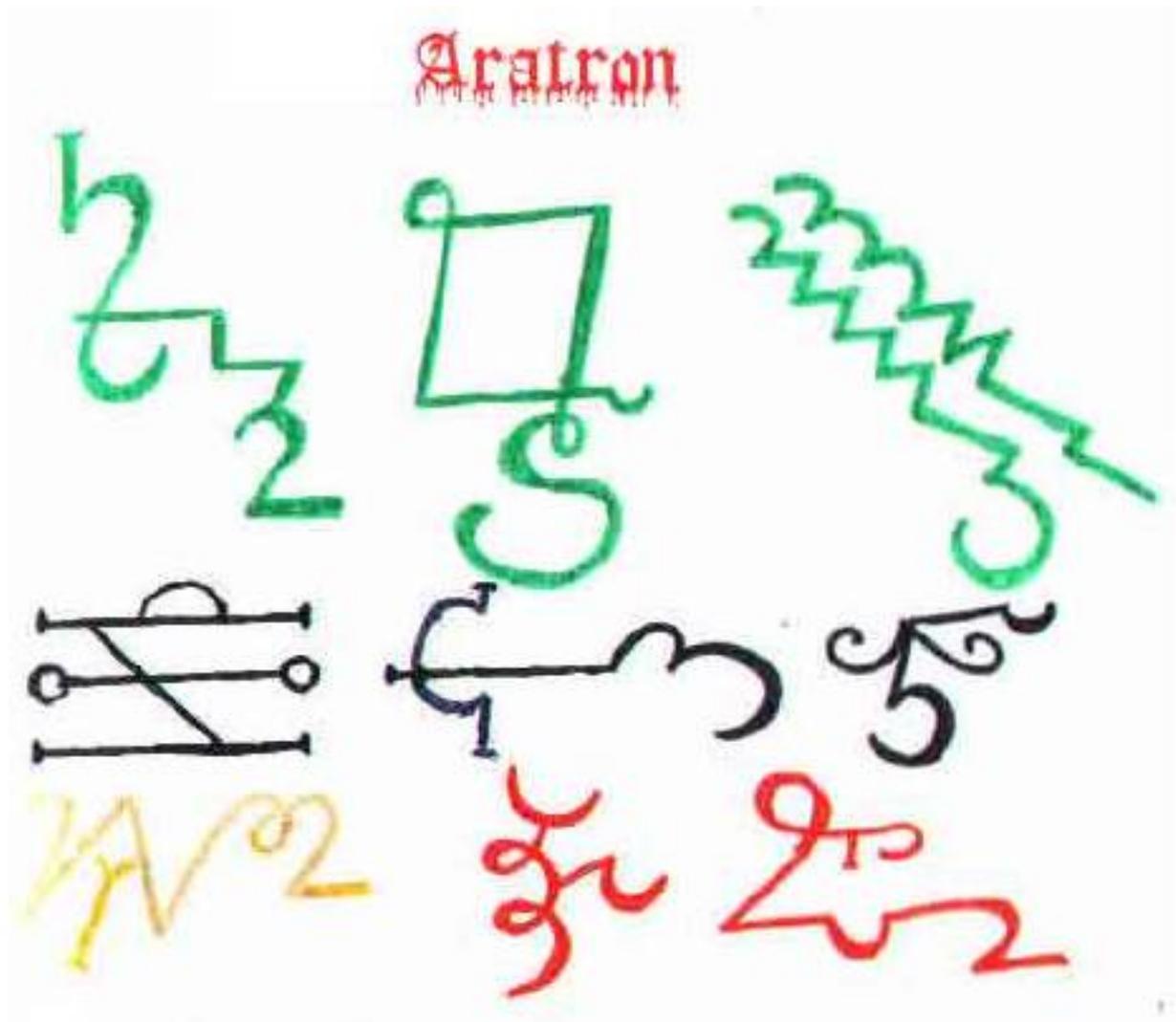


In this Sigil there be taught what was the Rebellion of the Angels and what was its cause; what were the Mysteries of their Life; whether their life should be understood as a continual action; whether the Names of these Angels were given unto them through the commands of God; what things have been committed unto them, whence and of what kind; and whether a certain Angel be allotted unto any or unto some especial commands. There be taught also herein certain most hidden Mysteries, alike admirable and not admirable, concerning their Life, which same be revealed unto very few, (especially the comprehension of their Mode of Life before the Fall).

## CONCERNING THE CREATION OF THE SOULS OF MEN

(ARATRON) This Spirit **teacheth** unto you the Creation of the Souls of Men, and what they really are; as also their estate after Death. When you cause these Spirits (under Aratron) to come unto you, see that you remain not long in their company. They will also tell you by writing, that which you desire to know. This

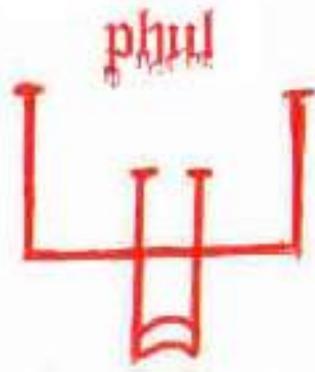
is his Character (see Figure 34).



In this Sigil is taught what is the creation of the Souls of Mankind, and what is the object and end of such Creation. Also what portion of the Angelic Host did rebel; and what time they rebelled; and how the Rebellious Angels were cast out. Also by the Virtue and in the Virtue (of this Sigil) there be also taught Unrelatable Mysteries regarding that Rebellion and that Expulsion, as well as the Time of that Rebellion and Expulsion.

# CONCERNING THE LIFE OF MAN

**(PHUL. GABRIEL)** These Spirits, besides the Life of Souls and of Man, do teach unto you all the Sciences which you shall desire to know. Thus are his Characters (see Figures 32 and 33).



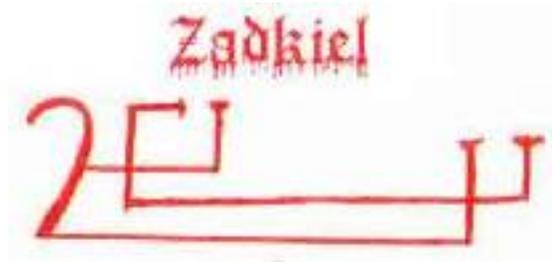
In this Sigil there is taught what may be the Life (of Man) and the Creation (of Souls) even until the time of their sending forth into Bodies.

There be also taught the great Mysteries which the Lord is willing to perform; and whether all Souls were created from such a creation alike and at one time, and so also whether such be reserved in a certain place so that going forth thence they may be sent into Bodies and rule therein for a period of time.

These Spirits are to be invoked on a Monday and at Daybreak.

## CONCERNING THE WAYS OF KNOWING THE GOOD ANGELS, AND OF CONSULTING THEM

**(ZADKIEL, SACHIEL)** These Spirits do give you in all things whatsoever advice may be good and fitting; they discover unto you all kinds of treasures, give them unto you and carry them whithersoever you request. They can also give you a Purse wherein is Gold and Silver. They appear unto you as soon as you invoke them, which should be on a Thursday and at Daybreak. Thus are their Characters (see Figures 30 and 31).



In this Sigil is taught of what description be the Angels of Light and Glory. There be also taught the Mystical Period of such a Life; and Mysteries, as they were unutterable, concerning such a Life; also that there was a certain Interval between their Creation and sending forth, and what be the Mysteries of such Interval.

## CONCERNING THE DEVILS

### AND THEIR LIFE

(BETOR) This Spirit maketh you comprehend who and what the Devils or Angels of Darkness really are; the difference of their Names; their Powers; and what they can do. He, being invoked, appeareth speedily, and that at any time and at any hour. Thus is his Character (see Figure 29).



In this Sigil there be taught what are the Devils or Angels of Darkness; how they can be known and understood by their proper Names; and how they are to be distinguished from the Angels. Also whether the Devils can fully be known by proper Names; and whether the Virtue of God is impressed upon them, or followeth hereupon.

There is also herein taught how we can attract such Angels unto us as Familiar Spirits by the knowledge of their Names.

Also the Mysterious Operations of such Angels, both as regardeth ourselves and our actions.

## CONCERNING THE WAYS OF KNOWING THE DEVILS AND OF BANISHING THEM

(LAUNE) This Spirit again giveth unto you the knowledge of the Devils, but I counsel you not to avail yourself of his services, for he is a very wicked Spirit and a deceiver, who will do all in his power to entrap you, and afterwards he will mock you. Thus is his Character (see Figure 28).



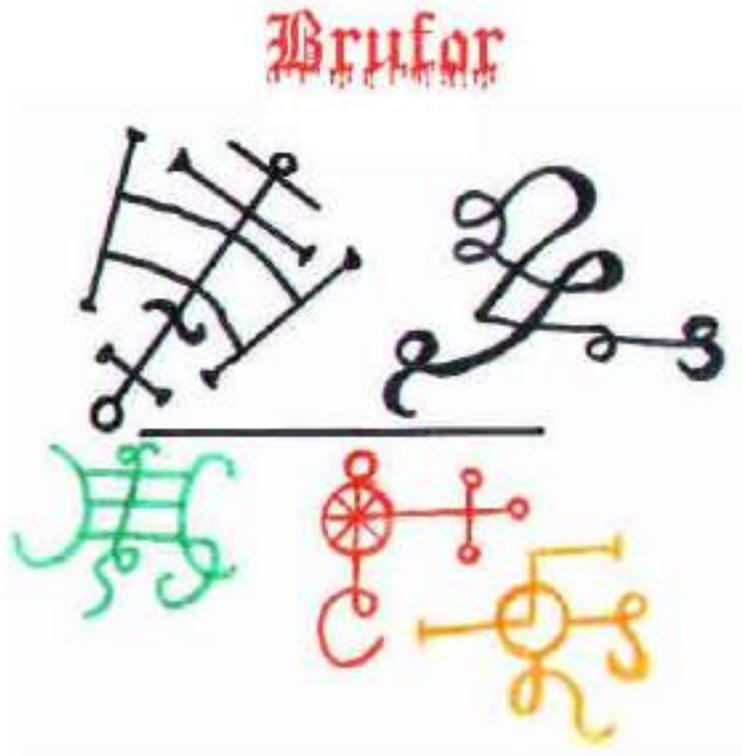
In this Sigil there is taught whether they can have proper Names as distinct from the Angelic Names, seeing that they were transformed through their casting out: whether they can lead their lives in any definite place, or wherein there is a place determined; whether it be permitted in the Spheres or in the compounded

Elements. Also there is herein taught whether they have free will; in what way they conduct themselves in the places which they occupy; Also whether where they live be determined by the Power of their Expulsion.

Whether again there was an interval between their Expulsion and the Creation of Adam, and (if so) what interval. Herein also are taught unheard of and most terrible Mysteries, of such Interval and of Life.

## **CONCERNING THE DEVILS AND HOW THEY MAY BE BOUND AND BECOME VISIBLE**

(BRUF0R) This Spirit again teacheth unto you the nature and quality of the Devils, and the difference of their names and titles; how they can bind invisibly and how we can bind them. Avail not yourself of him. This is his Character. (See Figure 27).



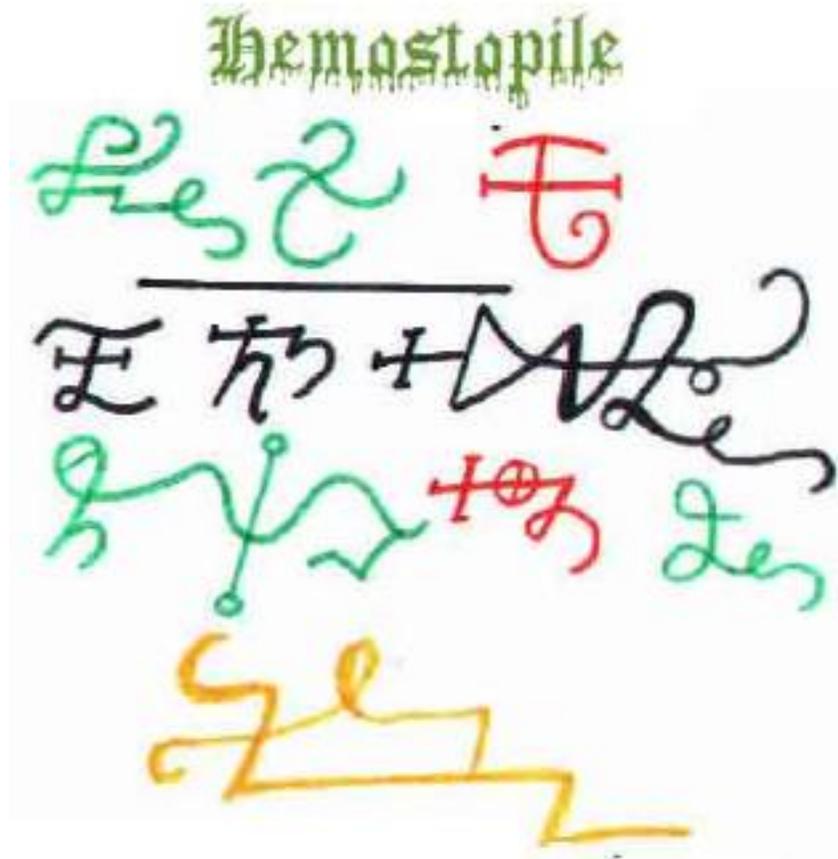
In this Sigil is taught how we can compel the Devils to show themselves visibly in the forms which they usually take to frighten and deceive (men).

There is also (here) taught how we may know them, for the Devils are known by their Names. Also whether and how from their Names their actions and operations can be known. Also how by the light hereof we can find out the means of driving them away from us and from our works and operations.

## **CONCERNING THE DEVILS AND HOW THEY CAN BECOME VISIBLE**

**(HEMOSTOPILE)** This Spirit again will make you see and know the Malice of

the Devils, and will give you as many of them as you may wish. Avail not yourself of their services. Thus is his Character (see Figure 26).



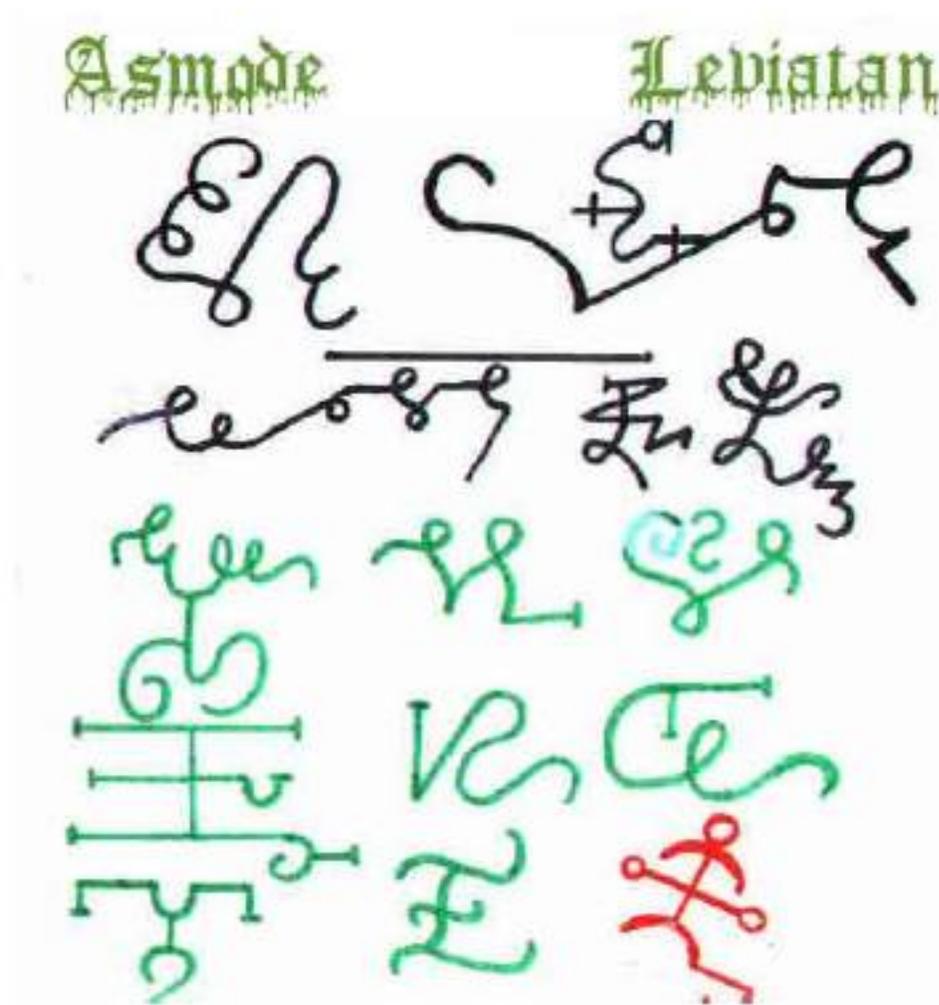
In this Sigil there be taught the methods whereby we can oblige the Devils to show themselves visibly in torments. They can deceive men and assume their forms, and change the just inclinations of men into evil passions. (Also there is herein shown) how they can take such forms, and from what media, and what methods they make use of (to do so).

## CON CERNING THE DEVILS AND HOW

# THEY MAY BE BOUND AND COMPELLED TO VISIBLE APPEARANCE

Now this is the Object of the Diabolic Qabalah.

**(ASMODEUS. LEVIATAN)** These Spirits teach you further the Malice of the Devils. Avail not yourself of the services of these Evil Spirits who are deceivers. It is alone the Name of God which can enable you to force them and all others to come unto you. Thus are their Characters (see Figures 24 and 25).



In this Sigil be the methods whereby we can force the Devils to show themselves

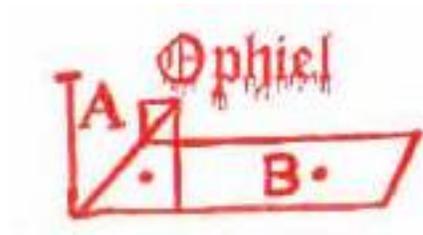
unto us in their torments and that in bodily form.

# **THE SACRO-MYSTIC THEOLOGY OF OUR FATHERS**

## **CONCERNING THE SCIENCE OF THE REGENERATION OF ADAM AND HIS CHILDREN BY PELECH**

We have given and told unto you many things regarding the Good Spirits who can serve you faithfully. Those we are here about to speak of can also do the same, seeing that they served our First Parents from the Creation of the World.

**OPHIEL** is a Spirit of Piety. He will teach you all the Wisdom of our First Father. Thus is his Character (see Figure 23).



Characters of the Spirit which be under the  
domination of OPHIEL

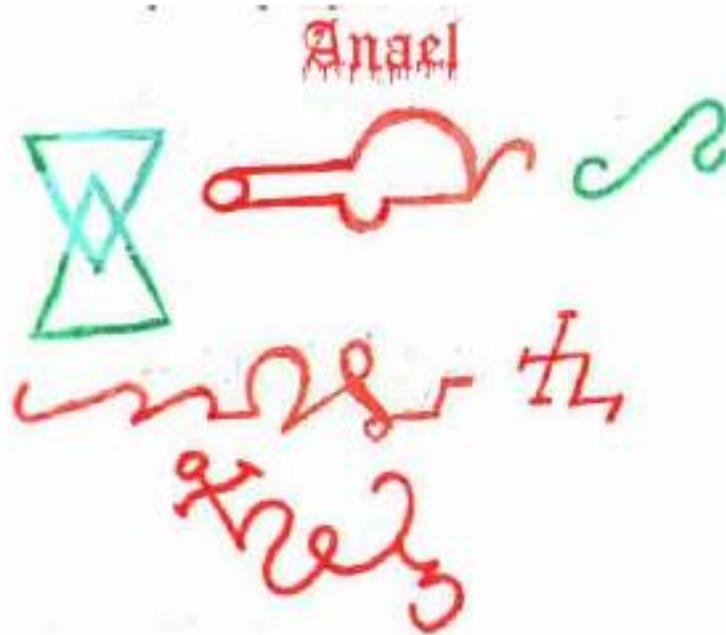


In this Sigil there be taught the Mysteries of the Regeneration of Adam and his  
Children in Time, through Pelech now shown forth visibly as Jesus. Also the  
forms of those in torment.

## **CONCERNING THE NATURE OF THE GENII**

ANAEL is a Spirit which will give unto you the Knowledge of all things which

he in the Order of Nature (understands), for he is a Spirit of Power, who appeareth speedily if he shall be invoked on a Sunday at Daybreak by one who is alone and in a retired place. Thus is his Character (see Figure 22).

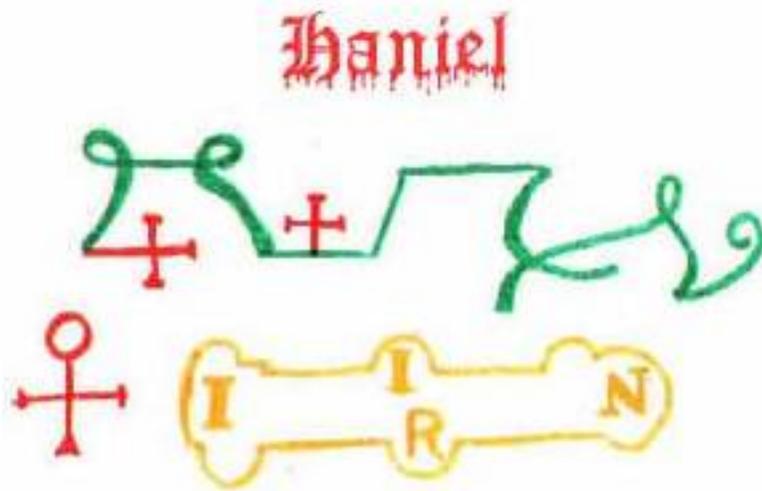


In this Sigil there be taught who and what the Genii are, as also their power and virtue. There be further shown the Mysteries of the Present, Past and Future Age. In this Sigil is hidden the Science of Merchants. Also here be those things which do appear and are reputed to be supernatural. Also herein we can obtain the revelation of unknown things, but this (is only granted) unto the Elect of God.

Also the Praxis of those Arcane Secrets of the Lord is declared and demonstrated in this Sigil, wherefore Adore the Lord thy God with thy whole heart, and love thy neighbour. In the Praxis or working of this Sigil thou shalt constate that the effects hereof be certain and true yet (causing) the greatest wonder and astonishment.

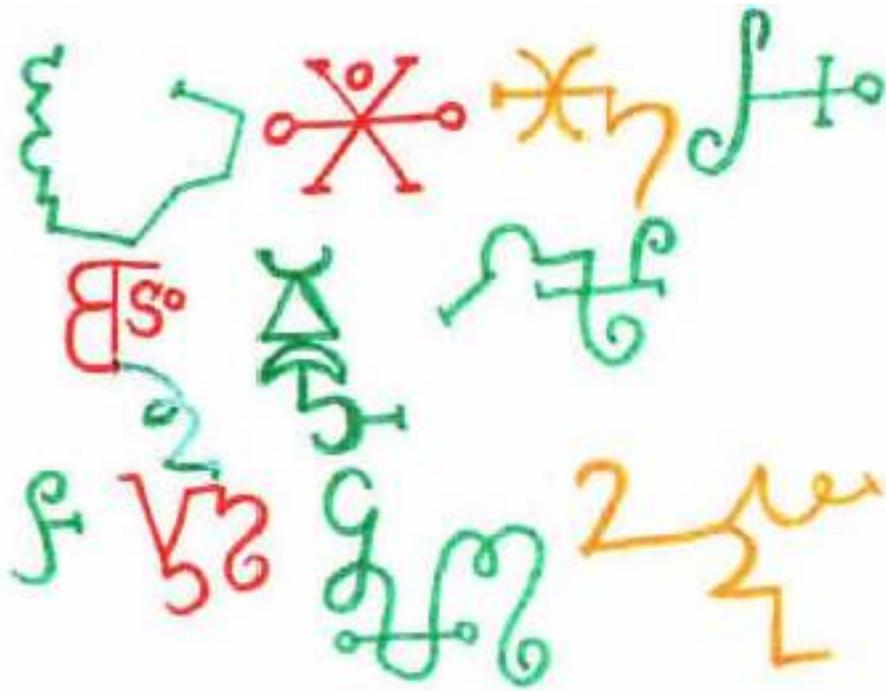
# CONCERNING THE TRANSFORMATION OF THE GENII

HANIEL teacheth unto you the transformation of all precious stones and giveth unto you as many as you wish thereof. He is to be invoked on a Friday before daybreak. Thus is his Character (see Figure 21).



Characters of the Spirits which be under

HANIEL



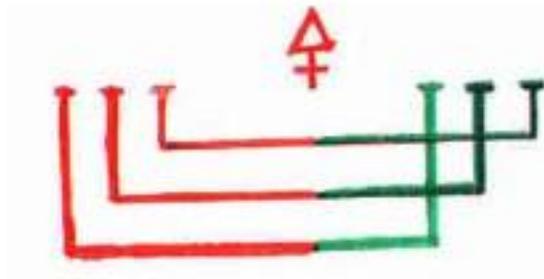
In this seal there is taught how Genii may be transformed into Man. They can pass from him into their nature, and correspond unto him in the compounded elements. There is here also taught how such may be necessary unto the Human Race. Also the necessity of such a Mystery.

## CONCERNING THE COMMUNICATION OF THE GENII

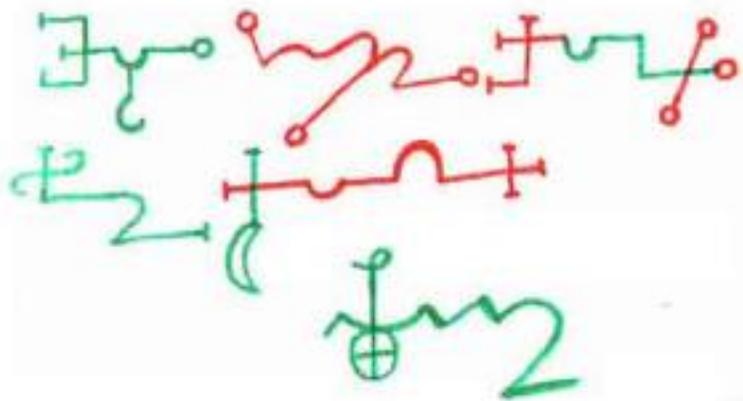
**CAMAEL** giveth unto you a perfect knowledge of your Genius, who will have the power to grant you everything that you shall demand of him. There be many Spirits under the rule of (Camael) who can serve you in many things, and especially such as you shall demand of them. Thus is his O-taracter (see Figure

20).

ⴗamael



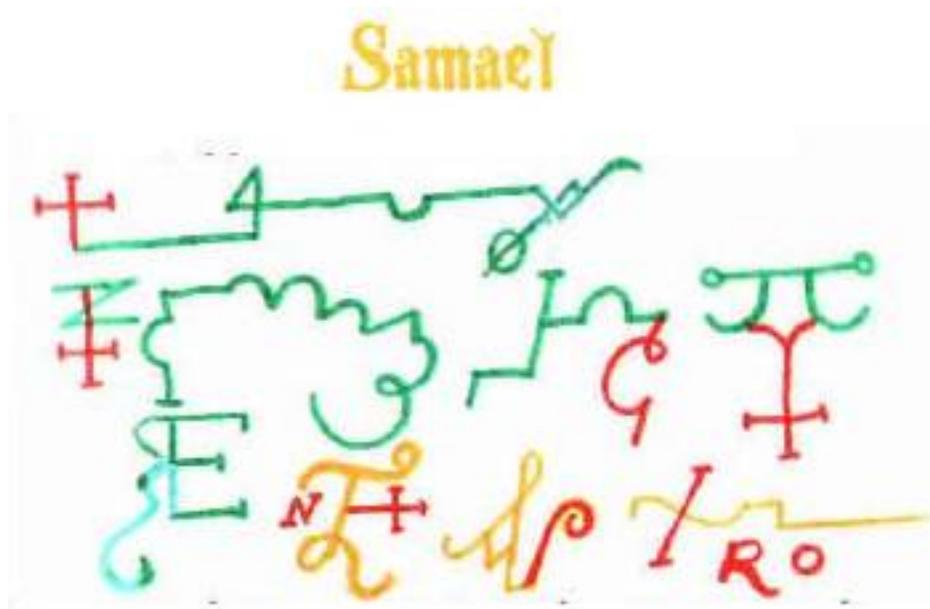
Characters of the Spirit which be under the domination of CAMAEL



In this Sigil is taught what and after what manner may be this communication of the Genius; (transforming in us) our evil (qualities) into good, and our good (qualities) into better and best; there is also taught the method of such transformation. Wherefore adore the Lord God and love thy neighbour

# CONCERNING PHITONE OR THE ABUSES OF NECROMANCY

SAMAEL is a spirit of Counsel. He teacheth you Magic, Necromancy, Jurisprudence, and all the Occult Sciences, with facility. He is to be invoked on a Tuesday at Midnight, care being taken to fast the day that you shall wish to avail your self of his services. He hath much in his power, and on your demand he will tell you the extent thereof. Thus is his Character (see Figure 19).

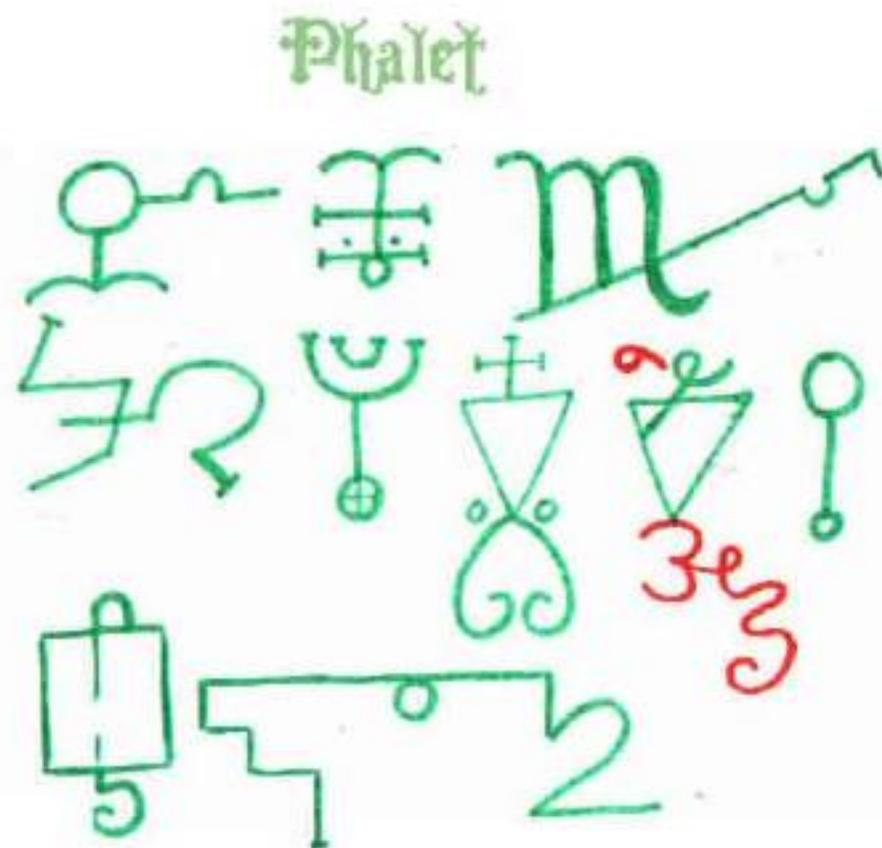


In this Sigil there be taught what are all the abuses of Necromancy which may expose a man (to danger) through such communication; whether such communication may have such virtue as to link you unto the Angels and unto God, and to confer upon you power over all creatures, or the union of the love of all beings with the most profound and familiar knowledge of them, or whether it

may join us unto the *Devil* even as in our mortal familiar (relationships) so can we be linked with all things which may be pleasing unto us. There is also taught (herein) how such communications maybe formed.

## THE VISION OF EDEN, OR OF THE TERRESTRIAL PARADISE

PHALET will teach unto you all that did happen in the Terrestrial Paradise, from the time of the Creation of Adam and Eve. There be many Spirits under his leadership who can do much in the manner of serving you, and in many ways. Thus is his Character (see Figure 18).



In this Sigil there be taught the Mysteries of the Creation of the World, and of all Creatures, and what (of these) be sacred; but also how those (creatures) are proper to be detested for superstitious reasons when they draw their origin from Corpses of the dead, and from collections thereof, and from sepulchres; and thence also is the arising of every kind of superstitions. In this Sigil be (also) taught all the Arcana of Necromancers and of Diviners of that same class,<sup>1</sup> and whence in a Scientific (sense) these (arts) take their rise.

## THE VISION OF FORMATION—ADAM

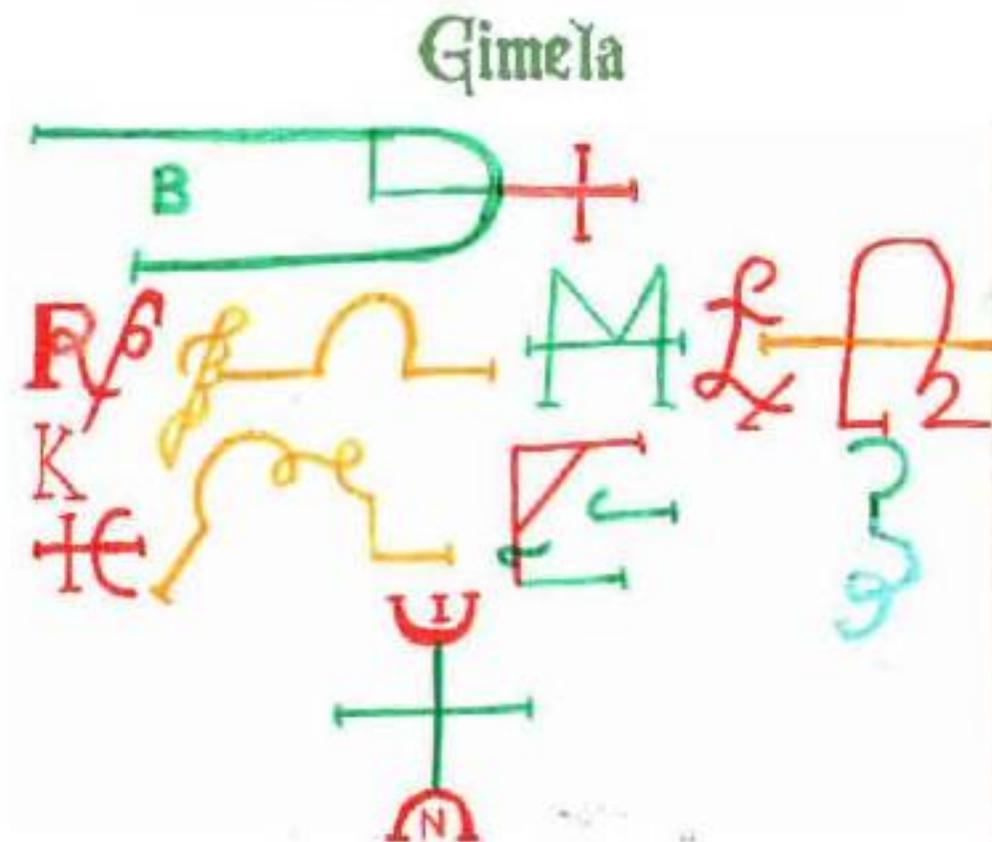
**DALETE** is a Spirit who will show unto you the Visions which Adam beheld while he was upon the Earth. He hath many Spirits under his leadership, who will teach unto you many things if you tell unto them that which you shall desire. Thus is his character (see Figure 17).



In this Sigil be taught and demonstrated the Mystical Formation of Adam; what Animals were in the Lord and brought in this place unto Adam by the Lord God.

## THE BEHOLDING OF THE SERPENT

GIMELA maketh you to know and behold the form of the Serpent who did tempt Eve in the Terrestrial Paradise; (he also) can give unto you some of his Spirits who can transport you from one place to another and can even make you travel at the speed of an hundred leagues in an hour. Thus is his Character (see Figure 16).

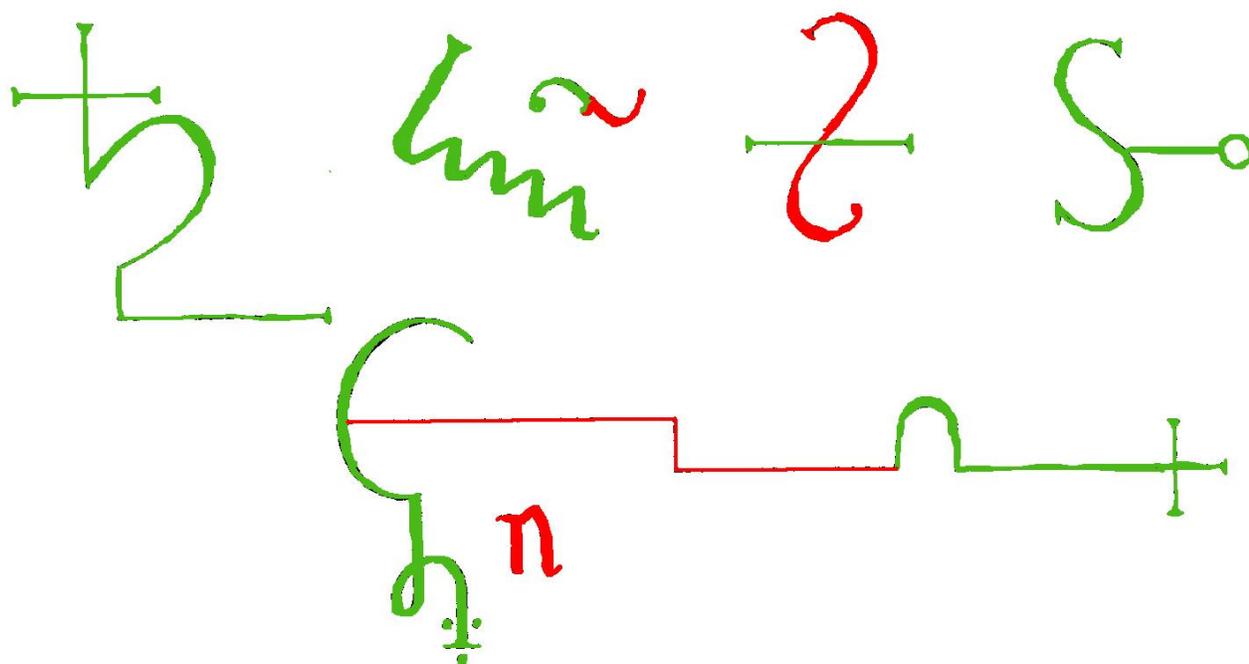


In this Sigil there be taught all the Mysteries which the Lord is willing to allow to be worked by the Serpent and from the Serpent; what may be his corporeal moulding or proportion, and whether he can contain in himself all invisible beings (or creatures) and in what manner.

## THE WISDOM OF OUR FOREFATHER ADAM

**BETEL** teacheth unto you the Sciences which God had revealed unto Adam. He is a very docile Spirit who appeareth as soon as he is invoked. (This should be either) in a wood, or in a secluded garden, and one should be alone, whether it be by day or by night. Thus is his Character (see Figure 15).

## BETEL

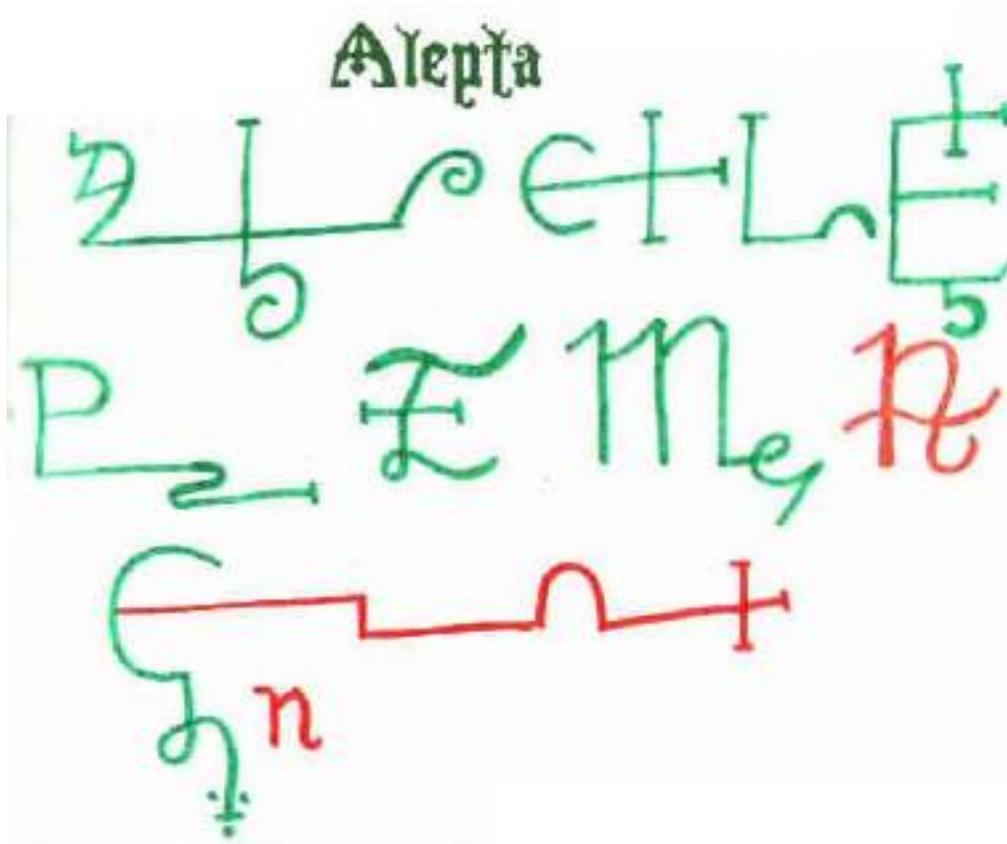


In this there is taught in what *way* we can arrive at the possession of the virtues of all Creatures (or created things); there is (further) taught what and of what kind<sup>1</sup> be the virtues hereof, and what (virtues) be truly most powerful above all virtues of Creatures. There is also taught the reason of the laws of (such) virtues and of their uses.

## THE GOING-FORTH OF ABRAHAM FROM UR OF THE CHALDEES AND FROM HARAN

ALEPTA maketh you see how Abraham went forth from Ur from among the

Chaldeans, and from Haran. He can give unto you great riches. Thus is his Character (see Figure 14).

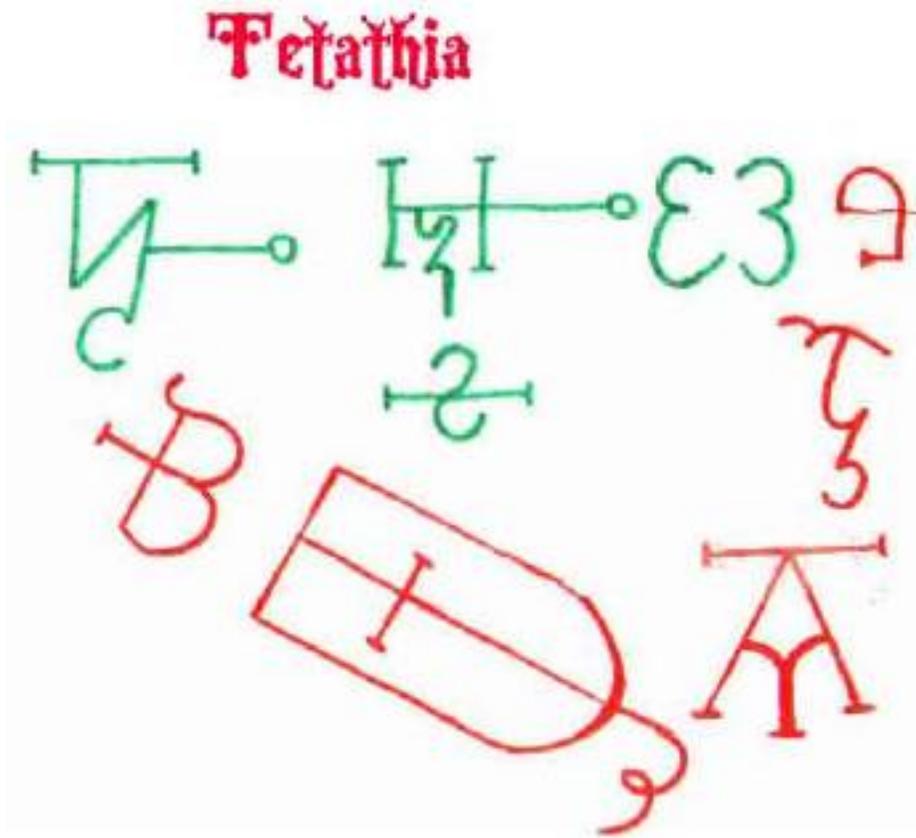


In this Sigil is taught how a Man may be exalted, and how a Man may become formidable unto all Creatures, at any hour (and how he may be rescued) whether out of the hands of cruel men, or from a crowd of men.

## THE CAVE OF EPHRON

TETAHATIA is a Spirit of Science and Virtue, who hath preserved our Forefathers from their enemies, rendering them formidable unto them so as to put them to flight. He will do the same unto the Enemies of those who shall wish to

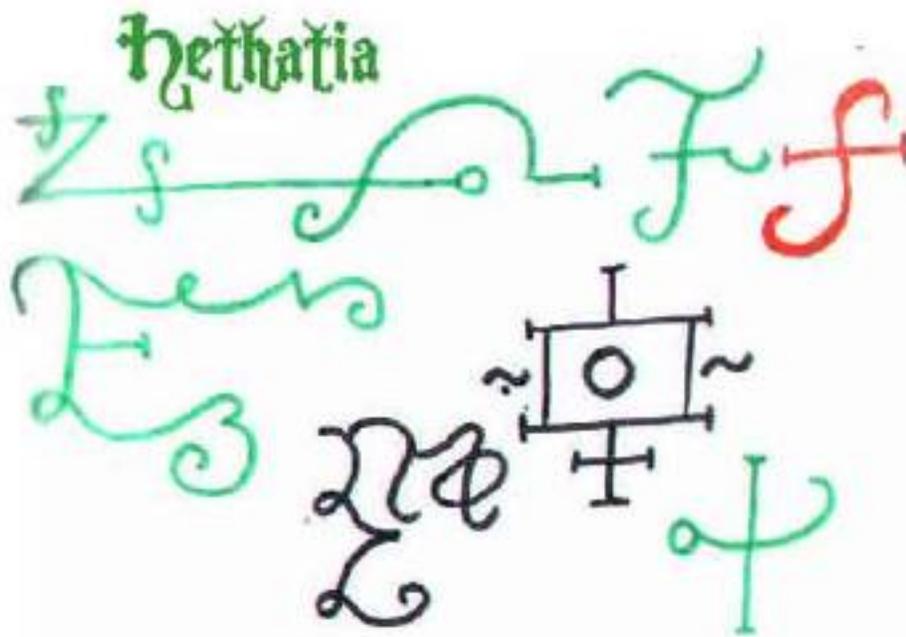
avail themselves of his services. Thus is his Character (see Figure 13).



In this Sigil be noted the ways whereby a blinding darkness may be produced, or a thing terrible unto one's enemies, also how a blessing may fail hereon.

## MOSES IN THE INTERIOR OF THE DESERT

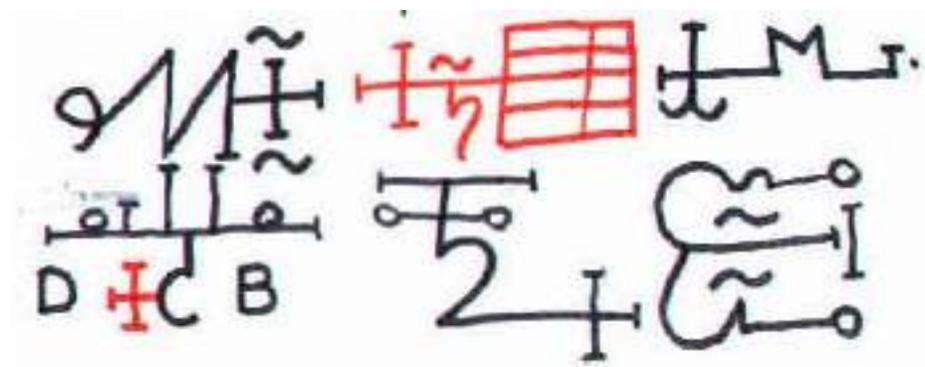
HETHATIA maketh you see even as Moses saw the benefits which he had received from God, when he was in the Desert of the Land of Midian. He can do much for those who invoke him, but it must not be in the desert place. Thus is his Character (see Figure 12).



In this Sigil is taught the Science and Wisdom of Moses, and the Arcana of the Egyptian Magi and Diviners; perfect happiness and the ways of causing and inspiring fear, and of going forth from a land and for the preservation of a Man in that (case) and place.

## THE ROD OF MOSES

**ZAINAEL** is a Spirit who did teach unto Moses the methods of availing himself of the Rod with the which he did perform so many miracles in Egypt, and among the chaldeans. He hath much power to render those rich who avail themselves of his services. He can be invoked at any hour. Thus is his Character (see Figure 11).

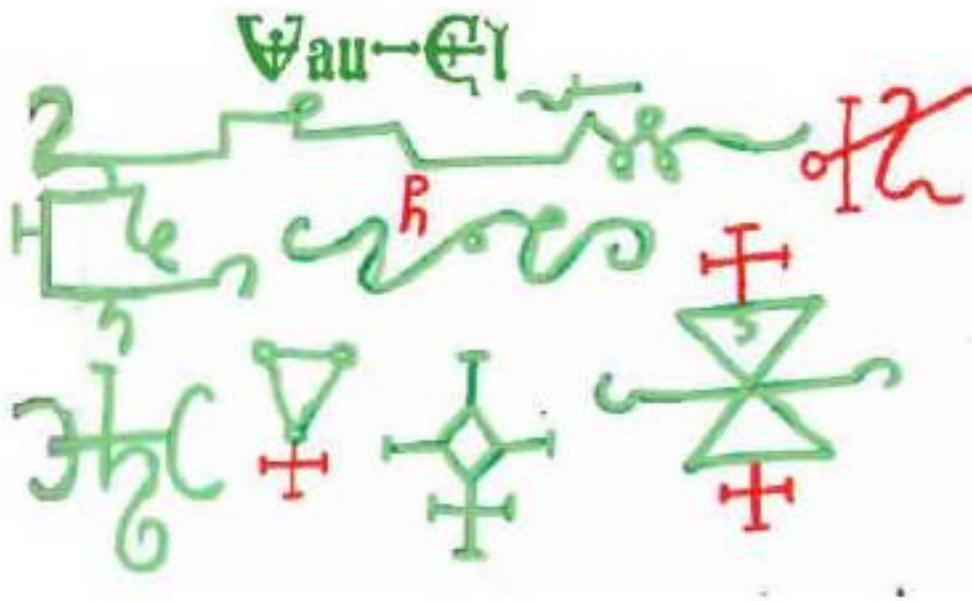




In this Sigil is taught the Practice of the Science and Wisdom of the Diviners and Magi of the Egyptians and Chaldeans, and by what ways and means they may be acquired.

## THE VISION OF 'MAN'

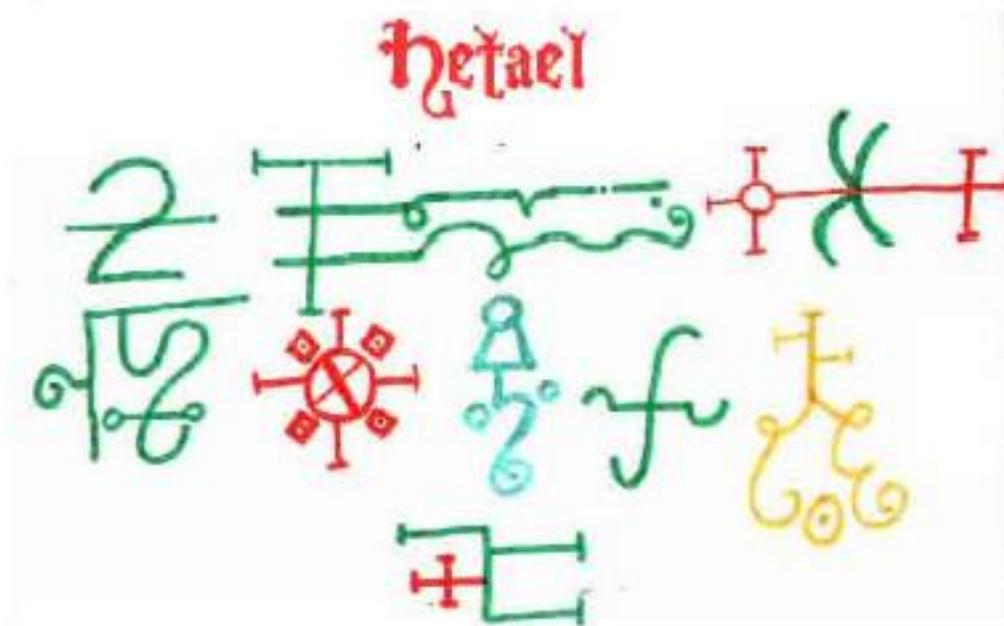
**VAU-AEL** is a Spirit who causeth all kinds of pleasant visions to appear, such as our Forefathers in the Old Testament beheld. He serveth you faithfully in all that you desire to know. Thus is his Character (see Figure 10). He hath many Spirits under his dominion.



In this Sigil, howbeit, there is formed a certain species of 'Man' for castings out.

## THE EXPLORER AND LEADER JOSHUA

**HETAEL** is a Spirit who guides armies and also can destroy them, as he did unto the enemies of the Children of Israel under the command of Joshua, when by his prayer the latter arrested the course of the Sun. He can render you invulnerable unto every kind of weapon, and can give you Spirits to serve you unto this end. He is to be invoked on a Tuesday. Thus is his Character (see Figure 9).



In this Sigil there is taught the declaring of the intentions of Enemies and the like. Also there can be expelled all things noxious unto body and mind, and further in like manner this Mystic (Sigil) operateth in their restoration. Also there be Mysteries regarding 'Man'.

## THE WISDOM OF SOLOMON

**RAPHAEL** is a Spirit of Science who did teach unto Solomon Knowledge and Wisdom. He is to be invoked on a Sunday before Sunrise. Thou must be both pure and chaste when thou dost invoke him, and thou must have fasted on the previous eve. Thus is his Character (see Figure 8).



In this Sigil is taught the manner of joining Actives and Passives together the one unto the other, in natural things. There is also taught concerning the 'KANSSUD' of Earthly regions and powers, from one class unto another.

## OF THE LIFE OF ELIJAH

**GABRIEL** is a Spirit who did teach unto the Prophet Elijah all the Mysteries of Divinity. He is to be invoked on a Thursday before Daybreak. His Power is very Great, and he can do you great good, in the which he will instruct you. Thus is his Character (see Figure 7).



In this Sigil there be taught the Methods of restoring and transplanting both health and mental force.

## THE SPIRIT OF ELISHA

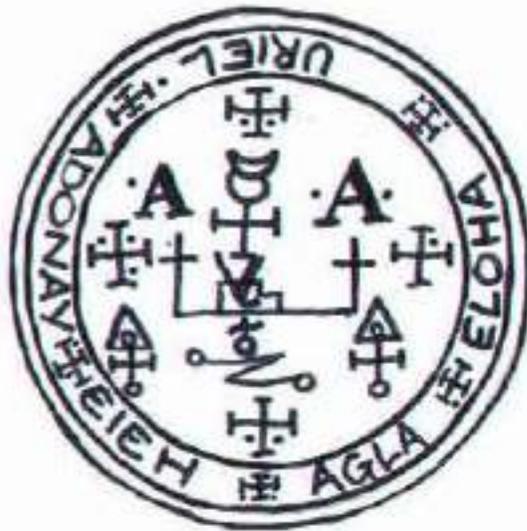
**MICHAEL** is a Spirit who guided the Prophet Elisha in all his actions. He is the Protector of all Kingdoms. After God Himself, he is almost all-powerful as regardeth those who perform his Invocation, which latter should be worked upon a Sunday, and in the evening. Thus is his Character (see Figure 6).



In this Sigil is taught how there may be formed a certain composite thing by means of which the faculties and vital Spirits (exist) as well in Man as in other creatures, according to what is necessary for and convenable unto them.

## IN THE FIELDS OF BABYLON

**URIEL** is a Spirit who did reveal unto the Prophet Esdras every description of Prophecy, he did also aid the Children of Israel in the Camp of the Babylonians. He teacheth natural Sciences, Physic, and Medicine. He is to be invoked on a Wednesday, before daybreak. Thus is his Character (see Figure 5).

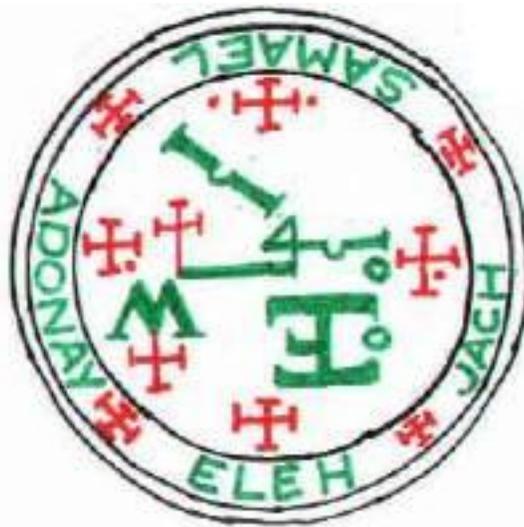


In this Sigil there be taught the method of understanding what and of what Kind were those twin Souls (namely) Henoah. The faculties of the Mind and Understanding are purified, and these also in such a manner that they may be exalted from the lowest degree unto that which is most perfect of all. By the

which composition also there can be a transmission made of the participating Power or that power of communication of the comprehension of Spirits.

## THE SON OF ZACHARIAS IN THE DESERT

**SAMAEL** is the Spirit who did never abandon Saint John during the time in which he dwelled in the desert before his preaching. He is the protector of preachers in Missions among foreign nations. He teacheth Theology. He is to be invoked on a Wednesday, and in the morning. His Character is thus formed (see Figure 4).

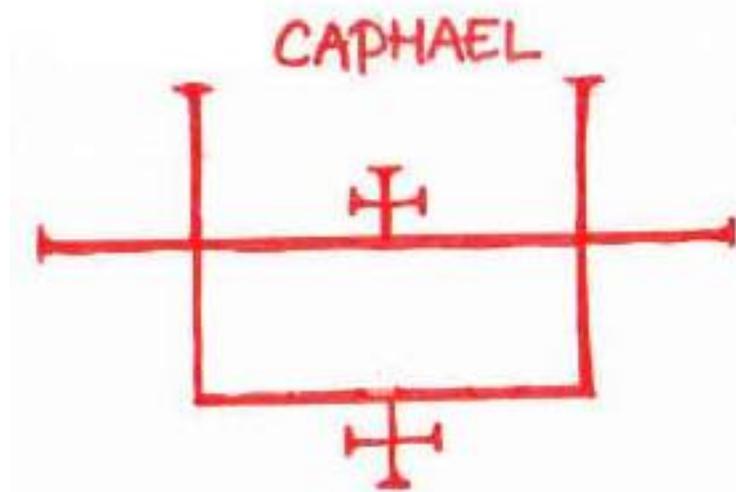


In this Sigil is taught the harvest of the Plants of Blessedness, and such harvests; together with the envy of the Kingdom of Behemoth and Leviathan, of the which the Lord God did make use from the Beginning, and preserved (the same) for the production of all creatures, and also in what manner such souls be produced (and

come forth).

## BY THE FLOWING OF JORDAN

**CAPHAEL** is a Spirit who guided St. John in the desert, and when he was preaching the Baptism of Penitence by the River of Jordan where the people were baptized, he filled their hearts with Charity and Benediction. He teacheth an infinitude of matters with facility.



In this his Sigil (see Figure 3) there is taught concerning the healing of barrenness and of death concerning the Kingdom of God, and the most ardent Charity; in the which blessed mystical Numbers (of the Sigil) there is taught unto whatsoever Operations this is to be applied, howbeit certain special Operations do fail under the head of certain especial Numbers. Also concerning Sciences and Arts of all kinds and of all perfections whatsoever they may be.

He is to be invoked on Fridays and in the morning.

# THE CIRCUMCISION OF JESUS AT NAZARETH

The Prophet of the Greatest One; or the Languor of the Nature.

THAVVEL. This Spirit had a particular care of our Lord Jesus Christ. It was he who conducted the Holy Virgin and Saint Joseph into Egypt when they were fleeing from the persecution of Herod. He giveth unto us a perfect knowledge of all the simples and their virtues. He can be invoked at any time. His Character is thus (see Figure 2).



In this Sigil is taught the planting or the sowing of the Seed of Plants, the comprehension of virtue; there are also (herein) taught the manners of flowering as regardeth Plants, and also those inspirations of virtue and grace which be as it were the fundamental plants of the Qabalistical ART.

They who shall write with the ginger upon the forehead of these letters I. .N. R. .I, will never die by a sudden death.

# **THE THEOSOPHY OF OUR FATHERS**

## **AS REGARDETH THE PLANETS THE SANHEDRIN**

ZADKIEL will teach unto you all the Sciences Active and Passive, with a remarkable facility, with all honesty and courtesy, together with every kind of benediction. They who avail themselves hereof will possess all things in content.

He is to be invoked on a Monday and in the Morning. His Character is this (see Figure 1)



In this Sigil is taught the method of joining together Actives and Passives, or in everything the manner of modesty and grace. In the which Numbers the Lord God doth sanctify these Planets, so that they may work marvels, and as it were portents, through such Numerations.

Seeing that we possess the explanation of the (Magical) Circle, (let us here state) that it is (Employed) for the Invocation of Spirits, so as to escape the dangers which might arise through their malice. Now it having been duly prepared for you to avail yourself of the Services of the Spirit you desire (to Summon) it is necessary to take heed that you comprehend the power which he hath and whether he can grant you that which you shall demand.

Being, then, in the midst of the Circle, wherein you are to perform the Operation, and having made the Character (or Sigil) of the Spirit who shall serve you: you shall see that the Circle be (correctly) formed according to the instructions we have (elsewhere) given. Being then, I say, in the midst thereof, after having recited the *Pater*, an *Aye*, together with the *Credo*, you shall repeat the following Conjunction:

## CONJURATIO

*Omnipotens Aeterne Deus, Qui totam Creaturam condidisti in laudem et honorem tuum, ac ministerium hominis, OTO ut Spiritum (N.N.) de ( ) ordine mittas, qui me informat et doceat quo ilium interrogavero, non mea voluntas fiat, sed Tua, per Jesum Christum Filium Unigenitum. Amen.*

O Eternal Omnipotent God, Who hast formed every creature unto Thy praise and honour, and for the Ministry of Man: I beseech Thee to send unto me the Spirit (here give the name of the Spirit) of the (here give the name of of class or Order of Spirits) Order, who may inform and teach me concerning those things which I shall demand of him, nevertheless not my Will, but Thine, be done, through Thine Only-begotten Son Jesus Christ. Amen.

Having obtained from the Spirit that which you desire, you shall license him to depart in these words:

## THE LICENCE TO DEPART

*Quia Placide et quiete venisti, et hac petitione mihi respondisti, ago Deo gratias in Cujus Nomen venisti, ite in pace ad loca tua et rediturus ad me cum te vocavero per Christum Dominum nostrum. Amen.*

## **TRANSLATION OF THE FOREGOING LICENCE TO DEPART**

Seems that peaceably and in quiet thou has come, and hast made answer unto me in this (my) petition, I return thanks unto God, in Whose Name thou hast come. Depart hence in peace unto thine habitations, and be thou ready to return whensoever I shall have called thee. Through Christ our Lord Amen.

After having repeated this Conjunction three times, if so be that the Spirit appeareth not unto you, you shall repeat the present (following) Conjunction three times. And these Conjunctions should be written out on virgin parchment, together with the Licence to Depart.

## **THE CONJURATION**

I (N.N.) do Conjure thee (O Spirit N.N.) by the virtue of the Great and Holy Names of God, that immediately and without delay thou art to appear unto me

under an agreeable form, and without noise, nor injury unto my person, to make answer unto all that I shall command thee; and I do conjure thee herein by

**EL ELOHIM ELOHO ELOHIM SEBAOTH ELION EIECH ADIER  
EIECH ADONAY JAH SADAY TETRÁGRAMMATON SADAY AGIOS  
OTHEOS ISCHIROs ATHANATOS AGLA Amen.**

After having performed this Conjunction three times following, it is necessary to continue the same for three days successively, in the same place, and at the same hour.

And when (your desire shall be) satisfied, and having obtained from Him that which you wish, you must license him to depart (saying):

‘Go in peace unto the place which hath been destined unto you from all Eternity; let there be peace between us and you’

# GYPSY SORCERY and FORTUNE TELLING

ILLUSTRATED BY INCANTATIONS, SPECIMENS OF MEDICAL MAGIC, ANECDOTES, TALES

by Charles Godfrey Leland

Late President of the Gypsy-Lore Society

London: T. Fisher Unwin

[1891]

The Gypsies, who call themselves Rom or Romany, are a nomadic culture which originated in India during the Middle Ages. They migrated widely, particularly to Europe, where they worked as farm laborers, metalworkers, scrapdealers, and horsetraders. They also made a living as entertainers, fortune tellers, and grifters. Persecuted by the Nazis, and discriminated against to this day, the Rom have a long tradition of magic and shamanism. As Leland points out, these practices have parallels with those of other traditional pagan cultures around the world.

This book discusses spells, incantations and talismans used within Rom culture, as well as the more practical magic they use in their interaction with the *Gorgios*--the non-Gypsies. It is this latter topic which provides some of the most interesting and instructional reading. Leland gives some generalized methods of fortune-telling which any prospective psychic would do well to study; as well as the details of the 'Great Secret', a magic trick in which all of your money disappears...

Gypsy life has a romantic appeal, and Leland, who popularized Gypsy lore in this and other books played no small part in this image-making. However, Leland

makes it abundantly clear that life on the road was hard. The Rom people are to be admired for their survival skills in a hostile world, and for the longevity and persistence of their culture.

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# PREFACE



THIS work contains a collection of the

customs, usages, and ceremonies current among gypsies, as regards fortune-telling, witch-doctoring, love-philtering, and other sorcery, illustrated by many anecdotes and instances, taken either from works as yet very little known to the English reader or from personal experiences. Within a very few years, since Ethnology and Archæology have received a great inspiration, and much enlarged their scope through Folk-lore, everything relating to such subjects is studied with far greater interest and to much greater profit than was the case when they were cultivated in a languid, half-believing, half-sceptical spirit which was in reality rather one of mere romance than reason. Now that we seek with resolution to find the whole truth, be it based on materialism, spiritualism, or their identity, we are amazed to find that the realm of marvel and mystery, of wonder and poetry, connected with what we vaguely call "magic," far from being explained away or exploded, enlarges

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before us as we proceed, and that not into a mere cloudland, gorgeous land, but into a country of reality in which men of science who would once have disdained the mere thought thereof are beginning to stray. Hypnotism has really revealed far greater wonders than were ever established by the *fascinators* of old or by mesmerists of more modern times. Memory, the basis of thought according to

PLATO, which was once held to be a determined quantity, has been proved, (the word is not too bold), by recent physiology, to be practically infinite, and its perfect development to be identical with that of intellect, so that we now see plainly before us the power to perform much which was once regarded as miraculous. Not less evident is it that men of science or practical inventors, such as DARWIN, WALLACE, HUXLEY, TYNDALE, GALTON, JOULE, LOCKYER, and EDISON, have been or are all working in common with theosophists, spiritualists, Folk-lorists, and many more, not diversely but all towards a grand solution of the Unknown.

Therefore there is nothing whatever in the past relating to the influences which have swayed man, however strange, eccentric, superstitious, or even repulsive they may seem, which is not of great and constantly increasing value. And if we of the present time begin already to see this, how much more important will these facts be to the men of the future, who, by virtue of more widely extended knowledge and comparison, will be better able than we are to draw wise conclusions undreamed of now. But the chief conclusion for us is to collect as much as we can, while it is yet extant, of all the strange lore of the olden time, instead of wasting time in forming idle theories about it.

In a paper read before the *Congrès des Traditions populaires* in Paris, 1889, on the relations of gypsies to Folk-lore, I set forth my belief that these people have always been the humble priests of what is really the practical religion of all peasants and poor people; that is their magical ceremonies and medicine. Very few have any conception of the degree to which gypsies have been the colporteurs of what in Italy is called "the old faith," or witchcraft.

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As regards the illustrative matter given, I am much indebted to DR. WLISLOCKI, who has probably had far more intimate personal experience of gypsies than any other learned man who ever lived, through our mutual friend, Dr. ANTHON HERRMANN, editor of the *Ethnologische Mitteilungen*, Budapest, who is also himself an accomplished Romany scholar and collector, and who has kindly taken a warm interest in this book, and greatly aided it. To these I may add Dr.

FRIEDRICH S. KRAUSS, of Vienna, whose various works on the superstitions and Folk-lore of the South Slavonians--kindly presented by him to me--contain a vast mine of material, nearly all that of which he treats being common property between peasants and the Romany, as other sources abundantly indicate. With this there is also much which I collected personally among gypsies and fortune-tellers, and similar characters, it being true as regards this work and its main object, that there is much cognate or allied information which is quite as valuable as gypsy-lore itself, as all such subjects mutually explain one of the others. Gypsies, as I have said, have done more than any race or class on the face of the earth to disseminate among the multitude a belief in fortune-telling, magical or sympathetic cures, amulets and such small sorceries as now find a place in Folk-lore. Their women have all pretended to possess occult power since prehistoric times. By the exercise of their wits they have actually acquired a certain art of reading character or even thought, which, however it be allied to deceit, is in a way true in itself, and well worth careful examination. MATTHEW ARNOLD has dwelt on it with rare skill in his poem of "The Gypsy Scholar." Even deceit and imposture never held its own as a system for ages without some ground-work of truth, and that which upheld the structure of gypsy sorcery has never been very carefully examined. I trust that I have done this in a rational and philosophic spirit, and have also illustrated my remarks in a manner which will prove attractive to the general reader.

There are many good reasons for believing that the greatest portion of gypsy magic was brought by the Romany from the East or India. This is specially true as regards those now dwelling in Eastern Europe.

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And it is certainly interesting to observe that among these people there is still extant, on a very extended scale indeed, a Shamanism which seems to have come from the same Tartar-Altaic source which was found of yore among the Accadian-Babylonians, Etruscan races, and Indian hill-tribes. This, the religion of the drum and the demon as a disease-or devil doctoring-will be found fully illustrated in many curious ways in these pages. I believe that in describing it I

have also shown how many fragments of this primitive religion, or cult, still exist, under very different names, in the most enlightened centres of civilization. And I respectfully submit to my reader, or critic, that I have in no instance, either in this or any other case, wandered from my real subject, and that the entire work forms a carefully considered and consistent whole. To perfect my title, I should perhaps have added a line or two to the effect that I have illustrated many of the gypsy sorceries by instances of Folk-lore drawn from other sources; but I believe that it is nowhere inappropriate, considering the subject as a whole. For those who would lay stress on *omissions* in my book, I would say that I have never intended or pretended to *exhaust* gypsy superstitions. I have not even given all that may be found in the works Of WLISLOCKI alone. I have, according to the limits of the book, cited so much as to fully illustrate the main subject already described, and this will be of more interest to the student of history than the details of gypsy chiromancy or more spells and charms than are necessary to explain the leading ideas.

What is wanted in the present state of Folk-lore, I here repeat, is collection from original sources, and material, that is from people and not merely from books. The critics we have--like the poor--always with us, and a century hence we shall doubtless have far better ones than those in whom we now rejoice--or sorrow. But material abides no time, and an immense quantity of it which is world-old perishes every day. For with general culture and intelligence we are killing all kinds of old faiths, with wonderful celerity. The time is near at hand when it will all be incredibly valuable, and then men will wish

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sorrowfully enough that there had been more collectors to accumulate and fewer critics to detract from their labours and to discourage them, For the collector must form his theory, or system great or small, good or bad, such as it is, in order to gather his facts; and then the theory is shattered by the critic and the collection made to appear ridiculous. And so collection ends.

There is another very curious reflection which has been ever present to my mind while writing this work, and which the reader will do well carefully to think out for

himself. It is that the very first efforts of the human mind towards the supernatural were gloomy, strange, and wild; they were of witchcraft and sorcery, dead bodies, defilement, deviltry, and dirt. Men soon came to believe in the virtue of the repetition of certain rhymes or spells in connection with dead men's bones, hands, and other horrors or "relics." To this day this old religion exists exactly as it did of yore, wherever men are ignorant, stupid, criminal, or corresponding to their prehistoric ancestors. I myself have seen a dead man's hand for sale in Venice. According to DR. BLOCK, says a writer in *The St. James's Gazette*, January 16, 1889, the corpse-candle superstition is still firmly enshrined among the tenets of thieves all over Europe. In reality, according to *The Standard*, we know little about the strange thoughts which agitate the minds of the criminal classes. Their creeds are legends. Most of them are the children and grandchildren of thieves who have been brought up from their youth in the densest ignorance, and who, constantly at war with society, seek the aid of those powers of darkness in the dread efficacy of which they have an unshaken confidence.

"Fetishism of the rudest type, or what the mythologists have learned to call 'animism' is part and parcel of the robber's creed. A 'habit and repute' thief has always in his pocket, or somewhere about his person, a bit of coal, or chalk, or a 'lucky stone,' or an amulet of some sort on which he relies for safety in his hour of peril. Omens he firmly trusts in. Divination is regularly practised by him, as the occasional quarrels over the Bible and key, and the sieve and shears, testify. The supposed power of witches and wizards make many of them live in terror, and pay blackmail, and although they will lie almost without a motive, the ingenuity with which the most depraved criminal will try to evade 'kissing the book,' performing this rite with his thumb instead, is a curious instance of what

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may be termed perverted religious instincts. As for the fear of the evil eye, it is affirmed that most of the foreign thieves of London dread more being brought before a particular magistrate who has the reputation of being endowed with that fatal gift than of being summarily sentenced by any other whose judicial glare is less severe."

This is all true, but it tells only a small part of the truth. Not only is Fetish or Shamanism the real religion of criminals, but of vast numbers who are not suspected of it. There is not a town in England or in Europe in which witchcraft

(its beginning) is not extensively practised, although this is done with a secrecy the success of which is of itself almost a miracle. We may erect churches and print books, but wherever the prehistoric man exists--and he is still to be found everywhere by millions--he will cling to the old witchcraft of his remote ancestors. Until you change his very nature, the only form in which he can realize supernaturalism will be by means of superstition, and the grossest superstition at that. Research and reflection have taught me that this sorcery is far more widely and deeply extended than any cultivated person dreams--instead of yielding to the progress of culture it seems to actually advance with it. Count ANGELO DE GUBERNATIS once remarked to one of the most distinguished English statesmen that there was in the country in Tuscany ten times as much heathenism as Christianity. The same remark was made to me by a fortune-teller in Florence. She explained what she meant. It was the *vecchia religione*--"the old religion"--not Christianity, but the dark and strange sorceries of the *streggha*, or witch, the compounding of magical medicine over which spells are muttered, the making love-philters, the cursing enemies, the removing the influence of other witches, and the manufacture of amulets in a manner prohibited by the Church. It would seem as if, by some strange process, while advanced scientists are occupied in eliminating magic from religion, the coarser mind is actually busy in reducing it to religion alone. It has been educated sufficiently to perceive an analogy between dead man's hands and "relics" as working miracles, and as sorcery is more entertaining than religion, and has, moreover, the charm of secrecy, the prehistoric man, who is still

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with us, prefers the former. Because certain *forms* of this sorcery are no longer found among the educated classes we think that superstition no longer exists; but though we no longer burn witches or believe in fairies, it is a fact that of a kind and fashion proportionate to our advanced culture, it is, with a very few exceptions, as prevalent as ever. Very few persons indeed have ever given this subject the attention which it merits, for it is simply idle to speculate on the possibility of cultivating or sympathizing with the lowest orders without really

understanding it in *all its higher* forms. And I venture to say that, as regards a literal and truthful knowledge of its forms and practices, this work will prove to be a contribution to the subject not without value.

I have, in fact, done my best to set forth in it a very singular truth which is of great importance to every one who takes any real interest in social science, or the advance of intelligence. It is that while almost everybody who contributes to general literature, be it books of travel or articles in journals, has ever and anon something clever to say about superstition among the lower orders at home or abroad, be it in remote country places or in the mountains of Italy, with the usual cry of "Would it be believed--in the nineteenth century?" &c.; it still remains true that the amount of belief in *magic*--call it by what name we will--in the world is just as great as ever it was. And here I would quote with approbation a passage from "The Conditions for the Survival of Archaic Customs," by G. L. Gomme, in *The Archæological Review* of January, 1890:--

"If Folk-lore has done nothing else up to this date it has demonstrated that civilization, under many of its phases, while elevating the governing class of a nation, and thereby no doubt elevating the nation, does not always reach the lowest or even the lower strata of the population. As Sir Arthur Mitchell puts it, 'There is always a going up of some and a going down of others,' and it is more than probable that just as the going up of the few is in one certain direction, along certain well-ascertained lines of improvement or development, so the going down of the many is in an equally well-ascertained line of degradation or backwardness. The upward march is always towards political improvement, carrying with it social development; the downward march is always towards social degradation, carrying with it political backwardness. It seems difficult indeed to believe that monarchs like Alfred, Eadward, William, and Edward, could have had within their Christianized kingdom

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groups of people whose status was still that of savagery; it seems difficult to believe that Raleigh and Spenser actually beheld specimens of the Irish savage; it seems impossible to read Kemble and Green and Freeman and yet to understand that they are speaking only of the advanced guard of the English nation, not of the backward races within the boundary of its island home. The student of archaic custom has, however, to meet these difficulties, and it seems necessary, therefore, to try and arrive at some idea as to what the period of savagery in these islands really means."

Which is a question that very few can answer. There is to be found in almost every cheap book, or "penny dreadful" and newspaper shop in Great Britain and America, for sale at a very low price a Book of Fate--or something equivalent to it, for the name of these works is legion--and one publisher advertises that he has nearly thirty of them, or at least such books with different titles. In my copy there are twenty-five pages of incantations, charms, and spells, every one of them every whit as "superstitious" as any of the gypsy ceremonies set forth in this volume. I am convinced, from much inquiry, that next to the Bible and the Almanac there is no one book which is so much disseminated among the million as the fortune-teller, in some form or other. <sup>1</sup> That is to say, there are, numerically, many millions more of believers in such small sorcery now in Great Britain than there were centuries ago, for, be it remembered, the superstitions of the masses were always petty ones, like those of the fate-books; it was only the aristocracy who consulted Cornelius Agrippa, and could afford *la haute magic*. We may call it by other names, but fry, boil, roast, powder or perfume it as we will, the old faith in the supernatural and in occult means of getting at it still exists in one form or another--the parable or moral of most frequent occurrence in it being that of the Mote and the Beam, of the real and full meaning of which I can only reply in the ever-recurring refrain of the Edda: Understand ye this--or what?

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## Footnotes

[xii:1](#) I was once myself made to contribute, involuntarily, to this kind of literature. Forty years ago I published a Folk-lore book entitled "The Poetry and Mystery of Dreams," in which the explanations of dreams, as given by ASTRAMPSYCHIUS, ARTEMIDORUS, and other ancient oneirologists, were illustrated by passages from many poets and popular ballads, showing how widely the ancient symbolism had extended. A few years ago I found that some ingenious literary hack had taken my work (without credit), and, omitting what would not be understood by servant girls, had made of it a common sixpenny dream-book.



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## CHAPTER I

THE ORIGIN OF WITCHCRAFT, SHAMANISM, AND SORCERY--  
VINDICTIVE AND MISCHIEVOUS MAGIC



AS their peculiar perfume is the chief association with spices, so sorcery is allied in every memory to gypsies. And as it has not escaped many poets that there is something more strangely sweet and mysterious in the scent of cloves than in that of flowers, so the attribute of inherited magic power adds to the romance of these picturesque wanderers. Both the spices and the Romany come from the far East--the fatherland of divination and enchantment. The latter have been traced with tolerable accuracy, If we admit their affinity with the Indian Dom and Domar, back to the [p. 2](#) threshold of history, or well-nigh into prehistoric times, and in all ages they, or their women, have been engaged, as if by elvish instinct, in selling enchantments, peddling prophecies and palmistry, and dealing with the devil generally in a small retail way. As it was of old so it is to-day--

*Ki shan i Romani--*

*Adoi san' i chov'hani.*

Wherever gypsies go,

There the witches are, we know.

It is no great problem in ethnology or anthropology as to how gypsies became fortune-tellers. We may find a very curious illustration of it in the wren. This is apparently as humble, modest, prosaic little fowl as exists, and as far from

mystery and wickedness as an old hen. But the ornithologists of the olden time, and the myth-makers, and the gypsies who lurked and lived in the forest, knew better. They saw how this bright-eyed, strange little creature in her elvish way slipped in and out of hollow trees and wood shade into sunlight, and anon was gone, no man knew whither, and so they knew that it was an uncanny creature, and told wonderful tales of its deeds in human form, and to-day it is called by gypsies in Germany, as in England, the witch-bird, or more briefly, *chorihani*, "the witch." Just so the gypsies themselves, with their glittering Indian eyes, slipping like the wren in and out of the shadow of the Unknown, and anon away and invisible, won for themselves the name which now they wear. Wherever Shamanism, or the sorcery which is based on exorcising or commanding spirits, exists, its professors from leading strange lives, or from solitude or wandering, become strange and wild-looking. When men have this appearance people associate with it mysterious power. This is the case in Tartary, Africa, among the Eskimo, Lapps, or Red Indians, with all of whom the sorcerer, voodoo or *medaolin*, has the eye of the "fascinator," glittering and cold as that of a serpent. So the gypsies, from the mere fact of being wanderers and out-of-doors lives in wild places, became wild-looking, and when asked if they did not associate with the devils who dwell in the desert places, admitted

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the soft impeachment, and being further questioned as to whether their friends the devils, fairies, elves, and goblins had not taught them how to tell the future, they pleaded guilty, and finding that it paid well, went to work in their small way to improve their "science," and particularly their pecuniary resources. It was an easy calling; it required no property or properties, neither capital nor capitol, shiners nor shrines, wherein to work the oracle. And as I believe that a company of children left entirely to themselves would form and grow up with a language which in a very few years would be spoken fluently, 1 so I am certain that the shades of night, and fear, pain, and lightning and mystery would produce in the same time conceptions of dreaded beings, resulting first in demonology and then in the fancied art of driving devils away. For out of my own childish experiences

and memories I retain with absolute accuracy material enough to declare that without any aid from other people the youthful mind forms for itself strange and seemingly supernatural phenomena. A tree or bush waving in the night breeze by moonlight is perhaps mistaken for a great man, the mere repetition of the sight or of its memory make it a personal reality. Once when I was a child powerful doses of quinine caused a peculiar throb in my ear which I for some time believed was the sound of somebody continually walking upstairs. Very young children sometimes imagine invisible playmates or companions talk with them, and actually believe that the unseen talk to them in return. I myself knew a small boy who had, as he sincerely believed, such a companion, whom he called Bill, and when he could not understand his lessons he consulted the mysterious William, who explained them to him. There are children who, by the voluntary or involuntary exercise of visual perception or volitional eye-memory, [2](#) reproduce or create images which they imagine

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to be real, and this faculty is much commoner than is supposed. In fact I believe that where it exists in most remarkable degrees the adults to whom the children describe their visions dismiss them as "fancies" or falsehoods. Even in the very extraordinary cases recorded by Professor HALE, in which little children formed for themselves spontaneously a language in which they conversed fluently, neither their parents nor anybody else appears to have taken the least interest in the matter. However, the fact being that babes can form for themselves supernatural conceptions and embryo mythologies, and as they always do attribute to strange or terrible-looking persons power which the latter do not possess, it is easy, without going further, to understand why a wild Indian gypsy, with eyes like a demon when excited, and unearthly-looking at his calmest, should have been supposed to be a sorcerer by credulous child-like villagers. All of this I believe might have taken place, or really did take place, in the very dawn of man's existence as a rational creature--that as soon as "the frontal convolution of the brain which monkeys do not possess," had begun with the "genial tubercule," essential to language, to develop itself, then also certain other

convolutions and tubercles, not as yet discovered, but which ad interim I will call "*the ghost-making*," began to act. "Genial," they certainly were not--little joy and much sorrow has man got out of his spectro-facient apparatus--perhaps if it and talk are correlative he might as well, many a time, have been better off if he were dumb.

So out of the earliest time, in the very two o'clock of a misty morning in history, man came forth believing in non-existent terrors and evils as soon as he could talk, and talking about them as fast as he formed them. Long before the conception of anything good or beneficent, or of a Heavenly Father or benevolent angels came to him, he was scared with nightmares and spirits of death and darkness, hell, hunger, torture, and terror. We all know how difficult it is for many people when some one dies out of a household to get over the involuntary feeling that we shall unexpectedly meet the departed in the usual haunts. In almost every family there is a record how some one has "heard a voice they cannot hear," or the dead speaking

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in the familiar tones. Hence the belief in ghosts, as soon as men began to care for death at all, or to miss those who had gone. So first of all came terrors and spectres, or *revenants*, and from setting out food for the latter. which was the most obvious and childlike manner to please them, grew sacrifices to evil spirits, and finally the whole system of sacrifice in all its elaboration.

It may therefore be concluded that as soon as man began to think and speak and fear the mysterious, he also began to appease ghosts and bugbears by sacrifices. Then there sprung up at once--quite as early--the *magus*, or the *cleverer* man, who had the wit to do the sacrificing and eat the meats sacrificed, and explain that he had arranged it all privately with the dead and the devils. *He* knew all about them, and *he* could drive them away. This was the Shaman. He seems to have had a Tartar-Mongol-mongrel-Turanian origin, somewhere in Central Asia, and to have spread with his magic drum, and songs, and stinking smoke, exorcising his fiends all over the face of the earth, even as his descendant, General Booth, with his "devil-drivers" is doing at the present day.

But the earliest authentic records of Shamanism are to be found in the Accadian, proto-Chaldæan and Babylon records. According to it all diseases whatever, as well as all disasters, were directly the work of evil spirits, which were to be driven away by songs of exorcism, burning of perfumes or evil-smelling drugs, and performing ceremonies, many of which, with scraps of the exorcisms are found in familiar use here and there at the present day. Most important of all in it was the extraordinary *influence* of the Shaman himself on his patient, for he made the one acted on sleep or wake, freed him from many apparently dire disorders in a minute, among others of epilepsies which were believed to be caused by devils dwelling in man--the nearest and latest explanation of which magic power is given in that very remarkable book, "Psycho-Therapeutics, or Treatment by Sleep and Suggestion," by C. LLOYD TUCKEY, M.D. (London: Bailliere and Co., 1889), which I commend to all persons interested in ethnology as casting light on some of the most interesting and perplexing problems of humanity, and especially of "magic."

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It would seem, at least among the Laplanders, Finns, Eskimo, and Red Indians, that the *first* stage of Shamanism was a very horrible witchcraft, practised chiefly by women, in which attempts were made to *conciliate* the evil spirits; the means employed embracing everything which could revolt and startle barbarous men. Thus fragments of dead bodies and poison, and unheard-of terrors and crimes formed its basis. I think it very probable that this was the primitive religion among savages everywhere. An immense amount of it in its vilest conceivable forms still exists among negroes as *Voodoo*.

After a time this primitive witchcraft or voodooism had its reformers--probably brave and shrewd men, who conjectured that the powers of evil might be "exploited" to advantage. There is great confusion and little knowledge as yet as regards primitive man, but till we know better we may roughly assume that witch-voodooism was the religion of the people of the paleolithic period, if they could talk at all, since language is denied to the men of the Neanderthal, Canstadt, Egnisheim, and Podhava type. All that we can declare with some certainty is that

we find the advanced Shamanism the religion of the early Turanian races, among whose descendants, and other people allied to them, it exists to this day. The grandest incident in the history of humanity is the appearance of the Man of Cromagnon. He it was who founded what M. DE QUATREFAGES calls "a magnificent race," probably one which speedily developed a high civilization, and a refined religion. But the old Shamanism with its amulets, exorcisms, and smoke, its noises, more or less musical, of drums and enchanted bells, and its main belief that all the ills of life came from the action of evil spirits, was deeply based among the inferior races and the inferior scions of the Cromagnon stock clung to it in forms more or less modified. just as the earlier witchcraft, or the worship and conciliation of evil, overlapped in many places the newer Shamanism, so the latter overlapped the beautiful Nature-worship of the early Aryans, the stately monotheism of the Shemites, and the other more advanced or ingenious developments of the idea of a creative cause. There are, in fact, even

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among us now, minds to whom Shamanism or even witchcraft is deeply or innately adapted by nature, and there are hundred of millions who, while professing a higher and purer doctrine, cling to its forms or essentials, believing that because the apparatus is called by a different name it is in no respect whatever the same thing. Finally there are men who, with no logical belief whatever in any kind of supernaturalism, study it, and love it, and are moved by it, owing to its endless associations, with poetry, art, and all the legends of infancy or youth. HEINE was not in his reasoning moments anything more or less than a strict Deist or Monotheist, but all the dreams and spectres, fairies and goblins, whether of the Middle Ages or the Talmud, were inexpressibly dear to him, and they move like myriad motes through the sunshine of his poetry and prose, often causing long rays when there were bars at the window--like that on which the saint hung his cloak. It is probable or certain that Shamanism (or that into which it has very naturally developed) will influence all mankind, until science, by absorbing man's love of the marvellous in stupendous discoveries shall so put to shame the old thaumaturgy, or wonder-working, that the latter will

seem poor and childish. In all the "Arabian Nights" there is nothing more marvellous than the new idea that voices and sounds may be laid aside like real books, and made to speak and sing again years afterwards. And in all of that vast repertory of occult lore, "Isis Unveiled," there is nothing so wonderful as the simple truth that every child may be educated to possess an infinitely developed memory of words, sights, sounds, and ideas, allied to incredible quickness of perception and practice of the constructive faculties. These, with the vast fields of adjusting improved social relations and reforms--all of which in a certain way opens dazzling vistas of a certain kind of enchantment or brilliant hope--will go fast and far to change the old romance to a radically different state of feeling and association.

It is coming--let it come! Doubtless there was an awful romance of darkness about the old witchcraft which caused its worshippers to declare that the new lights of Shamanism could never dissipate it. just so many

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millions of educated people at present cannot be brought to understand that all things to which *they* are used are not based on immutable laws of nature, and must needs be eternal. They will find it hard to comprehend that there can ever be any kind of poetry, art, or sentiment, utterly different from that to which *they* and their ancestors have been accustomed. Yet it is clear and plain before them, this New Era, looking them directly in the face, about to usher in a reformation compared to which all the reformations and revolutions and new religions which the world has ever seen were as nothing; and the children are born who will see more than the beginning of it.

In the next chapter I will examine the Shamanic spells and charms still used among certain gypsies. For, be it observed, all the gypsy magic and sorcery here described is purely *Shamanic*--that is to say, of the most primitive Tartar type--and it is the more interesting as having preserved--from prehistoric times many of the most marked characteristics of the world's first magic or religion. It treats every disease, disorder, trouble, or affliction as the work of an evil spirit; it attempts to banish these influences by the aid of ceremonies, many of which, by

the disgusting and singular nature of the ingredients employed, show the lingering influences of the black witchcraft which preceded Shamanism; and it invokes favourable supernatural agencies, such as the spirits of the air and Mashmurdalo', the giant of the forests. In addition to this there will be found to be clearly and unmistakably associated with all their usages, symbols and things nearly connected with much which is to be found in Greek, Roman, and Indian mythology or symbolism. Now whether this was drawn from "classic" sources, or whether all came from some ancient and obscure origin, cannot now be accurately determined. But it certainly cannot be denied that Folk-lore of this kind casts a great deal of light on the early history of mankind, and the gradual unfolding or evolution of religion and of mind, and that, if intelligently studied, this of the gypsies is as important as any chapter in the grand work.

The gypsies came, historically speaking, very recently from India.

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It has not been so carefully observed as it might that all Indians are not of the religion of Brahma, much less of Buddha or of Mahommed, and that among the lower castes, the primæval Altaic Shamanism, with even earlier witchcraft, still holds its own. Witchcraft, or Voodoo, or Obi, relies greatly on poisoning for its magic, and the first gypsies were said to poison unscrupulously. Even to this day there is but one word with them as with many Hindoos for both medicine and poison--*id est drab*. How exactly this form of witchcraft and Shamanism exists today in India appears from the following extract from *The St. James's Gazette*, September 8, 1888:--

#### THE HINDOO PRIEST

In India, the jadoo-wallah, or exorcist, thrives apace; and no wonder, for is not the lower-caste Hindoo community bhut, or demon-ridden? Every village, graveyard, burning-ghat, has its special bhut or bhuts; and the jadoo-wallah is the earthly mediator between their bhutships and the common folk. The exorcist is usually the spiritual adviser to the population of a low-caste village, and is known as a gooroo, or priest: that is to say, he professes to hold commune with the spirits of defunct Hindoos which have qualified for their unique position in the other world--by their iniquity in this one, perhaps. Every Hindoo has a guardian bhut that requires propitiating, and the gooroo is the medium.

Amongst the Jaiswars and other low-caste Hindoos, caste is regulated by carnal pice, and a man is distinguished amongst them by a regulated monetary scale. One person may be a 14-anna caste man while another may only be a 12-anna caste man. Does the 12-anna caste man wish to supersede the 14-anna caste man, then he consults the gooroo, who will, in consideration of a certain contribution, promote him to a higher-caste grade. A moneyed man having qualms about his future state should join the Jaiswars, where at least he would have an opportunity of utilizing his spare cash for the good of his soul. The average gooroo will be only too glad to procure him everlasting glory for a matter of a few rupees.

The gooroo, then, serves as regulator of the lower-caste Hindoo, system. But it is our intention to exhibit him in his peculiar position of exorcist-general to the people. This will perhaps be best explained by an account of the case of one Kaloo. Kaloo was a grass-cutter, and had been offended by Kasi, a brother grass-cutter. Kasi, it appears, had stolen Kaloo's quilt one night during his temporary absence at a neighbouring liquor-shop. Kaloo, on his return, finding his quilt gone, raised the hue-and-cry; and Mooloo, the village policeman, traced the robbery to Kasi's hut. Yet, in spite of this damning proof, the village *panchayet*, or bench of magistrates, decided that, as Kaloo

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could not swear to the exact colour of his lost quilt--Kaloo was colour-blind--it could not possibly be his. Anyhow, Kaloo kept Kasi in view and hit upon a plan to do him a grievous bodily injury. Scraping together a few rupees, he went to the village gooroo and promised that worthy a reward if he would only exorcise the bhuts and get them to "make Kasi's liver bad." The gooroo, in consideration of five rupees cash, promised compliance. So that night we find the gooroo busy with sandal-wood and pig's blood propitiating the neighbouring bhuts. Needless to say that Kasi had in a very short space of time all the symptoms of liver complaint. Whether the bhuts gave Kasi a bad liver or the gooroo gave him a few doses of poison is a question. Anyhow, Kasi soon died. Another case in point is that of Akuti. Akuti was a retired courtesan who had long plied a profitable trade in the city. We find her, however, at her native village of Ramghur, the wife of one Balu. Balu soon got tired of his Akuti, and longed for the contents of her strong box wherein she kept her rupees, bracelets, nose-rings, and other valuables. This was a rather awkward matter for Balu, for Akuti was still in the prime of life. Balu accordingly the gooroo and wants Akuti's liver made bad. "Nothing easier," says the gooroo: "five rupees." Balu has reckoned without his host, however: for the gooroo, as general spiritual adviser to the Ramghur community, visits Akuti and tells her of Balu's little scheme. Naturally Balu's liver is soon in a decline, for Akuti's ten rupees were put in the opposite side of the gooroo's scales.

Knaves of the gooroo genus flourish in India, and when their disposition is vicious the damage they can do is appalling. That these priests exist and do such things as I have illustrated is beyond question. Ask any native of India his views on the bhut question, and he will tell you that

there are such things, and, further, that the gooroo is the only one able to lay them, so to speak. According to the low-caste Hindoo, the bhut is a spiteful creature which requires constant supplies of liquor and pork; otherwise it will wreak its vengeance on the forgetful votary who neglects the supply. A strange idea, too, is this of pork being pleasing to the bhuts; but when it is remembered that the Jaiswars, Chamars, and other low-caste Hindoos are inordinately fond of that meat themselves, they are right in supposing pig to be the favourite dish of the bhuts, who, after all, are but the departed spirits of their own people. Naturally *bhai* (brother) Kaloo, or *bahin* (sister, English gypsy *pen*) Muti, the quondam grass-cutter and courtesan of Ramghur village, who in this life liked nothing better than a piece of bacon and a dram of spirits, will, in their state of bhuthood hanker after those things still. Acting on these notions of the people, the gooroo lives and thrives exceedingly.

Yet of all this there is nothing "Hindoo," nothing of the Vedas. It is all pre-Aryan, devil-worshipping, poisoning, and Turanian; and it is exactly like voodooing in Philadelphia or any other city in America. It is the old faith which came before all, which existed through and under Brahminism, Buddhism, and Mahomedanism, and which, as is well

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known, has cropped out again and flourishes vigorously under British toleration. And this is the faith which forms the basis of European gypsy sorcery, as it did of yore that of the Chaldæan and Etrurian, which still survive in the witchcraft of the Tuscan Romagna. Every gypsy who came to Europe a few centuries ago set up as a gooroo, and did his sorceries after the same antique fashion. Even to-day it is much the same, but with far less crime. But the *bhut* or malignant spirit is, under other names, still believed, in, still doctored by gypsies with herbs and smoke, and "be rhymed like an Irish rat," and conjured into holes bored in trees, and wafted away into running streams, and naively implored to "go where he is wanted," to where he was nursed, and to no longer bother honest folk who are tired of him. And for all this the confiding villager must pay the gypsy wise-woman "so much monies"--as it was in the beginning and is now in good faith among millions in Europe who are in a much better class of society. And from this point of view I venture to say that there is not a charm or spell set down in this work or extant which will not be deeply interesting to every sincere student of the history of culture. Let me, however, say in this beginning once for all that I have only

given specimens sufficient to illustrate my views, for my prescribed limits quite forbid the introduction of all the gypsy cures, spells, &c., which I have collected.

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## Footnotes

[3:1](#) *Vide* an extremely interesting paper on "The Origin of Languages and the Antiquity of Speaking Man," by Horatio Hale. ["Proceedings of the American Association for the Advancement of Science," vol. xxv.] As I had, owing to studies for many years of baby-talk and jargons, long ago arrived at Mr. Hale's conclusions, I was astonished to learn that they have been so recently formed by anybody.

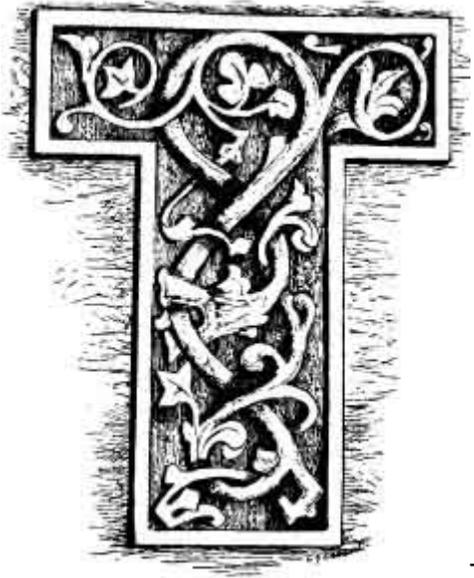
[3:2](#) *Vide* "Practical Education," by C. G. Leland (London: Whittaker and Co., 1888), in which this faculty is fully discussed, pp. 184-213.



## CHAPTER II

CHARMS AND CONJURATIONS TO CURE THE DISORDERS OF  
GROWN PEOPLE

HUNGARIAN GYPSY MAGIC



THOUGH not liable to many disorders, the gypsies in Eastern Europe, from their wandering, out-of-doors life, and camping by marshes and pools where there is malaria, suffer a great deal from fevers, which in their simple system of medicine are divided into the *shilale--i.e.*, chills or cold--and the *tate shilalyi*, "hot-cold," or fever and ague. For the former, the following remedy is applied: Three lungs and three livers, of frogs are dried and powdered and drunk in spirits, after which the sick man or woman says

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"Čuckerdya pal m're per  
Čáven save miseče!  
Čuckerdya pal m're per  
Den misečeske drom odry prejiál!  
"Frogs in my belly  
Devour what is bad  
Frogs in my belly  
Show the evil the way out!"

By "the evil" is understood evil spirits. According to the old Shamanic belief, which was the primæval religion of all mankind, every disease is caused by an evil spirit which enters the body and can only be driven out by magic. We have abundant traces of this left in our highest civilization and religion among people who gravely attribute every evil to the devil instead of the unavoidable antagonisms of nature. Nothing is more apparent in the New Testament than that all diseases were anciently regarded as coming from devils, or evil occult, spiritual influences, their negative or cure being holiness in some form. This the

Jews, if they did not learn it from the Assyrians in the first place, had certainly studied deeply in Babylon, where it formed the great national cult. "It was the devil put it into my head," says the criminal; and there is not a point of this old sorcery which is not earnestly and seriously advocated by the Roman Catholic Church and the preachers of the Salvation Army. Among the American Red Indians the idea of evil spirits is carried to logical extremes. If a pen drops from our fingers, or a penny rolls from our grasp, the former of course falls on our new white dress, while the latter nine times out of ten goes directly to the nearest grating, or crack or rat-hole. I aver that it is literally true, if I ever search for a letter or paper it is almost always at the bottom of the rest, while ink-wipers and pens seem to be endowed with more than mere instinct or reason--they manifest *genius* in concealing themselves. The Indians having observed this have come to the conclusion that it is all the work of certain

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busy little mischievous goblins, in which I, to a certain extent, agree with them, holding, however, that the dwelling-place of these devilkins, is in our own brain. What are our dreams but the action of our other mind, or a second Me in my brain? Certainly it is with no will or effort, or act of mine, that I go through a diabolical torturing nightmare, or a dreadful dream, whose elaborate and subtle construction betrays very often more ingenuity than I in my waking hours possess. I have had philosophical and literary dreams, the outlines of which I have often remembered waking, which far transcended anything of the kind which I could *ever* hope to write. The maker of all this is not I or my will, and he is never about, or on hand, when I am self-conscious. But in the inadvertent moments of oblivion, while writing, or while performing any act, this other I, or I's, (for there may be a multitude of them for aught I know) step in and tease--even as they do in dreams. Now the distinction between this of subjective demons acting objectively, and objective or outside spirits, is really too fine to be seen even by a Darwinian-Carpenterian-Häeckelite, and therefore one need not be amazed that PIEL SABADIS or TOMAQUAH, of the Passamaquoddy tribe, or OBEAH GUMBO of New Orleans, should, with these experiences, jump at

ghosts and "gobblers," is not to be wondered at; still less that they should do something to conciliate or compel these haunting terrors, or "buggs," as they were once called--whence bogeys. It is a fact that if one's ink-wipers get into the habit of hiding all we have to do is to deliberately destroy them and get others, or at least watch them carefully, and they will soon be cured of wandering. On the other hand, sacrifices to conciliate and please naturally occur, and the more expensive these are the better are they supposed to be. And as human beings were of old the most valuable property, they were as naturally supposed to be most acceptable to the gods, or, by the monotheists, to God. A West Indian voodoo on being reproached for human sacrifices to the serpent, and for eating the bodies slain, replied, "Do you believe that the Son of God was sacrificed to save man, and do you not

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eat what your priests say is His very body?" So difficult is it to draw distinctions between that which is spiritual and the mockeries which appear to be such! The scape-goat, or sufferer, who is martyred that many may escape--or in other words, the unfortunate minority--is a natural result of sacrifice. There is a curious trace of it in Hungarian Gypsy Shamanism. On Easter Monday they make a wooden box or receptacle which is called the *bicáben*, pronounced like the English gypsy word *bitchapen* and meaning the same, that is--a sending, a thing sent or gift. In this, at the bottom, are two sticks across, "as in a cradle," and on these are laid herbs and other fetish stuff which every one touches with the finger; then the whole is enveloped in a winding of white and red wool, and carried by the oldest person of the tribe from tent to tent; after which it is borne to the next running stream and left there, after every one has spat upon it. By doing this they think that all the diseases and disorders which would have befallen them during the coming year are conjured into the box. But woe to him who shall find the box and open it, instead of throwing it at once into the stream! All the diseases exorcised by the gypsy band will fall upon him and his in full measure. It would be an interesting question to know how many good people there are, let us say in London, who, *if* they had all opportunity to work off all their colds, gouts,

scarlet-fevers, tooth- head- and stomach-aches, with the consequent doctors' bills, or all suffering and expenses, on some other family by means of secret sorcery, would or would not "try it on"? It is curious to observe the resemblance of the gypsy ceremony., with its box full of mischief, and the Jewish goat; not forgetting the red wool handed down from heathen sacrifice and sorcery of old. In the Bible white wool is the symbol of purification (Isaiah i. 18). The feet of the statues of the gods were enveloped in wool--*Dü laneos habent pedes*--to signify that they are slow to avenge, if sure. It is altogether an interesting object, this gypsy casket, and one would like to know

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what all the channels were through which the magic ran ere it came to them. Another cure against the fever is to go to a running stream and cast pieces of wood nine times backwards into the running water, repeating the rhymes:--

"Shilályi prejiá,  
Páñori me tut 'dáv!  
Náñi me tut kámáv  
Andakode prejiá,  
Odoj tut čučiden,  
Odoj tut ferinen,  
Odoj tut may kámen  
Mashurdalo sastyár!"  
Fever go away from me,  
I give it, water, unto thee  
Unto me thou art not dear,  
Therefore go away from here  
To where they nursed thee,  
Where they shelter thee,  
Where they love thee,  
*Mashurdalo*--help!"

This is a very remarkable invocation which takes us into true heathenism. *Mâshurdálo*, or, correctly speaking, *Mâshmurdálo* (it would be *Mâsmérdo* in English gypsy), means meat-killer. He is a sylvan giant--he has his hold by wode and wolde as outlawes wont to do, in faraway forests and lonely rocky places, where he lurks to catch beast and men in order to devour them. It is needless to say to those who are aware that the taste of white people's flesh is like that of very superior chicken, and a negro's something much better than grouse, that *Mâshmurdálo* prefers, like a simple, unsophisticated savage as he is, men to animals. Like the German peasant who remarked, "It's all meat, anyhow," when

he found a mouse in his soup, Mâshmurdálo is not particular. He is the guardian of great treasures; like most men in the "advance

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business" he knows where the "money" is to be found--unlike them he is remarkably stupid, and can be easily cheated of his valuables. But if anybody does this Morgante a service he is very grateful, and aids his benefactor either with a loan or with his enormous strength. In many respects he bears a remarkable resemblance to two giants in the American Algonkin mythology, especially to *At-was-kenni ges*--the Spirit of the Forest--who is equally powerful, good-natured, and stupid, and to the Chenoo, who is a cannibal giant and yet grateful to friends, and also to several Hindoo gods. The gypsies have here evidently fused several Oriental beings into one., This is a process which occurs in the decline of mythologies as in languages. In the infancy of a speech, as in its old age, many words expressing different ideas, but which sound somewhat alike, become a single term. In English gypsy I have found as many as eight or ten Hindi words thus concentrated into one.

Another cure for a fever. The sufferer goes in the forest and finds a young tree. When the first rays of the rising sun fall on it the patient shakes it with all his might and exclaims:--

"Shilályi, shilályi prejia

Káthe tu beshá, káthe tu beshá!

"Fever, fever, go away!

Here shalt thou stay. Here shalt thou stay!"

It is here plain that the shaking the sapling is intended to transfer the shakes, as the chill and shuddering of the fever is called in America, to the tree.

"Then the fever passes into the tree." Perhaps it was in this way that the aspen learned to tremble. But among the gypsies in the south of Hungary, among whom the vaccination or inoculation of trees is greatly the fashion, a hole is bored into the wood, into which the patient spits thrice, repeats the spell, and then stops the hole with a plug. The boring of holes in trees or transferring illness to them is also practised without formulas of speech. Thus, if while a man is lying down or sitting

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in the spring he hears the song of the cuckoo he believes that he will be ill all the time for a year to come, especially with fevers, unless he goes. nine times to a tree, bores a hole in it, and spits into it three times. Then he is safe. In German mythology "the cuckoo is a bird which brings bad luck" (FRIEDRICH), and the inhabitants of Hailerbach were so persuaded of this that they introduced a prayer against it into their church service, whence they got the name of cuckoos (WOLF, "Zeitschrift für Deutsche Myth," Vol. i. p. 440). It announces to men the infidelity of wives, and tells listeners how many years they have to live.

It is possible that this is a relic of an old form of sacrifice, or proof that the idea occurs to all men of thus making a casket of a tree. The occasional discovery of stone axe-heads in very old trees in America renders this probable. And where the wood grows up and encloses the object it would very rarely happen that it would ever be discovered. It should be added to the previous instance that when they have closed the hole, the Transylvanian gypsies eat some of the bark of the next tree.

Another cure for fever is effected by going in the morning before sunrise to the bank of a stream, and digging a hole with some object--for instance, a knife--which has never been used. Into this hole the patient makes water, then fills up the hole, saying:--

"Shilályi áč kathe  
Ná ává kiyá mánge!  
Sutyará andré čik!  
Avá kiyá mánge  
Kána káthe ná hin páñi!"  
"Fever stay here!  
Do not come to me!  
Dry up in dust,  
Come unto me  
When no water is here."

Dr. WLISLOCKI translates this last line, "When there is no more water in the river," which is certainly what is meant. "While water

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runs or grass grows," &c. is a formula common to ail countries. Another cure for fever is this: the patient must take a kreutzer, an egg, and a handful of salt, and

before sunrise go with them to a cross-road, throw them away backwards, and repeat:--

"Kána ádalá kiyá mánge áven

Âvâ tu kiyâ mánge shilályi."

"When these things again I see,

Fever then return to me."

Or literally, "When these things to me come." For the next three days the invalid must not touch money, eggs, or salt. There is an old MS. collection of English charms and ceremonies, professedly of "black witchcraft," in which we are told that if a girl will walk stark-naked by the light of the full moon round a field or a house, and cast behind her at every step a handful of salt, she will get the lover whom she desires. Salt, says MORESINUS, was sacred to the infernal deities, and it was a symbol of the soul, or of life, because it preserved the body while in it (PITISCUS, "Leg. Ant. Rom." ii. p. 675). The devil never eats salt. Once there was in Germany a peasant who had a witch for a wife, and the devil invited them to supper. But all the dishes were without any seasoning, and the peasant, despite all nudges and hints to hold his tongue kept crying for salt. And when it was brought and he said, "Thank God, here is salt at last!" the whole *Spuck*, or ghastly scene, vanished (HORST, "Dæmonomagie," Frankfurt, 1818, vol. ii. p. 213). For a great deal of further information and symbolism on and of salt, including all the views of the ancient Rabbis and modern rationalists on the subject of Lot's wife, the reader may consult "Symbolik und Mythologie der Natur," by J. B. FRIEDRICH, Wurzburg, 1859: "Salt is put into love-philtres and charms to ensure the duration of an attachment; in some Eastern countries it is carried in a little bag as an amulet to preserve health."

Another cure for fever. The patient must drink, from a new jug, water from three brooks, and after every drink throw into the running

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stream a handful of salt. Then he must make water into the first and say--

"Káthe hin t'ro sherro!"

"Here is thy head!"

At the second he repeats the sacred ceremony and murmurs

"Káthe hin t'ro perá!"

"Here is thy belly!"

And again at the third he exclaims:--

"Te kathehin t're punrá.

Já átunci ándre páñi!"

"And here are thy feet.

Go now into the water!"

But while passing from one stream to another he must not look back once, for then he might behold the dread demon of the fever which follows him, neither must he open his mouth, except while uttering the charm, for then the fever would at once enter his body again through the portal thus left unclosed. This walking on in apprehension of beholding the ugly spectre will recall to the reader a passage in the "Ancient Mariner," of the man who walks in fear and dread,

"Nor turns around his head,

For well he knows a frightful fiend

Doth close behind him tread."

The wise wives among the gypsies in Hungary have many kinds of miraculous salves for sale to cure different disorders. These they declare are made from the fat of dogs, bears, wolves, frogs, and the like. As in all fetish remedies they are said to be of strange or revolting materials, like those used by Canidia of yore, the witches of Shakespeare and Ben Jonson, and of Burns in Tam O'Shanter. When a man has been "struck by a spirit" there results a sore

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swelling or boil, which is cured by a sorceress as follows: The patient is put into a tent by himself, and is given divers drinks by his attendant then she rubs the sufferer with a salve, the secret of which is known only to her, while she chants:--

"Prejiá, prejiá, prejiá,

Kiyá miseçeske, ác odoy;

Trianda sapa the çaven tut,

Trianda jiuclá tut čingeren,

Trianda káčná tut čunáven!"

"Begone, begone, begone

To the Evil One; stay there.

May thirty snakes devour thee,

Thirty dogs tear thee,

Thirty cocks swallow thee!"

After this she slaughters a black hen, splits it open, and lays it on the boil. Then the sufferer must drink water from three springs or rivulets, and throw wood nine times into the fire daily until he is well. But black hens cost money, according to WLISLOCKI; albeit the gypsies, like the children of the Mist in "Waverley," are believed to be acquainted with a far more economical and direct method of obtaining such commodities. Therefore this expensive and high-class cure is not often resorted to, and when it is the sorceress generally substitutes something cheaper than poultry. It may be here observed that the *black* hen occurs frequently in mediæval witch-lore and legend as a demon-symbol (WOLF, "Niederländische Sagen," pp. 647, 650). Thus the bones of sorcerers turn into black hens and chickens, and it is well if your black hen dies, for if she had not you would have perished in her place. Black hens were walled up in castles as sacrifices to the devil, that the walls might long endure; hence the same fowl occurs in the arms of the family of Henneberg (NORK, "Mythologie der Volksagen," p. 381). The lore on this subject is very extensive.

The following remedy against headache is in general use among Transylvanian gypsies. The patient's head is rubbed, and then washed, with vinegar or hot water while the following charm is repeated:

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"Oh duk ándro m'ro shero  
The o dád miseçesero,  
Adá dikhel ákáná,  
Man tu máy dostá, márdyás,  
Miro shero tu márdyás!  
Tu ná ač tu ándre me.  
Já tu, já tu, já kere.  
Káy tu miseç čučides,  
Odoy, odoy sikoves!  
Ko jál pro m'ro ushályin,  
Adáleske e duk hin!"  
Oh, pain in my head,  
The father of all evil,  
Look upon thee now!  
Thou hast greatly pained me,  
Thou tormentest my head,  
Remain not in me!  
Go thou, go thou, go home,  
Whence thou, Evil One, didst suck,  
Thither, thither hasten!  
Who treads upon my shadow,  
To him be the pain!"

It will be seen that the principle of treading on the tail of the coat practised in Ireland is much outdone by the gypsies who give a headache to any one who so much as treads on their shadows. And it is not difficult to understand that, as with children, the rubbing the head, the bathing it with warm water or vinegar, and, finally, the singing a soothing song, may all conduce to a cure. The readers of "Helen's Babies" will remember the cures habitually wrought on Budge by singing to him, "Charley boy one day." Gypsies are in many respects mere children, or little Budges. There can be no doubt that where faith is very strong, and imagination is lively, cures which seem to border on the miraculous are often effected--and this is, indeed, the basis of all miracle as applied to relieving bodily afflictions. All of this may be, if not as yet fully explained by physiology, at least shown to probably

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rest on a material basis. But no sound system of cure can be founded on it, because there is never any certainty, especially for difficult and serious disorders, that they can ever be healed twice in succession. The "faith" exacted is sometimes a purely hereditary gift, at other times merely a form of blind ignorance and credulity. It may vividly influence all the body, and it may fail to act altogether. But the "Faith Healer" and "Christian Scientist," or "Metaphysical Doctor," push boldly on, and when they here and there heal a patient once, it is published to the four winds as a proof of invariable infallibility. And as everybody believes that he has "faith," so he hopes to be cured. In popular custom for a man to *say he believes* in anything, and to be sure that he really has nothing against it, constitutes as much "faith" as most men understand. A man may be utterly destitute of any moral principle and yet live in a constant state of "faith" and pious conviction. Here the capacity for cure by means of charms is complete. In connection with these charms for the head we may find not less interesting those in reference to the hair, as given by the same authority, Dr. von WLISLOCKI. The greatest pains are taken to ensure even for the new-born child what is called a full head, because every one who dies bald is turned into a fish, and must remain in this form till he has collected as many hairs as would make

an ordinary wig. But this lasts a long time, since he can find but a single hair every month or moon. The moon is in many ways connected in gypsy faith with the hair. He who sleeps bare-headed in its light will lose his hair, or else it will become white. To have a heavy growth a man must scoop up with his left hand water from a running brook, against the current, and pour it on his head.

Immediately after the first bathing of a newly-born child, and its anointing, its forehead and neck are marked with a semicircle--perhaps meant to indicate the moon--made with a salve called *barcali*, intended to promote the growth of the hair. A brew, or mess, is made from beans and the blood of a cow. Hairs are taken from the heads of the

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father and mother, which hairs are burnt to a powder and mixed with the brew. It is remarkable that the beans are only used for a boy, their object being to insure for him great virile or sexual power. "The bean," says FRIEDRICH ("Sym. d. N."), "is an erotic symbol, or one signifying sexual pleasure." Hence it was forbidden to the Egyptian priests, the Pythagoreans, the priests of Jupiter in Rome, and to the Jewish high priests on certain festivals. But if the child is a girl, the seeds of the pumpkin or sunflower are substituted for beans, because the latter would make her barren.

It is an old belief, and one widely spread, that if the witches or the devil can get a lock of anybody's hair, they can work him evil. The gypsies have the following articles of faith as regards hairs:--

Should birds find any, and build them into their nests, the man who lost them will suffer from headaches until, during the wane of the moon, he rubs his head with the yolk of eggs and washes it clean in running water. It would be very curious if this method of cleaning the hair and giving it a soft gloss, so much in vogue among English ladies, should have originated in sorcery. Beyond this, the sufferer must mix some of his hairs with food and give them to a white dog to eat. If hairs which have fallen or been cut away are found by a snake and carried into its hole, the man from whom they came will continue to lose more until those in the snake's nest are quite decayed.

If you see human hairs in the road do not tread on them, since, in that case, if they came from a lunatic, you, too, will go mad. According to MARCELLUS BURDIGALENSIS, if you pick up some hairs in the road just before entering a city gate, tie one to your own head, and, throwing the rest away, walk on without looking behind you, you can cure a headache. I have found nearly the same charm for the same purpose in Florence, but accompanied by the incantation which is wanting in MARCELLUS. Also his cure for headache with ivy from the head of a statue, which is still used in Tuscany with the incantation which the Roman omits.

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Finding a hair hanging to your coat, carefully burn it, since you may by so doing escape injury by witchcraft. And we may remark in confirmation of this, that when you see a long hair on a man's coat it is an almost certain sign that he has been among the witches, or is bewitched; as the Countess thought when she found one clinging to the button of her lover, Von Adelstein, as set forth in "Meister Karl's Sketch-book."

But to bewitch your enemy get some of his combed-out hair, steep it in your own water, and then throw it on his garments. Then he will have no rest by night or day. I have observed that in all the Tuscan charms intended to torment a foe, the objects employed are like this of a disgusting nature.

If a wife will hold her husband to her in love, she must take of her own hair and bind it to his. This must be done three times by full moonlight.

Or if a maid will win the love of a young man, she must take of her own hair, mix it with earth from his footsteps--"und mischt diese mit dem Speichel einer läufigen Hundinn auf"--burn the whole to powder, and so manage that the victim shall eat it--which, it is needless to say, it is not likely that he will do, knowing what it is. Earth from the footsteps of any one is regarded as a very powerful means of bewitching him in Italian and ancient sorcery.

If a man bind the combings of his hair to the mane of a strange horse it will be wild and shy till the hairs are removed.

For easy childbirth red hair is sewed in a small bag and carried on the belly next the skin during pregnancy. Red hair indicates good luck, and is called *bálá kámeskro*, or sun-hairs, which indicates its Indian origin.

If any one dreams much of the dead, let him sew some of his hair into an old shoe, and give it to any beggar. Thereby he will prevent evil spirits from annoying him.

If a child suffers from sleeplessness, some of its mother's hair should be sewed into its wrappings, and others pulverized, mixed with a decoction

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of elderberries, be given it to drink. In German Folk-lore, as I shall show more fully anon, the elder often occurs as a plant specially identified with sorcery. In gypsy it is called *yakori bengeskro*, or the devil's eye, from its berries.

Nails cut on Friday should be burned, and the ashes mingled with the fodder of cattle, who are thus ensured against being stolen or attacked by wild beasts. If children are dwarfish, the same ashes in their food will make them grow. If a child suffers from pains in the stomach, a bit of nail must be clipped from its every finger; this is mixed with the dried dung of a foal, and the patient exposed to the smoke while it is burned.

A child's first tooth must, when it falls out, be thrown into a hollow tree. Those which come out in the seventh year are carefully kept, and whenever the child suffers from toothache, one is thrown into a stream.

Teeth which have been buried for many years, serve to make a singular fetish. They are mingled with the bones of a tree-frog, and the whole then sewed up in a little bag. If a man has anything for sale, and will draw or rub this bag over it, he will have many offers or customers for the articles thus enchanted. The bones are prepared by putting the frog into a glass or earthen receptacle full of small holes. This is buried in an ant-hill. The ants enter the holes and eat away all the flesh, leaving the bones which after a few weeks are removed. [1](#)

To bear healthy and strong children women wear a string of bears' claws and children's teeth. Dr. von WLISLOCKI cites, *apropos* of this, a passage from JACOBUS RUEFF, "Von Empfengnissen": "Etlich schwanger wyber pfliegend

einen bären klauen von einem bären tapen yngefazet am hals zuo tragen"

(Some women when with child are accustomed to

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wear mounted bears' claws on their necks). In like manner boars' teeth, which much resemble them, are still very commonly worn in Austria and Italy and almost over all Europe and the East. It is but a few days since I here, in Florence, met with a young English lady who had bought a very large one mounted in silver as a brooch, but who was utterly unaware that there was any meaning attached to it. <sup>1</sup> I have a very ancient bear's tooth and whistle in silver, meant for a teething child. It came from Munich.

Pain in the eyes is cured with a wash made of spring or well water and saffron.

During the application the following is recited

"Oh dukh ándrál yákhá  
Já ándré páñi  
Já andrál páñi  
Andre safráne  
André pçuv.  
Já andrál pçuv  
Kiyá Pçuvusheske--  
Odoy hin cerçá,  
Odoy ja te ça."  
Oh, pain from the eyes  
Go into the water,  
Go out of the water  
Into the saffron,  
Go out of the saffron  
Into the earth.  
To the Earth-Spirit.  
There's thy home.  
There go and eat."

This incantation casts light upon the earliest Shamanic remedies. When it was discovered that certain herbs really possessed curative qualities, this was attributed to inherent *magic* virtues. The increase of their power by combining them with water, or mingling them, was due to

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mystic affinities by which a spirit passed from one to another. The Spirit of Earth went into saffron, that of saffron into water. The magician thus, by a song sent the pain into its medical affinity, and so on back to the source whence it came. From early times saffron, as one of the earliest flowers of spring, owing to its

colour, was consecrated to magic and love. Eos, the goddess of the Aurora, was called κροκοτιεπλος {Greek *krokotieplos*}, the one with the saffron garment. Therefore the public women wore a yellow robe. Even in Christian symbolism it meant love, as PORTALIS declares: "In the Christian religion the colours saffron and orange were the symbols of God embracing the heart and illuminating the souls of the faithful" ("Des Couleurs Symboliques," Paris, 1837, p. 240). So we can trace the chain from the prehistoric barbarous Shamanism, preserved by the gypsies, to the Greek, and from the Greek to the mediæval form still existent. The same sympathetic process of transmission may be traced in the remedy for the erysipelas. The blood of a bullfinch is put into a new vessel with scraped elder-bark, and then laid on a cloth with which the eyes are bound up overnight.

Meanwhile the patient repeats:--

"Duy yákhá hin mánge  
Duy punrá hin mánge  
Dukh ándrál yákhá  
Já ándre punrá  
Já ándrál punrá,  
Já ándre pçuv,  
Já ándrál pçuv  
Andro meriben!"  
"I have two eyes,  
I have two feet,  
Pain from my eyes  
Go into my feet!  
Go from my feet,  
Go into the earth  
Go from the earth  
Into death!"

We have here in the elder-bark associations of magic which are

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ancient and widely spread, and which still exist; for at the present day country people in New England attribute to it curative virtues which it really does not possess. From the earliest times among the Northern races the Lady Elder, as we may learn from the Edda, or FIN MAGNUSEN ("Priscæ veterum Borealiæ Mythologiæ Lexicon," pp. 21, 239), and NYERUP ("Wörterbuch der Scandinavischen Mythologie"), had an unearthly, ghostly reputation. Growing in lonely, gloomy places its form and the smell of its flowers seemed repulsive, so that it was associated with death, and some derived its name from Frau Holle,

the sorceress and goddess of death. But SCHWENKI ("Mythologie der Slaven") with more probability traces it from *hohl*, i.e., hollow, and as spirits were believed to dwell in all hollow trees, they were always in its joints. The ancient Lithuanians, he informs us, worshipped their god Puschkeit, who was a form of Pluto, in fear and trembling at dusk, and left their offerings under the elder-tree. Everybody has seen the little puppets made of a piece of elder-pith with half a bullet under them, so that they always stand upright, and jump up when thrown down. Among the Slovaks these seem to have had some magical application. Perhaps their priests persuaded them that these jumping Jacks were miraculous, for they called them Pikuljk, a name derived from Peklo, the under-world. They still believe in a Pikuljk, who is a servant of the Evil One. He does all kinds of favours for men, but ends by getting their souls. The ancestors of the Poles were accustomed to bury all their sins and sorrows under elder-trees, thinking that they thereby gave to the lower world what properly belonged to it. This corresponds accurately to the gypsy incantation which passes the disease on from the elder bark into the earth, and from earth unto death. Frau Ellhorn, or Ellen, was the old German name for this plant. "Frau, perhaps, as appropriate to the female elf who dwelt in it" (FRIEDRICH, "Symbolik," p. 293). When it was necessary to cut one down, the peasant always knelt first before it and prayed: "Lady Ellhorn, give me of thy wood, and I will give thee of mine when it shall grow in the forest." GRIMM ("Deutsche Mythologie,"

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cxvi.) cites from a MS. Of 1727 the following: "*Paga nismo ortum debet superstitio, sambucam non esse excindendum nisi prius rogata permissione his verbis: Mater Sambuci permitte mihi tuæ cædere sylvam!*" On the other hand, Elder had certain protective and healing virtues. Hung before a stable door it warded off witchcraft, and he who planted it conciliated evil spirits. And if a twig of it were planted on a grave and it grew, that was a sign that the soul of the deceased was happy, which is the probable reason why the very old Jewish cemetery in Prague was planted full of elders. In a very curious and rare work, entitled "Blockesberge Berichtigung (Leipzig, 1669), by JOHN PRÆTORIUS,

devoted to "the Witch-ride and Sorcery-Sabbath," the author tells us that witches make great use of nine special herbs--"*nam in herbis, verbis et lapidibus magna vis est.*" Among these is Elder, of which the peasants make wreaths, which, if they wear on Walpurgis night, they can see the sorceresses as they sweep through the air on their brooms, dragons, goats, and other strange steeds to the Infernal Dance. Or when they *anderswo herumvagiren*--"go vagabonding anywhere else." "Yea, and I know one fellow who swore unto men, that by means of this herb he once saw certain witches churning butter busily, and that on a roof, but I mistrust that this was a sell (*Schnake*), and that the true name of this knave was *Butyrolambius*" ("Blocksberg," p. 475). The same author informs us that *Hollunder* (or Elder) is so called from *hohl*, or hollow, or else is an anagram of *Unholden*, unholy spirits, and some people call it *Alhuren*, from its connection with witches and debauchery, even as CORDUS writes:--

"When elder blossoms bloom upon the bush,  
Then women's hearts to sensual pleasure rush."

He closes his comments on this subject with the dry remark that if the people of Leipzig wear, as is their wont, garlands of elder with the object of preventing breaches of the seventh commandment among them, it has in this instance, at least, utterly failed to produce the expected effect. "*Quasi! creadt Judæus Apella!*"

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It should be mentioned that in the gypsy spell the next morning the cloth with the elder-bark must be thrown into the next running water. To cure toothache the Transylvanian gypsies wind a barley-straw round a stone, which is thrown into a running stream, while saying:--

"Oh dukh ándre m're dándá,  
Tu ná báres cingerá!  
Ná ává kiyá mánge,  
Mire muy ná hin kere!  
Tut ñikáná me kámáv,  
Ač tu mánge pál páčá;  
Káná e pçus yárpakri  
Avel tele páñori!"  
"Oh, pain in my teeth,  
Trouble me not so greatly!  
Do not come to me,  
My mouth is not thy house."

I love thee not all,  
Stay thou away from me;  
When this straw is in the brook  
Go away into the water!"

Straw was anciently a symbol of emptiness, unfruitfulness, and death, and it is evidently used in this sense by the gypsies, or derived by them from some tradition connected with it. A feigned or fruitless marriage is indicated in Germany by the terms *Stroh Wittwer* and *Stroh Wittwe*. From the earliest times in France the breaking a straw signified that a compact was broken with a man because there was nothing in him. Thus in 922 the barons of Charles the Simple, in dethroning him, broke the straws which they held (CHARLOTTE DE LA TOUR, "Symbols of Flowers").

Still, straws have something in them. She who will lay straws on the table in the full moonlight by an open window, especially on Saturday night, and will repeat:--

"Straw, draw, crow crow,  
By my life I give thee law"

then the straws will become fairies and dance to the cawing of a crow

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who will come and sit on the ledge of the window. And so witches were wont to make a man of straw, as did Mother Gookin, in Hawthorne's tale, and unto these they gave life, whence the saying of a man of straw and straw bail, albeit this latter is deemed by some to be related to the breaking of straws and of dependence, as told in the tale of Charles the Simple. Straw-lore is extensive and curious. As in elder-stalks, small fairies make their homes in its tubes. To strew chopped straw before the house of a bride was such an insult to her character, in Germany, and so common that laws were passed against it. I possess a work printed about 1650, entitled "De Injuriis quæ haud raro Novis Nuptis inferri solent. I. Per sparsionem dissectorum culmorum frugum. Germ. Dusch das Werckerling Streuen," &c. An immense amount of learned quotation and reference by its author indicates that this custom which was influenced by superstition, was very extensively written on in its time. It was allied to the binding of knots and other magic ceremonies to prevent the consummation of marriages.

There is a very curious principle involved in curing certain disorders or afflictions by means of spells or verses. A certain word is repeated many times in a mysterious manner, so that it strikes the imagination of the sufferer. There is found in the Slavonian countries a woolly caterpillar called *Wolos*, whose bite, or rather touch, is much dreaded. I have myself, when a boy, been stung by such a creature in the United States. As I remember, it was like the sting of a bee. The following (Malo Russian) spell against it was given me by Prof. DRAGOMANOFF in Geneva. It is supposed that a certain kind of disorder, or cutaneous eruption, is caused by the *Wolos*:--

"Wolosni--Wolosnicéh!  
Holy Wolos.  
Once a man drove over empty roads  
With empty oxen,  
To an empty field,  
To harvest empty corn,  
And gather it in empty ricks. [p. 33](#)  
He gathered the empty sheaves,  
Laid them in empty Wagons,  
Drove over empty roads,  
Unto an empty threshing-floor.  
The empty labourers threshed it,  
And bore it to the empty Mill.  
The empty baker (woman)  
Mixed it in an empty trough,  
And baked it in an empty oven.  
The empty people ate the empty bread.  
So may the *Wolos* swallow this disorder  
From the empty ----- (here the name of the patient.)

What is here understood by "empty" is that the swelling is taken away, subtracted, or emptied, by virtue of the repetition of the word, as if one should say, "Be thou void. Depart! depart! depart! Avoid me!"

There is a very curious incantation also apparently of Indian-gypsy origin, since it refers to the spirits of the water who cause diseases. In this instance they are supposed to be exorcised by Saint Paphnutius, who is a later Slavonian-Christian addition to the old Shamanic spell. In the Accadian-Chaldæan formulas these spirits are seven; here they are seventy.

The formula in question is against the fever:--

"In the name of God and his Son and the Holy Ghost. Amen!

"Seventy fair maids went up out of the ocean.

"They met the Saint Paphnutius, who asked:

"Whence come ye, oh Maidens?"

"They answered, 'From the ocean-sea.

"We go into the world to break the bones of men.

"To give them the fever. (To make hot and cold)."

Then the holy Paphnutius began to beat them, and gave them every one  
seventy-seven days:--

"They began to pray, 'O holy Paphnutius!

"Forgive us, (and) whoever shall bear with him (thy) name, or write it, him we will leave in peace.

"We will depart from him

"Over the streams, over the seas.

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"Over the reeds (canes) and marshes.

"O holy Paphnutius, *sua misericordia*, of thy mercy,

"Have pity on thy slave, even on the sick man ----- (the name is here uttered).

"Free him from fever!"

It is remarkable that, as a certain mysterious worm, caterpillar, or small lizard (accounts differ) among the Algonkin Indians is supposed to become at will a dragon, or sorcerer, or spirit, to be invoked or called on so the Wolos worm is also invoked, sometimes as a saint or sorcerer, and sometimes as a spirit who scatters disease. The following gypsy-Slavonian incantation over an invalid has much in common with the old Chaldæan spells

"Wolosni, Wolosnicéh!  
Thou holy Wolos!  
God calls thee unto his dwelling,  
Unto his seat.  
Thou shalt not remain here,  
To break the yellow bones.  
To drink the red blood,  
To dry up the white body.  
Go forth as the bright sun  
Goes forth over the mountains,  
Out from the seventy-seven veins,  
Out from the seventy limbs (parts of the body).  
Before I shall recognize thee,  
Before I did not name thee (call on thee).  
But now I know who thou art;  
I began to pray to the mother of God,  
And the mother of God began to aid me.  
Go as the wind goes over the meadows or the shore (or banks),  
As the waves roll over the waters,  
So may the Wolos go from -----  
The man who is born,  
Who is consecrated with prayer."

The Shamanic worship of water as a spirit is extremely ancient, and is distinctly recognized as such by the formulas of the Church in which water is called "this creature." The water spirits play a leading part in the gypsy mythology. The following gypsy-Slav

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charm, to consecrate a swarm of bees, was also given to me by Prof.

DRAGOMANOFF, who had learned it from a peasant:--

"One goes to the water and makes his prayer and greets the water thus:--

"Hail to thee, Water!  
Thou Water, *Oliana*!  
Created by God,  
And thou, oh Earth, Titiana!  
And ye the near springs, brooks and rivulets,  
Thou Water, *Oliana*,  
Thou goest over the earth,  
Over the neighbouring fountains and streams,  
Down unto the sea,  
Thou dost purify the sea,  
The sand, the rocks, and the roots--  
I pray thee grant me  
Of the water of this lake,  
To aid me,  
To sprinkle my bees.  
I will speak a word,  
And God will give me help,  
The all-holy Mother of God,  
The mother of Christ,  
Will aid me,  
And the holy Father  
The holy Zosimos, Sabbateus and the holy Friday Parascabeah!

"When this is said take the water and bear it home without looking back. Then the bees are to be sprinkled therewith."

The following Malo-Russian formula from the same authority, though repointed and gilt with Greek Christianity, is old heathen, and especially interesting since Prof. DRAGOMANOFF traces it to a Finnic Shaman source:--

"CHARM AGAINST THE BITE OF A SERPENT.

"The holy Virgin sent a man  
Unto Mount Sion,  
Upon this mountain  
Is the city of Babylon,  
And in the city of Babylon  
Lives Queen Volga.<sup>p. 36</sup>  
Oh Queen Volga,  
Why dost thou not teach  
This servant of God  
(Here the name of the one bitten by a serpent is mentioned)

So that he may not be bitten  
By serpents?"  
(*The reply of Queen Volga*)  
"Not only will I teach my descendants  
But I also will prostrate myself  
Before the Lord God."

"Volga is the name of a legendary heathen princess of Kief, who was baptized and sainted by the Russian Church. The feminine form, Olga, or Volga, corresponds to the masculine name Oleg, or Olg, the earliest legendary character of Kief. His surname was Viechtchig--the sage or sorcerer" (*i.e.*, wizard, and from a cognate root). "In popular songs he is called Volga, or Volkh, which is related to Volkv, a sorcerer. The Russian annals speak of the Volkv of Finland, who are represented as Shamans." *Niya Predania i Raikazi* ("Traditions and Popular Tales of Lesser Russia," by M. DRAGOMANOFF, Kief, 1876) in Russian.

I have in the chapter on curing the disorders of children spoken of Lilith, or Herodias, who steals the new-born infants. She and her twelve daughters are also types of the different kinds of fever for which the gypsies have so many cures of the same character, precisely as those which were used by the old Bogomiles. The characteristic point is that this female spirit is everywhere regarded as the cause of catalepsy or fits. Hence the invocation to St. Sisinie is used in driving them away. This invocation written, is carried as an amulet or fetish. I give the translation of one of these from the Roumanian, in which the Holy Virgin is taken as the healer. It is against cramp in the night:--

"SPELL AGAINST NIGHT-CRAMP.

"There is a mighty hill, and on this hill is a golden apple-tree,  
"Under the golden apple-tree is a golden stool.  
"On the stool--who sits there?  
"There sits the Mother of God with Saint Maria; with the boxes in her right hand, with the cup in her left.  
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"She looks up and sees naught, she looks down and sees my Lord and Lady Disease.  
"Lords and Ladies Cramp, Lord and Lady Vampire--Lord Wehrwolf and his wives.  
"They are going to ----- (the sufferer), to drink his blood and put in him a foul heart.  
"The Mother of God, when she saw them, went down to them, spoke to them, and asked them, 'Whither go ye, Lord and Lady Disease,--Lords and Ladies Cramp, &c.?'  
"'We go to ----- to drink his blood, to change his heart to a foul one.'  
"'No, ye shall return; give him his blood back, restore him his own heart, and leave him immediately.'  
"Cramps of the night, cramps of the midnight, cramps of the day, cramps wherever they are. From water, from the wind, go out from the brain, from the light of his face, from the hearing of the ears, from his heart, from his hands and feet, from the soles of his feet.  
"Go and hide where black cocks never crow, 1 where men never go, where no beast roars.  
"Hide yourself there, stop there, and never show yourself more!  
"May ----- remain pure and glad, as he was made by God, and was fated by the Mother of God!  
"The spell is mine--the cure is God's."

In reference to the name Herodias (here identified with Lilith, the Hebrew mother of all devils and goblins); it was a great puzzle to the writers on witchcraft why the Italian witches always said they had two queens whom they worshipped--Diana and Herodias. The latter seems to have specially presided at the witch-dance. In this we can see an evident connection with the Herodias of the New Testament. I add to this a few more very curious old Slavonian spells from Dr. Gaster's work, as they admirably illustrate one of the principal and most interesting subjects connected with the gypsy witchcraft; that is to say, its relation to early Shamanism and the forms in which its incantations were expressed. In all of these it may be taken for granted, from a great number of closely-allied examples, that the Christianity in them is recent and that they all go back to the earliest heathen times. The

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following formula, dating from 1423, against snake-bites bears the title:--

"PRAYER OF ST. PAUL AGAINST SNAKES.

"In the name of the Father, the Son, and the Holy Ghost. I once was a persecutor, but am now a true follower; and I went from my dwelling-place in Sicily, and they set light to a trunk, and a snake came therefrom and bit my right hand and hung from it. But I had in me the power of God, and I shook it off into the burning fire and it was destroyed, and I suffered no ill from the bite. I laid myself down to sleep; then the mighty angel said: 'Saul, Paul, stand up and receive this writing'; and I found in it the following words:

"I exorcise you, sixty and a half kinds of beasts that creep on the earth, in the name of God, the Creator of Heaven and Earth, and in the name of the immovable throne.

"Serpent of Evil, I exorcise thee in the name of the burning river which rises under the footstool of the Saviour, and in the name of His incorporeal angels!

"Thou snake of the tribe of basilisks, thou foul-headed snake, twelve-headed snake, variegated snake, dragon-like snake, that art on the right side of hell, whomsoever thou bitest thou shalt have no power to harm, and thou must go away with all the twenty-four kinds. If a man has this prayer and this curse of the true, holy apostle, and a snake bites him, then it will die on the spot, and the man that is bitten shall remain unharmed, to the honour of the Father, the Son, and the Holy Ghost, now and for all time. Amen."

It is not improbable that we have in PAUL and the Serpent and the formula for curing its bite (which is a common symbol for all disease) a souvenir of

Esculapius, the all-healer, and his serpent. The following is "a prayer against the toothache, to be carried about with one," *i.e.*, as an amulet prayer:--

"SPELL FOR THE TOOTHACHE

"Saint Peter sat on a stone and wept. Christ came to him and said, 'Peter, why weepest thou?' Peter answered, 'Lord, my teeth pain me.' The Lord thereupon ordered the worm in Peter's tooth to come out of it and never more go in again. Scarcely had the worm come out when the pain ceased. Then spoke Peter, 'I pray you, O Lord, that when these words be written out and a man carries them he shall have no toothache.' And the Lord answered, "'Tis well, Peter; so may it be!"

It will hardly be urged that this Slavonian charm of Eastern origin

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could have been originated independently in England. The following, which is there found in the north, is, as Gaster remarks, "in the same: wording":--

"Peter was sitting on a marble stone,  
And Jesus passed by.  
Peter said, 'My Lord, my God,  
How my tooth doth ache!'  
Jesus said, Peter art whole  
And whosoever keeps these words for My sake  
Shall never have the toothache.'

The next specimen is a--

"CHARM AGAINST NOSE-BLEEDING.

"Zachariah was slain in the Lord's temple, and his blood turned into stone. Then stop, O blood, for the Lord's servant, -----. I exorcise thee, blood, that thou stoppest in the name of the Saviour, and by fear of the priests when they perform the liturgy at the altar."

Those who sell these charms are almost universally supposed to be mere quacks and humbugs. If this were the case, why do they so very carefully learn and preserve these incantations, transmitting them

"as a rich legacy  
Unto their issue."

But they really do believe in them, and will give great prices for them. Prof. DRAGOMANOFF told me that once in Malo-Russia it became generally known that he had made a MS. collection of such spells. A peasant who was desirous of becoming a sorcerer, but who had very few incantations of his own, went whenever he could by stealth into the Professor's library and surreptitiously copied his incantations. And when Prof. DRAGOMANOFF returned the next year to that neighbourhood, he found the peasant doing a very good business as a

conjuring doctor, or faith-healer. I have a lady correspondent in the United States who has been initiated into Voodoo and studied Indian-negro witchcraft under two eminent teachers,

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one a woman, the other a man. The latter, who was at the very head of the profession, sought the lady's acquaintance because he had heard that she possessed some very valuable spells. In the fourth or highest degree, as in Slavonian or Hungarian gypsy-magic, this Indian-Voodoo deals exclusively with the spirits of the forest and stream.

M. Kounavine, as set forth by Dr. A. Elyseeff (*Gypsy-Lore Journal*, July, 1890), gives a Russian gypsy incantation by which the fire is invoked to cure illness. It is as follows:--

"Great Fire, my defender and protector, son of the celestial fire, equal of the sun who cleanses the earth of foulness, deliver this man from the evil sickness that torments him night and day!"

The fire is also invoked to punish, or as an ordeal, *e.g.*:--

"Fire, who punishest the evil-doer, who hatest falsehood, who scorcest the impure, thou destroyest offenders; thy flame devoureth the earth. Devour ----- if he says what is not true, if he thinks a lie, and if he acts deceitfully."

These are pronounced by the gypsy sorcerer facing the burning hearth. There is another in which fire is addressed as Jandra, and also invoked to punish an offender:--

"Jandra, bearer of thunderbolts, great Periani (compare *Parjana*, an epithet of Indra, Slavonic *Perun*), bearer of lightning, slay with thy thunderbolt and burn with thy celestial fire him who dares to violate his oath."



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## Footnotes

[26:1](#) It is said that if the bones of a green frog which has been eaten by ants are taken, those on the left side will provoke hatred, and those on the right side excite love" ("Div. Cur.," c. 23). . . . "One species of frog called *rubeta*, because it lives among brambles, is said to have wonderful powers. Brought into an assembly of people it imposes silence. If the little bone in its right side be thrown into boiling water it chills it at once. It excites love when put into a draught" ("Castle Saint Angelo and the Evil Eye," by W. W. STORY).

[27:1](#) According to Pliny, the tooth of a wolf hung to the neck of an infant was believed to be an efficient amulet against disease; and a child's tooth caught before it falls to the ground and set in a bracelet was considered to be beneficial to women. Nat. Hist. lib. xxvi., cap. 10 ("Castle Saint Angelo and the Evil Eye," by W. W. STORY)

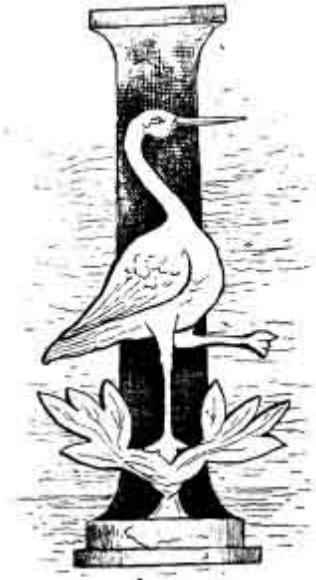
[37:1](#) This cannot fail to remind many readers of the land--

"Where the cock never crew,  
Where the sun never shone and the wind never blew."



## CHAPTER III

GYPSY CONJURATIONS AND EXORCISMS--THE CURE OF CHILDREN--  
HUNGARIAN GYPSY SPELLS--A CURIOUS OLD ITALIAN "SECRET"--THE  
MAGIC VIRTUE OF GARLIC--A FLORENTINE INCANTATION LEARNED  
FROM A WITCH--LILITH, THE CHILD-STEALER, AND QUEEN OF THE  
WITCHES



IN all the schools of Shamanic sorcery, from those of the Assyrian Accadian to the widely-spread varieties of the present day, the Exorcism forms the principal element. An exorcism is a formula, the properties or power of which is that when properly pronounced, especially if this be done with certain fumigations and ceremonies, it will drive away devils, diseases, and disasters of every description; nay, according to very high, and that by no means too ancient, authority, it is efficacious in banishing bugs, mice, or locusts, and it is equal to Persian powder as a *fuge* for fleas, but is, unfortunately, too expensive to be used for that purpose save by the very wealthy. It has been vigorously applied against the grape disease, the Colorado beetle, the army worm, and the blizzard in

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the United States, but, I believe, without effect, owing possibly to differences of climate or other antagonistic influences.

Closely allied to the Exorcism is the Benediction, which soon grew out of it as a cure. The former being meant to repel and drive away evil, the latter very naturally suggested itself, by a law of moral polarity, as a means of attracting good fortune, blessings, health, and peace. As the one was violently curative, the other was preventive. The benediction would keep the devils and all their works away from a man or his home--in fact, if stables be only well blessed once a year, no mishaps can come to any of the animals who inhabit them; and I myself

have known a number of donkeys to receive a benediction in Rome, the owner being assured that it would keep them safe from all the ills which donkeys inherit. And in the year 1880, in one of the principal churches of Philadelphia, blessed candles were sold to a congregation under guarantee that the purchase of one would preserve its possessor for one year against all disorders of the throat, on which occasion a sermon was preached, in the which seven instances were given in which people had thus been cured.

Between blessing and banning it soon became evident that many formulas of words could be used to bring about mysterious results. It is probable that the Exorcism in its original was simply the angry, elevated tone of voice which animals as well as men instinctively employ to repel an enemy or express a terror. For this *unusual* language would be chosen, remembered, and repeated. With every new utterance this outcry or curse would be more seriously pronounced or enlarged till it became an Ernulphian formula. The next step would be to give it metric form, and its probable development is very interesting. It does not seem to have occurred to many investigators that in early ages all things whatever which were remembered and repeated were droned and intoned, or *sing-sung*, until they fell of themselves into a kind of metre. In all schools at the present day, where boys are required to repeat aloud and all together the most prosaic lessons, they end by chanting them in rude rhythm. All monotone, be it that of a running brook, falls into cadence and metre. All of the sagas, or legends,

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of the Algonkin-Wabanaki were till within even fifty years chants or songs, and if they are now rapidly losing that character it is because they are no longer recited with the interest and accuracy which was once observed in the narrators. But it was simply because all things often repeated were thus intoned that the exorcisms became metrical. It is remarkable that among the Aryan races it assumed what is called the staff-rhyme, like that which SHAKESPEARE, and BEN JONSON, and BYRON, and many more employ, as it would seem, instinctively, whenever witches speak or spells or charms are uttered. It will not

escape the reader that, in the Hungarian gypsy incantations in this work, the same measure is used as that which occurs in the Norse sagas, or in the scenes of Macbeth. It is also common in Italy. This is intelligible--that its short, bold, deeply-marked movement has in itself something mysterious and terrible. If that woefully-abused word "weird" has any real application to anything, it is to the staff-rhyme. I believe that when a man, and particularly a woman, does not know what else to say, he or she writes "lurid," or "weird," and I lately met with a book of travels in which I found the latter applied seventy-six times to all kinds of conundrums, until I concluded that, like the coachman's definition of an idea in HEINE'S "Reisebilder," it meant simply "any d----d nonsense that a man gets into his head." But if *weird* really and only means that which is connected with fate or destiny, from the Anglo-Saxon *Weordan*, to become, German, *Werden*, then it is applicable enough to rhymes setting forth the future and spoken by the "weird sisters," who are so-called *not* because they are awful or nightmarish, or pokerish, or mystical, or bug-a-boorish, but simply because they predict the future or destiny of men." The Athenians as well as Gentiles excelled in these songs of sorcery, hence we are told (VARRO, "Q. de Fascin") that in Achaia, when they learned that a certain woman who used them was an Athenian they stoned her to death, declaring that the immortal gods bestowed on man the power of healing with stones, herbs, and animals, not with words" ("De Rem. Superstit. Cognoscendis"). Truly, doctors never agree.

It was in 1886 that I learned from a girl in Florence two exorcisms or

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invocations which she was accustomed to repeat before telling fortunes by cards.

This girl, who was of the Tuscan Romagna and who looked Etruscan with a touch of gypsy blood, was a repertory of popular superstitions, especially witch-lore, and a maker and wearer of fetishes, always carrying a small bag full of them. *Bon sang ne peut mentir*.

The two formulas were as follows. I omit a portion from each

"Venti cinque carte siete!  
Venti cinque diavoli diventerete,  
Diventerete, anderete  
Nel' corpo, nel' sangue nell' anima,

Nell' sentimenti del corpo;  
Del mio amante non posso vivere,  
Non passa stare ne bere,  
Ne mangiare ne . . .  
Ne con uomini ne con donne non passa favellare,  
Finche a la porta di casa mia  
Non viene picchiare!"  
"Ye are twenty-five cards.  
Become twenty-five devils  
Enter into the body, into the blood, into the soul .  
Into the feelings of the body  
Of my lover, from whom I cannot live.  
For I cannot stand (exist), or drink,  
Or eat . . .  
Nor can I converse with men or women  
Till at the door of my house  
He shall come to knock."

The second incantation was the same, but beginning with these words:--

"I put five fingers on the wall,  
I conjure five devils,  
Five monks and five friars,  
That they may enter the body  
Into the blood, into the soul," &c.

If the reader will take Le Normant's "Magie Chaldaienne," and

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carefully compare these Italian spells with those of ancient Nineveh, he will not only find a close general resemblance, but all the several details or actual identity of words. And it is not a little curious that the same formulas which were repeated--

"Once on a time when Babylon was young"--

should still be current in Italy. So it passed through the ages--races came and went--and among the people the old sorcery was handed across and adown, so that it still lives. But in a few years more the Folk-lorist will be its only repository. This chapter is devoted to conjuring diseases of children by gypsies. It bears a great likeness to one in the very devout work of PETER PIPERNUS, "De Pueris affectis morbis magicis" ("Of Boys who have been Bewitched into Disease"), only that PIPERNUS uses Catholic incantations, which he also employs "pro ligatis in matrimonio," "pro incubo magico," "de dolóribus stomachi magicis," &c., for to him, as he declares, all disease is of magic origin.

The magic of the gypsies is not all deceit, though they deceive with it. They put faith themselves in their incantations, and practise them on their own account.

"And they believe that there are women, and sometimes men, who possess supernatural power, partly inherited and partly acquired." The last of seven daughters born in succession, without a boy's coming into the series, is wonderfully gifted, for she can see hidden treasure or spirits, or enjoy second sight of many things invisible to men. And the same holds good for the ninth in a series of boys, who may become a seer of the same sort. Such a girl, *i.e.*, a seventh daughter, being a fortune in herself, never lacks lovers. In 1883 the young Vojvode, or leader, of the Kukaya gypsy tribe, named DANKU NICULAI, offered the old gypsy woman, PALE BOSHE, one hundred ducats if she would persuade her seventh daughter to marry him. In the United States of America there are many women who advertise in the newspapers that they also are seventh daughters

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of seventh daughters at that, and who make a good thing of it as fortunetellers; but they have a far more speedy, economical, and effective way of becoming the last note in an octave, than by awaiting the slow processes of being begotten or born, inasmuch as they boldly declare themselves to be sevenths, which I am assured answers every purpose, as nobody ever asks to see their certificates of baptism any more than of marriage. [1](#)

Most of these witch-wives--also known in Hungary as *cohalyi*, or "wise women," or *gule romni*, "sweet" or "charming women"--are trained up from infancy by their mothers in medicine and magic. A great part of this education consists in getting by heart the incantations or formulas of which specimens will be given anon, and which, in common with their fairy tales, show intrinsic evidence of having been drawn at no very distant period from India, and probably in common with the lower or Shamanic religion of India from Turanian sources. But there is among the Hungarian gypsies a class of female magicians who stand far above their sisters of the hidden spell in power. These are the *lace romni*, or "good women," who draw their power directly from the *Nivasi* or *Pchuvusi*, the spirits of water and earth, or of flood and fell. For the Hungarian gypsies have a beautiful mythology of their own which at first sight would seem to be a composition of the

Rosicrucian as set forth by Paracelsus and the Comte de GABALIS, with the exquisite Indo-Teutonic fairy tales of the Middle Ages. In fact, in some of the incantations used we find the *Urme*, or fairies, directly appealed to for help. With the gypsies, as among the early Accadians, diseases are supposed to be caused by evil supernatural influences. This is more naturally the case among people who lead very simple lives, and with whom sickness is

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not almost a natural or normal condition, as it is with ladies and gentlemen, or the inhabitants of cities, who have "always something the matter with them."

Nomadic life is conducive to longevity. "Our grandfathers died on the gallows--we die from losing our teeth," said an old gypsy to Doctor von WLISLOCKI, when asked what his age was. Therefore among all people who use charms and spells those which are devoted to cure occupy the principal position. However, the Hungarian Romany have many medicines, more or less mysterious, which they also apply in connection with the "healing rhymes." And as in the struggle for life the weakest go first to the wall, the remedies for the diseases of children are predominant.

When a mother begins to suffer the pangs of childbirth, a fire is made before her tent, which is kept up till the infant is baptized, in order to drive away evil spirits. Certain women feed this fire, and while fanning it (fans being used for bellows) murmur the following rhyme:--

"Oh yakh, oh yakh pçabuva,  
Pçabuva,  
Te çavéstár tu trada,  
Tu trada,  
Pçávushen te Nivashen  
Tire tçuva the traden!  
Laçe Urmen ávená,  
Čaves báçtáles dena,  
Káthe hin yov báçtáles,  
Andre lime báçtáles!  
Motura te ráná,  
Te átunci but' ráná,  
Matura te ráná,  
Te átunci, but' rana,  
Me dav' andre yákhherá!  
Oh yákh, oh yákh pçabuva,  
Rovel çavo: áshuna!"

It may here be remarked that the pronunciation of all these words is the same as in German, with the following additions . Č = *teh* in English, or to *ch* in church. C = *ch* in German as in *Buch*. J = *azs*, or the English

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*j*, in James; *ñ*, as in Spanish, or *nj* in German, while *sh* and *y* are pronounced as in English. Á is like *ah*. The literal translation is

"Oh Fire, oh Fire, burn!  
Burn!  
And from the child (do) thou drive away  
Drive away!  
Pçuvuse and Nivashi  
And drive away thy smoke (pl.)  
(Let) good fairies come (and)  
Give luck to the child,  
Here it is lucky (or fortunate)  
In the world fortunate  
Brooms and twigs (fuel)  
Arid then more twigs,  
And then yet more twigs  
I put (give) to the fire.  
Oh fire, oh fire--burn!  
The child weeps: listen!"

In South Hungary the gypsy women on similar occasions sing the following charm:--

"Eitrá Pçuvushá, efa Niváshá  
André mal avená  
Pçabuven, pçabuven, oh yákhá!  
Dáyákri punro dindálen,  
Te gule čaves mudáren  
Pçabuven, pçabuven, oh yákhá;  
Ferinen o čaves te daya!"  
"Seven Pçuvushe, seven Nivasi  
Come into the field,  
Burn, burn, oh fire  
They bite the mother's foot,  
They destroy the sweet child;  
Fire, fire, oh burn!  
Protect the child and the mother!"

When the birth is very difficult, the mother's relations come to help,

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and one of them lets an egg fall, *zwischen den Beinen derselben*. On this occasion the gypsy women in Southern Hungary sing:--

"Anro, ánro in obles,  
Te e pera in obles:  
Ava čavo sástávestes!  
Devlá, devlá, tut akharel!"

The egg, the egg is round,  
And the belly is round,  
Come child in good health  
God, God calls thee!"

If a woman dies in child-bed two eggs are placed under her arms and the following couplet is muttered:--

"Kana anro kirnes hin,  
Kathe nañi tçudá him!"  
"When this egg is (shall be) decayed,  
Here (will be) is no milk!"

When the after-pains begin it is the custom with some of the gypsy tribes in the Siebenburgen to smoke the sufferer with decayed willow-wood which is burned for the purpose while the women in attendance sing:--

"Sik te sik o tçu urál,  
Te urál o čon urál!  
Kana len hádjínáven  
Sasčipená tut' áven;  
Kána o tçu ná urál--  
Tute nañi the dukhal,  
Tute náñi the dukhál."  
"Fast and fast the smoke flies,  
And flies, the moon flies,  
When they find (themselves)  
Health (yet) will come to thee,  
When the smoke no (longer) flies  
Thou wilt feel pain no more!"

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There is a strange, mysterious affinity between gypsies and the moon. A wonderful legend, which they certainly brought from India since in it Mekran is mentioned as the place where its incident occurred, details that there, owing to the misrepresentations of a sorcerer, the gypsy leader, CHEN, was made to, marry his sister GUIN, or KAN, which brought the curse of wandering upon his people. Hence the Romany are called Chen-Guin. It is very evident that here we have CHON and KAN, or KAM, the Moon and Sun, which is confirmed by another gypsy legend which declares that the Sun, because he once violated or still seeks to seduce his sister, the Moon, continually follows her, being destined to wander for ever. And as the name Chen-Kan, or Zingan, or Zigeuner, is known all over the East, and, as this legend shows, is of Indian origin, it is hardly worth while to believe with MIKLOSICH that it is derived from an obscure Greek

heretical sect of Christians--the more so as it is most difficult to believe that the Romany were originally either Greeks or Christians or Christian heretics.

When a gypsy woman is with child she will not, if she can help it, leave her tent by full moonshine. A child born at this time it is believed will make a happy marriage. So it is said of birth in the Western World:--

"Full moon, high sea,  
Great man thou shalt be;  
Red dawning, cloudy sky,  
Bloody death shalt thou die.  
"Pray to the Moon when she is round,  
Luck with you will then abound,  
What you seek for shall be found  
On the sea or solid ground."

Moon-worship is very ancient; it is alluded to as a forbidden thing in the Book of Job. From early times witches and other women worked their spells when stark-naked by the light of the full moon, which is evidently derived from the ancient worship of that planet and the

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shameless orgies connected with it. Dr. WLISLOCKI simply remarks on this subject that the moon has, in the gypsy incantation, "eine Phallische Bedeutung." In ancient symbolism the horns of the moon were regarded as synonymous with the horns of the ox--hence their connection with agriculture, productiveness, and fertility, or the generative principle, and from this comes the beneficent influence not only of the horns, but of horse-shoes, boars' tusks, crabs' claws, and pieces of coral resembling them.

The great love of gypsy mothers for their children, says WLISLOCKI, induces their friends to seek remedies for the most trifling disorders. At a later period, mother and child are left to Mother Nature--or the *vis medicatrix Naturæ*. What is greatly dreaded is the *Berufen*, or being called on, "enchanted," in English "overlooked," or subjected to the evil eye. An universal remedy for this is the following:--

A jar is filled with water from a stream, and it must be taken *with*, not against, the current as it runs. In it are placed seven coals, seven handfuls of meal, and

seven cloves of garlic, all of which is put on the fire. When the water begins to boil it is stirred with a three-forked twig, while the wise woman repeats:--

"Miseç' yakhá tut dikhen,  
Te yon káthe mudáren  
Te átunci eftá coká  
Te çaven miseçe yakhá;  
Miseç' yakhá tut dikhen,  
Te yon káthe mudáren  
But práhestár e yakhá  
Atunci kores th'ávená;  
Miseç' yakhá tut dikhen  
Te yon káthe mudáren  
Pçábuvená pçábuvená  
Andre develeskero yakhá!"  
"Evil eyes look on thee,  
May they here extinguished be  
And then seven ravens  
Pluck out the evil eyes [p. 52](#)  
Evil eyes (now) look on thee.  
May they soon extinguished be!  
Much dust in the eyes,  
Thence may they become blind,  
Evil eyes now look on thee;  
May they soon extinguished be!  
May they burn, may they burn  
In the fire of God!"

Dr. WLISLOCKI remarks that the "seven ravens" are probably represented by the seven coals, while the three-pointed twig, the meal and the garlic, symbolize lightning. He does not observe that the stick may be the triçula or trident of Siva--whence probably the gipsy word *trushul*, a cross; but the connection is very obvious. It is remarkable that the gypsies assert that lightning leaves behind it a smell like that of garlic. As garlic forms an important ingredient in magic charms, the following from "The Symbolism of Nature" ("Die Symbolik und Mythologie der Natur"), by J. B. FRIEDRICH, will be found interesting:--

"We find in many forms spread far and wide the belief that garlic possesses the magic power of protection against poison and sorcery. This comes, according to Pliny, from the fact that when it is hung up in the open air for a time, it turns black, when it is supposed to attract evil into itself--and, consequently, to withdraw it from the wearer. The ancients believed that the herb which Mercury gave to Ulysses to protect him from the enchantment of Circe, and which Homer calls *moly*, was the *alium nigrum*, or garlic, the poison of the witch being a narcotic. Among the modern Greeks and Turks, garlic is regarded as the most powerful charm against evil spirits, magic, and misfortune. For this reason they carry it with them, and hang it up in their houses as a protection against storms and bad weather. So their sailors carry with them a sack of it to avert shipwreck. If

any one utters a word of praise with the intention of fascinating or of doing harm, they cry aloud 'Garlic!' or utter it three times rapidly. In AULUS PERSIUS FLACCUS (*Satyr. V.*) to bite garlic averts magic and the evils which the gods send to those who are wanting in reverence for them. According to a popular belief the mere pronounciation of 'Garlic!' protects one from poison." It appears to be generally held among them and the Poles that this word prevents children from "*beschreien werden*," that is, from being banned, or overlooked, or evil-eyed. And among the Poles garlic

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is laid under children's pillows to protect them from devils and witches. (BRATRANECK, "*Beiträge zur Ästhetik der Pflanzenwelt*," p. 56). The belief in garlic as something sacred appears to have been very widely spread, since the Druids attributed magic virtues to it; hence the reverence for the nearly allied leek, which is attached to King David and so much honoured by the Welsh.

"Tell him I'll knock his leek about his pate  
Upon Saint David's Day."--SHAKESPEARE.

The magic virtues of garlic were naturally enough also attributed to onions and leeks, and in a curious Italian work, entitled "Il Libro del Comando," attributed (falsely) to Cornelius Agrippa, I find the following:--

"*Segreto magico d'indovinare, colle cipole, la salute d'una persona lontana.* A magic secret to divine with onions the health of a person far distant. Gather onions on the Eve of Christmas and put them on an altar, and under every onion write the name of the persons as to whom one desires to be informed, *ancorche non scrivano*, even if they do not write.

"The onion (planted) which sprouts the first will clearly announce that the person whose name it bears is well.

"And in the same manner we can learn the name of the husband or wife whom we should choose, and this divination is in use in many cantons of Germany."

Very much allied to this is the following love charm from an English gypsy:--

"Take an onion, a tulip, or any root of the kind (*i.e.* a bulbous root?), and plant it in a clean pot never used before; and while you plant it repeat the name of the one whom you love, and every day, morning and evening, say over it

'As this root grows  
And as this blossom blows,  
May her heart be  
Turned unto me!'

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"And it will come to pass that every day the one whom you love will be more and more inclined to you, till you get your heart's desire."

A similar divination is practised by sowing cress or lettuce seed in the form of names in gardens. If it grows well the one who plants it will win the love of the person indicated.

As regards the use of coals in incantations, MARCELLUS BURDIGALENSIS, <sup>1</sup> a Latin physician of the third century, who has left us a collection of Latin and Gaelic charms, recommends for a cure for toothache: "Salis granum, panis micam, carbonem mortuum in phœnicio alligabis," *i.e.*, to carry a grain of salt, a crumb of bread, and a coal, in a red bag.

When the witch-brew of coals, garlic, and meal is made, and boiled down to a dry residuum, it is put into a small three-cornered bag, and hung about the child's neck, on which occasion the appropriate rhyme is repeated nine times. "And it is of special importance that the bag shall be made of a piece of linen, which must be stolen, found, or begged."

To learn whether a child has been overlooked, or evil-eyed, or enchanted, the "wise woman" takes it in her arms, and goes to the next running stream. There she holds the face of the babe as nearly as she can to the water, and repeats:--

"Páñi, páñi sikova,  
Dikh the upré, dikh télé!  
Buti páñi sikovel  
Buti pál yákh the dikhel  
Te ákáná mudárel."

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"Water, water, hasten!  
Look up, look down  
Much water hastens  
(May) as much come into the eye  
Which looked evil on thee,  
And may it now perish."

If the running brook makes a louder sound than usual then it is supposed to say that the child is enchanted, but if it runs on as before then something else is the matter, and to ascertain what it is other charms and ceremonies are had recourse to. This incantation indicates, like many others, a constant dwelling in lonely places, by wood and stream, as gypsies wont to do, and sweet familiarity with Nature, until one hears sermons in stones, books in the running brooks, and voices in the wind. <sup>1</sup> Civilized people who read about Red Indian sorcerers and gypsy witches

very promptly conclude that they are mere humbugs or lunatics--they do not realize how these people, who pass half their lives in wild places watching waving grass and falling waters, and listening to the brook until its cadence speaks in real song, believe in their inspirations, and feel that there is the same mystical feeling and presence in all things that live and move and murmur as well as in themselves. Now we have against this the life of the clubs and family, of receptions and business, factories and stock-markets, newspapers and "culture." Absolutely no one who lives in "the movement" can understand this sweet old sorcery. But nature is eternal, and while grass grows and rivers run man is ever likely to fall again into the eternal enchantments. And truly until he does he will have no new poetry, no fresh

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art, and must go on copying old ideas and having wretchedly worn-out exhibitions in which there is not one original idea.

If it appears that the child is overlooked, or "berufen," many means are resorted to, "one good if another fails," but we have here to do only with those which are connected with incantations. A favourite one is the following: Three twigs are cut, each one from a different tree, and put into a pipkin which has been filled with water dipped or drawn *with*, not against, the current of a stream. Three handfuls of meal are then put in and boiled down to a *Brei*, or pudding. A horse hair is then wound round a needle, which is stuck not by the point but by the head into the inner bottom of a tube, which is filled with water, and placed upon this is the pipkin with the pudding. Then the "overlooked," or evil-seen child is held over the tub while the following rhyme is chanted

"Páni, páni lunjára,  
Páni, páni isbiná;  
Te náshválipen çucá  
Náshválipen mudára,  
Mudára te ákáná,  
Káthe beshá ñikáná,  
Sár práytiña sutyárel,  
Káthe ándre piri, ándre piri,  
Nivasheshe les dávás!"  
"Water, water, spread  
Water, water, stretch  
And sickness disappear,  
Sickness be destroyed,  
Be destroyed now.  
Remain not here at all  
Who ever has overlooked this child  
As this leaf in the pot (maybe)  
Be given to the Nivashi!"

This is repeated nine times, when the water in the tub, with the pipkin and its contents, are all thrown into the stream from which the

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water was drawn. This is a widely-spread charm, and it is extremely ancient. The pipkin placed across the tub or trough--*trog*--here signifies a bridge, and WLISLOCKI tells us that no

Transylvanian tent-gypsy will cross a bridge without first spitting thrice over the rails into the water. The bridge plays an important part in the mythology and Folk-lore of many races. The ancient Persians had their holy mountain, Albordi, or Garotman, the abode of gods and blessed souls, to which they passed by the bridge Cin-vat, or Chinevad, whence the creed: "I believe in the resurrection of the dead; that all bodies shall live renewed again, and I believe that by the bridge Cin-vat all good deeds will be rewarded, and all evil deeds punished." The punishment is apparent from the parallel of the bridge Al Sirat, borrowed by the Mahomedans from the Persians, over which the good souls passed to reward, and from which the wicked tumbled down into hell.

When I first met EMERSON in 1849 I happened to remark that a bridge in a landscape was like a vase in a room, the point on which an eye trained to the picturesque involuntarily rested. Nearly thirty years after, when we were both living at Shepherd's Hotel in Cairo, he reminded me of this one day when by the Nile we were looking at a bridge. As a bridge must cross a stream, or a torrent which is generally beautiful by itself, and as the cross or span has the effect of defining and framing the picture, as a circlet or tiara sets off a beautiful head, it is not remarkable that in all ages men have made such objects subjects of legend and song. Hence the oft-repeated Devil's Bridge, so-called because it seemed to simple peasants impossible for mere mortals to build, although bridges are habitually and more naturally connected with salvation and saints. He who in early ages built a bridge, did a great deed in times when roads were rare; hence the great priest was called the Pontifex.

Another spell for the purpose of averting the effects of the evil eye is as follows: The mother of the overlooked child fills her mouth with salt water, and lets it drop or trickle on the limbs of the infant, and when this has been done, repeats:

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"Miseç yákhá tut dikhen  
Sár páñori--  
Mudaren!  
Náshvalipen prejia:  
Andral t'ro shero  
Andral t're kolyin,  
Andral t're per  
Andral t're punrá  
Andral t're vástá  
Kathe prejánen,--  
Andre yákhá yon jánen!"  
"False (evil) eyes see thee,  
Like this water  
May they perish  
Sickness depart  
From thy head,  
From thy breast,  
From thy belly,  
From thy feet  
From thy hands,

May they go hence  
Into the evil eyes!"

It may be observed that meal forms an ingredient in several of these sorceries. It is a very ancient essential to sacrifices, and is offered to the spirits of the stream to appease them, as it was often given for the same purpose to the wind. The old Germans, says PRÆTORIUS, imagined the storm-wind as a starving, ravenous being, and sought to appease it by throwing meal to it. So it happened once even of later years near Bamberg when a mighty wind was raging one night that an old woman took her meal-bag and threw its contents out of the window, saying:--

"Lege dich, lieber Wind,  
Bringe diss deinem Kind!"  
"Dear Wind, be not so wild,  
Take that unto thy child!"

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"In which thing," adds the highly Protestant PRÆTORIUS ("Anthropodemus Plutonicus," p. 429), "she was like the Papists who would fain appease the *Donnerwetter*, or thunderstorms, with the sound of baptized bells, as though they were raging round like famished lions, or grim wolves, or a soldier foraging, seeking what they may devour." The Wind here represents the Wild Hunter, or the Storm, the leader of the *Wüthende Heer*, or "raging army," who, under different names, is the hero of so many German legends.

That the voice of the wind should seem like that of wild beasts roaring for food would occur naturally enough to any one who was familiar with both.

When a child refuses the breast the gypsies believe that a Pçuvus-wife, or a female spirit of the earth has secretly sucked it. In such a case they place between the mother's breasts onions, and repeat these words:--

"Pçuvushi, Pçuvushi,  
Ac tu náshvályi  
Tito tçud ač yakhá,  
Andre pçuv tu pçábuvá!  
Thávdá, thávdá miro tçud,  
Thávdá, thávdá, parno tçud,  
Thávdá, thávdá, sár kámáv,--  
Mre čáveske bokhale!"  
"Earth-spirit! Earth-spirit  
Be thou ill.  
Let thy milk be fire  
Burn in the earth!  
Flow, flow, my milk!  
Flow, flow, white milk!  
Flow, flow, as I desire  
To my hungry child!"

The same is applied when the milk holds back or will not flow, as it is then supposed that a Pçuvus-wife has secretly suckled her own child at the mother's breast. It is an old belief that elves

put their own offspring in the place of infants, whom they sometimes steal. This subject of elf-changelings

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is extensively treated by all the writers on witchcraft. There is even a Latin treatise, or thesis, devoted to defining the legal and social status, rights, &c., of such beings. It is entitled, "De Infantibus Supposititiis, vulgo Wechsel-Bälgen," Dresden, 1678. "Such infants," says the author (JOHN VALENTINE MERBITZ), "are called Cambiones, Vagiones (*à continuo vagitu*), Germanis Küllkröpfe, Wechselkinder, Wechselbälge, all of which indicates, in German belief, children which have nothing human about them except the skin."

When the child is subject to convulsive weeping or spasms, and loses its sleep, the mother takes a straw from the child's sleeping-place and puts into her mouth. Then, while she is fumigated with dried cow-dung, into which the hair of the father and mother have been mingled, she chants:--

"Bala, bálá pçubuvén,  
Čik te bálá pçubuvén,  
Čik te bálá pçubuvén,  
Pçábuvel náshvályipen!"  
"Hair, hair, burn!  
Dirt and hair burn  
Dirt and hair burn  
Illness be burned!"

This bears manifest mark of Hindoo origin, and I have no doubt that the same ceremony in every detail is practised in India at the present day. In Southern Hungary convulsive weeping in children is cured as follows: In the evening, when the fire burns before the tent, the mother takes her child in her arms and carries it three times around the fire, putting on it a pipkin full of water, into which she puts three coals. With this water she washes the head of her child, and pours some of it on a black dog. Then she goes to the next stream or brook, and lets fall into it a red twist, saying:--  
"Lává Niváshi ádá bolditori te láhá m're čaveskro rovipen! Káná sástavestes ánáv me tute pçábáyá te yándrá."

"Nivashi take this twist, and with it the weeping of my child. When it is well I will bring thee apples and eggs."

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When a child "bumps" its head the swelling is pressed with the blade of a knife, and the following spell is muttered thrice, seven, or nine times, according to the gravity of the injury:--

"Ač tu, ač in, ač kovles,  
The may sik tu mudarés!  
Andre pçuv tu jiá,  
Dikav tut me ñikáná!  
Shuri, shuri áná,  
De pal pçuv!"  
"Be thou, be thou, be thou weak (*i.e.*, soft)  
And very soon perish!  
Go thou into the earth,  
May I see thee never more

Bring knives, knives,  
Give (*i.e.*, put) into the earth."

Then the knife is stuck three, seven, or nine times into the earth. If the child or a grown person has a bleeding at the nose, some of the blood is covered with earth, and the following verse repeated

"Pçuvush, dáv tute  
Pcuvush, lává mánge,  
De tre cáveske  
Hin may táte!  
Sik lava!"  
"Pcuvus, I give to thee,  
Pcuvus, oh take from me,  
Give it to thy child,  
It is very warm,  
Take it quickly!"

If the child has pains in the stomach, the hair of a black dog is burned to powder and kneaded with the mother's milk and some of the feces of the child into a paste. This prescription occurs in the magical medical formulas Of MARCEI.LUS BURDIGALENIS, the court-physician at Rome in the fourth century: "Cape mel atticum et stercus infantis quod primum

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demittit, statim ex lacte mulieris quæ puerum allactat permiscebis et sic inunges," &c. Most of the prescriptions of Marcellus were of ancient Etrurian origin, and I have found many of them still in use in the Romagna Toscana. This is put into a cloth and bound on the belly of the child. When it falls asleep a hole is bored in a tree and the paste put into it. The hole is then stopped up with a wooden plug, and while this is being done the following is repeated:--

"Andrál por prejiá,  
André selene beshá!  
Beshá beshá tu káthe!  
Penáv, penáv me tu te!"  
"Depart from the belly  
Live in the green! (tree)  
Remain, remain thou here  
I say, I say to thee!"

The black dog is in many countries associated with sorcery and diabolical influences, and "in European heathendom it was an emblem of the evil principle. The black demon Černobog was represented by the Slavs as a black dog. Among the Wallachians there is a horrible vampire-like creature called Priccolitsh, or Priculics, who appears as a man in fine healthy condition, but by night he becomes a dog, kills people by the mere touch, and devours them." The black dogs of Faust and of Cornelius Agrippa will occur to most readers.

Gypsies have always been regarded as sorcerers and child-stealers, and it is remarkable that Lilith, the mother of all witchcraft, did the same. At the present day the Slavonian gypsies have spells against such a spirit.

In the Chaldæan magic, as set forth by Lenormant, as I have already stated, the powers of evil are incarnate diseases, they are seven in number, and they are invoked by means of verses

which bear an extraordinary resemblance to those which are still current in Italy as well as in other countries. According to some writers this is all mere chance coincidence, or due to concurrent causes and similar conditions in different countries.

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That diseases, like hunger, or death, or the terrors of the night, may have been incarnated as evil spirits naturally by all mankind may be granted, but when we find them arranged in categories of numbers, in widely different countries, employing the same means of banishing them--that is, by short songs and drum-beating--when we find these incantations in the same general forms, often with the same words, our belief as to the identity of origin is confirmed at every step. We can admit that the Jews were in Babylon and wandered thence all over the world, but that any other religious or superstitious system should have done the same would be obstinately denied. And by an incredible inconsistency, scholars who admit the early migrations of whole races on a vast scale, from the remotest regions of the East to Western Europe, deny that legends and myths come with them or that they could have spread in like manner.

One of the attributes of the witch of the Middle Ages in which she has been confused with the Queen of the Fairies, and fairies in general, is that she steals newly-born children. This is a very ancient attribute of the female demon or sorceress or *strega*, and it is found among Jews at the present day who believe in the *Benemmerinnen*, or witches who haunt women in childbirth as well as in Lilith. "The Jews banish this first wife of Adam by writing on the walls, '*Adam chava chuz Lilith*,' ('Keep away from here, Lilith!)" ("Anthropodemus Plutonicus," by JOHN PRÆTORIUS, 1666). That it is very ancient is rendered probable because the famous Bogomile formula of incantation against the twelve fever-fits (*Tresevica*), or kinds of fever, turns entirely on the legend of six children stolen by the demon who is compelled to restore them. Here we have the very oldest form of witchcraft known, that is incarnate disease in numbers allied to child-stealing. This spell of the Tresevica. is attributed, says Dr. GASTER, to Pope JEREMIA, the founder of Bogomilism (the great Oriental Slavonian heresy which spread over Europe in the Middle Ages and prepared the way for . "There is no doubt, therefore, that the spell is derived from the East, and I have else

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where proved its existence in that quarter as early as the eighth century. It may have been of Manichæan origin. It has been preserved up to the present day in all the lands of Eastern Europe and, with certain modifications, exists among Germans and Jews." Though attributed to Sisynios, the immediate follower Of MANES, as chief of the Manichæans, it seems to have been derived from an earlier Oriental tale which became the basis of all later formulæ. I give it here in the Roumanian form, which closely resembles the old one. Here, as in all the other variants, the demon is a feminine one. The following is the legend:--

"I, Sisveas, I came down from the Mount of Olives, saw the Archangel Gabriel as he met the Avestitza, wing of Satan, and seized her by the hair and asked her where she was going. And she answered that she was going to cheat the holy Virgin by her tricks, steal the new-born child, and drink its blood. The archangel asked her how she could get into houses so as to steal the children, and she answered that she changed herself into a fly or a cat or such forms. But whosoever knew her twelve and a half (nineteen) names and wrote them out she could not touch. She told him these names, and they were written down."

There is a Coptic as well as a Greek parallel to this. The fairy who steals the children is called Lilith, and is further identified with Herodias and her twelve daughters as personifications of different kinds of fever. This is extremely interesting, as it casts some light on a question which has greatly puzzled all writers on witchcraft as to how or why *Herodias* was so generally worshipped in company with Diana by witches as a goddess in Italy. This is mentioned by PIPERNUS, GRILLANDUS, MIRANDOLA, and HORST. The name is probably much older than that of the Herodias of the New Testament.

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## Footnotes

[46:1](#) Of the seventh son, PIPERNUS remarks in his book, "De Effectibus Magicis" (1647): "Est ne sanandi superstitiosus modus eorum, qui orti sunt die Parasceves, et quotquot nullo foemines sexu intercedente, ac ab ortu septimi masculi legitimo thoro sunt nati? memorat VAIRUS, I. de fascinatione; II. DEL RIUS, lib. i., part 21. GARZONIUS nel Serraglio. J. CAESAR BARICELLUS secundus scriptor in hort. genialé."

[54:1](#) "Uber Marcellus Burdigalensis, von Jacob Grimm. Gelesen in der Academie der Wissenschaften," 28 Juni, 1847 (Berlin. DUMMLER). In this work, as well as in the German Mythology, by the same author, and in RUDOLF ROTH'S "Litteratur und Geschichte des Veda" (Stuttgart, 1846), the reader will find, as also in the works of the elder CATO and PLINY, numbers of these incantations.

[55:1](#) The divination by the running brook has been known in other lands. The Highlanders when they consulted an oracle took their seer, wrapped him in the hide of a newly-killed ox or sheep, and left him in some wild ravine by a roaring torrent to pass the night. From such sights and sounds there resulted impressions which were reflected in his dreams (*Vide* Scott, "Lady of the Lake," and notes). The fact that running water often makes sounds like the human voice has been observed by the Algonkin Indians of Maine and Nova Scotia (*Vide* "The Algonkin Legends of New England," by Charles G. Leland).



## CHAPTER IV

SOUTH SLAVONIAN AND OTHER GYPSY WITCH-LORE.--THE WORDS FOR A WITCH--VILAS AND THE SPIRITS OF EARTH AND AIR--WITCHES, EGGSHELLS, AND EGG-LORE--EGG PROVERBS--OVA DE CRUCIBUS



THERE is current in the whole of the Southern Slavonian provinces a vast mass of legends and other lore relating to witches, which, in the opinion of Dr. FRIEDRICH S. KRAUSS, may also be regarded as Romany, since it is held in common with the gypsies. There can, indeed, be very little doubt that most of it was derived from, or disseminated by, them, since they have been the principal masters in magic and doctors in medicine in the Slavonic lands for many centuries. There are others deeply learned in this subject who

share the same opinion, it being certain that the gypsies could hardly have a separate lore for themselves and one for magic practices on others, and

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I entertain no doubt that they are substantially the same; but to avoid possible error and confusion, I give what I have taken in this kind from Dr. KRAUSS [1](#) and others by itself.

As the English word *witch*, Anglo-Saxon *Wicca*, comes from a root implying wisdom, [2](#) so the pure Slavonian word *vjestica*, Bulgarian, *vjescirica* (masculine, *viestae*), meant originally the one knowing or well informed, and it has preserved the same power in allied languages, as *Veaa* (New Slovenish), knowledge, *Vedavica*, a fortune-teller by cards, *Viedma* (Russian), a witch, and *Vedwin*, *fatidicus*. In many places, especially in Dalmatia, witches are more gently or less plainly called *Krstaca*, the crossed, from *Krst*, a cross, *i.e.*, χριστός {Greek *xristós*}, or *Rogulja*, "horned," derived from association with the horns of devils. In Croatia the Italian Striga is used, while among the Slovenes and Kai-Kroats the term *copernica* (masculine, *coprnjak*). "But it enrages the witches so much to be called by this word that when they hear that any one has used it they come to his house by night and tear him in four pieces, which they cast afar into the four quarters of the earth, yea, and thereunto carry away all the swine, horses, and cattle, so intolerable is their wrath." Therefore men use the word *hmana zena*, or "common woman," *hmana* being the Slavonic pronunciation of the German word *gemein*, or common. In Dalmatia and far into Servia a witch is called *macisnica*, and magic, *mačija*, which is, evidently enough, the Italian *magia*. But there are witches and witches, and it appears that among the

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learned the *vjestica* differs from the *macionica*, and this from the *Zlokobnica* who, as the "evil-meeter," or one whom it is unlucky to encounter in the morning, is probably only one who has the evil eye. A quotation from a Servian authority, given by Dr. KRAUSS, is as follows:--

"I have often heard from old Hodzas and Kadijas, that every female Wallach, as soon as she is forty years old, abandons the 'God be with us!' and becomes a witch (*vjestica*), or at least a *zlokobnica* or *macionica*. A real witch has a mark of a cross under her nose, a *zlokobnica* has

some hairs of a beard, and a *macionica* may be known by a forehead full of dark folds (frowns), with blood-spots in her face" ("*Niz srpskih pripoviedaka*. VUK. *vit. Vecevica. Pancevo*," p. 93. 1880.

Of the great number of South Slavonian terms for the verb to enchant or bewitch, it may suffice to say that the commencement, *carati, cari carani, carovnik, &c.*, appear to have much more affinity to the gypsy *chor-ava*, to steal or swindle, and *chov-hani*, a witch, than to the Italian *ciarlatano*, and the French and English *charlatan*, from which Dr. KRAUSS derives them.

#### THE VILAS-SYLVANA ELEMENTARY SPIRITS.

Among the Slavonic and gypsy races all witchcraft, fairy- and Folk-lore rests mainly upon a belief in certain spirits of the wood and wold, of earth and water, which has much in common with that of the Rosicrucians and PARACELBUS, but much more with the gypsy mythology (as given by Wlislöcki, "Vom Wandernden Zigeunervolke," pp. 49-309), which is apparently in a great measure of directly Indian origin.

"In the *Vile*," says Dr. KRAUSS, "also known as *Samovile, Samodivi, and Vilevrjaci*, we have near relations to the forest and field spirits, or the 'wood-' and 'moss-folk' of Middle Germany, France, and Bavaria; the 'wild people' of Eifel, Hesse, Salzburg, and the Tyrol; the wood-women and wood-men of Bohemia; the Tyrolese *Fanggen, Fänken, Nörkel*, and Happy Ladies; the Roumanish *Orken, Euguane, and Dialen*; the Danish *Ellekoner*; the Swedish *Skogsnufovaz*, and the Russian *Ljesje*; while in certain respects they have affinity with the Teutonic *Valkyries*." Yet they

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differ on the whole from all of these, as from English fairies, in being more like divinities, who exert a constant and familiar influence for good or evil on human beings, and who are prayed to or exorcised on all occasions. They have, however, their *exact* parallel among the Red Indians of North America as among the Eskimo, and it is evident that they are originally derived from the old or primeval Shamanic faith, which once spread all over the earth. It is very true, as Dr. KRAUSS remarks, that in the West of Europe it is becoming almost

impossible to trace this true origin of spirits now regarded as merely diabolical, or otherwise put into new *rôles*; but among the South Slavonians and gypsies we can still find them in very nearly their old form and playing the same parts. We can still find the Vila as set forth in old ballads, the incarnation of beauty and power, the benevolent friends of sufferers, the geniuses of heroes, the dwellers by rock and river and greenwood tree. But they are implacable in their wrath to all who deceive them, or who break a promise; nay, they inflict terrible punishment even on those who disturb their rings or the dances which they make by midsummer moonlight. Hence the proverb applied to any man who suddenly fell ill: "*Naiso je na vilinsko kolo*" ("He stepped on a fairy-ring"). From this arbitrary exercise of power we find the Vila represented at times as a spirit who punishes and torments.

Thus we are told that there was once a shepherd named STANKO, who played beautifully on the flute. One evening he was so absorbed in his own music that when the Ave Maria bell rung, instead of repeating the prayer he played it. As he ended he saw a Vila sitting on a hedge. And from that hour she never left him, By table, by his bed, at work or play, the white form and unearthly eyes of the spirit were close to him.

"By a spell to him unknown,  
He could never be alone."

Witches and wizards were summoned to aid him, but to no avail; nay, it made matters worse, for the Vila now often beat him, and when,

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people asked him why it was, he replied that the Vila did so because he refused to wander out into the world with her. And yet again he would be discovered in the top of a tree, bound with bast; and so it went on for years, till he was finally found one morning drowned in a ditch. So in the Wolf Dietrich legend the hero refuses the love of *die rauhe Else*, and is made mad by the witch and runs wild. All of which is identical with what is told in an Algonkin tale (*vide* "The Algonkin Legends of New England").

There are three kinds of witches or spirits among the Southern Slavonians which correspond in every respect exactly to those in which the gypsies believe. The first of these are the *Zracne Vile*, or aerial spirits. These, like the spirits of the air of Scripture, are evilly-disposed to human beings, playing them mischievous tricks or inflicting on them fatal injuries. They lead them astray by night, like Friar Rush and Robin Goodfellow, or the English gypsy *Mullo dood*s, or bewilder and frighten them into madness. Of the second kind are the Earth spirits, *Pozemne Vile*, in gypsy *Pcûvushi* or *Pûvushi*. These are amiable, noble, and companionable beings, who often give sage counsel to men. Thirdly are the Water sprites, in Slavonic *Povodne Vile*, in gypsy *Nivashi*, who are to the highest degree vindictive at times, yet who behave kindly to men when they meet them on land. But woe to those who, while swimming, encounter them in streams or lakes, for then the goblins grasp and whirl them about until they perish. From this account by Dr. KRAUSS, it appears as if this Slavonic mythology were derived from the gypsy, firstly, because it is more imperfect than the latter, and secondly, because in it Vilas, or spirits, are confused with witches, while among the gypsies they are clearly separated and distinctly defined.

Dr. WLISLOCKI Says ("Vom Wand. Zigeunervolke," p. 253) that "gypsies are still a race given to Shamanism, but yet they reverence a highest being under the name of *devla* or *del*." This is, however, the case to-day with *all* believers in Shaman or Sorcery-religion, the difference between them and monotheists being that this highest god is little worshipped

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or even thought of, all *practical* devotion being paid to *spirits* who are really their saints. By close examination the Gypsy religion, like that of the country-folk in India, appears to be absolutely identical in spirit with that of American Indians. And I should say that the monk mentioned by PRÆTORIUS, who declared that though God and Christ should damn him, yet he could be saved by appealing to Saint Joseph, was not very far removed from being a Shamanist.

The Hungarian gypsies are divided into tribes, and one of these, the Kukaya, believes itself to be descended from the *Pçuvushi*, or earth-fairies, according to

the following story, narrated by Dr. H. von WLISLOCKI in his paper on the genealogy and family relations of the Transylvanian Tent Gypsies:--

"Many thousand years ago there were as yet in the world very few *Pchuvushi*. These are beings of human form dwelling under the earth. There they have cities, but they very often come to the world above. They are ugly, and their men are covered with hair. (All of this indicates a prehistoric subterranean race like the Eskimo, fur-clad. <sup>1</sup>) They carry off mortal girls for wives. Their life is hidden in the egg of a black hen."

This is the same as that of the *Orco* or Ogre in the Italian tale, "I Racconti delle Fate, Cesare da Causa," Florence, 1888. Whoever kills the hen and throws the egg into a running stream, kills the *pchuvush*.

"Once a young Pchûvush woman came up to the world and sat in a fair green forest. She saw a very beautiful youth sleeping in the shade, and said: 'What happiness it must be to have such a husband. Mine is so ugly!' Her husband, who had stolen silently after her, heard this, and reflected 'What a good idea it would be to lend my wife to this young man till she shall have borne a family of beautiful children! Then I could sell them to my rich Pchuvûs friends.' So he said to his wife: 'You may live with this youth for ten. years if you will promise to give me either the boys or the girls which you may bear to him.' She agreed to this. Then the Pchûvûs began to sing:--

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"Kuku, kukáya  
Kames to adala?  
Kuku, kukaya.'

That is in English:--

"Kuku, kukaya  
Do you want this (one) here  
Kuku, kukaya.'

Then the young man awoke, and as the goblin offered him much gold and silver with his wife, he took her and lived with her ten years, and every year she bore him a son. Then came the Pchuvush to get the children. But the wife said she had chosen to keep all the sons, and was very sorry but she had no girls to give him! So he went away sorrowfully, howling

"Kuku, kukáya!  
Ada kin jirklá!  
Kuku, kukaya!'

"That is to say:--

"Kuku, kukaya  
These are dogs here!  
Kuku, kukaya!'

"Then the ten boys laughed and said to their father 'We will call ourselves Kukaya.' And so from them came the race."

Dr. WLISLOCKI points out that there are races which declare themselves to be descended from dogs, or, like the Romans, from wolves. It is a curious coincidence that the Eskimo are among the former.

In all parts of Eastern Europe, as in the West, many people are not only careful to burn the parings of their nails [1](#) and the combings of hair, for fear lest witches and imps should work sorcery with them to the injury of those from whom they came, but they also destroy the shells of eggs when they have eaten their contents. So A. WUTTKE tells us in his book,

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"Der Deutsche Volks Aberglaube der Gegenwart," 1869 "When one has eaten eggs the shells must be broken up or burned, or else the hens will lay no more, or evil witches will come over them." And in England, Spain, the Netherlands, or Portugal, there are many who believe or say that if the witches can get such shells from which people have eaten, unbroken, they can, by muttering spells, cause them to grow so large that they can use them as boats. Dom LEITAS GANET ("Donna Branca ou à Conquista do Algarre," Paris, 1826), however, assures us that is a very risky thing for the witches, because if they do not return home before midnight the shell-boat perishes, "whence it hath come to pass that many of these sorceresses have been miserably drowned."

However, an egg hung up in a house is a lucky amulet, hence the ostrich eggs and cocoanuts resembling them which are so common in the East. And it is to be observed that every gypsy in England declares that a *pivilioi*, or cocoanut, as a gift brings *bâk* or luck, I myself having had many given to me with this assurance. This is evidently and directly derived from India, in which country there are a mass of religious traditions referring to it.

"Once there was a gypsy girl who noticed that when anybody ate eggs they broke up the shells, and asking why this was done received for answer:--

"You must break the shell to bits for fear  
Lest the witches should make it a boat, my dear.  
For over the sea away from home,  
Far by night the witches roam."

"Then the girl said: 'I don't see why the poor witches should not have boats as well as other people.' And saying this she threw the shell of an egg which she had been eating as far as she could, and cried, '*Chovihani, lav tro bero!*' ('Witch--there is your boat!') But what was her amazement to see the shell caught up by the wind and whirled away on high till it became invisible, while a voice cried, '*Paraka!*' ('I thank you!')

"Now it came to pass some time after that the gypsy girl was on an island, where she remained some days. And when she wished to return, behold a great flood was rising, and it had washed her boat away, she could see nothing of it. But the water kept getting higher and higher, and soon there was only a little bit of the island above the flood, and the girl thought she must drown. just then she saw a white boat coming; there sat in it a woman

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with witch eyes; she was rowing with a broom, and a black cat sat on her shoulder. 'Jump in!' she cried to the girl, and then rowed her to the firm land.

"When she was on the shore the woman said: 'Turn round three times to the right and look every time at the boat.' She did so, and every time she looked she saw the boat grow smaller till it was like an egg. Then the woman sang:--

"That is the shell you threw to me,  
Even a witch can grateful be.'

"Saying this she vanished, cat, broom, shell, and all.

"Now my story is fairly done,  
I beg you to tell a better one."

As regards these boats which grow large or small at will we find them in the Norse ship *Skidbladner*, which certain dwarfs made and gave to Frey. It is so large that all the gods and their army can embark in it. But when not in use it may be so contracted that one may have it put in his purse or pocket. The Algonkin god Glooskap has not only the counterpart of *Skidbladner*, but the hammer of Thor and his belt of strength. He has also the two attendant birds which bring him news, and the two wolves which mean Day and Night.

Another legend given by Dr. KRAUSS, relative to witches and eggshells is as follows--

"By the Klek lived a rich tavern-keeper and his wife. He was thin and lean--*hager und mager*--while she was as fat as a well-fed pig.

"One day there came a gypsy woman by. She began to tell his fortune by his hand. And as she studied it seriously she became herself serious, and then said to him, 'Listen, you good-natured dolt (*moré*)! Do you know why you are so slim and your wife so stout?' 'Not I.' 'My good friend (*Latcho pra*), your wife is a witch. Every Friday when there is a new moon (*mladi petak*) she rides you up along the Klek to the devil's dance' (*Uraze kolo*). 'How can that be?' 'Simply enough. As soon as you fall asleep, she slips a magic halter over your head. Then you become a horse, and she rides you over the hills and far away over mountains and woods, cities and seas, to the witches' gathering.

"Little you know where you have been,  
Little you think of what you have seen,

"For when you awake it is all forgotten, but the ride is hard for you, and you are

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wasting away, and dying. Take great care of yourself on the next Friday when there is a new moon!

"So the gypsy went her way, and he thought it over. On the next Friday when the moon was new he went to bed early, but only pretended to sleep. Then his wife came silently as a cat to the bedside with the magic halter in her hand. As quick as lightning he jumped up, snatched it from her, and threw it over her head. Then she became, in a second, a mare. He mounted her, and away she flew through the air--over hills and dales like the wind, till they came to the witches' meeting.

"He dismounted, bound the mare to a tree, and, unseen by the company, watched them at a little distance. All the witches carried pots or jars. First they danced in a ring, then every one put her pot on the ground and danced alone round it. And these pots were egg-shells.

"While he watched, there came flying to him a witch in whom he recognized his old godmother. 'How did you come here?' she inquired. 'Well, I came here on my mare, I know not how.' 'Woe to you--begone as soon as possible. If the witches once see you it will be all up with you. Know that we are all waiting for one' (this one was his wife), 'and till she comes we cannot begin.' Then the landlord mounted his mare, cried 'Home!' and when he was there tied her up in the stable and went to bed.

"In the morning his servant-man said to him: 'There is a mare in the stable.' 'Yes,' replied the master; 'it is mine.' So he sent for a smith, and made him shoe the mare. Now, whatever is done to a witch while she is in the form of an animal remains on or in her when she resumes her natural shape.

"Then he went out and assembled a judicial or legal commission. He led the members to his house, told them all his story, led forth the mare, and took off the halter. She became a woman as before, but horse-shoes were affixed to her feet and hands. She began to weep and wail, but the judge was pitiless. He had her thrown into a pit full of quicklime, and thus she was burnt to death. And since that time people break the shells of eggs after eating their contents, lest witches should make jars or pots of them."

The following story on the same subject is from a different source:--

"There was once a gypsy girl who was very clever, and whenever she heard people talk about witches she remembered it well. One day she took an egg-shell and made a small round hole in it very neatly, and ate the yolk and white, but the shell she put on a heap of white sand by a stream, where it was very likely to be seen. Then she hid herself behind a bush. By and by, when it was night, there came a witch, who, seeing the shell, pronounced a word over it, when it changed to a beautiful boat, into which the witch got and sailed on the water, over the sea.

"The girl remembered the word, and soon ate another egg and turned it into a

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boat. Whenever she willed it went over the world to places where fruit and flowers abounded, or where people gave her much gold for such things as knives and scissors. So she grew rich and had a fine house. The boat she hid away carefully in a bush.

"There was a very envious, wicked woman, whom the girl had befriended many a time, and who hated her all the more for it. And this creature set to work, spying and sneaking, to find out the secret of the girl's prosperity. And at last she discovered the boat, and, suspecting something, hid herself in the bush hard by to watch.

"By and by the girl came with a basket full of wares for her trade, and, drawing out the boat, said, 'To Africa!'--when off it flew. The woman watched and waited. After a few hours the girl returned.

Her boat was full of fine things, ostrich feathers and gold, fruit and strange flowers, all of which she carried into her house.

"Then the woman put the boat on the water, and said, 'To Africa!' But she did not know the word by means of which it was changed from an egg-shell, and which made it fly like thought. So as it went along the woman cried, 'Faster!', but it never heeded her. Then she cried again in a great rage, and at last exclaimed, 'In God's name get on with you!' Then the spell was broken, and the boat turned into an egg-shell, and the woman was drowned in the great rolling sea."

Egg-lore is inexhaustible. The eggs of Maundy Thursday (*Witten Donnertag*), says a writer in *The Queen*, protect a house against thunder and lightning, but, in fact, an egg hung up is a general protection, hence the ostrich eggs and cocoanuts of the East. Some other very interesting items in the communication referred to are as follows:--

"WITCHES AND EGGS.--'To hang an egg laid on Ascension Day in the roof of a house,' says Reginald Scot in 1584, 'preserveth the same from all hurts.' Probably this was written with an eye to the 'hurts' arising from witchcraft, in connection with which eggs were supposed to possess certain mysterious powers. In North Germany, if you have a desire to see the ladies of the broomstick on May Day, their festival, you must take an egg laid on Maundy Thursday, and stand where four roads meet; or else you must go into church on Good Friday, but come out before the blessing. It was formerly quite an article of domestic belief that the shells must be broken after eating eggs, lest the witches should sail out to sea in them; or, as Sir Thomas Browne declared, lest they 'should draw or prick their names therein, and veneficiously mischief' the person who had partaken of the egg. North Germans, ignoring this side of the question, say, "Break the shells or you will get the ague;" and Netherlanders advise you to secure yourself against the attacks of this disagreeable visitor by eating on Easter Day a couple of eggs which were laid on Good Friday.

"SCOTTISH SUPERSTITIONS.--Scotch fishers, who may be reckoned among the most superstitious of folks, believe that contrary winds and much consequent vexation of

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spirit will be the result of having eggs on board with them; while in the west of England it is considered very unlucky to bring birds' eggs into the house, although they may be hung up with impunity outside. Mr. Gregor, in his 'Folklore of the North-East of Scotland,' gives us some curious particulars concerning chickens, and the best methods of securing a satisfactory brood. The hen, it seems, should be set on an odd number of eggs, or the chances are that most, if not all, will be addled--a mournful prospect for the henwife; also they must be placed under the mother bird after sunset, or the chickens will be blind. If the woman who performs this office carries the eggs wrapped up in her chemise, the result will be hen birds; if she wears a man's hat, cocks. Furthermore, it is as well for her to repeat a sort of charm, 'A' in thegeethir, A oot thegeethir.'

"UNLUCKY EGGS.--There are many farmers' wives, even in the present day, who would never dream of allowing eggs to be brought into the house or taken out after dark--this being deemed extremely unlucky. Cuthbert Bede mentions the case of a farmer's wife in Rutland who received a setting of ducks' eggs from a neighbour at nine o'clock at night. 'I cannot imagine how she could have been so foolish,' said the good woman, much distressed, and her visitor, upon inquiry, was told that ducks' eggs brought into a house after sunset would never be hatched. A Lincolnshire superstition declares that if eggs are carried over running water they will be useless for setting purposes; while in Aberdeen there is an idea prevalent among the country folks that should it thunder a short time before chickens are hatched, they will die in the shell. The same wiseacres may be credited with the notion that the year the farmer's gudewife presents him with an addition to his family is a bad season for the poultry yard. 'Bairns an' chuckens,' say they, 'dinna thrive in ae year.' The probable explanation being that the gudewife, taken up with the care of her bairn, has less time to attend to the rearing of the 'chuckens.'

"FORTUNE-TELLING IN NORTHUMBERLAND.--Besides the divination practised with the white of an egg, which certainly appears of a vague and unsatisfactory character, another species of fortune-telling with eggs is in vogue in Northumberland on the eve of St. Agnes. A maiden desirous of knowing what her future lord is like, is enjoined to boil an egg, after having spent the whole day fasting and in silence, then to extract the yolk, fill the cavity with salt, and eat the whole, including the shell. This highly unpalatable supper finished, the heroic maid must walk backwards, uttering this invocation to the saint:--

"Sweet St. Agnes, work thy fast,  
If ever I be to marry man,  
Or man be to marry me,  
I hope him this night to sec."

FRIEDRICH and others assert that the saying in Luke xi. 12--"Or if he shall ask an egg shall he give him a scorpion?"--is a direct

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reference to ancient belief that the egg typified the good principle, and the scorpion evil, and which is certainly supported by a cloud of witnesses in the form of classic folk-lore. The egg, as a cosmogenic symbol, and indicating the origin of all things, finds a place in the mythologies of many races. These are indicated with much erudition by FRIEDRICH, "Symbolik der Natur," p. 686.

In Lower Alsatia it is believed that if a man will take an Easter egg into the church and look about him, if there be any witches in the congregation he may know them by their having in their hands pieces of pork instead of prayer-books, and milk-pails on their heads for bonnets;(WOLF, "Deutsche Mährchen und Sagen," p. 270). There is also an ancient belief that an egg built into a new building will protect it against evil and witchcraft. Such eggs were found in old houses in

Altenhagen and Iserlohen, while in the East there is a proverb, "the egg of the chamber" ("Hamasa" of ABU TEMMAN, v. RÜCKERT, Stuttgart, 1846), which seems to point to the same practice.

The Romans expressed a disaster by saying "Ovum ruptum est" ("The egg is smashed"). Among other egg-proverbs I find the following:--

His eggs are all omelettes (*French*); *i.e.*, broken up.

Eggs in the pan give pancakes but nevermore chicks (*Low German*).

Never a chicken comes from broken eggs (*Low German*).

Bad eggs, bad chickens. Hence in America "a bad egg" for a man who is radically bad, and "a good egg" for the contrary.

Eggs not yet laid are uncertain chickens; *i.e.*, "Do not count your chickens before they are hatched."

Tread carefully among eggs (*German*).

The egg pretends to be cleverer than the hen.

He waits for the eggs and lets the hen go.

He who wants eggs must endure the clucking of the hen (*Westphalian*).

He thinks his eggs are of more account than other people's hens.

One rotten egg spoils all the pudding.

Rotten eggs and bad butter always stand by one another; or "go well together."

Old eggs, old lovers, and an old horse,  
Are either rotten or for the worse.

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(Original:

Alte Eyer  
Alte Freier  
Alter Gaul  
Sind meistens faul.)

"All eggs are of the same size" (Eggs are all alike), he said, and grabbed the biggest.

As like as eggs (*Old Roman*).

As sure as eggs.

His eggs all have two yolks.

If you have many eggs you can have many cakes.

He who has many eggs scatters many shells.

To throw an egg at a sparrow.

To borrow trouble for eggs not yet hatched.

Half an egg is worth more than all the shell.

A drink after an egg, and a leap after an apple.

A rotten egg in his face.

In the early mythology, the egg, as a bird was hatched from it, and as it resembled seeds, nuts, &c., from which new plants come, was regarded as the great type of production. This survives in love-charms, as when a girl in the Tyrol believes she can secure a man's love by giving him a red Easter egg. This giving red eggs at Easter is possibly derived from the ancient Parsees, who did the same at their spring festival. Among the Christians the reproductive and sexual symbolism, when retained, was applied to the resurrection of the body and the immortality of the soul. Hence Easter eggs. And as Christ by His crucifixion caused this, or originated the faith, we have the *ova de crucibus*, the origin of which has puzzled so many antiquaries; for the cross itself was, like the egg, a symbol of life, in earlier times of reproduction, and in a later age of life eternal. These eggs are made of a large size of white glass by the Armenian Christians.

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## Footnotes

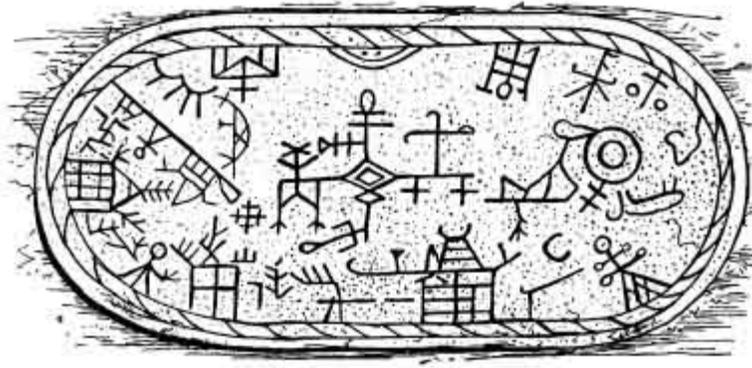
[66:1](#) "Sudslavische Hexensagen, Mittheilungen der Anthropologischen Gesellschaft in Wien." xiv. Bande, 1884. "Medizinische Zaubersprüche aus Slavonien, Bosnien, der Hercegovina und Dalmatien," Wien, 1887. "Sreča, Glück und Schicksal im Volksglauben der Südslaven." Wien, 1886. "Sudslavische Pestsagen." Wien, 1883.

[66:2](#) "*Witch*. Mediaeval English *wicche*, both masculine and feminine, a wizard, a witch. Anglo-Saxon *wicca*, masculine, *wice*, feminine. *Wicca* is a corruption of *witga*, commonly used as a short form of *witega*, a prophet, seer, magician, or sorcerer. Anglo-Saxon *witan*, to see, allied to *witan*, to know. Similarly Icelandic *vitki*, a wizard, is from *vita*, to know. Wizard, Norman-French *wischard*, the original Old French being *guiscart*, sagacious. Icelandic, *vizkr*, clever or knowing, . . . with French suffix *ard* as German *hart*, hard, strong" (SKEAT, "Etymol. Dictionary"). That is wizard, very wife. Wit and wisdom here are near allied to witchcraft, and thin partitions do the bounds divide.

[70:1](#) For a very interesting account of the mysterious early dwarfs of Great Britain the reader may consult "Earth Houses and their Inhabitants," by David MacRitchie, in "The Testimony of Tradition." London: Trübner and Co., 1890.

[71:1](#) The many superstitions relating to cutting nails may be referred in part to the very wild legend of the ship *Naglfara* given in STURLESON'S "Edda."

"Then in that Twilight of the Gods (the Norse Day of judgment) will come the ship *Naglfara*, which is made of dead men's nails. In that sea it will go forth. Hrymer steereth it. And for this cause no man should die with his nails unshorn, for so the ship is made, and the gods would fain put that off as long as possible" ("Edda, Gylfegynning," 26th tale).



LAPLAND MAGIC DRUM

## CHAPTER V

CHARMS OR CONJURATIONS TO CURE OR PROTECT ANIMALS

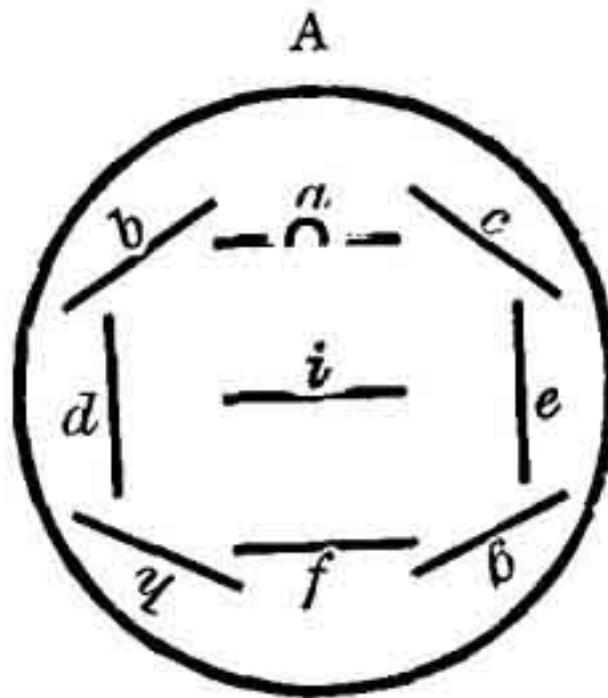


FROM the earliest ages a drum or tambourine has formed such an indispensable adjunct of Shamanic sorcery

among Tartars, Lapps, Samoyedes, Eskimo, and Red Indians, that, taking it with other associations, I can hardly believe that it has not been transmitted from one to the other. In Hungary the gypsies when they wish to know if an invalid will recover, have recourse to the *cováçanescro buçlo* (*chovihanescro bûklo*) or "witch-drum." This is a kind of rude tambourine covered with the skin of an animal, and marked with stripes which have a special meaning. On this are placed from nine to twenty-one seeds of the thorn-apple (*stramomium*).

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The side of the drum is then gently struck with a little hammer, and according to the position which the seeds take on the marks, the recovery or death of the patient is predicted. The following is a picture of a gypsy drum as given by Dr. WLISLOCKI.



The wood for this is cut on Whitsunday. A is turned towards the fortuneteller; nine seeds are now thrown on the drum, and with the left hand, or with a hammer held in it, the tambourine is tapped. Should all the seeds come within the four lines all will go well, especially if three come within *a, d, e, f*. If two roll into the space

between *a, i*, it is lucky for a woman, between *i* and *f* for a man. But if nearly all fall outside of *b, c, g, h*, all is unfavourable. The same divination is used to know whether animals will get well, and where stolen property is concealed. All of this corresponds exactly to the use of the same instrument by the Laplanders for the same purposes. The thorn-apple is a very poisonous plant, and the gypsies are said to have first brought it to England. This is *not* true, but it is extremely possible that they used it in stupefying, killing, and "bewitching." It is very much employed at present by the Voodoo poisoners in America.

The Turks are a Tartar race, and the drum is used among them very generally for magical purposes. I have one of these *tambouri* which, I was assured when I bought it, was made for incantations. It is of a diamond shape, has parchment on *both* sides, and is inscribed with the name Allah, in Arabic, and the well-known double triangle of Solomon, with the moon and star.

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To keep domestic animals from straying or being stolen, or falling ill, they are, when a gypsy first becomes their owner, driven up before a fire by his tent. Then they are struck with a switch, which is half blacked with coal, across the back, while the following is repeated:--

"Ač tu, ač kathe!  
Tu hin mange!  
Te Nivasa the jjiánen  
Ná dikh tu ádálen!  
Trin lánca bin mánge,  
Me pçándáv tute:  
Yeká o devlá, ávri  
O Kristus, trite Maria!"  
"Stay thou, stay here  
Thou art mine!  
And the Nivasi when they go  
Thou shalt not see them!  
Three chains I have,  
I bind thee:  
One is God, the other (beyond)  
The Christ, the third, Maria!"

To charm a horse, they draw, with a coal, a ring on the left hoof and on the right a cross, and murmur

"Obles, obles te obles!  
Ac tu, ac tú máy sástes  
Ná th' ávehás beng tute  
Devlá, devlá ač tute!"

Gule devlá bishálá  
E gráyeskro perá  
Miseçescro dád!  
Niko mánushenge áč  
Káske me dáv, leske áč  
Shukáres tu áč,  
Voyesá te láčes áč,  
Ashunen eftá Pçuvuse:  
Eftá lánca hin mánge,  
Ferinen ádálá  
Táysá, táysá e pedá!"

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"Round, round, and round  
Be thou, be thou very sound  
The devil shall not come to thee.  
God, God shall be with thee  
Sweet God drive away  
From the horse's body  
The Father of Evil!  
Be to (go not to) any other man  
To whom I give (sell) unto him  
Be beautiful!  
Frolicsome and good,  
Seven spirits of earth hear  
I have seven chains,  
Protect this animal  
Ever, ever!"

Then a piece of salted bread is given to the horse, and the owner spits seven times into his eyes, by which he is supposed to lose all fear for supernatural beings. According to the gypsies, horses, especially black ones, can see beings which are invisible to human eyes. I have known an old English gypsy who believed that dogs could see ghosts when men could not. The mysterious manner in which dogs and horses betray fear when there is apparently nothing to dread, the howling of the former by night, and the wild rushes of the latter, doubtless led to this opinion. The bread and salt will recall to the reader the fact that the same was given at the ancient mysteries apparently for the purpose of strengthening the neophyte so that he should not fear the supernatural beings whom he was supposed to meet. It is curious to find this peculiar form of the sacrament administered to a horse. Another protective charm is common among the Southern Hungarian gypsies. The dung of a she-goat dried and powdered is sifted on a horse's back and this spell recited:--

"Miseçes prejiá,  
Andrál t're perá!  
Trádá čik busčákri  
Miseçes perákri,-- p. 83

Andral punrá, andral dumno,  
Andral yákhá, andral kánná!  
Nevkerádyi av ákána,  
Ač tu, ač to čá mánge:  
Ač tu, áč tu, áč kathe!"  
"Evil be gone  
From thy belly!  
Drive away she-goat's dung  
Evil from the belly,  
From the feet, from the back,  
From the eyes, from the ears  
New-born be now,  
Be thou, be thou only mine  
Stay thou, stay thou, stay here!"

There is evidently a relation here between the dung of the she-goat and certain ancient symbols. Whatever was a sign of fruitfulness, generation, or productiveness, whether it was set forth by the generative organs, sexual passion, or even manure which fertilises, was connected with Life which is the good or vital principle opposed to death. As the goat was eminently a type of lechery, so the she-goat, owing to the great proportion of milk which she yielded, set forth abundance; hence the cornucopia of Amalthea, the prototype of the she-goat Heidrun of the Northern mythology, who yielded every day so much milk that all the Einheriar, or dwellers in Valhall, could satisfy themselves therewith. <sup>1</sup> But the forms or deities indicating life were also those which shielded and protected from evil, therefore Here, the mother of life and of birth, had in Sparta a shrine where she-goats were sacrificed to her, while at Canuvium the statue of Juno Sospita (who was also Here), was covered with a she-goat's skin. It is in the ancient sense of fertility identified with protection, that the she-goat's dung is used to exorcise evil from the

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horse by the gypsies. There is, in fact, in all of these charms and exorcisms a great deal which evidently connects them with the earliest rites and religions. In the Hungarian gypsy-tribe of the Kukuya, the following method of protecting horses is used: The animal is placed by the tent-fire and there a little hole is dug before him into which ninefold grass and some hairs from his mane and tail are put. Then his left fore-hoof is traced on the ground, and the earth within it is carefully taken out and shaken into the hole, while these lines are repeated:--

"Yeká čunul yeká bál,  
 Tute e bokh náñi sál,  
 Ko tut čorel, the merel  
 Sar e bálá, čunulá,  
 Pal e pçuv the yov ável!  
 Pçuvus, adalen tute,  
 Sástes gráy ác mánge!"  
 "A straw, a hair!  
 May you never be hungry  
 May he who steals you die  
 Like the hair and the straw,  
 May he go to the ground  
 Earth, these things to thee  
 May a sound horse be mine!"

If the animal be a mare and it is desired that she shall be with foal, they give her  
 oats to eat out of an apron or a gourd, and say

"Trin kánályá, trin jiuklá,  
 Jiánen upre pláyá!  
 Cábá, pçarcs hin perá!  
 Trin kánályá, trin jiuklá  
 Jiánen tele pláyá,  
 É çevá ándrasaváren  
 Yek čumut ándre çasáren,  
 Tre perá sik pçáreven!"  
 "Three asses, three dogs,  
 Go up the hill! p. 85  
 Eat, fill thy belly with young!  
 Three asses, three dogs,  
 Go down the hill,  
 They close the holes,  
 They put the moon in (them)  
 Thy belly be soon fruitful!"

"The moon has here," remarks WLISLOCKI, "a phallic meaning, the mention of  
 the ass, and the use of the gourd and apron are symbols of fertility. *Vide* DE  
 GUBERNATIS, 'Animals in Indian Mythology,' in the chapter on the ass."

There is another formula for protecting and aiding cattle, which is practised  
 among other races besides that of the gypsies; as, for instance, among the  
 Slovacks of Northern Hungary. This I shall leave in the original--

"Dieser Verwahrungsmittel besteht darin, dass dem gekauften weiblichen Thiere der Mann den  
 blanken Hintern zeigt, einem mannlichen Thiere aber eine weibliche Person. Hiebei werden die  
 Worte gesagt--

"Sár o kár pál e punrá,  
 Kiyá mánge ác táysá!  
 Wie der Schwantz am Bein,  
 Sollst du stets bei mir sein!"

Or else:--

"Sár e minč pal e per,  
Kiyá mánge ác buter!  
Wie das Loch im Leib,  
Also bei mir bleib!"

To secure swine to their owner a hole is dug in the turf which is filled with salt and charcoal dust, which is covered with earth, and these words uttered:--

"Adá hin tute  
Ná ává pál munge  
Dáv tute, so kámáv  
Pçuvusheyá, áshuná, p. 86  
Čores tuna muká  
Hin munge trin lánčá,  
Trin máy láce Urmá,  
Ke ferinen men!"  
"This is thine,  
Come not to us  
I give thee what I can  
Oh Spirit of earth, hear  
Let not the thief go!  
We have three chains,  
Three very good fairies  
Who protect us."

If the swine find the hole and root it up--as they will be tolerably certain to do owing to their fondness for salt and charcoal--they will not be stolen or run away. The *Urmen*, or Fairies, are supposed to be very favourable to cattle, therefore children who torment cows are told "*Urme tute ná bica somnakune pçábáy*"-- "The fairies will not send you any golden apples!" If the English gypsies had the word *Urme* (and it may be that it exists among them even yet), this would be, "*Urme ná bitcher tute sonnakai pábya!*"

But the mighty charm of charms to protect cattle from theft is the following: Three drops of blood are made to fall from the finger of a little child on a piece of bread which is given to the animal to eat, with these words

"Dav tute trinen rátá  
Ternes te láces ávná!  
Ko tut čorel, ádáleske  
Hin rát te más shutyárdye!  
Káná rátá te rátá  
Paltire per ávná,  
Yákh te yákh te báre yákh  
Sikoves çál te çál  
Ko kámel tut te çál!"

"I give three (drops of) blood  
 To become young and good;  
 Who steals thee to him  
 Shall be (is) blood and flesh dried up!  
 When blood and blood  
 Pass into thy belly,  
 Fire and fire and great fire  
 Shall devour and devour all  
 Who will eat thee!"

This incantation takes us back to grim old heathenism with hints of human sacrifice. When the thief was suspected or privately detected it is probable that a dose of some burning poison made good the prediction. "The word *young*," remarks Dr. WLISLOCKI, "may be here understood to mean *innocent*, since, according to ancient belief, there was a powerful magic virtue in the blood of virgins and of little children. Every new tent is therefore sprinkled by the gypsies with a few drops of a child's blood to protect it from magic or any other accident." So in prehistoric times, and through the Middle Ages, a human being was often walled up alive in the foundations of a castle to insure its durability. (*Vide P. CASSEL, Die Symbolik des Blutes,* p. 157.)

When the wandering, or tent-gypsies, find that cattle are ill and do not know the nature of the disease, they take two birds--if possible quails, called by them *bereçto* or *füryo*--one of which is killed, but the other, besprinkled with its blood, is allowed to fly away. With what remains of the blood they sprinkle some fodder, which is put before the animal, with the words:--

"So ándre tu miseç hin  
 Avri ává!  
 Káthe ker ná ávlá,  
 Miseçeske!  
 Kána rátá ná ávná,  
 Násvályipen ná ávná!  
 Miseç, tu ávri ává,  
 Ada ker ná láce;  
 Dáv rátá me káthe!"

"What in thee is evil  
 Come forth  
 Here is no home  
 For the evil one!  
 When (drops of) blood come not,  
 Sickness comes not,  
 Thou evil one, come forth!"  
 "Trin párne, trin kále,  
 Trin tçule páshlajen káthe,

Ko len hádjinel  
Ač kivá mánge!"  
"Three white, three black,  
Three fat lie together here.  
Whoever disturbs them  
Remain to me! (Be mine!)"

To insure pigs thriving by a new owner, some charcoal-dust is mingled with their food and these words spoken:--

"Nivaseske ná muká,  
The çál t're çábená!  
Miseç yákhá tut díkhen,  
The yon káthe mudáren,  
Tu atunci çábá len!"  
"Do not let the Nivasi  
Eat thy food,  
Evil eyes see thee,  
And they here shall perish,  
Then do thou eat them!"

As a particularly powerful conjuration against thieves, the owner runs thrice, while quite naked, round the animal or object which he wishes to protect, and repeats at every turn:--

"Oh coreyá ná prejiá.  
Dureder ná ává!  
T're vástá, t're punrá  
Avcná kirñodyá  
Te ádá pedá láves!"

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"Oh, thief, do not go,  
Further do not come  
Thy hands, thy feet  
Shall decay  
If thou takest this animal!"

Another "thieves' benediction" is as follows: The owner goes at midnight with the animal or object to be protected to a cross-roads, and while letting fall on the ground a few hairs of the beast, or a bit of the thing whatever it be, repeats:--

"Ada hin tute,  
Ná ává pál menge,  
Dav tute, so kámáv;  
Pçuvuseyá áshuná!  
"This home is not good,  
Here I give (thee) blood!"

The gypsies call the quail the devil's bird (*Ciriclo bengeskro*), and ascribe diabolic properties to it. (*Vide* CASSEL, 6 and 162.) The daughters of the Nivasi appear as quails in the fields by day, but during the night they steal the corn. To keep them away it is held good during sowing-time to place in each of the four corners

of the field, parts of a quail, or at least some of the feathers of a black hen which has never laid an egg. This superstition is also current among the Roumanian peasants of the Siebenbürgen."

The primitive meaning of the myth may perhaps be found in the Greek tradition which regarded the quail, because it was a bird of passage, as a type of revival of spring or of life. Hercules awakes from his swoon when his companion Iolaus (from the Greek *ἰουλος* {Greek *ioulos*}, youth), holds a quail to his nose. Hercules suffered from epilepsy, for which disease the ancients thought the brain of a quail was a specific. The placing pieces of a quail, by the gypsies, in the corners of a field when corn is sown, connects the bird with spring. Artemis, a goddess of spring and life, was called by the Romans *Ortygia*, from *ορτυξ* {Greek *ortuks*}, a quail. Therefore, as signifying new life, the quail became itself a cure

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for many diseases. And it seems to be like the Wren, also a bird of witchcraft and sorcery, or a kind of witch itself. It is a protector, because, owing to its pugnacity, it was a type of pluck, battle and victory. In Phœnicia it was sacrificed to Hercules, and the Romans were so fanatical in regard to it that AUGUSTUS punished a city-father for serving upon his table a quail which had become celebrated for its prowess. And so it has become a devil's bird among the gypsies because in the old time it was regarded as a devil of a bird for fighting. The gypsies are hardly to be regarded as Christians, but when they wish to contend against the powers of darkness they occasionally invoke Christian influences. If a cow gives bloody milk it is thought to be caused by her eating *Wachtelkraut*, or quail weed, which is a poison. In such a case they sprinkle the milk on a field frequented by quails and repeat:--

"Dav ráta tumenge  
Adá ná hin láče!  
Ráyeskro Kristeskro ráta  
Adá hin máy láce  
Adá hin ámenge!"  
"I give to you blood,  
Which is not good!  
The Lord Christ's blood  
Is truly good,  
That is ours!"

If a cow makes water while being milked, she is bewitched, and it is well in such a case to catch some of the urine, mix it with onion-peelings and the egg of a black hen. This is boiled and mixed with the cow's food while these lines are repeated:--

"Ko ándré hin, avriává,  
Trin Urma cingárdén les,  
Trin Urma tráden les  
Andre yándengré ker  
Beshél yov ándre ker  
Hin leske máy yakhá,  
Hin leske máy páña!"

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"Who is within, let him come out!  
Three Urme call him,  
Three Urme drive him  
Into the egg-shell house,  
There he lives in the house  
He has much fire,  
He has much water!"

Then half the shell of the egg of the black hen is thrown into a running stream and the other half into a fire.

Next to the Nivasi and Pçuvuse, or spirits of earth and air, and human sorcerers or witches, the being who is most dreaded as injuring cattle is the *Chagrin* or Cagrino. These demons have the form of a hedgehog, are of yellowish colour, and are half a yard in length, and a span in breadth. "I am certain," says WLISLOCKI, "that this creature is none other than the equally demoniac being called *Harginn*, still believed in by the inhabitants of North-western India. (*Vide* LIEBRECHT, p. 112, and LEITNER, 'Results of a Tour in Dardistan Kashmir,' &c., vol. i. p. 13) The exact identity of the description of the two, as well as that of the name, prove that the gypsies brought the belief from their Indian home." It may here be observed that the Indian name is Harginn, and the true gypsy word is pronounced very nearly like '*Hágrin*--the *o* being an arbitrary addition. The transposition of letters in a word is extremely common among the Hindu gypsies. The *Chagrin* specially torments horses, by sitting on their backs and making water on their bodies. The next day they appear to be weary, sad, sick, and weak, bathed in sweat, with their manes tangled. When this is seen the following ceremony is resorted to: The horse is tied to a stake which has been rubbed with

garlic juice, then a red thread is laid in the form of a cross on the ground, but so far from the heels of the horse that he cannot disturb it. And while laying it down the performer sings:--

"Sáve miseç ač káthe,  
Ác ándre lunge táve,  
Andre leg páshader páňi. p. 92  
De tu tire páňi  
Andre çuça Cháriňeyá,  
Andre tu sik mudára!"  
"All evil stay here,  
Stay in the long thread,  
In the next brook (water).  
Give thy water,  
Jump in Chagrin!  
Therein perish quickly!"

Of the widely-spread and ancient belief in the magic virtues of garlic and red wool I have elsewhere spoken. That witches and goblins or imps ride horses by night and then restore them in the morning to their stalls in a wretched condition-- trembling, enfeebled, and with tangled manes--is believed all the world over, and it would probably be found that the Chagrin also gallops them.

Another charm against this being consists of taking some of the hair of the animal, a little salt, and the blood of a bat, which is all mixed with meal and cooked to a bread. With this the foot of the horse is smeared, and then the empty pipkin is put into the trunk of a high tree while these words are uttered

"Ac tu čin kathe,  
Čin ádá tçutes ávlá!"  
"Stay so long here,  
Till it shall be full!"

The blood of the bat may be derived from an Oriental belief that the bat being the most perfect of birds, because it has breasts and suckles its young, it is specially adapted to magical uses. In the Tyrol he who bears the left eye of a bat may become invisible, and in Hesse he who wears the heart of a bat bound to his arm with red thread will always win at cards. The manes of the horses which have been tangled and twisted by the Chagrin must not be cut off or disentangled unless these words are spoken:--

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"Čin tu jid', cin ádá bálá jiden."

"So long live thou, long as these hairs shall live."

It is an European belief that knots of hair made by witches must not be disentangled. The belief that such knots are made intentionally by some intelligence is very natural. I have often been surprised to find how frequently knots form themselves in the cord of my eye-glass, even when pains are taken at night to lay it down so as to be free of them. *Apropos* of which I may mention that this teasing personality of the eye-glass and cord seems to have been noted by others. I was once travelling on the Nile in company with a Persian prince, who became convinced that his eye-glass was very unlucky, and therefore threw it into the river.

The Chagrin specially torments mares which have recently foaled; therefore it is held needful, soon after the birth, to put into the water which the mother drinks glowing hot coals, which are thrice taken from the fire. With these are included pieces of iron, such as nails, knives, &c., and the following words are solemnly murmured:--

"Piyá tu te ña ač sovnibnastár!"

"Drink, and do not be sleepy!"

Many readers may here observe that charcoal and iron form a real tonic, or very practical strengthening dose for the enfeebled mare. But here, as in many cases medicine makes a cure and the devil or the doctor gets the credit. The Chagrin is supposed to attack horses only while they are asleep. Its urine often causes swellings or sores. These are covered by day with a patch of red cloth, which is stuck at night into a hole in a tree, which is closed with a cork, while these words are pronounced

"Ač tu káthe  
Čin áulá táv pedá  
Čin pedá yek ruk  
Čin ruk yek mánush  
Ko mudarel tut."

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"Remain thou here  
Till the rag become an animal,  
Till the animal, a tree,  
Till the tree, a man,  
Who will destroy thee!"

Dr. WLISLOCKI suggests that "the idea of the tree's becoming a man, is derived from the old gypsy belief that the first human beings were made from the leaves of trees, and refers to what he has elsewhere written on a tradition of the creation of the world, as held by Transylvanian gypsies. The following is a children's song, in which the belief may be traced:--

"Amaro dád jál ándro bes  
Čingerel odoy čaves,  
Del dáyákri andre pádá  
Yek čavoro ádá ávla."  
"Our father went into a wood,  
There he cut a boy,  
Laid it in mother's bed,  
So a boy comes."

The Greeks believed that man was made from an ash-tree, and the Norsemen probably derived it from the same source with them. In 1862 I published in *The Continental Magazine* (New York) a paper on the lore connected with the ash, in which effort was made to show that in early times in India the Banyan was specially worshipped, and that the descendants of men familiar with this cult had, after migrating to the Far West, transferred the worship and traditions of the banyan to the ash. It has been observed that the ash-tree sometimes--like the banyan--sends its shoots down to the ground, where they take root. The Algonkin Indians seem to have taken this belief of man's origin from the ash from the Norsemen, as a very large proportion of their myths correspond closely to those of the Edda. But, in brief, if the Greeks and Norsemen were of Aryan origin, and had ever had a language in common, they probably had common myths.

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The following is the remedy for the so-called *Würmer*, or worms, *i.e.*, external sores. Before sunrise wolf's milk (*Wolfsmilch*, *rukeskro tçud*) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:-

-

"Kirmora jánen ándre tçud  
Andrál tçud, andré sir  
Andrál sir, andré páñi,  
Panensá kiyá dádeske,  
Kiyá Niváseske  
Pçandel tumen shelchá  
Eñávárdesh teñá!"

"Worms go in the milk,  
From the milk into the garlic,  
From the garlic into the water,  
With the water to (your) father,  
To the Nivasi,  
He shall bind you with a rope,  
Ninety-nine (yards long)."

A common cure of worms in swine among the Transylvanian tent-gypsies is to stand ere the sun rises before a *çadcerli*, or nettle, and while pouring on it the urine of the animal to be cured, repeat:--

"Láče, láče detehára!  
Hin mánge máy bute trásha  
Kirmora hin [báleceske],  
Te me penáv, penáv tute!  
Káles hin yon, loles, párnés,  
Deisislá hin yon mulánes!"  
"Good, good morrow!  
I have much sorrow.  
Worms are in [my swine to-day]  
And I say, to you I say,  
Black are they or white or red  
By to-morrow be they dead!"

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The nettle has its own peculiar associations. According to the gypsies it grows chiefly in places where there is a subterranean passage to the dwellings of the Pçuvus or Earth-fairies, therefore it is consecrated to them and called *Kásta Pçuvasengré*, Pcuvus-wood. Hence the gypsy children while gathering nettles for pigs sing:--

"Čádcerli ná pçábuvá!  
André ker me ná jiáv,  
Kiyá Pçuvus ná jiáv,  
Tráden, tráden kirmorá!"  
"Nettle, nettle do not burn,  
In your house no one shall go,  
No one to the Pcuvus goes,  
Drive, drive away the worms!"

"The nettle," says FRIEDRICH ("Symbolik der Natur," p. 324), "because it causes a burning pain is among the Hindoos a demoniac symbol, for, as they say, the great serpent poured out its poison on it. But as evil is an antidote for evil, the nettle held in the hand is q. guard against ghosts, and it is good for beer when laid upon the barrel." "From its employment as an aphrodisiac, and its use in flagellation to restore sexual power, it is regarded as sacred to Nature by the followers of a secret sect or society still existing in several countries, especially

Persia" (*MS. account of certain Secret Societies*). The gypsies believe that the Earth-fairies are the foes of every kind of worm and creeping insect with the exception of the snail, which they therefore call the "gráy Pçuvusengré," the Pçuvus-horse. *Gry-puvusengree* would in English gypsy mean the earthy-horse. English gypsies, and the English peasantry, as well as gypsies, call snails "cattle, because they have horns." Snails are a type of voluptuousness, because they are hermaphrodite and exceedingly giving to sexual indulgence, so that as many as half a dozen may be found mutually giving and taking pleasure. Hence in German *Schnecke*, a snail, is a term applied to the *pudendum muliebre*. And as anything significant of fertility, generation, and sexual enjoyment was supposed to constitute a charm or amulet against witchcraft, *i.e.*, all evil

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influences, which are allied to sterility, chastity, and barrenness, a snail's shell forms a powerful fetish for a true believer. The reference to white, black, or red in the foregoing charm, or rather the one before it, refers, says Dr. WLISLOCKI, to the gypsy belief that there are white, black, and red Earth-fairies. A girl can win (illicit) love from a man by inducing him to carry a snail shell which she has had for some time about her person. To present a snail shell is to make a very direct but not very delicate declaration of love to any one. I have heard of a lady who caused an intense excitement in a village by collecting about a hundred large snails, gilding their shells, and then turning them loose in several gardens, where their discovery excited, as may be supposed, great excitement among the finders.

If pigs lose their appetites a brew is made of milk, charcoal dust, and their own dung, which is put before them with the words: "*Friss Hexe und verreck!*"

"In this place I must remark that the Transylvanian tent-gypsies use for *grumus merdæ* also the expression *Hirte (feris)*" (WLISLOCKI). To cure a cough in animals one should take from the hoofs of the first riding horse, dirt or dust, and put it into the mouth of the suffering animal with the words

"Prejiál te náñi yov ável!"

"May he go away and never return!"

To have a horse always in good spirits and lively during the waning moon his spine is rubbed with garlic, while these words are uttered

"Miseç ándre tut,  
O beng the çal but!  
Laçes ándré tut  
Açel ándre tut!"  
"(What is) evil in thee,  
May the devil eat it much!  
(What is) good in thee,  
May it remain in thee!"

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But it is far more effective when the garlic is put on a rag of the clothes of one who has been hanged, and the place rubbed with it: in which we have a remnant of the earliest witchcraft, before Shamanism, which had recourse to the vilest and most vulgar methods of exciting awe and belief. This is in all probability the earliest form in which magic, or the power of controlling invisible or supernatural influences manifested itself, and it is very interesting to observe that it still survives, and that the world still presents every phase of its faiths, *ab initio*.

There is a very curious belief or principle attached to the use of *songs* in conjuring witches, or in averting their own sorcery. It is that the witch is obliged, willy nilly, to listen to the end to what is in metre, an idea founded on the attraction of melody, which is much stronger among savages and children than with civilized adults. Nearly allied to this is the belief that if the witch sees interlaced or bewildering and confused patterns she must follow them out, and by means of this her thoughts are diverted or scattered. Hence the serpentine inscriptions of the Norsemen and their intertwining bands which were firmly believed to bring good luck or avert evil influence. A traveller in Persia states that the patterns of the carpets of that country are made as bewildering as possible "to avert the evil eye." And it is with this purpose that in Italian, as in all other witchcraft, so many spells and charms depend on interwoven braided cords.

"Twist ye, twine ye, even so,  
Mingle threads of joy and woe."

The basis for this belief is the fascination, or instinct, which many persons, especially children, feel to trace out patterns, to thread the mazes of labyrinths or to analyze and disentangle knots and "cat's cradles." Did space permit, nor

inclination fail, I could point out some curious proofs that the old belief in the power of long and curling hair to fascinate was derived not only from its beauty but also because of the magic of its curves and entanglements.

The gypsies believe that the Earth-spirits are specially interested in

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animals. They also teach women the secrets of medicine and sorcery. There are indications of this in the negro magic. Miss MARY OWEN, an accomplished Folklorist of St. Joseph, Missouri, who has been deeply instructed in Voodooism, informs me that a woman to become a witch must go by night into a field and pull up a weed by the roots. From the quantity of soil which clings to it, is inferred the degree of magic power which the pupil will attain. I am not astonished to learn that when this lady was initiated, the amount of earth collected was unusually great. In such cases the *Pchuvus* (or *Poovus* in English gypsy), indicate their good-will by bestowing "earth," which, from meaning luck or good-fortune, has passed in popular parlance to signifying money.



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Footnotes

[83:1](#) "Geit suer Heidrun heitr stendr uppi a Valholl. . . . En or spenum hennar rennr moilk. . . tháer cro sva miklar at allir einheria verda fuldrucknir af." ("A ewe named Heidrun stands up in Valhalla. And from her udders runs milk; there is so much that all the heroes may drink their fill of it"). (SNORRO STURLESON'S "Edda," 20th tale).



## CHAPTER VI

OF PREGNANCY AND CHARMS, OR FOLK-LORE CONNECTED WITH IT--  
BOAR'S TEETH AND CHARMS FOR PREVENTING THE FLOW OF BLOOD



LIKE all Orientals the gypsy desires intensely to have a family. Superstition comes in to increase the wish, for a barren woman in Eastern Europe is generally suspected of having had intercourse with a vampire or spirit before her marriage, and she who has done this, willingly or

unconsciously, never has children. They have recourse to many magic medicines or means to promote conception; one of the most harmless it, Hungary is to eat grass from the grave in which a woman with child has been buried. While doing this the woman repeats:--

"Dui riká hin mire minč,  
Dui yârá hin leskro kor,  
Avnás dûi yek jelo,  
Keren ákána yek jeles."

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Or else the woman drinks the water in which the husband has cast hot coals, or, better still, has spit, saying:--

"Káy me yákh som  
Ac tu ángár,  
Káy me brishind som,  
Ac tu pâni!"  
"Where I am flame  
Be thou the coals  
Where I am rain  
Be thou the water!"

Or at times the husband takes an egg, makes a small hole at each end, and then blows the yolk and white into the mouth of his wife who swallows them.

There are innumerable ways and means to ensure pregnancy, some of which are very dangerous. Faith in the so-called "artificial propagation" is extensively spread. "Will der zigeuner einen Sohn erzielen, so gürtet er sich mit dem Halfterzaume eines männlichen Pferdes und umgekehrt mit dem einer Stüte, will er eine Tochter erzeugen." ("Gebräuche d. Trans. Zig." Dr. H. von WLISLOCKI. "Ill. Zeitschrift. Band," 51. No. 16.)

If a gypsy woman in Transylvania wishes to know whether she be with child, she must stand for nine evenings at a cross-road with an axe or hammer, which she must wet with her own water, and then bury there. Should it be dug up on the ninth morning after, and found rusty, it is a sign that she is "in blessed circumstances."

To bring on the *menses* a gypsy woman must, while roses are in bloom, wash herself all over with rose-water, and then pour the water over a rose-bush. Or she takes an egg, pours its contents into a jug, and makes water on it. If the egg swims the next morning on the surface she is *enceinte*; if the yolk is separate

from the white she will bear a son, if they are mingled a daughter. In Tuscany women wishing for children go to a priest, get a blessed apple and pronounce Over it an incantation to Santa Anna, which was probably addressed in

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Roman days to Lucina, who was very probably, according to the Romagna dialect, *lu S'anna*--Santa Anna herself. I have several old Roman spell, from MARCELLUS, which still exist word for word in Italian, but fitted to modern usage in this manner like old windows to new houses.

Should a woman eat fish while pregnant the child will be slow in learning to speak, but if she feed on snails it will be slow in learning to walk. The proverbs, "Dumb as a fish," and "Slow as a snail," appear here.

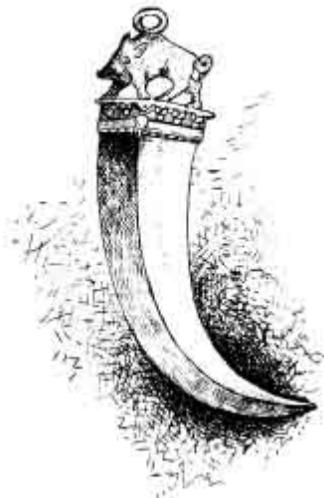
To protect a child against the evil eye it is hung with amulets, generally with shells (*die eine Aehnlichkeit mit der weiblichen Scham haben*). And these must be observed on all occasions, and for everything, ceremonies, of which there are literally hundreds, showing that gypsies, notwithstanding their supposed freedom from conventionalisms, are, like all superstitious people, harassed and vexed to a degree which would seem incredible to educated Europeans, with observances and rites of the most ridiculous and vexatious nature. The shells alluded to are, however, of great interest, as they indicate the transmission of the old belief that symbols typical of generation, pleasure, and reproductiveness, are repugnant to witchcraft which is allied to barrenness, destruction, negation, and every kind of pain and sterility.

Hence a necklace of shells, especially cowries or snail shells, or the brilliant and pretty *conchiglie* found in such abundance near Venice, are regarded as protecting animals or children from the evil eye, and facilitating love, luxury, and productiveness. I have read an article in which a learned writer rejects with indignation the "prurient idea" that the cowrie, which gave its name *porcellana* to porcelain, derived it from *porcella*, *in sensu obsceno*; *porcella* being a Roman word not only for pig but for the female organ. But every donkey-boy in Cairo could have told him that the cowrie is used in strings on asses as on children because the shell has the likeness which the writer to whom I refer rejects with

indignation. The pig, as is well known, is a common amulet, the origin thereof being that it is extremely prolific. It has within a few

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years been very much revived in silver as a charm for ladies, and may be found in most shops where ornaments for watch-chains are sold. The boar's tooth, as I have before mentioned, has been since time immemorial a charm; I have found them attached to chatelaines and bunches of keys, specially in Austria, from one to four or five centuries past. They are found in prehistoric graves. The tusk is properly a male emblem; a pig is sometimes placed on the base. These are still very commonly made and sold. I saw one worn by the son of a travelling basket-maker, who spoke Romany, and I purchased several in Vienna (1888), also in Copenhagen in 1889. In Florence very large boars' tusks are set as brooches, and may be found generally in the smaller jewellers' shops and on the Ponte Vecchio. They are regarded as protective against *malocchio*--a general term for evil influences--especially for women during pregnancy, and as securing plenty, *i.e.*, prosperity and increase, be it of worldly goods, honour, or prosperity. There is in the museum at Budapest a boar's tusk, mounted or set as an amulet, which is apparently of Celtic origin, and which certainly belongs to the migration of races, or a very early period. And it is in this eastern portion of Europe that it is still most generally worn as a charm.



BOAR'S TOOTH. VIENNA.

In connection with pregnancy and childbirth there is the *profluvium* excessive flow of blood, or menses or hemorrhages, for which there exist many charms, not only among gypsies but all races. This includes

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the stopping any bleeding--an art in which Scott's Lady of Deloraine was an expert, and which many practised within a century.

"Tom Potts was but a serving man,  
And yet he was a doctor good,  
He bound a handkerchief on the wound.  
And with some kind of words he staunched the blood."

What these same kind of words were among old Germans and Romans may be learned from the following: JACOB GRIMM had long been familiar with a German magic spell of the eleventh century--*ad stringendum sanguinem*, or stopping bleeding--but, as he says, "noch nicht zu deuten vermochte," could not explain them. They were as follows:--

"Tumbo saz in berke,  
Mit tumbemo kinde in arme,  
Tumb hiez der berc  
Tumb hiez daz kint,  
Der heiligo Tumbo  
Versegne disc wunta."  
"Tumbo (*i.e.*, dumm or stupid) sat in the hill  
With a stupid child in arms,  
Dumb (stupid) the hill was called  
Dumb was called the child,  
The holy Tumbo (or dumb).  
Heal (bless) this wound!"

Some years after he found the following among the magic formulas, of

MARCELLUS BURDIGALENSIS:--

"Carmen utile profluvio mulieri:--

"Stupidus in monte ibat,  
Stupidus stupuit,  
Adjuro te matrix  
Ne hoc iracunda suscipias.

"Pari ratione scriptum ligabis."

*i.e.*: "A song useful for a flow of blood in woman:--

"The stupid man went into the mountain,  
The stupid man was amazed;  
I adjure thee, oh womb,  
Be not angry!

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"Which shall also be bound as a writing," *i.e.*, according to a previous direction that it shall be written on virgin parchment, and bound with a linen cord about the waist of him or of her--*quæ patietur de qualibet parte corporis sanguinis fluxum*-- who suffers anywhere from flow of blood.

It is possible that the Stupidus and his blessing of women has here some remotely derived reference to the reverence amounting to worship of idiots in the East, who are described as being surrounded in some parts of India by matrons seeking for their touch and benediction, and soliciting their embraces. This is effected very often in an almost public manner; that is to say, by a crowd of women closely surrounding the couple, *i.e.*, the idiot or lunatic and one of their number are joined, so that passers-by cannot see what is going on. The children born of these casual matches are not unusually themselves of weak mind, but are considered all the more holy. This recalls the allusion in the charm

"Stupid sat in the hill  
With a stupid child in arms."

This obscure myth of the stupid god appears to be very ancient.

"This Tritas is called intelligent. How then does he appear sometimes stupid? The language itself supplies the explanation. In Sanskrit *bâlas* means both child and stolid, and the third brother is supposed to be stolid because, at his first appearance especially, he is a child. (Tritas is one of the three brothers or gods, *i.e.*, the trinity)." ("Zoological Mythology," by ANGELO DE GUBERNATIS, 1872).

I am indebted to the as yet unpublished collection of Gypsyana made by Prof. ANTON HERRMANN for the following:--

There is a superstition among our gypsies that if the shadow of a cross on a grave falls on a woman with child she will have a miscarriage, and this seems to be peculiarly appropriate to girls who have "anticipated the privileges of matrimony." The following rhyme seems to describe the hesitation of a girl who has gone to a cross to produce

the result alluded to, but who is withheld by love for her unborn infant:--

"Cigno trušul pal handako  
Hin ada ušalinako;  
The žiav me pro ušalin,  
Ajt' mange lašavo na kin.  
Sar e praytin kad' chasarel,  
Save šilc barvâl marel,  
Pal basavo te prasape,  
Mre čajori mojd kâmâle."  
"Cross upon a grave so small  
Here I see thy shadow fall,  
If it fall on me they say  
All my shame will pass away.  
As the autumn leaf is blown,  
By the wind to die alone,  
Yet in shame and misery,  
My baby will be clear to me!"

There is a belief allied to this of the power of the dead in graves to work wonders, to the effect that if any one plucks a rose from a grave, he or she will soon die. In the following song a gypsy picks a rose from the grave of the one he loved, hoping that it will cause his death:--

"Cignoro hrobosa  
Hin sukares rosa  
Mange la pchagavas,  
Doi me na kâmavas.  
Beš'las piranake,  
Hrobas hin joy mange,  
Pchgavas, choč žanav  
Pal lele avava  
Te me ne brzinav.  
The me počivinav."  
"On her little tomb there grows  
By itself a lovely rose,  
All alone the rose I break,  
And I do it for her sake.

I sat by her I held so dear,  
Now her grave and mine are near,  
I break the rose because I know  
That to her I soon must go,  
Grief cannot my spirit stir,  
Since I know I go to her!"

M. Kounavine (contribution by Dr. A. Elyseeff, *Gypsy-Lore Journal*, July, 1890), gives the following as a Russian gypsy spell against barrenness:--

"Laki, thou destroyest and dost make everything on earth; thou canst see nothing old, for death lives in thee, thou givest birth to all upon the earth for thou thyself art life. By thy might cause me -  
---- to bear good fruit, I who am deprived of the joy of motherhood, and barren as a rock."

According to Dr. Elysseeff, Laki is related to the Indian goddess Lakshmi, although differing from her in character. Another incantation of the same nature is as follows:--

"Thou art the mother of every living creature and the distributor of good thou doest according to thy wisdom in destroying what is useless or what has lived its destined time; by thy wisdom thou makest the earth to regenerate all that is new. . . . Thou dost not seek the death of any one, for thou art the benefactress of mankind."

## CHAPTER VII

### THE RECOVERY OF STOLEN PROPERTY--LOVE-CHARMS--SHOES AND LOVE-POTIONS, OR PHILTRES



WHEN a man has lost anything, or been robbed, he often has in his own mind, quite unconsciously, some suspicion or clue to it. A clever fortune-teller or gypsy who has made a life-long study of such clues, can often elicit from the loser, hints which

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enable the magician to surmise the truth. Many people place absolute confidence in their servants, and perhaps suspect nobody. The detective or gypsy has no such faith in man, and suspects everybody. Where positive knowledge cannot be established there is, however, another resource. The thief is often as

superstitious as his victim. Hence he fears that some mysterious curse may be laid on him, which he cannot escape. In the Pacific Islands, as among negroes everywhere, a man will die if taboo or voodoo attaches to the taking of objects which have been consecrated by a certain formula. Therefore such formulas are commonly employed. Among the Hungarian gypsies to recover a stolen animal, some of its dung is taken and thrown to the East and the West with the words

"Kay tut o kam dikhel:  
Odoy ává kiyá mánge!"  
"Where the sun sees thee,  
Hence return to me!"

But when a horse has been stolen, they take what is left of his harness, bury it in the earth and make a fire over it, saying

"Kó tut cordyás  
Nasvales th' ávlás  
Leske sor ná ávlás,  
Tu ná a□ kiyá leske  
Avá sástes kiyá mange!  
Leskro sor káthe pashlyol  
Sár e tçuv avriurál!"  
"Who stole thee  
Sick may he be  
May his strength depart  
Do not thou remain by him,  
Come (back) sound to me,  
His strength lies here  
As the smoke goes away!"

To know in which direction the stolen thing lies, they carry a sucking babe to a stream, hold it over the water and say:--

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"Pen mánge, oh Nivaseya  
Čaveskro vástehá  
Kay hin m'ro gráy,  
Ujes hin čavo,  
Ujes sár o kam  
Ujes sár páñi  
Ujes sár čumut  
Ujes sar legujes?  
Pen mánge, oh Niváseyá.  
Cáveskro vastchá  
Kay hin m'ro gráy!"  
"Tell me, oh Nivaseha,  
By the child's hand!  
Where is my horse ?  
Pure is the child  
Pure as the sun,  
Pure as water,  
Pure as the moon,  
Pure as the purest.

Tell me, oh Nivaseha,  
By the child's hand!  
Where is my horse?"

In this we have an illustration of the widely spread belief that an innocent child is a powerful agent in prophecy and sorcery. The oath "by the hand" is still in vogue among all gypsies. "Apo miro dadeskro vast!" ("By my father's hand!") is one of their greatest oaths in Germany, ("Die Zigeuner," von RICHARD LIEBICH), and I have met with an old gypsy in England who knew it.

If a man who is seeking for stolen goods finds willow twigs grown into a knot, he ties it up and says:--

"Me avri pçándáv čoreskro báçht!"  
"I tie up the thief's luck!"

There is also a belief among the gypsies that these knots are twined by the fairies, and that whoever undoes them undoes his own luck, or

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that of the person on whom he is thinking. (*Vide* ROCHOLZ, "Alemannisches Kinderlied und Kinderspiel aus der Schweiz," p. 146). These willow-knots are much used in love-charms. To win the love of a maid, a man cuts one of them, puts it into his mouth, and says:--

"T're báçt me çáv,  
T're baçt me piyáv,  
Dáv tute m're baçt,  
Káná tu mánge sál."  
I eat thy luck,  
I drink thy luck  
Give me that luck of thine,  
Then thou shalt be mine."

Then the lover, if he can, secretly hides this knot in the bed of the wished-for bride. It is worth noting that these lines are so much like English Gypsy as it was once spoken that there are still men who would, in England, understand every word of it. Somewhat allied to this is another charm. The lover takes a blade of grass in his mouth, and turning to the East and the West, says:--

"Kay o kám, avriável,  
Kiya mánge lele beshel!  
Kay o kám tel' ável,  
Kiya lelákri me beshav."  
"Where the sun goes up  
Shall my love be by me  
Where the sun goes down  
There by her I'll be."

Then the blade of grass is cut up into pieces and mingled with some food which the girl must eat, and if she swallow the least bit of the grass, she will be *gewogen und treugesinnt*--moved to love, and true-hearted. On which Dr. WLISLOCKI remarks on the old custom "also known to the Hindoos," by which any one wishing to deprecate the wrath of another, or to express complete subjection, takes a blade of

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grass in his mouth. Of which GRIMM writes: "This custom may have sprung from the idea that the one conquered gave himself up like a domestic animal to the absolute power of another. And with this appears to be connected the ancient custom of holding out grass as a sign of surrender. The conquered man took the blade of grass in his mouth and then transferred it to his conqueror."

If a gypsy girl be in love she finds the foot-print of her "object," digs out the earth which is within its outline and buries this under a willow-tree, saying:--

"Upro pçuv hin but Pçuvá;  
Kás kámáv, mange th' ávlá!  
Bárvol, bárvol, sálciye,  
Brigá ná hin mánge!  
Yov tover, me pori,  
Yov kokosh, me cátrá,  
Ádá, ádá me kamav!"  
"Many earths on earth there be,  
Whom I love my own shall be,  
Grow, grow willow tree!  
Sorrow none unto me!  
He the axe, I the helve,  
He the cock, I the hen,  
This, this (be as) I will!"

Another love-charm which belongs to ancient black witchcraft, and is known far and wide, is the following: When dogs are coupling (*Wenn Hund und Hündin bei der Paarung zusammenhängen*) the lover suddenly covers them with a cloth, if possible, one which is afterwards presented to the girl whom he seeks, while he says

"Me jiuklo, yoy jiukli,  
Yoy tover, me pori,  
Me kokosh, yoy cátrá,  
Ádá, ádá, me kamáv!"

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"I the dog, she the bitch,  
I the helve, she the axe,

I the cock (and) she the hen,  
That, that I desire!"

He or she who finds a red ribbon, tape, or even a piece of red stuff of any kind, especially if it be wool, will have luck in love. It must be picked up and carried as an amulet, and when raising it from the ground the finder must make a wish for the love of some person, or if he have no particular desire for any one, he may wish for luck in love, or a sweetheart. This is, I believe, pretty generally known in some form all over the world. A yellow ribbon or flower, especially if it be floating on water, presages gold; a white object, silver, or peace or reconciliation with enemies.

It is also lucky for love to find a key. In Tuscany there is a special formula which must be spoken while picking it up. Very old keys are valuable amulets. Those who carry them will learn secrets, penetrate mysteries, and succeed in what they undertake.

If you can get a shoe which a girl has worn you may make sad havoc with her heart if you carry it near your own. Also hang it up over your bed and put into it the leaves of rue.

During November, 1889, not a few newspaper commentators busied themselves with conjectures as to why a Scotch constable buried the boots of a murdered man. That it was done through some superstitious belief is conceded; but what the fashion of the superstition is seems unknown. It originated, beyond question, in the old Norse custom of always burying the dead in their shoes or with them. For they believed that the deceased would have, when he arrived in the other world, to traverse broad and burning plains before he could reach his destination, be it Valhalla or the dreary home of Hel; and to protect his feet from the fire his friends bound on them the "hell-shoon!" Other cares were also taken: and in the saga of Olof Tryggvasen we are told that one monarch was thoughtfully provided with a cow; while the Vikings were buried

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in their ships, so that they could keep on pirating "for ever and-ever."

The superstition of the burial of the boots probably survives in England. It is about seventeen years since the writer heard from an old gypsy that when

another gypsy was "pûvado," or "earthed," a very good pair of boots was placed by him in the grave. The reason was not given; perhaps it was not known. These customs often survive after the cause is forgotten, simply from some feeling that good or bad luck attends their observance or the neglect of it. Many years since a writer in an article on shoes in *The English Magazine* stated that, "according to an Aryan tradition, the greater part of the way from the land of the living to that of death lay through morasses and vast moors overgrown with furzes and thorns. That the dead might not pass over them barefoot, a pair of shoes was laid with them in the grave."

The shoe was of old in many countries a symbol of life, liberty, or entire personal control. In Ruth we are told that "it was the custom in Israel concerning changing, that a man plucked off his shoe and delivered it to his neighbour." So the bride, who was originally always a slave, transferred herself by the symbol of the shoe. When the Emperor Waldimir made proposals of marriage to the daughter of Ragnald, she replied scornfully that she would not take off her shoes to the son of a slave. Gregory of Tours, in speaking of wedding, says The bridegroom, having given a ring to the bride, presents her with a shoe."

As regards the Scandinavian hel-shoe, or hell-shoon, Kelley, in his "Indo-European Folk-lore," tells us that a funeral is still called a dead shoe in the Henneberg district; and the writer already cited adds that in a MS. of the Cotton Library, containing an account. of Cleveland in Yorkshire, in the reign of Queen Elizabeth, there is a passage which illustrates this curious custom. It was quoted by Sir Walter Scott in the notes to "Minstrelsy of the Scottish Border," and runs thus:--

"When any dieth certaine women sing a song to the dead bodie, reciting the journey that the partye deceased must goe; and they are of believe that once in their

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lives it is goode to give a pair of new shoes to a poor man; forasmuch as before this life they are to pass bare-foote through a great lande, full of thornes and furzen--excepte by the meryte of the almes aforesaid they have redeemed the forfeyte--for at the edge of the launde an oulde man shall meet them with the same shoes that were given by the partie when he was lyving, and after he hath shodde them dismisseth them to go, through thick and thin without scratch or scalle.

This must be a very agreeable reflection to all gentlemen who have bestowed their old boots on waiters, or ladies who have in like fashion gifted their maids. It is true, the legend specifies new shoes; but surely a pair of thirty-shilling boots only half worn count for as much as a new pair of half a sovereign *chaussures*. However, if one is to go "through thick and thin without scratch or scalle," it may be just as well to be on the safe side, and give a good new extra stout pair to the gardener for Christmas. For truly these superstitions are strange things, and no one knows what may be in them.

There are one or two quaint shoe stories of the olden time which may be of value to the collector. It befell once in the beginnings of Bohemia, that, according to Schafarik ("Slawische Alterthümer," vol. ii. p. 422), Libussa, queen of that land, found herself compelled by her council to wed. And the wise men, being consulted, declared that he who was to marry the queen would be found by her favourite horse, who would lead the way till he found a man eating from an iron table, and kneel to him. So the horse went on, and unto a field where a man sat eating a peasant's dinner from a ploughshare. This was the farmer Prschemischl. So they covered him with the royal robes and led him to the queen expectant. But ere going he took his shoes of willow-wood and placed them in his bosom and kept them to remind him ever after of his low origin. It will, of course, at once strike the reader, as it has the learned, that this is a story which would naturally originate in any country where there are iron ploughshares, horses, queens, and wooden shoes: and, as Schafarik shrewdly suggests, that it was all "a put-up job;" since, of course, Prschemischl was already a lover of the queen,

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the horse was trained to find him and to kneel before him, and, finally, that the ploughshare and wooden shoes were the prepared properties of the little drama. The only little flaw in this evidence is the name Prschemischl, which, it must be admitted, is extremely difficult to get over.

The Seven League Boots and the shoes of Peter Schlemihl, which take one over the world at will, have a variation in a pair recorded in another tale. There was a beautiful and extremely proud damsel, who refused a young man with every

conceivable aggravation of the offence, informing him that when she ran after him, and not before that, he might hope to marry her; and at the same time meeting a poor old gypsy woman who begged her for a pair of old shoes. To which the proud Princess replied:--

"Shoes here, shoes there;  
Give me a couple, I'll give thee a pair."

To which the old gypsy, who was a witch, grimly muttered, "I'll give thee a pair which -----" The rest of the expression was really too unamiable to repeat. Well, the youth and the witch met, and, going to the lady's shoemaker, "made him make" a superbly elegant pair of shoes, which were sent to the damsel as a gift. Such a gift! No sooner were they put on than off they started, carrying the Princess, *malgré elle*, over hill and dale. By and by she saw that a man--the man, of course, whom she had refused--was in advance of her. As in the song of the Cork Leg, "the shoes never stopped, but kept on the pace." And the young man led her to a lonely castle and reasoned with her. And as she had promised to marry should she ever run after him, and as she had pursued him a whole day, she kept her word. The shoes she sent to the witch filled with gold; and they were wedded, and all went as merry as a thousand grigs in a duck-pond.

The shoe, as has been shown by a Danish writer in a book chiefly devoted to the subject, is a type of life, especially as shown in productiveness

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and fertility. Hence old shoes and grain are thrown after a bride, as people say, for luck; but the Jews do it crying, "Peru urphu" "Increase and multiply." For this, and much more, the reader may consult that wonderful treasury of Folk-lore, "Die Symbolik und Mythologie der Natur," J. B. FRIEDRICH, Würzburg, 1859. To which we would add our mite by remarking as a curious confirmation of this theory, that--

There was an old woman who lived in a shoe,  
Who had so many children she didn't know what to do.

This passes now for a mere nursery-rhyme; but doubtless there are those who will trace it back to the early morning of mythology, and prove that it was once a

Himaritic hymn, sung to some Melitta who has long passed away down the back entry of time.

For several additional Hungarian gypsy love-charms and spells, collected by Dr. Wislocki, published in *Ethnographia*, and subsequently in *The Gipsy-Lore Journal* for June, 1890, I am greatly indebted to the kindness of Mr. D.

MacRitchie:--

"The gypsy girls of Transylvania believe that spells to 'know your future husband' can be best carried out on the eves of certain days, such as New Year, Easter, and Saint George. 'On New Year's Eve they throw shoes or boots on a willow tree, but are only allowed to throw them nine times.' Compare this with the throwing of the old shoe after the bride in many countries. 'If the shoe catches in the branches the girl who threw it will be married within a year.'

"Per de, per de prájtina,  
Varckaj hin, hász kâmv?  
Basá, páro dzsiuklo,  
Pirano dzsâl mai szigo.'  
"Scattered leaves around I see,  
Where can my true lover be?  
Ah, the white dog barks at last  
And my love comes running fast!'

"If during the singing the bark of a dog should be heard, the damsel will be 'wedded and bedded and a' 'ere New Year comes again. This is virtually the same

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with a charm practised in Tuscany, which from other ancient witness I believe to be of Etruscan origin. Allied to this is the following: On the night of Saint George's Day (query, Saint George's Eve?) gypsy girls blindfold a white dog, then, letting it loose, place themselves quietly in several places. She to whom the dog runs first will be the first married. Blindman's buff was anciently an amorous, semi-magical, or witches' game, only that in place of the dog a man was blindfolded.

"Or the girl pulls a hair from her head, fastens a ring to it, and dangles it in a jug. The ring vibrates or swings, and so often as it touches the side of the jug so many years will it be before she marries.' This is an ancient spell of Eastern origin. As performed according to old works the thread must be wound around the ring-finger and touch the pulse. On the edge of a bowl the letters of the alphabet, or numerals, are marked, and the ring swinging against these spells words or denotes numbers. The touching of the latter indicates the number of lovers a girl is to have.

"Early on Whitsunday morning the girls go out, and if they see clouds in the East they throw twigs in that direction, saying:--

"Predzsia, csirik leja,  
Te ná tráda m're píranes.'

'Fly my bird-fly, I say,  
Do not chase my love away.'

For they think that if on Whitsun-morn there are many clouds in the East few girls will be married during the coming year. This peculiar, seemingly incomprehensible, custom of the gypsies originated in an old belief, the germ of which we find in the Hindoo myth, according to which the spring morning which spreads brightness and blessings descends from the blue bird of heaven, who, on the other hand, also represents night or winter. Special preparations are made so that the predictions shall be fulfilled. On the days mentioned the girls are neither allowed to wash themselves, nor to kiss any one, nor go to church. At Easter, or on the Eve of Saint George, the girl must eat fish, in order to see the future in her dreams.

"On Easter morning the girls boil water, in the bubbles of which they try to make out the names of their future husbands.

"To find out whether the future husband is young or old the girl must take nine seeds of the thorn-apple, ploughed-up earth of nine different places, and water from as many more. With these she kneads a cake, which is laid on a cross-road on Easter or Saint George's morning. If a woman steps first on the cake her husband will be a widower or an old man, but if a man the husband will be single or young.

"To see the form of a future husband a girl must go on the night of Saint George to a cross-road. Her hair is combed backwards, and, pricking the little finger of the left hand, she must let three drops of blood fall on the ground while saying:--

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"Mro rat dav piraneszke,  
Kász dikhav, avava adaleske.'  
"I give my blood to my loved one,  
Whom I shall see shall be mine own!"

"Then the form of her future husband will rise slowly out of the blood and fade as slowly away. She must then gather up the dust, or mud-blood, and throw it into a river, otherwise the Nivashi, or Water-spirits, will lick up the blood, and the girl be drowned within the Year. It is said that about twenty years ago the beautiful Roszi (Rosa), the daughter of Peter Danku, the waywode, or chief of the Kukuja tribe, was drowned during the time of her betrothal because when she performed this ceremony she had neglected to gather up the sprinkled blood.

"If a girl wishes to see the form of her future husband, and also to know what luck awaits her love, she goes on any of the fore-named nights to a cross-road, and sits down on the ground, putting before her a fried fish and a glass of brandy. Then the form of her future husband will appear and stand before her for a time, silent and immovable. Should he then take the fish the marriage will be happy, but if he begin with the brandy it will be truly wretched. But if he takes neither, one of the two will die during the year.

"That the laying of cards, the interpretation of dreams, the reading of the future in the hand, and similar divinations are constantly practised is quite natural, but it would lead us too far to enlarge on all these practices. But there are charms to win or cause love which are more interesting. Among these are the love-potions or philtres, for preparing which gypsies have always been famed.

"The simplest and least hurtful beverage which they give unknown to persons to secure love is made as follows:--On any of the nights mentioned they collect in the meadows gander-goose (Románi, *vast bengeszkeró*--devil's hand; in Latin, *Orchis maculata*; German, *Knaberkraut*), the yellow roots of which they dry and crush and mix with their *menses*, and this they introduce to the food of the person whose love they wish to secure"

Of the same character is a potion which they prepare as follows: On the day of Saint John they catch a green frog and put it in a closed earthen receptacle full of small holes, and this they place in an ant-hill. The ants eat the frog and leave the skeleton. This is ground to powder, mixed with the blood of a bat and dried bath-flies and shaped into small buns, which are, as the chance occurs, put secretly into the food of the person to be charmed.

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There is yet another charm connected with this which I leave in the original Latin in which it is modestly given by Dr. Wlislöcki: "Qualibet supradictarum noctium occiduntur duo canes nigri, mas et femina, quorum genitalia extirpata ad condensationem coquantur. Hujus materiæ particula consumpta quemvis invincibili amore facit exardescere in eam eamve, qui hoc medio prodigioso usus est."

It may be remarked that these abominable charms are also not only known to the Tuscan witches of the present day, but are found in Voodoo sorcery, and are indeed all over the world. To use revolting means in black sorcery may be, or perhaps certainly is, spontaneous--sporadic, but when we find the peculiar details of the processes identical, we are so much nearer to transmission or history that the burden of disproving must fall on the doubter.

"To the less revolting philtres belongs one in which the girl puts the ashes of a burnt piece of her dress which had been wet with perspiration and has, perhaps, hair adhering to it, into a man's food or drink (also Tuscan).

"To bury the foot of a badger (also Voodoo), or the eye of a crow, under one's sleeping-place is believed to excite or awaken love.

"According to gypsy belief one can spread love by transplanting blood, perspiration, or hair into the body of a person.

"By burning the hair, blood, or saliva of any one, his or her love can be extinguished.

"The following is a charm used to punish a faithless lover. The deceived maid lights a candle at midnight and pricks it several times with a needle, saying:--

"Pchâgerâv momely

Pchâgera tre vodyi!

"Thrice the candle's broke by me

Thrice thy heart shall broken be!

"If the faithless lover marries another. the girl mixes the broken shell of a crab in his food or drink, or hides one of her hairs in a bird's nest. This will make the marriage unhappy, and the husband will continually pine for his neglected sweetheart."

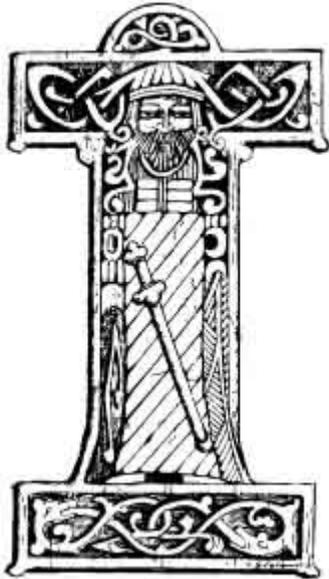
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This last charm is allied to another current among the Slavonians, and elsewhere mentioned, by which it is believed that if a bird gets any of a man's hair and works it into a nest he will suffer terribly till it is completely decayed.



## CHAPTER VIII

ROUMANIAN AND TRANSYLVANIAN SORCERIES AND SUPERSTITIONS,  
CONNECTED WITH THOSE OF THE GYPSIES



IN her very interesting account of Roumanian superstitions, Mrs. E. GERARD ("The Land Beyond the Forest"), finds three distinct sources for them firstly, the indigenous, which seems to have been formed by or adapted to the wild and picturesque scenery and character of the country; secondly, those derived from the old German customs and beliefs brought by the so-called Saxon, in reality Lower Rhenish colonists; and thirdly, the influence of the gypsies, "themselves a race of fortune-tellers and witches." All these kinds of superstition have twined and intermingled, acted and reacted upon one another so that in many cases it becomes a difficult matter to determine the exact parentage of some particular belief or custom.

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It may be often difficult to ascertain in what particular country or among what people a superstition was *last* found, but there is very little trouble when we compare the great body of all such beliefs of all races and ages and thereby find the parent sources. It is not many years since philologists, having taken up some favourite language--for instance, Irish--discovering many words in many tongues almost identical with others in "Earse," boldly claimed that this tongue was the original of all the others. Now we find the roots of them all in the Aryan. So when we examine Folk-lore, it is doubtless of great importance that we should learn where a tradition last lived; but we must not stop there--we must keep on inquiring till we reach the beginning. As a rule, with little exception, when we find

anywhere the grosser forms of fetish and black witchcraft, we may conclude that we have remains of the world's oldest faith, or first beginning of supernaturalism in suffering and terror, a fear of mysterious evil influences. For with all due respect to the fact that such superstitions *might* have sprung up sporadically wherever similar causes existed to create them, it is, in the first place, a very rare *chance* that they should assume exactly like forms. Secondly, we must consider that as there are even now millions of people who receive with ready faith and carefully nurse these primæval beliefs, so there has been from the beginning of time abundant opportunity for their transmission and growth. Thirdly, nothing is so quickly transmitted as Folk-lore, which in one sense includes myths and religion. If jade was in the prehistoric stone age carried from Iona or Tartary all over Europe, it is even more probable that myths went with it quite as far and fast.

It is not by loose, fanciful, and careless guess-work as to how the resemblance of Greek or Norse legends to those of the Red Indians is due to similar conditions of climate and life, that we shall arrive at *facts*; neither will the truth be ascertained by assuming that there was a certain beginning of them all in a certain country, or that they were all developed out of one mythology, be it solar or Shemitic, Hindoo or

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Hebrew. What we want is *impartial* examination--comparison and analysis. On this basis we find that all the Folk-lore or magic of Europe, and especially of its Eastern portion, has a great deal which is derived from black witchcraft, or from the succeeding Shamanism. When we find that a superstition is based on fertility, the "mystery of generation," or "Phallic worship"--as, for instance, wearing boars' teeth or a little pig for a charm--we may conclude that it is very ancient, but still not older than the time when wise men had begun to reflect on the mysteries of birth and death and weave them into myths. The exorcism of diseases as devils, and the belief that they, in common with other evils, may be drummed, or smoked, or *incanted* away into animals, trees, and streams, belongs in most cases to Shamanism. In all probability the oldest sorcery of all was entirely

concerned with driving out devils and injuring enemies--just as most of the play of small boys runs to fighting or the semblance of it, or as the mutual relations of most animals in the lower stages consist of devouring one another. This was the very beginning of the beginnings, and it would be really marvellous that so much of it has survived were it not that to the one who is not quite dazzled or blinded by modern enlightenment there is still existent a great outer circle of human darkness, and that this darkness may be found in thousands of intermittent varying shadows or marvellous chiaroscuro, even in the brightest sun-pictures of modern life. As I write I have before me a copy of the *Philadelphia Press*, of April 14, 1889, in which a J. C. BATFORD, M.D., advertises that if any one will send him two two-cent postage stamps--*i.e.*, twopence--"with a lock of your hair, name, age, and sex," he will send a clairvoyant diagnosis of your disease. This divining by the lock of hair is extremely ancient, and had its origin in the belief that he who could obtain one from an enemy could reach his soul and kill him. From communicating a disease by means of such a lock, and ascertaining what was the matter with a man, in the same manner, was a very obvious step forward.

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Of all people living in Europe the peasantry of Italy and Sicily and the gypsies seem to have retained most of this Shamanism and witchcraft, and as the latter have been for centuries its chief priests, travelling here and there disseminating it, we may conclude that even where they did not originate it they have been active in keeping the old faith alive. In Roumania, where the gypsy is called in to conjure on all occasions, "people believe themselves to be surrounded by whole legions of devils, witches, and goblins." There is scarcely a day or hour in which these bad spirits have not power, "and a whole complicated system, about as laborious as the mastering an unknown language, is required in order to teach an unfortunate peasant to steer clear of the dangers by which he supposes himself to be beset."

On Wednesday and Friday no one should use needle or scissors, bake bread, or sow flax. No bargain should ever be concluded on a Friday, and Venus, here called Paraschiva, to whom this day is sacred, punishes all infractions of the law.

There was among the Wends a flax-goddess, Pscipolniza, and the shears as emblematic of death are naturally antipathetic to Venus, the source of life. Whether Mars has anything in common with *Mors* I know not, but in Roumania he is decidedly an evil spirit of death, whence Marti, or Tuesday, is one, when spinning is positively prohibited (here we have Venus again), and washing the hands and combing the hair are not unattended with danger. Whence it appears that the devil agrees with not a few saints in detesting neatness of the person. And as it is unlucky to wash anything on Saturday, or to spin on Thursday, or to work in the fields on Thursday between Easter and Pentecost, it will be seen that Laziness and Dirt have between them a fine field in Roumania. Add to this that, as in Russia, more than half the days in the year are Saints' days, or fast days or festivals on which it is "unlucky" to work at all, and (*illegible*) find that industry cannot be said to be much encouraged by Faith in (*illegible*) of its forms. This belief in *holy* days which bring ill-luck to those

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who work on them, which is still flourishing in every country in the world, goes back to time whereof the memory of man hath naught to the contrary. A distinct difference is here to be observed however between *naturally* resting from work-- on certain days, which is of course an inherent instinct in all mankind, and the declaring such rest to be *obligatory*, and its infraction punishable by death, disaster, and bad luck, and still more the increasing such Sabbaths to such an extent as to interfere with industry, or the turning them into fast days or Saints' days with "observances." Here the old Shamanism comes in, if not the evil witchcraft itself which exacted penance and fasting, and ceremonies to exorcise the devils. The first belief was that evil spirits inflicted pain on man, and that man, by efforts which cost him suffering, could repel or retaliate on them. This was simple action and reaction, and the repulsion was effected with starving, enduring smoke, or using repulsive and filthy objects. Out of this in due time came penance of all kinds.

The Oriental or Greek Church is found at every turn, even more than the Catholic, interchanged, twined, and confused with ancient sorcery. THEODORE,

like SAINT SIMEON and ANTHONY in Tuscany, is very much more of a goblin than a holy man. His weakness is young women, and sometimes in the shape of a beautiful youth, at others of a frightful monster, he carries off those who are found working on his day--that is the 23rd of January. THEODORE, according to the Solar mythologists personifies the sun. (DE GUBERNATIS, "Zoological Mythology," vol. ii. p. 296). In any case the saint who seizes girls is the Hindoo Krishna or his prototype, and therefore may have come through the gypsies. The overworked solar myth derives some support from the fact that among the Serbs on THEODORE'S day the *Sintotere*--or centaur, as the name declares--who is half horse and half man, rides over the people who fall in his power. The Centaurs were connected with the "rape of maidens," as shown in the legend of the Lapithæ, and it is very probable that Theodore himself is, in the language of the Western

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Americans, "half a horse," which they regard as the greatest compliment which can be paid to a man. [1](#)

"Wonderful potions and salves," says Mrs. GERARD, "composed of the fat of bears, dogs, snakes, and snails, with the oil of rain-worms, spiders, and midges, rubbed into a paste, are concocted by these Bohemians (*i.e.*, gypsies). Saxon and Roumanian mothers are often in the habit of giving a child to be nursed for nine days to some Tzigane women supposed to have power to undo the spell." These revolting ingredients are not the result of modern invention, but relics of the primitive witchcraft or *Ur-religion*, which was founded on pain, terror, and the repulsive. Among other Roumanian-Romany traditions are the following:-- Swallows here as elsewhere are luck-bringing birds, and termed *Galiniere lui Dieu*--fowls of the Lord. So in England we hear that:--

"The robin and the wren  
Are God Almighty's cock and hen."

There is always a treasure to be found where the first swallow is seen. Among the Romans when it was observed one ran to the nearest fountain and washed his eyes, and then during the whole year to come, *dolorem omnem oculorum*

tuorum hirundines auferant--the swallows will carry away all your complaints of the eyes.

The skull of a horse over the gate of a courtyard, or the bones of fallen animals buried under the doorstep are preservatives against ghosts. In Roman architecture the skulls of oxen, rams, and horses continually occur as a decoration, and they are used as charms to-day in

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Tuscany. Black fowls are believed to be in the service of witches The skull of a ram placed at the boundary of a parish in Roumania keeps off disease from cattle; it was evidently a fetish in all ages. In Slavonian, Esthonian, and Italian tales black poultry occur as diabolical--to appease the devil a black cock must be sacrificed. But in Roumania the (black) Brahmaputra fowl is believed, curiously enough, to be the offspring of the devil and a Jewish girl--truly an insignificant result of such clever parentage.

A cow that has wandered away will be safe from witches if the owner sticks a pair of scissors or shears in the centre crossbeam of the dwelling-room. The Folk-lore of shears is extensive; FRIEDRICH derives it from the cutting of the threads of life by the Fates. Thus Juno appears on a Roman coin (ECKHEL, "Numis. Vet." viii. p. 358) as holding the shears of death. The swallow is said in a Swedish fairy tale to have been the handmaid of the Virgin Mary, and to have stolen her scissors, for which reason she was turned into a bird--the swallow's tail being supposed to resemble that article. Gypsies in England use the shears in incantations.

A whirlwind denotes that the devil is dancing with a witch, and he who approaches too near it may be carried off bodily to hell (as has indeed happened to many a wicked Pike in a cyclone or blizzard in Western America), though he may escape by losing his cap.

It is very dangerous to point at a rainbow or an approaching thunderstorm.

Probably the devil who here guides the whirlwind or directs the storm regards the act as impolite. He punishes those who thus indicate the rainbow by a gnawing disease. Lightning is averted by sticking a knife in a loaf of bread and spinning

the two on the floor of the loft of the house while the storm lasts. The knife appears not only in many gypsy spells, but in the Etruscan-Florentine magic. The legends of Donidaniel and the College of Sorcery in Salamanca appear in the gypsy Roumanian *Scholomance*, or school which exists somewhere far away deep in the heart of the mountains, "where the secrets

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of nature, the language of animals, and all magic spells are taught by the devil in person." Only ten scholars are admitted at a time, and when the course of learning has expired nine are dismissed to their homes, but the tenth is detained by the professor in payment. Henceforth, mounted on an *ismeju*, or dragon, he becomes the devil's aide-de-camp, and assists, him in preparing thunderbolts and managing storms and tempests. "A small lake, immeasurably deep, high up in the mountains, south of Hermanstadt, is supposed to be the caldron in which the dragon lies sleeping and where the thunder is brewed."

"Whoever turns three somersaults the first time he hears thunder will be free from pains in the back during the twelvemonth." Of this prescription--which reads as if it had originated with Timothy, in "Japhet in Search of a Father," when he practised as a mountebank--it may be said that it is most unlikely that any person who is capable of putting it in practice should suffer with such pains.

To be free from headache rub the forehead with a piece of iron or stone. This may be a presage of the electric cure or of that by "metallic tractors."

It is unfortunate in all Catholic countries to meet with a priest or nun, especially when he or she is the first person encountered in the morning. In Roumania this is limited to the Greek *popa*. But to be first met by a gypsy on going forth is a very fortunate omen indeed. According to a widely-spread and ancient belief it is also very lucky to meet with any woman of easy virtue--the easier the better. This is doubtless derived from the ancient worship of Venus, and the belief that any thing or person connected with celibacy and chastity, such as a nun, is unlucky. It would appear from this that the Roumanians, or their gypsy oracles, have formed an opinion that their own *popas* are strictly abstinent as regards love, while Protestant priests marry and are accordingly productive. Why the Catholic clergy

are included with the latter is not at all clear. It is lucky also to meet a gypsy at any time, and doubtless this belief has been well encouraged by the Romany.

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"It's kushti bak to wellán a Rom,  
When tute's a pirryin pré the drom."  
"When you are going along the street  
It's lucky a gypsy man to meet."

Likewise, it is lucky to meet with a woman carrying a jug full of water, &c., but unlucky if it be empty. So in the New Testament the virgins whose lamps were full of oil received great honour. The lamp was an ancient symbol of life; hence it is very often found covered with aphrodisiac symbols or made in Phallic forms. It is barely possible that common old popular simile of "Not by a jug-full"--meaning "not by a great deal"--is derived from this association of a full vessel with abundance.

It is a Roumanian gypsy custom to do homage to the *Wodna zena*, or "Water-woman" (Hungarian gypsy, *Nivashi*), by spilling a few drops of water on the ground after filling a jug, and it is regarded as an insult to offer drink without observing this ceremony. A Roumanian will never draw water against the current (also as in the Hungarian gypsy charms), as it would provoke the water-spirit. If water is drawn in the nighttime, whoever does so must blow three times over the brimming jug, and pour a few drops on the coals.

The mythology of the Roumanians agrees with that of the gypsies. It is sylvan, and Indian. In deep pools of water lurks the dreadful *balaur* or *Wodna muz--i.e.*, the Waterman (*Muz* is both gypsy and Slavonian) who lies in wait for victims. In every forest lives the *mama padura*, or *weshni dye*--"the forest mother"--who is believed to be benevolent to human beings, especially towards children who have lost their way in the wood. But the Panusch is an amorous spirit who, like the wanton satyrs of old, haunts the silent woodland shades, and lies in wait for helpless maids. "Surely," observes Mrs. GERARD, "this is a corruption of 'great Pan,' who is not dead after all, but merely banished to the land beyond the forest." What a find this would have been for HEINE when writing "The Gods in Exile!"

"In deep forests and lonely mountain gorges there wanders about a wild huntsman of superhuman size." He appears to be of a mysterious nature, and is very seldom seen. Once he met a peasant who had shot ninety-nine bears, and warned him never to attempt to kill another. But the peasant disregarded his advice, and, missing his aim, was torn in pieces by the bear.

Very singular is the story that this Lord of the Forest once taught a hunter--that if he loaded his gun on New Year's Night with a live adder he would never miss a shot during the ensuing year. It is not probable that he was told to put a live and "wiggling" snake into his gun. The story of itself suggests the firing out the ramrod for luck. It has been observed by C. LLOYD MORGAN that if a drop of the oil of a foul tobacco pipe be placed in the mouth of a snake the muscles instantly become set in knotted lumps and the creature becomes rigid. If much is given the snake dies, but if only a small amount is employed it may be restored. This, as Mr. OAKLEY has suggested, may explain the stories of Indian snake-charmers being able to turn a snake into a stick. It is performed by spitting into the snake's mouth and then placing the hand on its head till it becomes stiffened. "The effect maybe produced by opium or some other narcotic." And it may also occur to the reader that the jugglers who performed before PHARAOH were not unacquainted with this mystery. It is probable that the hunter in the gypsy Roumanian story first gave his adder tobacco before firing it off.

The *Om ren*, or wild man, is a malevolent forest spectre, the terror of hunters and shepherds. He is usually seen in winter, and when he finds an intruder on his haunts, he tears up pine trees by the roots with which he slays the victim, or throws him over a precipice, or overwhelms him with rocks. In every detail he corresponds to a being greatly feared by the Algonkin Indians of America.

The *oameni micuti*, or "small men," are grey-bearded dwarfs, dressed like miners. They are the kobolds or Bergmännchen of Germany. They seldom harm a miner, and when one has perished in the mine they make

it known to his family by three knocks on his door. They may be heard quarrelling among themselves and hitting at one another with their axes, or blowing their horns as a signal of battle. These "horns of Elf-land blowing" connect them with the *Korriagan* of Brittany, who are fairies who always carry and play on the same instrument. PRÆTORIUS devotes a long chapter to all the learning extant on the subject of these *Bergmännrigen*, or Subterraneans.

The mountain monk is the very counterpart of Friar Rush in English fairy-lore, and is also of Indian origin. He delights in kicking over water-pails, putting out lamps, and committing mischief, merry, mad, or sad. Sometimes he has been known to strangle workmen whom he dislikes, though, on the other hand, he often helps distressed miners by filling their empty lamps or guiding those who have lost their way. But he always bids them keep it a secret, and if they tell they suffer for it.

Gana is queen of the witches, and corresponds to the Diana of the Italians. Gana is probably only a variation of the word Diana. Among the Wallachians this goddess is in fact known as *Dina* and *Sina*. She, like the *wilde Jüger*, rushes in headlong hunt over the heavens or through the skies followed by a throng of witches and fairies. "People show the places where she has passed, and where the grass and leaves are dry" (FRIEDRICH). She is a powerful enchantress, and is strongest in her sorcery about Easter-tide. To guard against her the Wallachians at this time carry a piece of lime-tree or linden wood. She is a beautiful but terrible enchantress, who presides over the evil spirits who meet on May eve. She was the ruler of all Transylvania (a hunting country) before Christianity prevailed there. Her beauty bewitched many, but whoever let himself be lured into drinking mead from her urus (or wild ox) drinking-horn perished. She is like the Norse Freya, a cat goddess, and seems to be allied to the Chesme, or cat, or fountain-spirit of the Turks. According to ancient Indian mythology the moon is a cat who chases the mice (stars) of night, and in the fifth book of OVID'S "Metamorphoses," when the gods fled from the giants Diana took the form of a cat:--

"*Fele* soror Phœbi, nivea Saturni a vacca  
Pisce Venus latuit."

(V. 325, 332.)

"According to the Hellenic cosmogony the sun and moon created the animals-the sun creating the lion and the moon the cat" (DE GUBERNATIS, "Zoological Mythology," ii. 58). Gertrude, the chief sorceress or queen of the witches in old German lore, appears when dead as surrounded by mice; she is, in fact, a cat. The Turkish Chesme, or fountain-cat, inveigles youths to death like the Gana, Diana, or Lorelei, who does the same, and is also a water-sprite.

The Dschuma is a fierce virgin, or sometimes an old witch, who is incarnate disease, such as the cholera. She is supposed to suffer from cold and nakedness, and may be heard at night when disease is raging, wailing for want. Then the maidens make garments and hang them out; but it is a most effective charm when seven old women spin, weave, and sew for her a scarlet shirt all in one night without once speaking.

A curious book might be written on the efficacy of nakedness in witch-spells. In some places in Roumania there is a spirit always naked (at least appearing such), who requires a new suit of clothes every year. These are given by the inhabitants of the district haunted by such an elf, who on New Year's Night lay them out in some place supposed to be frequented by him or her.

In 1866, in a Wallachian village in the district of Bihar, to avert the cholera, six youths and maidens, all quite naked, traced with a ploughshare a furrow round their village to form a charmed circle over which the disease could not pass.

When the land is suffering from long droughts the Roumanians ascribe it to the gypsies, who by occult means make dry weather in order to favour their own trade of brickmaking. When the necessary rain cannot be obtained by beating the guilty Tziganes, the peasants resort to the Papaluga, or Rain-maiden. For this they strip a young gypsy girl stark-naked, and then cover her up in flowers and leaves, leaving only

the head visible. Thus adorned the Papaluga, or Miss jack-in-the-Green, is conducted with music round the village, every person pouring water on her as she passes. When a gypsy girl cannot be had, or the Tziganes are supposed to be innocent, a Roumanian maiden may be taken. This custom is very widely spread.

Forty years ago there was a strange mania in the northern cities of the United States for "fast" girls of the most reckless kind to go out naked very late by night into the street to endeavour to run around a public square or block of houses and regain their homes without being caught by the police. I suspect that superstition suggested this strange risk. It is an old witch-charm that if a girl can, when the moon is full, go forth and run around a certain enclosure, group of trees, or dwelling, without being seen, she will marry the man whom she loves. There are also many magical ceremonies which, to ensure success, must be performed in full moonlight and when quite naked. "Among the Saxons in Transylvania when there is a very severe drought it is customary in some places for several girls, led by an old woman, and all of them absolutely naked, to go at midnight to the courtyard of some peasant and steal his harrow. With this they walk across fields to the nearest stream, where the harrow is put afloat with a burning light on each corner" (Mrs. GERARD, "Land Beyond," &c.). This is evidently the old Hindoo floating of lamps by maidens on the Ganges, and in all probability of gypsy importation.

She who will pronounce a certain spell, strip herself quite naked, and can steal into the room where a man is lying sound asleep and can clip from his head a lock of hair and escape without awakening him or meeting any one will obtain absolute mastery over him, or at least over his affections. The hair must be worn in a bag or ring on the person. But woe unto her who is caught, since in that case the enchantment "all goes the other way." Once a beautiful but very poor Hungarian maid gave all she had to a young gypsy girl for a charm to win the love of a certain lord, and was taught this, which proved to be a perfect success. Having clipped the lock of hair she wove it in a ring and wedded him.

After a time she died, and the gypsy being called in to dress the corpse found and kept the ring. Then the lord fell in love with the gypsy and married her. But ere long she too died, and was buried, and the ring with her. And from that day the lord seemed as if possessed to sit by her grave, and finally built a house there, and never seemed happy save when in it.

"If a Roumanian maid," says Mrs. GERARD, "desires to see her future husband's face in the water she has only to step naked at midnight into the nearest lake or river, or, if she shrink from this, let her take a stand on the more congenial dung-hill with a piece of Christmas cake in her mouth, and as the clock strikes twelve listen attentively for the first sound of a dog's bark. From whichever side it proceeds will also come the expected suitor."

A naked maid standing on a "congenial dung-hill" with a piece of Christmas cake in 'her mouth would be a subject for an artist which should be eagerly seized in these days when "excuses for the nude in art" are becoming so rare. It is worth observing that this conjuration is very much like one observed in Tuscany, in which Saint Anthony is invoked to manifest by a dog's barking at night, as by other sounds, whether the applicant, or invoker, shall obtain her desire.

At the birth of a child in Wallachia every one present takes a stone and throws it behind him, saying, "This into the jaws of the Streghoi" <sup>1</sup>--"a custom," says Mrs. GERARD, "which would seem to suggest Saturn and the swaddled up stones." It is much more suggestive of the stones thrown by Deucalion and Pyrrha. *Strigoi* is translated as "evil spirits" it is evidently, originally at least, the *streghe*, or witches of Italy, from the Latin *strix*, the dreaded witch-bird of Ovid. "FESTUS derives the word *à stringendo* from the opinion that they strangle children." Middle Latin *strega* (Paulus Grilandus). For much learning on this subject of the *Strix* the reader may consult DE GUBERNATIS, "Myth of Animals," vol. ii. p. 202.

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"As long as the child is unbaptized it must be carefully watched for fear lest it be changed or stolen away." This is common to Christians, heathen, and gypsies to watch it for several days. "A piece of iron, or a broom laid beneath the pillow will keep spirits away." So in Roumania and Tuscany. QUINTUS SERENUS,

however, recommends that when the *striga atra* presses the infant, garlic be used, the strong odour of which (to their credit be it said) is greatly detested by witches.

"The Romans used to cook their *cæna demonum* for the house-spirits, and the Hindoos prepared food for them." From them it has passed through the gypsies to Eastern Europe, and now the Roumanian, who has by a simple ceremony made a contract with the devil, receives from him an attendant spirit called a *spiridsui* or *spiridush* which will

"Serve his master faithfully  
For seven long year,"

but in return expecting the first mouthful of every dish eaten by his master.

"So many differing fancies have mankind,  
That they the master-sprites may spell and bind."

Nearly connected with the Roumanian we have the beliefs in magic of the Transylvanian Saxons, all of them shared with the gypsies and probably partially derived from them. Many people must have wondered what could have been the origin of the saying in reference to a very small place that "there was not room to swing a cat in it." "But I don't want to swing a cat in it," was the very natural rejoinder of a well-known American litterateur to this remark applied to his house. It is possible that we may find the origin of this odd saying in a superstition current in Transylvania, whither it in all probability was carried by the gypsies, whose specialty it is to bear the seeds of superstitions about here and there as the winds do those of plants. In this country it is said that if a cat runs away, when recovered she must be swung three times round to attach her to the dwelling.

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The same is done by a stolen cat by the thief if he would retain it. Truly this seems a strange way to induce an attachment--or *pour encourager les autres*. It is evident, however, that to the professional cat-stealer the size of his room must be a matter of some importance. it is a pity that this saying and faith were unknown to MONCRIEF-MARADAN, "the Historiogriffie of Cats," ("Œuvres," Paris, 1794), who would assuredly have made the most of it.

As regards entering new houses in Transylvania the rule is not "Devil take the hindmost," but the foremost. The first person or being who enters the maiden mansion must die, therefore it is safe to throw in a preliminary dog or cat. The scape-cat is, however, to be preferred. I can remember once, when about six years of age, looking down into a well in Massachusetts and being told that the reflection which I saw was the face of a little boy who lived there. This made a deep impression on me, and I reflected that it was very remarkable that the dweller in the well could assume the appearance of every one who looked at him. In Transylvania it is, says Mrs. E. GERARD, "dangerous to stare down long into a well, for the well-dame who dwells at the bottom is easily offended. But children are often curious, and so, bending over the edge, they call out mockingly, 'Dame of the Well, pull me down into it!' and then run away rapidly."

Whoever has been robbed and wishes to find the thief should take a black hen, and for nine Fridays must with the hen fast strictly; the thief will then either bring back the plunder or die. This is called "taking up the black fast" against any one. It is said that a peasant of Petersdorf returned one day from Bistritz with 200 florins, which he had received for oxen. Being very tipsy he laid down to sleep, having first hidden his money in a hole in the kitchen wall. When he awoke he missed his coin, and having quite forgotten what he had done with it believed it had been stolen. So he went to an Old Wallachian, probably a gypsy, and induced him to take up the black fast against the thief. But as he himself had the money the spell worked

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against him and he grew weaker and pined away as it went on. By some chance at the last moment he found his money, but it was too late, and he died. Pages of black hen-lore may be gathered from the works of FRIEDRICH, DE GUBERNATIS and others; suffice it to say that Bubastis, the Egyptian moon-goddess, appears to have been the original mistress of the mysterious animal, if not the black hen as well as cat herself, and mother of all the witches. Magic qualities are attached in Hungary as in Germany to the lime or linden tree; in some villages it is usual to plant one before a house to prevent witches from

entering. From very early times the lime tree was sacred to Venus among the Greeks, as it was to Lada among the Slavonians. This, it is said, was due to its leaves being of the shape of a heart. In a Slavonian love-song the wooer exclaims:--

"As the bee is drawn by the lime-perfume (or linden-bloom)  
My heart is drawn by thee."

This was transmitted to Christian symbolism, whence the penance laid by CHRIST ON MARY MAGDALEN was that "she should have no other food save lime-tree leaves, drink naught except the dew which hung on them, and sleep on no other bed save one made of its leaves" (MENZEL, "Christliche Symbolik," vol. ii. p. 57) "For Magdalena had loved much, therefore her penance was by means of that which is a symbol of love."

Mrs. GERARD tells us that "a particular growth of vine leaf, whose exact definition I have not succeeded in rightly ascertaining, is eagerly sought by Saxon girls in some villages. Whoever finds it, puts it in her hair, and if she then kisses the first man she meets on her way home she will soon be married. A story is related of a girl, who having found this growth, meeting a nobleman in a carriage stopped the horses and begged leave to kiss him." To which he consented. This particular growth, unknown to Mrs. GERARD, is when the leaves or tendrils or shoots form a natural knot. Among the gypsies in Hungary, [p. 139](#) as may be elsewhere read, such knots in the willow are esteemed as of great magic efficacy in love. A knot is a symbol of true love in all countries.

"This knot I tic, this knot I knit,  
For that true love whom I know not yet."

On Easter Monday in Transylvania the lads run about the towns and villages sprinkling with water all the girls or women whom they meet. This is supposed to cause the flax to grow well. On the following day the girls return the attention by watering the boys. "This custom, which appears to be a very old one," says Mrs. GERARD, "is also prevalent among various Slav races, such as Poles and Serbs. In Poland it used to be *de rigeur* that water be poured over a girl who was still asleep, so in every house a victim was selected who had to feign--sleep and

patiently receive the cold shower-bath, which was to ensure the luck of the family during the year. The custom has now become modified to suit a more delicate age, and instead of formidable horse-buckets of water, dainty little perfume squirts have come to be used in many places." As the custom not only of sprinkling water, but also of squirting or spraying perfumes is from ancient India (as it is indeed prevalent all over the East), it is probable that the gypsies who are always foremost in all festivals may have brought this "holi" custom to Eastern Europe. Of late it has extended to London, as appears by the following extract from *The St. James's Gazette*, April, 1889.

"The newest weapon of terror in the West End is the 'scent revolver.' Its use is simple. You dine--not wisely but the other thing--and then you stroll into the Park, with your nickel-plated scent revolver in your pocket. Feeling disposed for a frolic, you walk up to a woman, present your weapon, pull the trigger, and in a moment she is drenched, not with gore but with scent, which is nearly as unpleasant if not quite so deadly. Mr. Andrew King, who amused himself in that way, has been fined 10s. at Marlborough Street. Let us hope that the 'revolver' was confiscated into the bargain."

One way of interrogating fate in love affairs is to slice an apple in

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two with a sharp knife; if this can be done without cutting a seed the wish of the heart will be fulfilled. Of yore, in many lands the apple was ever sacred to love, wisdom, and divination. Once in Germany a well-formed child became, through bewitchment, sorely crooked and cramped; by the advice of a monk the mother cut an apple in three pieces and made the child eat them, whereupon it became as before. In Illzach, in Alsace, there is a custom called "Andresle." On Saint Andrew's Eve a girl must take from a widow, and without returning thanks for it, an apple. As in Hungary she cuts it in two and must eat one half of it before midnight, and the other half after it; then in sleep she will see her future husband. And there is yet another love-spell of the split apple given by SCHEIBLE ("Die gute alte Zeit," Stuttgart, 1847, p, 297) which runs as follows:--

"On Friday early as may be,  
Take the fairest apple from a tree,  
Then in thy blood on paper white  
Thy own name and thy true love's write,  
That apple thou in two shalt cut,  
And for its cure that paper put,

With two sharp pins of myrtle wood  
Join the halves till it seem good,  
In the oven let it dry,  
And wrapped in leaves of myrtle lie,  
Under the pillow of thy dear,  
Yet let it be unknown to her  
And if it a secret be  
She soon will show her love for thee."

Similar apple sorceries were known to the Norsemen. Because the apple was so nearly connected with love and luxury--"Geschlechtsliebe und Zeugungslust"--those who were initiated in the mysteries and vowed to chastity were forbidden to eat it. And for the same reason apples, hares, and Cupids, or "Amorets," were often depicted together. In Genesis, as in the Canticles of Solomon, apples, or at least the fruit from which the

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modern apple inherited its traditions are a symbol of sexual love. In Florence women wishing for children go to a priest and get from him a blessed apple, over which they pronounce an incantation to Santa Anna--*la San' Na*--who was the Lucina of the Latins.



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Footnotes

[127:1](#) Though not connected with this work, I cannot help observing that this extraordinary simile probably originated in a very common ornament used as a figurehead, or in decorations, on Mississippi steamboats, as well as ships. This is the seahorse (*hippocampus*), which may be often seen of large size, carved and gilt. Its fish tail might be easily confused with that of an alligator. PRÆTORIUS (1666) enumerates, among other monsters, the horse-crocodile.

[135:1](#) SCHOTT, "Wallachische Mährchen," p. 297. Stuttgart, 1845.



## CHAPTER IX

THE RENDEZVOUS OR MEETINGS OF WITCHES, SORCERERS, AND  
VILAS--A CONTINUATION OF SOUTH SLAVONIAN GYPSY-LORE



IN Eastern Europe witches and their kin, or kind, assemble on the eve of Saint John and of Saint George, Christmas and Easter, at cross-roads on the broad *pustas*, or prairies, and there brew their magic potions. This, as Dr. KRAUSS observes, originated in feasts held at the same time in pre-Christian times. "So it was that a thousand years ago old and young assembled in woods or on plains to bring gifts to their gods, and celebrated with dances, games, and offerings the festival of spring, or of awaking and blooming Nature. These celebrations have taken Christian names, but innumerable old heathen rites and customs are still to be found in them." It may be here observed that mingled with these are many of a purely gypsy-Oriental origin, which came from the same source and which it remains for careful

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ethnologists and critical Folk-lorists to disentangle and make clear. The priestesses of prehistoric times on these occasions performed ceremonies, as was natural, to protect cattle or land from evil influences. To honour their deities the "wise women" bore certain kinds of boughs and adorned animals with flowers and wreaths. The new religion declared that this was all sorcery and devil-work, but the belief in the efficacy of the rites continued. The priestesses became witches, or Vilas, the terms being often confused, but they were still feared and revered.

In all the South Slavonian. country the peasants on Saint George's. Day adorn the horns of cattle with garlands, in gypsy Indian style, to protect them from evil influences. I have observed that even in Egypt among Mahometans Saint George is regarded with great reverence, and I knew one who on this day always sacrificed a sheep. The cow or ox which is not thus decorated becomes a prey in some way to witches. The garlands are hung up at night over the stable door, where they remain all the ensuing year. If a peasant neglects to crown his cow, he not only does not receive a certain fee from its owner, but is in danger of being beaten. On the same day the shepherdess, or cow-herd, takes in one hand salt, in the other a potsherd containing live coals. In the coals roses are burned. By this means witches lose all power over the animal. Near Karlstadt the mistress of the family merely strikes it with a cross to produce the same effect. Among the Transylvanian Hungarian gypsies there is a magical ceremony performed on Saint George's Day, traces of which may be found in England. Then the girls bake a peculiar kind of cake, in which certain herbs are mixed, and which Dr. von WLISLOCKI declares has an agreeable taste. This is divided among friends and foes, and it is believed to have the property of reconciling the bitterest enemies and of increasing the love of friends. But it is most efficient as a love-charm, especially when given by women to men. The following gypsy song commemorates a deed of this kind by a husband, who recurred to it with joy:--

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"Kásáve romňi ná jidel,  
Ke kásávo maro the del;  
Sar m're gule lele pekel  
Káná Sváto Gordye ável.  
"Furmuntel bute luludya  
Furmuntel yoy bute charma  
Andre petrel but kámábe  
Ko chal robo avla bake."

No one bakes such bread as my wife, such as she baked me on St. George's Day. Many flowers and dew were kneaded into the cake with love. Whoever eats of it will be her slave."

In England I was told by an old gypsy woman named LIZZIE BUCKLAND, that in the old time gypsy girls made a peculiar kind of cake, a *Romany morriclo*, which they baked especially for their lovers, and used to throw to them over the hedge by night. To make it more acceptable, and probably to facilitate the action of the

charm, they would put money into the cake. It was observed of old among the Romans that *fascinatio* began with flattery, compliments, and presents!

On the night of Saint John the witch climbs to the top of the hurdle fence which surrounds the cow-yard, and sings the following spell:--

"K meni sir,  
K meni maslo,  
K meni puter,  
K meni mleko  
Avam pak kravsku kožu!"  
"To me the cheese,  
To me the tallow (or meat),  
To me the butter,  
To me the milk,  
To you only the cowhide."

Or, as it may be expressed in rhyme:--

"The cheese, meat, butter, and milk for me,  
But only the cowhide left for thee."

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Then the cow will die, the carcass be buried, and the skin sold. To prevent all this the owner goes early on St. John's Day to the meadow and gathers the morning dew in a cloak. This he carries home, and after binding the cow to a beam washes her with it. She is then milked, and it is believed that if all has gone right she will yield four bucketsful.

In the chapter on "Conjurations and Exorcisms among the Hungarian Gypsies," I have mentioned the importance which they attach to the being born a seventh or twelfth child. This is the same throughout South Slavonia, where the belief that such persons in a series of births are exceptionally gifted is shared by both gypsies, with whom it probably originated, and the peasants. What renders this almost certain is that Dr. KRAUSS mentions that the oldest information as to the subject among the Slavs dates only from 1854, while the faith is ancient among the gypsies. He refers here to the so-called *Kerstniki*, who on the eve of St. John do battle with the witches. *Krstnik* is a Greek word, meaning, literally, one who has been baptized. But the *Krstnik* proper is the youngest of twelve brothers, all sons of the same father. There appears to be some confusion and uncertainty among the Slavs as to whether all the twelve brothers or only the twelfth are "Krstnik"--according to the gypsy faith it would be the latter. These "twelvers" are the great protectors of the world from witchcraft. <sup>1</sup> But they are in great danger on

Saint John's Eve, for then the witches, having most power, assail them with sticks and stakes, or stumps of saplings, for which reason it is usual in the autumn to carefully remove everything of the kind from the ground.

A krstnik is described by Miklosič as "Človek kterege vile objubiju"--"A man who has won the love of a Vila." The Vila ladies, or a certain

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class of them, are extremely desirous of contracting the closest intimacy--in short, of becoming the mistresses, of superior men. The reader may find numerous anecdotes of such amours in the "Curiosa" of Heinrich KORNMANN, 1666, and in my "Egyptian Sketch Book" (Trübner & Co., London, 1874). In the heathen days, as at present among all gypsies and Orientals, it was believed to be a wonderfully lucky thing for a man to get the love of one of these beautiful beings. What the difficulties were which kept them from finding lovers is not very clear, unless it were that the latter must be twelfth sons, or, what is far more difficult to find, young men who would not gossip about their supernatural sweethearts to other mortals, who would remain true to them, and who finally would implicitly obey all their commands and follow their advice. There is a vast array of tales--Gypsy, Arab, Provençal, Norman, German, and Scandinavian, which show that on these points the Vila, or forest-maiden, or spirit of earth or air, or fairy, was absolutely exacting and implacable, being herself probably allowed by occult laws to contract an intimacy only with men of a high order, or such as are--

"Few in a heap and very hard to find."

On the other hand, the Vila yearns intensely for men and their near company, because there is about those who have been baptized a certain perfume or odour of sanctity, and as the unfortunate nymph is not immortal herself, she likes to get even an association or sniff of it from those who are. According to the Rosicrucian Mythology, as set forth in the "Undine" of LA MOTTE FOUQUÉ, she may acquire a soul by marrying a man who will be faithful to her--which accounts for the fact that so few Undines live for ever. However this may be, it appears that the Krstniki are specially favoured, and frequently invited by the Vilas to step

in--generally to a hollow tree--and make a call. The hollow tree proves to be a door to Fairyland, and the call a residence of seven days, which on returning home the caller finds were seven years, for--

"When we are pleasantly employed, time flies."

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These spirits have one point in common with their gypsy friends--they steal children--with this difference, that the Vila only takes those which have been baptized, while the gypsy--at present, at least--is probably not particular in this respect. But I have very little doubt that originally one motive, and perhaps the only one which induced these thefts, was the desire of the gypsies, as heathens and sorcerers, to have among them, "for luck," a child which had received the initiation into that mysterious religion from which they were excluded, and which, as many of their charms and spells prove, they really regarded as a higher magic. It is on this ground only, or for this sole reason, that we can comprehend many of the child-stealings effected by gypsies; for it is absolutely true that, very often when they have large families of their own, they will, for no apparent cause whatever, neither for the sake of plunder, profit, or revenge, adopt or steal some poor child and bring it up, kindly enough after their rough fashion; and in doing this they are influenced, as I firmly believe, far more by a superstitious feeling of *bâk*, or luck, and the desire to have a *Mascot* in the tent, than any other. That children have been robbed or stolen for revenge does not in the least disprove what I believe--that in most cases the motive for the deed is simply superstition. On the eve of Saint George old women cut thistle-twigs and bring them to the door of the stall. This is only another form of the nettle which enters so largely into the Hungarian gypsy incantations, and they also make crosses with cowdung on the doors. This is directly of Indian origin, and points to gypsy tradition. Others drive large nails into the doors--also a curious relic of a widely-spread ancient custom, of which a trace may be found in the Vienna *Stock im Eisen*, or trunk driven full of nails by wandering apprentices, which may be seen near the church of Saint Stephen. But the thistle-twigs are still held to be by far the most efficacious. In Vinica, or near it, these twigs are cut before sunset. They are laid

separately in many places, but are especially placed in garlands on the necks of cattle. If a witch, in spite of these precautions, contrives to get into the stable, all will go wrong with the beasts during the coming year.

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Now there was once a man who would have none of this thistle work--nay, he mocked at those who believed in it. So it came to pass that all through the year witches came every night and milked his cows. And he reflected, "I must find out who does this!" So he hid himself in the bay and kept sharp watch. All at once, about eleven o'clock, there came in a milk-pail, which moved of its own accord, and the cows began to let down their milk into it. The farmer sprang out and kicked it over. Then it changed into a tremendous toad which turned to attack him, so that in terror he took refuge in his house. That proved to be a lucky thing for him. A week after came the day of Saint George. Then he hung thistle-twigs on his stable door, and after that his cows gave milk in plenty.

Witches may be seen on Saint George's Day, and that unseen by them if a man will do as follows: He must rise before the sun, turn all his clothes inside out and then put them on. Then he must cut a green turf and place it on his head. Thus he becomes invisible, for the witches believe he is under the earth, being themselves apparently bewitched by this.

Very early on the day of Saint George, or before sunrise, the witches climb into the church belfry to get the grease from the axle on which the bell swings, and a piece of the bell-rope, for these things are essential to them. Dr. KRAUSS observes that in the MS. from which he took this, *schmierfetet* or axle-grease, is indicated by the word *svierc*, "in which one at once recognizes the German word *schwartz*, a black." It is remarkable that the Chippeway and other Algonkin Indians attach particular value to the black dye made from the grease of the axle of a grindstone.

The extraordinary pains which they took to obtain this had attracted the attention of a man in Minnesota, who told me of it. It required a whole day to obtain a very little of it. The Indians, when asked by curious white people what this was for, said it was for dyeing baskets, but, as my informant observed, the quantity

obtained was utterly inadequate to any such purpose, and even better black dyes (*e.g.*, hickory bark and alum) are known to, and can be very easily obtained by, them. The real object was to use the grease in "medicine," *i.e.*, for sorcery. The eagerness of both witches in Europe

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and Indians in America to obtain such a singular substance is very strange. However, the idea must be a recent one among the Indians, for there were certainly no grindstones among them before the coming of the white men.

"For all that I can tell, said he,  
Is that it is a mystery,"

Heathens though they be, many gypsies have a superstitious belief in the efficacy of the sacramental bread and wine, and there are many instances of their stealing them for magical purposes. So in the Middle Ages witches and sorcerers used these objects for the most singular purposes, Paulus Grillandus, in his "Tractatus de Hereticis et Sortilegiis," &c. (Lyons, 1547), assuring his readers that he had known a witch who had two holy wafers, inscribed with magical characters which she used for debauching innocent girls and betraying them to men, and that it was a belief that if a woman had the sacred oil fresh on her lips no man could refrain from kissing her. This is the union of two kinds of magic; a view which never once occurred to theological writers. And here I may appropriately mention that while the proofs of this work were passing through my hands accident threw into my way an extremely rare work, which illustrates to perfection the identity of popular and ecclesiastical sorcery. This is entitled, "De Effectibus Magicis, ac de Nuce Maga Beneventana," "Six Books of Magic Effects and of the Witch Walnut-tree of Benevento. A work necessary, joyous, and useful to Astrologists, Philosophers, Physicians, Exorcists, and Doctors, and Students of Holy Scriptures. By the Chief Physician, PETER PIPERNO." It appears to have been privately printed at Naples in 164-7, and came from a conventual library. It bare, written on a fly-leaf, the word *Proibito*.

In it every kind of disorder or disease is declared to be caused by devils and witches. The author believes with DELRIO that disease entered into the world as

a consequence of sin (*referenda sit ad primæ nostræ matris peccatum*)--a view held by JOHN MILTON; hence, of course, all disease is caused solely by the devil. In his volume of two hundred

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large and close pages, our PETER PIPERNO displays a vast erudition on the origin of devils and diseases, is bitter on the rival school of magical practitioners who use cures and incantations unlike his own, and then gives us the name and nature of all diseases, according to the different parts of the body, &c., the medical prescriptions proper for them, and what is, in his opinion, most needful of all, the *incantation* or exorcism to be pronounced. Sometimes there are several of these, as one for making up a pill, another on taking it, &c. There are also general conjurations--I mean benedictions--for the medicines altogether or in particular, such as the *Benedictio Syruporum*, "The Blessing of the Syrups," and there is a very affecting and appropriately moving one for making or taking Castor Oil, and oils of all kinds, as follows:--

"BENEDICTIO OLEI.

"This begins with the *In nomine Patris*, &c., and *Adjutorium nostrum*, &c., and then:

"I exorcise you all aromatics, herbs, roots, seeds, stones, gums, and whatever is to be compounded with this oil, by God the Father, God the Son, and God the Holy Ghost, by the God triune yet one, by the holy and single Trinity, that the impure Spirit depart from you, and with it every incursion of Satan, every fraud of the Enemy, every evil of the Devil, and that mixed with oil you may free the subject from all infirmities, incantations, bindings, witchcrafts, from all diabolical fraud, art, and power, by the merits of our Lord Jesus Christ and the most beloved Virgin Mary, and of all the saints. Amen."

The curses for the devils of colds, fevers, rheumatisms, gouts, stomachaches, &c., are awful, both in number, length, and quality; enough to frighten a cowboy or "exhort an impenitent mule" into docility. There is the *Exorcismus terribilis*, or "Terrible Exorcism" of Saint Zeno, in which the disorder is addressed literally as "A dirty, false, heretical, drunken, lewd, proud, envious, deceitful, vile, swindling, stupid devil" with some twenty more epithets which, if applied in these our days to the devil himself, would ground an action for libel and bring heavy damages in any court. It is to be remarked that in many prescriptions the author adds to

legitimate remedies, ingredients which are simply taken from popular necromancy, or witchcraft, as for instance, rue--fugæ dæmonum--verbena, [p. 151](#) and artemisia, all of which are still in use in Tuscany against sorcery and the evil eye.

The really magical character of these exorcisms is shown by the vast array of strange words used in them, many of which have a common source with those used by sorcerers of the Cabalistic or Agrippa school, such as *Agla*, *Tetragrammaton*, *Adonai*, *Fons*, *Origo*, *Serpens*, *Avis*, *Leo*, *Imago*, *Sol*, *Floy*, *Vitis*, *Mons*, *Lapis*, *Angularis*, *Ischyros*, *Pantheon*, all of which are old heathen terms of incantation. These are called in the exorcism "words by virtue of which"--*per virtutem istorum verborum*--the devils are invited to depart. The whole is as much a work of sorcery as any ever inscribed in a catalogue of *occulta*, and it was as a specimen of *occulta* that I bought it.

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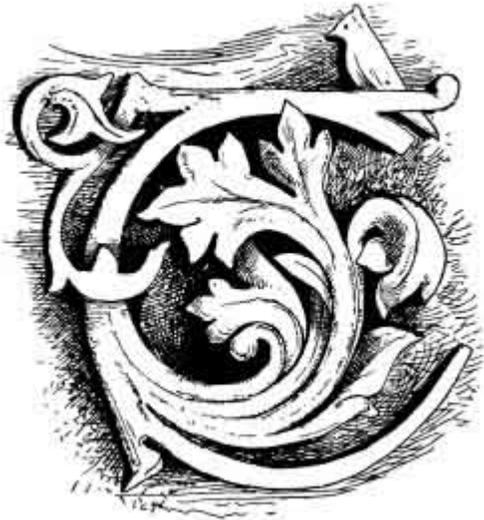
## Footnotes

[145:1](#) In Northern Sagas it appeared that Berserkers, or desperate warriors, frequently bound themselves together in companies of twelve. *Vide* the Hervor Saga, Olaf Tryggvason's and the Gautrek Saga. So there were the twelve Norse gods and the twelve apostles.

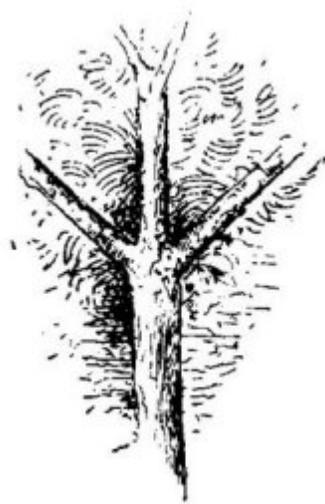


## CHAPTER X

OF THE HAUNTS, HOMES, AND HABITS OF WITCHES IN THE SOUTH  
SLAVIC LANDS--BOGEYS AND HUMBUGS



THE witches in Slavonian gypsy-lore have now and then parties which meet to spin, always by full moonlight on a cross-road. But it is not advisable, says KRAUSS, to pass by on such occasions, as the least they do to the heedless wayfarer is to bewitch and sink him into a deep sleep. But they are particularly fond of assembling socially in the tops of trees, especially of the ash, walnut, and linden or lime kinds, preferring those whose branches grow in the manner here depicted.



It is but a few days ago, as I write, that I observed all along the route from Padua to Florence thousands of trees supporting vines, which trees had been trained to take this form, the farmers being as much influenced by "luck" in so doing as utility; for it is not really essential that the tree shall so exactly receive this shape, to hold a vine, as is proved by the fact that there are plantations here and there where this method of training the trees is not observed. It is very suggestive of the *triçula* or trident of Siva, which originated the *trushul*, or cross of the gypsies. As regards the properties of the ash tree KRAUSS remarks that "roots with magic power grew under ash trees," and quotes a song of a maiden who, having learned that her lover is untrue, replies:--

"Ima trava u okolo Save,  
I korenja okolo jasenja,"  
"There are herbs by the Save,  
And roots around ash trees,"

--meaning that she can prepare a love-potion from these. There is in the Edda a passage in which we are also told that there are magic powers in the roots of trees, the reference being probably to the ash, and possibly to the *alraun*, or images made of its roots, which are sometimes misnamed mandrakes.

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Other resorts of Slavonian gypsy witches are near or in deep woods and ravines, also on dung-hills, or places where ashes, lye, or rubbish is thrown, or among dense bushes. Or as soon as the sun sets they assemble in orchards of plum trees, or among ancient ruins, while on summer nights they hold their revels in barns, old hollow trees, by dark hedges or in subterranean caverns. The peasants greatly dread dung-hills after dark, for fear of cruel treatment by them. When a wild wind is blowing the witches love dearly to dance. Then they whirl about in eddying figures and capers, and when the sweat falls from them woe to the man who treads upon it!--for he will become at once dumb or lame, and may be called lucky should he escape with only an inflammation of the lungs. In fact, if a man even walks in a place where witches have been he will become bewildered or mad, and remain so till driven homeward by hunger. But such places may generally be recognized by their footprints in the sand; for witches

have only four toes--the great toe being wanting. These mysterious four toe-tracks, which are indeed often seen, are supposed by unbelievers to be made by wild geese, swans, or wild ducks, but in reply to this the peasant or gypsy declares that witches often take the form of such fowl. And there is, moreover, much Rabbinical tradition which proves that the devil and his friends have feet like peacocks, which are notoriously birds of evil omen, as is set forth by a contributor to *The St. James's Gazette*, November 16, 1888:--

"Again, take peacocks. Nobody who has not gone exhaustively into the subject can have any adequate idea of the amount of general inconvenience diffused by a peacock. Broken hearts, broken limbs, pecuniary reverses, and various forms of infectious disease have all been traced to the presence of a peacock, or even a peacock feather, on the premises."

The evil reputation of the peacock is due to his having been the only creature who was induced to show Satan the way into Paradise. (For a poem on this subject, *vide* "Legends of the Birds," by C. G. LELAND, Philadelphia, 1864). If any one should by chance pop in--like Tam O'Shanter--to an assembly of witches, he must at once quickly cover his head, make the sign of the cross, take three steps backwards and a fourth forwards. Then the witches

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cannot injure him. Should a gentleman in London or Brighton abruptly intrude into a five o'clock tea, while Peel or Primrose witches are discussing some specially racy scandal, he should, however, make instantly so many steps backwards as will take him to his overcoat or cane, and then, after a turn, so many down-stairs as will bring him into the street.

If any man should take in his hand from the garden fence anything which a witch has laid there, he will in the same year fall sick, and if he has played with it he must die. There be land-witches and water-witches--whoever goes to swim in a place where these latter are found will drown and his body never be recovered. Sometimes in these places the water is very deep, but perfectly clear, in others it is still and very muddy, to which no one can come within seven paces because of an abominable and stifling vapour. And, moreover, as a dead cat is generally seen swimming on the top of such pools, no one need be endangered by them.

The fact that the gypsy and South Slavonian or Hungarian Folklore is directly derived from classic or Oriental sources is evident from the fact that the Shemitic-Persian devil, who is the head and body of all witchcraft in Western Europe, very seldom appears in that of the Eastern parts. The witches there seem invariably to derive their art from one another; even in Venice they have no unusual fear of death or of a future state. A witch who has received the gift or power of sorcery cannot die till she transfers it to another, and this she often finds it difficult to do, as is illustrated by a story told me in Florence in 1886 by the same girl to whom I have already referred.

"There was a girl here in the city who became a witch against her will. And how? She was ill in a hospital, and by her in a bed was *una vecchia, ammalata gravamente, e non poteva morire*--an old woman seriously ill, yet who could not die. And the old woman groaned and cried continually, '*Oimé! muoio! A chi lasciò? non diceva che.*' 'Alas! to whom shall I leave?'--but she did not say what. Then the poor girl, thinking of course she meant property, said: '*Lasciate à me--son tanto povera!*' ('Leave it to me--I am so poor!') At once the old woman died, and '*La povera giovane se é trovato in eredita della stregoneria*'--the poor girl found she had inherited witchcraft.

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"Now the girl went home, where she lived with her brother and mother. And having become a witch she began to go out often by night, which the mother observing, said to her son, '*Qualche volta tu troverai tua sorella colla pancia grossa.*' ('Some day you will find your sister with child.') 'Don't think such a thing, mamma,' he replied. 'However, I will find out where it is she goes.' 'So he watched, and one night he saw his sister go out of the door, *sullo punto della mezza notte*--just at midnight. Then he caught her by the hair, and twisted it round his arm. She began to scream terribly, when--*ecco!* there came running a great number of cats--*e cominciarono a miolare, e fare un gran chiasso*--they began to mew and make a great row, and for an hour the sister struggled to escape--but in vain, for her hair was fast--and screamed while the cats screeched, till it struck one, when the cats vanished and the *sorella* was insensible. But from that time she had no witchcraft in her, and became a *buona donna*, or good girl, as she had been before--*come era prima.*"

It is very evident that in this story there is no diabolical agency, and that the witchcraft is simply a quality which is transferred like a disease, and which may be removed. Thus in Venice--where, as is evident from the works of BERNONI, the witches are of Gypsy-Slavic-Greek origin--a witch loses all her power if made to shed even one drop of blood, or sometimes if she be defeated or found out to

be a witch. In none of these countries has she received the horrible character of a mere instrument of a stupendous evil power, whose entire will and work is to damn all mankind (already full of original sin) to eternal torture. For this *ne plus ultra* of horror could only result from the Hebrew-Persian conception of perfect malignity, incarnate as an *anti*-god, and be developed by gloomy ascetics who begrudged mankind every smile and every gleam of sunlight. In India and Eastern Europe the witch and demon are simply awful powers of nature, like thunder and pestilence, darkness and malaria, they nowhere appear as aiming at destroying the *soul*. For such an idea as this it required a theology and mythology emanating from the basis of an absolutely perfect *monotheos*, which gave birth to an antithesis; infinite good, when concentrated, naturally suggesting a shadow counterpart of evil. In Eastern Europe the witch is, indeed, still confused with the Vila, who was once, and often still is, a benevolent elementary spirit, who often punishes only the bad, and gladly favours the good. It is as

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curious as it is interesting to see how, under the influence of the Church, everything which was not directly connected with the current theology was made to turn sour and bitter and poisonous, and how darkness and frost stole over flowery fields which once were gay in genial sunshine. It is a necessary result that in attaining higher ideals the lesser must fade or change. Devilism, or the dread of the child and savage of the powers of darkness and mysterious evil, ends by incarnating all that is painful or terrible in evil spirits, which suggest their opposites. From Devilism results Polytheism, with one leading and good spirit, who in time becomes supreme. Then we have Monotheism. But as evil still exists, it is supposed that there are innately evil powers or spirits who oppose the good. By following the same process the leader of these becomes an anti-type, Lucifer, or Satan, or arch-devil, the result being Dualism. In this we have a spirit endowed with incredible activity and power, who is only not omnipotent, and whose malignity far transcends anything attributed to the gods or devils of Polytheism. His constant aim is to damn all mankind to all eternity, and his power is so great that to save even a small portion of mankind from this fate, God

himself, or His own Son, must undergo penance as a man--an idea found in the Buddhism of India. This is all the regular and logical sequence of Fetishism and Shamanism. Witchcraft, and the tales told of it, follow in the path of the religion of the age. In the earliest time women were apparently the only physicians--that is to say magicians--and as man was in his lowest stage the magic was a vile witchcraft. Then came the Shaman--a man who taught in Animism a more refined sorcery, which was, however, as yet the only religion. But the witch still existed, and so she continued to exist, *pari passu*, through all the developments of religion. And to this day every form and phase of the magician and witch exist somewhere, it sometimes happening that traces of the earliest and most barbarous sorcery are plain and palpable in the most advanced faith. There may be changes of name and of association, but in simple truth it is all "magic" and nothing else.

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Gypsy, Hungarian, Slavonian, Indian, and Italian witches, however they may differ from those of Western Europe on theological grounds, agree with them in meeting for the purposes of riotous dancing and debauchery. It has been observed that this kind of erotic dancing appears to have been cultivated in the East, and even in Europe, from the earliest times, by a class of women who, if not absolutely proved to be gypsies, had at any rate many points of resemblance with them. "The Syrian girl who haunts the taverns round," described by VIRGIL, suggests the Syrian and Egyptian dancer, who is evidently of Indo-Persian--that is to say of Nuri, or gypsy--origin. The Spanish dancing girls of remote antiquity have been conjectured to have come from this universal Hindoo Romany stock. I have seen many of the Almeh in Egypt--they all seemed to be gypsyish, and many were absolutely of the Helebi, Nauar, or Rhagarin stocks. This is indeed not *proved*--that all the deliberately cultivated profligate dancing of the world is of Indo-Persian, or gypsy origin, but there is a great deal, a very great deal, which renders it probable. And it is remarkable that it occurred to PIERRE DELANCRE that the Persian *ballerine* had much in common with witches. Now the dancers of India are said to have originated in ten thousand gypsies sent from Persia, and

who were of such vagabond habits that they could not be persuaded to settle down anywhere. Of these Delancre says:--

"The *Persian* girls dance at their sacrifices like witches at a Sabbat--that is naked--to the sound of an instrument. And the witches in their accursed assemblies are either entirely naked or *en chemise*, with a great cat clinging to their back, as many have at divers times confessed. The dame called *Volta* is the commonest and the most indecent. It is believed that the devil taught three kinds of dances to the witches of Ginevra, and these dances were very wild and rude, since in them they employed switches and sticks, as do those who teach animals to dance.

"And there was in this country a girl to whom the devil had given a rod of iron, which had the power to make any one dance who was touched with it. She ridiculed the judges during her trial, declaring they could not make her die, but they found a way to blunt her petulance.

"The devils danced with the most beautiful witches, in the form of a he-goat, or of any other animal, and coupled with them, so that no married woman or maid ever

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came back from these dances chaste as they had gone. They generally dance in a round, back to back, rarely a solo, or in pairs.

"There are three kinds of witch-dances; the first is the *trescone alla Boema*, or the Bohemian rigadon" (perhaps the polka), "the second is like that of some of our work-people in the country, that is to say by always jumping" (this may be like the Tyrolese dances), "the third with the back turned, as in the second rigadon, in which all are drawn up holding one another by the hand, and in a certain cadence hustling or bumping one another, *deretano contro deretano*. These dances are to the sound of a tambourine, a flute, a violin, or of another instrument which is struck with a stick. Such is the only music of the Sabbat, and all witches assert that there are in the world no concerts so well executed."

"A tambourine, a violin, a flute," with perhaps a *zimbel*, which is struck with a stick. Does not this describe to perfection gypsy music, and is not the whole a picture of the wildest gypsy dancing wherever found? Or it would apply to the Hindoo debauches, as still celebrated in honour of Sakktya, "the female principle" in India. In any case the suggestion is a very interesting one, since it leads to the query as to whether the entire sisterhood of ancient strolling, licentious dancers, whether Syrian, Spanish, or Egyptian, were not possibly of Indian-gypsy origin, and whether, in their character as fortune-tellers and sorceresses, they did not suggest the dances said to be familiar to the witches.

Mr. DAVID RITCHIE, the editor, with Mr. FRANCIS GROOME, of the *Journal of the Gypsy-Lore Society*, has mentioned (vol. i. No. 2) that KLINGSOHR, a reputed author of the "Nibelungen Lied," was described as a "*Zingar* wizard" by DIETRICH the Thuringian. Like ODIN, this KLINGSOHR rode upon a wolf--a kind of steed much affected by witches and sorcerers. There is an old English rhyming romance in which a knight is represented as disguising himself as an Ethiopian minstrel. These and other stories--as, for instance, that of Sir Estmere--not only indicate a connection between the characters of minstrel and magician, but suggest that some kind of men from the far East first suggested the identity between them. Of course there have been wild dancers and witches, and minstrel-sorcerers, or *vates*, prophet-poets, in all countries, but it may also be borne in mind that nowhere in history do we find the female erotic

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dancer and fortune-teller, or witch, combined in such vast numbers as in India and Persia, and that these were, and are, what may be truly called gypsies. Forming from prehistoric times a caste, or distinct class, it is very probable that they roamed from India to Spain, possibly here and there all over Europe. The extraordinary diplomatic skill, energy, and geographic knowledge displayed by the first band of gypsies who, about 1417, succeeded in rapidly obtaining permits for their people to wander in every country in Europe except England, indicate great unity of plan and purpose. That these gypsies, as supposed sorcerers, appearing in every country in Europe, should not have influenced and coloured in some way the conceptions of witchcraft seems to be incredible. If a superstitious man had never before in his life thought of witches dancing to the devil's music, it might occur to him when looking on at some of the performances of Spanish and Syrian gypsy women, and if the man had previously been informed--as everybody was in the fifteenth century or later--that these women were all witches and sorceresses, it could hardly fall to occur to him that it was after this fashion that the sisters danced at the Sabbat. Of which opinion all that can be said is, that if not proved it is extremely possible, and may be at least probed and looked into by those of the learned who are desirous of clearly establishing all the

grounds and origins of ancient religious beliefs and superstitions, in which it may be found that witches and gypsies have had fingers to a far greater extent than grave historians have ever imagined.

The English gypsies believe in witches, among their own people, and it is very remarkable that in such cases at least as I have heard of, they do not regard them as *âmes damnées* or special limbs of Satan, but rather as some kinds of exceptionally gifted sorceresses or magicians. They are, however, feared from their supposed power to make mischief. Such a witch may be known by her hair, which is straight for three or four inches and then begins to curl--like a waterfall which comes down smoothly and then rebounds roundly on the rocks. It may be here remarked that all this gypsy conception of the witch is distinctly Hindoo and not in

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the least European or of Christians, with whom she is simply a human devil utterly given over to the devil's desires. And it is very remarkable that even the English gypsies do not associate such erring sisters--or any other kind--with the devil, as is done by their more cultivated associates.

The witch, in gypsy as in other lore, is a haunting terror of the night. It has not, that I am aware, ever been conjectured that the word *Humbug* is derived from the Norse *hum*, meaning night, or shadows (*tenebræ*) (JONÆO, "Icelandic Latin glossary in Niall's Saga"), and *bog*, or *bogey*, termed in several old editions of the Bible a bug, or "bugges." And as bogey came to mean a mere scarecrow, so the hum-bugges or nightly terrors became synonymes for feigned frights. "A humbug, a false alarm, a bug-bear" ("Dean Milles MS." HALLIWELL). The fact that *bug* is specialty applied to a nocturnal apparition, renders the reason for the addition of *hum* very evident.

There is a great deal that is curious in this word Bogey. Bug-a-boo is suggestive of the Slavonian *Bog* and *Buh*, both meaning God or a spirit. *Boo* or *bo* is a hobgoblin in Yorkshire, so called because it is said to be the first word which a ghost or one of his kind utters to a human being, to frighten him. Hence, "he cannot say *bo* to a goose." Hence boggart, bogle, boggle, bo-guest, *i.e.*, bar-

geist, boll, boman, and, probably allied, bock (Devon), fear. Bull-beggar is probably a form of bu and bogey or boge, allied to boll (Northern), an apparition.



## CHAPTER XI

GYPSY WITCHCRAFT--THE MAGICAL POWER WHICH IS INNATE IN ALL MEN AND WOMEN--HOW IT MAY BE CULTIVATED AND DEVELOPED--THE PRINCIPLES OF FORTUNE-TELLING



WOMEN excel in the manifestation of certain qualities which are associated with mystery and suggestive of occult influences or power. Perhaps the reader will pardon me if I devote a few pages to what I conceive to be, to a certain degree, an explanation of this magic; though, indeed, it may be justly said that in so doing We only pass the old boundary of "spiritual" sorcery to find ourselves in the wider wonderland of Science.

Whether it be the action of a faculty, a correlative action of physical

functions, or a separate soul in us, the fact is indisputable that when our ordinary waking consciousness or *will* goes to sleep or rest, or even dozes, that instant an entirely different power takes command of the myriad forces of memory, and proceeds to make them act, wheel, evolute, and perform dramatic tricks, such as the Common Sense of our daily life would never admit. This power we call the Dream, but it is more than that. It can do more than make *Us*, or *Me*, or the Waking Will, believe that we are passing through fantastic scenes. It can remember or revive the memory of things forgotten by *us*; it can, when *he* is making no effort, solve for the geometrician problems which are far beyond his waking capacity--it sometimes teaches the musician airs such as he could not compose. That is to say, within ourself there dwells a more mysterious Me, in some respects a more gifted Self. There is not the least reason, in the present state of Science, to assume that this is--either a "spiritual" being or an action of material forces. It puzzled WIGAN as the dual action of the brain; and a great light is thrown on it by the "Physiology" of CARPENTER and the "Memory" of DAVID KAY (one of the most remarkable works of modern times), as well as in the "Psycho Therapeutics" of Dr. TUCKEY.

This power, therefore, knows things hidden from Me, and can do what I cannot. Let no one incautiously exclaim here that what this really means is, that I possess higher accomplishments which I do not use. The power often actually acts against Me--it plays at fast and loose with me--it tries to deceive me, and when it finds that in dreams I have detected a blunder in the plot of the play which it is spinning, it brings the whole abruptly to an end with the convulsion of a nightmare, or by letting the *curtain* fall with a crash, and--*scena est deserta!* am awake! And then "how the phantoms flee--how the dreams depart" as WESTWOOD writes. With what wonderful speed all is washed away clean from the blackboard! Our waking visions do not fly like this. But--be it noted, for it is positively true--the evanescence of our dreams is, in a vast majority of instances, exactly in proportion to their folly.

I am coming to my witchcraft directly, but I pray you have patience with my *proeme*. I wish to narrate a dream which I had a few years ago (September 5, 1887), which had an intensity of reality. Dreams, you know, reader, vary from rainbow mist to London fog, and so on to clouds, or mud. This one was hard as marble in comparison to most. A few days previously I had written a letter to a friend, in which I had discussed this subject of the dual-Me, and it seemed as if the Dream were called forth by it in answer.

I thought I was in my bed--a German one, for I was in Homburg vor der Höhe--yet I did not know exactly where I was. I at once perceived the anomaly, and was in great distress to know whether I was awake or in a dream. I seemed to be an invalid. I realized, or knew, that in another bed near mine was a nurse or attendant. I begged her to tell me if I were dreaming, and to awake me if I were. She tried to persuade me that I was in my ordinary life, awake. I was not at all satisfied. I arose and went into the street. There I met with two or three common men. I felt great hesitation in addressing them on such a singular subject, but told them that I was in distress because I feared that I was in a dream, and begged them to shake or squeeze my arm. I forget whether they complied, but I went on and met three gentlemen, to whom I made the same request. One at once promptly declared that he remembered me, saying that we had met before in Cincinnatti. He pressed my arm, but it had no effect. I began to believe that I was really awake. I returned to the room. I heard a child speaking or murmuring by the nurse. I asked her again to shake my hand. This she did so forcibly that I was now perfectly convinced that it was no dream. And the instant it came home to me that it was a reality, there seized me the thrill or feeling as of a coming nightmare--and I awoke!

Reviewing my dream when awake, I had the deepest feeling of having been *joué* or played with by a master-mocker. I recalled that, when I rose in my night-robe from the bed, I did not dress--and yet found

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myself fully dressed when in the street. Then I remembered that when I returned to America, in 1879, I was in great apprehension lest I should have trouble and

delay with our sixteen trunks, because there was under my charge a lady who was dying. To my great relief and amazement, the officer whose duty it was to search claimed me as an old acquaintance, who had met me and T. BUCHANAN READ, the poet, in Cincinnati in 1864, But what impressed me most of all, at once, was that the whole was caused by, and was a keen and subtle mockery of my comments in my letter, of the other Ego, and of its sarcastic power. For I had been led, step by step, through the extremest doubt, to a full conviction of being awake, and then dismissed, as it were, with a snap or sneer into wakefulness itself

Now this Dream Artist is, to judge by his works, a very different kind of a person from Me. We are not sympathetic, and herein lies a great and serious subject of study. "Dreams," says a writer, "are the novels which we read when we are fast asleep," and, at the risk of receiving punishment, I declare that *my* writer belongs to a school of novelists with which I have no feelings in common. If, as everybody assumes, it is always /who dream--only using other material--how is it that I always invariably disagree with, thwart, contradict, vex, and mock myself? I had rather be hanged and be done with it, before I would wrong my worst enemy with such pitiful, silly, degrading dreams and long-forgotten follies, as I am called on to endure. If this *alter-ego* were a lunatic, he could not be a more thoroughly uncongenial inmate of my brain than he often is. Our characters are radically different. Why has *he* a mind so utterly unlike mine? His tastes, his thoughts, dispositions, and petty peculiarities are all unlike mine. If we belonged to the same club, I should never talk with him.

Now we are coming to our Witchcraft. This *alter-ego* does not confine himself to dreams. A lunatic is a man who dreams wide-awake. He has lost his will or the controlling power resulting from the just co-relation of brain forces. Then the stored-up images stray out and blend. I have dreamed of telling or seeing things and of acting them at the same time. A fish and a watch and a man may seem to be the same thing at once in a dream, as

they often are to a waking lunatic. A poet is a man who dreams wide-awake; but he can guide his dreams or imaginings to symmetrical form, and to a logical conclusion or coherence. With the painter and sculptor it is the same. When the *alter-ego* works harmoniously with the *waking* will, we call it Imagination.

But when the *alter-ego* draws decidedly on latent forces, or powers unknown to the waking Me, I am amazed, He does it often enough, *that* is certain. Then we have Mystery. And it is out of this that men have drawn the conclusion that they have two or three souls--an astral spirit, a power of prophecy, the art of leaving the body, and the entire machinery of occultism. Physiology is probably on the high road to explain it all, but as yet it is not explained.

Meanwhile it steals into our waking life in many ways. It comes in emotions, presentiments, harp tones, mystical conceptions, and minglings of images or ideas, and incomprehensible deductions, which are sometimes, of course, prophetic. It has nothing in common with common sense; therefore it is to some un-common sense, or to others non-sense. Sometimes it *is* one or the other. Agreeable sensations and their harmony become the Beautiful. These blend and produce a general æsthetic sense. It becomes mystical, and is easily worked on by the *alter-ego*. The most inspired passages of every poet on the beauty of Nature betray clearly the influence and hidden power of the Dream in waking life. SHELLEY, WORDSWORTH, KEATS, BYRON, were all waking dreamers *de la première force*.

He who has heard an Æolian harp play--and I have heard the seven of JUSTINUS KERNER in the old castle of Weibertreu when I was his guest--if he be a "tone-artist," has often caught series of chords which were almost melodies. This music has the same relation to definite composition which the dream has to waking common sense. There are two things which I do not understand. One is, why composers of music make so little use of the suggestive Æolian harp; the second is, why decorative designers never employ the *folding mirror* <sup>1</sup> to produce designs. The one is an exact counterpart of

the other, and both are capable of revealing inexhaustible harmonies, for both are deeply in accordance with the evolving processes of Nature.

The poetic or artistic faculty is, we therefore assume, the action on the myriad cells of memory by a strange--sometimes apparently involuntary--fantastic power, which is at the same time higher and lower than common sense or waking consciousness. Every image which man has received from sensation lies stored away in a cell, and is, in fact, a memory by itself. There is a faculty of association or sympathy by which groups of these images are called up, and there is perception which receives them, more or less vividly, like a photographic plate. When awake, Will, or coherent Common Sense, regulates all this machinery. When asleep, the Images seem to steal out and blend and frisk about by themselves in quaint dances, guided apparently by a kind of power whom I have conventionally called the *alter-ego*. This power throws open brain or memory-cells, which waking Common Sense has forgotten; in their chaotic or fantastic searches and mingling they produce poetry; they may chance on prophecy, for if our waking self had at command the immense latent knowledge in which these elves revel, it would detect sequences and know to what many things would lead, now unto us all unknown.

I once knew a nobleman who inherited in Italy a palace which he had never seen. There were in it three hundred rooms, and it had belonged to a family which had for six hundred years collected and handed down to their descendants every kind of object, as if they had been magpies or ravens. The heir, as a grave, earnest man, only concerned himself with the armoury and picture gallery and principal rooms. But his young daughter Bertha ranged all over the place and made hundreds of the most singular discoveries. One day she came to me very much delighted, She had found an obscure room or garret, in which there were ranged about on shelves, "sitting up and all. looking at her," several hundred old dolls and marionettes. For two hundred years or more the family had kept its old dolls. In this case the father was the waking reason, the rooms the brain cells, and

Bertha the sprite who ranges over all and knows where to find forgotten images in,

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store. Many of those whom we meet in dreams are like the ghosts of dolls.

This is the only true Night side of Nature, but its shadows and dusky twilight, and strangely-hued chiaroscuros and long pauses of gloom, come constantly into the sunlight of our waking life. Some lives have too much of it, some too little. Some receive it in coarse and evil forms, as lunatics, and sufferers from mania *à potu*, some canny people--happy Scotchmen, for instance--succeed in banishing it from life as nearly as is possible for a human being to do. Now to speak clearly, and to recapitulate distinctly, I set forth the following propositions:--

I. We have a conscious will which, whether it be an independent incomprehensible spirit, or simply the correlative result or action of all our other brain powers, exists, and during our waking hours directs our thoughts and acts. While it is at work in the world with social influences, its general tendency is towards average common sense.

II. This conscious will sleeps when we sleep. But the collective images which form memory, each being indeed a separate memory, as an aggregate of bees' cells form a comb, are always ready to come forth, just as honey is always sweet, limpid, and fluid. There is between them all an associative faculty, or a strange and singular power, which begins to act when the will sleeps. Whether it be also an independent Self which plays capriciously while conscious will sleeps, or a result of correlated forces, it is not as yet possible to determine. What we know is, that it calls forth the images by association, and in a fantastic, capricious manner, imitates and combines what we have experienced, or read, or thought, during our waking hours.

III. Our waking will can only realize or act on such images as it has kept familiarly before it, or such as have been so often recalled that they recur spontaneously. But all the treasures of memory seem to be available to the dream ruler, and with them a loose facile power of grouping them into kaleidoscopic combinations. Thus, if one could imagine a kaleidoscope which at every turn made varied

groups of human or other figures in different attitudes, with changing scenery; and then suppose this to be turned round

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by some simple vital or mechanical action, he would have an idea of the action of dreams. It is probable that the radical function of the dream-power is to prevent images from becoming utterly forgotten or rusty; and by exercising the faculty of facile or chance combination to keep awake in man originality and creativeness. For it is almost certain that, but for the intrusion of this faculty into our waking thoughts, man would become a mere animal, without an idea beyond the joint common appetites, instincts, and emotions of the lowest of his kind.

IV. The dream-power intrudes more or less into all waking life. Then it acts, though irregularly, yet in harmony, with conscious will. When it is powerful and has great skill in forming associations of images--and by images I mean, with Kay, "ideas"--and can also submit these to waking wisdom, the result is poetry or art. In recalling strange, beautiful images, and in imagining scenes, we partly lapse into dreaming; in fact, we *do* dream, though conscious will sits by us all the time and even aids our work. And most poets and artists, and many inventors, will testify that, while imagining or inventing, they abstract the "mind" from the world and common-place events, seek calm and quiet, and try to get into a "brown study," which is a waking dream. That is to say, a condition which in some respects analogous to sleep is necessary to stimulate the flow and combination of images. This brown study is a state of mind in which images flow and blend and form new shapes far more easily than when Will and Reason have the upper hand. For *they* act only in a conventional beaten track, and deal only with the known and familiar.

V. Magic is the production of that which is not measured by the capacity of the conscious working will. The dream spirit, or that which knows all our memories, and which combines, blends, separates, scatters. unites, confuses, intensifies, beautifies, or makes terrible all the persons, scenes, acts, events, tragedies, or comedies known to us, can, if it pleases, by instantaneous reasoning or intuition, perceive what waking common sense does not. We visit a sick man, and the

dream spirit, out of the inexhaustible hoards of memory aided by association, which results in subtle, occult

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*reasoning*, perceives that the patient will die in a certain time, and this result is served up in a dramatic dream. The amount of miracles, mysteries, apparitions, omens, and theurgia which the action of these latent faculties cause, or seem to cause, is simply illimitable, for no man knows how much he knows. Few, indeed, are the ordinary well-educated Europeans of average experience of life, whose memories are not inexhaustible encyclopædias, and whose intellects are not infinite if all that is really in them could be awakened from slumber, "know thyself" would mean "know the universe." Now, there are people who, without being able to say *why*, are often inspired by this power which intuitively divines or guesses without revealing the process to common sense. They look into the eye of a person--something in glances and tones, gestures, mien, and address, suggests at once an assertion or a prediction which proves to be true. Considering that the dream-power has millions of experiences or images at its command, that it flits over them all like lightning, that it can combine, abstract, compare, and deduct, that it being, so to speak, more of a thaumaturgical artist than anything else, excels waking wisdom in subtle trickery, the wonder is, not that we so often hear of marvellous, magical, inexplicable wonders, but that they are not of daily or hourly occurrence. When we think of what we might be if we could master *ourselves*, and call on the vast sea of knowledge which is in the brain of every one who reads these lines, to give strict reckoning of its every wave and every drop of water, and every shell, pebble, wreck, weed, or grain of sand over which it rolls, and withal master the forces which make its tides and storms, *then* we may comprehend that all the wonder-working power attributed to all the sorcerers of olden time was nothing compared to what we really have within us.

It is awful, it is mysterious, it is terrible to learn this tremendous truth that we are indeed within ourselves magicians gifted with infinite intellectual power-which means the ability to know and do all things. In the past men surmised the existence of this infinite memory, this power of subtle research and combination,

but between them and the truth in every land and . time interposed the idea of objective spiritual or *supernatural*

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existences whose aid or medium was necessary to attain to wisdom. Outside of us was always Somebody Else to be invoked, conciliated, met in vision or trance, united to in spiritual unity or syncope. Sometimes they hit upon some form of hypnotism or mesmerism, opiates or forced swoons and convulsions, and so extorted from the nerves and dream-power some of their secrets which were all duly attributed to the "spirits." But in the whole range of occult literature from HERMES TRISMEGISTUS down to Madame BLAVATSKY there is not a shade of a suspicion that all the absolutely authentic marvels of magic began and ended with man himself.

Least of all did any speculator yet conjecture how to set forth on the path which leads us to this wonderland. For there is a way to it, and a power to master the infinite stores of memory and render the dream-power a willing servant, if we take the pains to do it. Firstly--as may be found asserted, and I think fairly proved, in my work on "Practical Education," and in the "Memory of David Kay" (London, 1888)--every child by a very easy gradual process, simply that of learning by heart, and reviewing, can develop its memory to such a degree that all which that child reads, hears, or sees can be literally retained for life.

Secondly, quickness of perception, which is allied to memory, can be taught so as to develop intuitive observation and intelligence to an equally incredible extent. Thirdly--and for this I have had abundant personal experience--every child can learn Design and the Minor Arts or develop the Constructive faculties, and by doing this alone a pupil becomes exceptionally clever in *all* studies. The proof of this is that the 200 pupils who attended an industrial or art school in Philadelphia took precedence in studies among 110,000 others in the public schools.

If all the stores of our memory were distinctly cognized by our waking will when they first came into our possession, we should have the first great element of power beyond all our present dreams of greatness. That this *can* be done has

been recognized by many of the most advanced thinkers of the day. If a child be trained to exercise quickness of perception

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so that at last it observes and remembers everything--and experiment has proved this also--it will make the Dream Power a waking power absolutely in harmony and accordance with waking wisdom or conscious will. For the reason why the capricious, wild, strange fitful faculty has always remained foreign to us, is because in all our culture we have never sought to subdue and train the powers allied to it. Catch and tame one water-fairy, says the Red Indian legend, and you may get all her sisters. Waking quickness of perception is a wonderful ability. It can be trained to flit like lightning over illimitable fields of thought (supplied by a vast memory), and with them it spontaneously develops comparison and deduction. Now all of this is marvellously akin to the habitual action of the dream power *plus* that of reflection. And it is not possible to conceive that with waking quickness of perception, or voluntary subtlety of thought, cultivated in infancy to the highest power, its twin which sports in sleep should not feel its influence and act under it.

The result of this culture would inevitably be that the marvels, mysteries, and magic as they seem to us of the dream, or intuitive power, would be perfectly under our waking control, or to such an extent that we could secure all that is profitable in them. It is a very curious fact that while Reflection or Waking Wisdom slumbers, Quickness of Perception or Perception and Association seem to be always awake--in dreams or waking. A very extended series of observations has convinced me that the acquisition of a very great degree of Observation itself, or of Attention, is as possible as to learn French, and no harder; yet as a branch of study it literally does not exist. As a writer in the New York *Tribune* remarks: "In fact, observation is almost an atrophied faculty, and when a writer practises it for the purposes of his art, we regard the matter as in some sense wonderful." Interest, as MAUDSLEY has shown, is a natural result of Attention, and the two generate Will. Whether we can actually control the Dream-

power is not as yet proved by experiment. All that we can say is that it is probable. But that this power manifests itself in

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waking hours when it submits to Reflection, is an established fact. It shows itself in all imagination, in all originality, brave art or "fantasy." Therefore it is no extravagant deduction to conclude that all of its action which now seems so wonderful, and which has furnished the ground-work for what we call magic, is perfectly within our grasp, and may be secured by simple methods of training which require only perseverance to perfect them.

The gypsy fortune-teller is accustomed for years to look keenly and earnestly into the eyes of those whom she *dukks* or "fortune-tells." She is accustomed to make ignorant and credulous or imaginative girls feel that her mysterious insight penetrates "with a power and with a sign" to their very souls. As she looks into their palms, and still more keenly into their eyes, while conversing volubly with perfect self-possession, ere long she observes that she has made a hit--has chanced upon some true passage or relation to the girl's life. This emboldens her. Unconsciously the Dream Spirit, or the Alter-Ego, is awakened. It calls forth from the hidden stores of Memory strange facts and associations, and with it arises the latent and often unconscious quickness of Perception, and the gypsy actually apprehends and utters things which are "wonderful." There is no clairvoyance, illumination or witchcraft in such cases. If such powers existed as they are generally understood to do, we should for one case of curious prediction hear of twenty thousand. But the Dream-power is at best fitful, irregular and fantastic in its action; it is at all times untrustworthy, for it has never been trained unless of yore by Chaldæan priests and magi. In some wonderful way facts do, however, manifest themselves, evoked out of the unknown by "occult," though purely material, mental faculties; and the result is that wonder at the inexplicable--which makes miracles--until we are accustomed to them.

That gypsy women often do surmise or arrive at very curious and startling truths I know by my own experience, and also know that I myself when reading character in people's hands according to the laws

laid down in books on chiromancy, when I have felt deeply interested, or as one may say excited or inspired, and have gone a little beyond mere description into conjecture and deduction, have been amazed at my own successes. It happened once that when in company with several ladies it was proposed after lunch to go to a gypsy camp on the Thames, and have fortunes told. Among these ladies was one of a very imaginative temperament, who had not only lived many years in the East, but had resided several winters as a guest in Arab families. As she was very much disappointed at not finding the gypsies, I offered to tell her fortune by onomancy, *i.e.*, by taking the letters of her name according to numbers, and deducing from them her past and future. This I did in a most reckless manner, freely setting down whatever came into my mind. It seems to me now that a kind of inspiration suggested what I wrote and predicted. What was my amazement to hear the lady declare that all which had been written as to her past life was literally true, and I saw that she was simply awed at my supposed power of prediction, and had the fullest faith in what I had declared as regarded the future. What I had intended for a jest or mere entertainment turned out to be serious enough. And reflecting on the evil consequences of such belief on a person who naturally attributed it all to magic, I deeply regretted what I had done, and have not since attempted any renewal of such oracle-work. It had previously occurred that I wrote out such a prediction for another lady which I did not clearly explain to her, but in which there was a regular recurrence and repetition of something unfortunate. This was shown in after years, and the troubles all came to pass as I had written. Now the more I studied this case the more I was convinced that it was based on unconscious observation, comparison, and deduction. FICHTE has said that no bird can fly beyond itself, but the mind sometimes does actually precede its own conscious reasoning and throw back facts to it. It may be urged by those who still cling to the old-fashioned fetish of a distinction between Spirit and Matter, that this explanation of predictions,

oracles, and insight, is simply materialistic and utterly destructive of all the poetry, grandeur, and beauty which is associated with mysterious divination. But for those who believe with MAUDSLEY, *et sui generis*, that all such distinctions are not seriously worth considering, and to him who can rise to the great philosophy now dawning on the world, there is perceptible in it something far more wonderful and poetical, beautiful and even awful, than ever was known to any occultist of old--for it is scientific and true. It is also true that man can now talk across the world and hear all sounds conveyed to him through the depths of ocean. He can catch these sounds and keep them for centuries. How long will it be before sights, scents, and tastes will be thus transferred, and the man sitting in London will see all things passing in Asia, or wherever it pleases him or an agent to turn a mirror on a view? It will be. <sup>1</sup> Or how long before the discovery of cheap and perfect aerial navigation will change all society and annihilate national distinctions? That, too, will be. These and a thousand stranger discoveries will during the ensuing century burst upon the world, changing it utterly. We go on as of old in our little petty narrow grooves, declaring that *this* will be, and *that* will never come to pass, and that this or that kind of hop-scotch lines, and tip-cat and marbles rules, are the eternal laws of humanity, and lo! all the while in his study some man whom you regard as a dreamer or dolt is preparing that which will be felt forever.

One of these great discoveries, and that not the least, will be the development and mastery of memory and perception, attention, interest, and will in children, with the constructive faculty which stimulates the whole by means of easy gradual series of instructions. When this system shall be perfected, we shall advance to understanding, controlling, and disciplining the subtler and stranger powers of the brain, which now puzzle us as dreams, intuitions, poetic inspiration, and prophecy. But this prophecy comes not from it, nor from any vague guessing or hoping. It is based on facts and on years of careful study of a thousand children's minds, and from a conviction derived

from calm observation, that the powers of the human mind are infinite and capable of being developed by science. And they will be!

There is very little knowledge among gypsies of real chiromancy, such as is set forth in the literature of occult or semi-occult science. Two centuries ago, when chiromancy was studied seriously and thoroughly by learned and wise men, the latter compared thousands of hands, and naturally enough evolved certain truths, such as you, reader, would probably evolve for yourself if you would do the same. Firstly they observed, as you may do, that the hand of a boor is not marked like that of a gentleman, nor that of an ignoramus like the palm of an artist or scholar. The line which indicates brain is on an average shorter in women than in men; in almost every instance certain signs infallibly indicate great sensuality. Others show a disposition to dreaminess, sentimentalism, the occult. Now as Love, Wisdom, Strength of Will, or Inertness, are associable with Venus, Apollo, Jupiter, or Saturn, and as astrology was then seriously believed in, it came to pass that the signs of chiromancy were distributed to the seven planets, and supposed to be under their dominion. It was an error, but after all it amounts to a mere classification. Properly considered, the names Jupiter, Saturn, Apollo, Mercury, Venus, and Mars are only synonymes of qualities, meaning masculine virtue and character, aptitude, art, cleverness, sexual passion, and .combativeness. He who would, without a trace of superstition, analyze and describe many hands compared with the characters of their owners, would adopt effectively the same arrangement.

When we remember the age in which they lived and the popular yearning for wonders and marvels which then characterized even the wisest men, the old chiromancers were singularly free from superstition. There were many among them who would have regarded with supreme contempt a DESBAROLLES, with his fortune-telling for twenty francs.

To these truly honest men, the gypsies, with their pretended chiromancy, were at first a great puzzle. The learned PRÆTORIUS, in his vast work on Chiromancy

and Physiognomy, devotes seventy-five pages to this "foreign element in our midst," and comes to the conclusion that they are humbugs.

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They do not know the *lines*--they know nothing. The intrusion of the latent powers of the mind had no place in the philosophy of PRÆTORIUS, therefore he did not perceive the back door by which the Romany slipped into the oracle. Yet there is abundant evidence even in his own valuable collection of the works of his predecessors, that many of them when tempted from merely describing character to straying into prophecy, were guided by something more mysterious than the laws of the lines of life, of the head, heart, the circle of Venus, the "hepatic," and *viâ lactea*. The Hungarian gypsies have a system of chiromancy of their own which the reader may find in the book "Vom Wandernden Zigeunervolke," by Dr. von WLISLOCKI, Hamburg, 1890, I had translated this and more of the kind for this chapter, but omitted it, thinking, firstly, that its place is supplied by more important matter; and, secondly, because it is, save as perhaps indicative of Indian origin, quite valueless, being merely of the prophetic kind.

I have more than once known gypsies to tell me things of my past life which were certainly remarkable, bewildering, or inexplicable. And for the ordinary seeker of "voonders oopon voonders" it is all-sufficient that a thing shall be beyond clear intelligence. "How do you explain *that*?" is their crucial question, and their cry of triumph when relating some case of an authentic apparition, a spiritual feat of thaumaturgy, or a dream fulfilled. In fact they would rather *not* have it explained. I well remember how Professor JOSEPH HENRY, when lecturing on natural science, narrated to us, his hearers, how when he told certain people how certain tricks of a common conjuror were executed, they all protested that it could not be the way it was done. They did not wish to be disillusioned. Raise a man from the dead, make him fly through the air, and it is for everybody a miracle. Give them the power to do the same, and in a month's time it will be no longer miraculous, but something "in the due course of nature." And what single fact is there in the due course of nature which is not as inexplicable if we seek for a full explanation of it? Consider this thing every day till you are penetrated with it, bear it in mind

constantly, and in due time all, phenomena will be miracles. We can apparently get a little

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nearer to the causes and give our discoveries names, but the primal causes as constantly recede and are continually buried in deeper mystery. But with most people names pass for explanations.

"Can you tell me what a hypothesis is?" asked a young gentleman at a dinner party of a friend who passed for being well-informed. "Hush," was the reply. "Not now--*ladies present.*"

"*Mon caporal,*" asked a French soldier, "can you tell me what is meant by an equilateral?" "Certainly--*mais d'abord*--do you know Hebrew?" "No." "Ah, then it would be impossible to explain it to you."

"What is it that makes people's heads ache?" inquired an old lady of a youth who had just begun his medical studies. "Oh, it is only the convolution of the anomalies of the ellipsoid," replied the student. "just see now what it is to git larnin!" commented the dame. "He knows it all in a straight line?"

The one is satisfied that a hypothesis is something improper, the other that an equilateral is a matter which he *might* understand if he were as learned as his corporal, and the third is pleased to find that the mystery has at least a name. And human beings are satisfied in the same way as to the mysteries of Nature. Give them a name and assure them that the learned understand it, and they are satisfied.

It is a fundamental principle of human folly to assume that any alleged marvel is a "violation of the laws of Nature," or the work of supernatural influences, until it is proved *not* to be such. Nature cannot be violated. She is ever virgin. And "how do you account for *that?*" is always assumed to be a test question. It cannot be denied that in almost every case, the narrator assumes the *absolute* truth of *all* which he states, when, as is well known, even in the most commonplace incidents of ordinary life, such truth can very rarely be obtained. *Secondly*, he assumes that all the persons who were cognizant of the miracle, or were

concerned in it, were not only *perfectly* truthful, but endowed with perfect perfections, and *absolutely* sound judgments. If

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there is the least shadow of a possibility that one of them could have erred in the least particular, the whole must fall to the ground as a proof or test--for we must have irrefragible and complete evidence before we adopt a faith on which all our life may depend. But, *thirdly*, by asking any one to account for a marvel, he assumes that the one thus called on knows everything short of the supernatural or Infinite, which is simply silly.

But there is a higher source of admiration and wonder than could ever be established by vulgar fetish, Animism, or supernaturalism, and this is to be found in the mysteries of Nature which man has never penetrated, and which, as soon as they are overcome, reveal others far grander or deeper. Thus as Alps rise beyond Alps, and seas of stars and solar systems spread in proportions of compound multiplication, our powers of vision increase. And it often happens to him who looks deeply into causes, that one of the myriad test cases of so-called "supernaturalism," when it has ignominiously broken down--as all do sooner or later--often reveals a deeper marvel or mystery than it was intended to support. Thus some Red Indians in North America, on being told how certain juggling tricks which they had accepted for magic were performed, calmly replied that it did not make the least difference--that a man must have been a magician (or divinely inspired) to be able to find out such tricks. And I myself knew an Indian trader named Ross, who, being once among a wild tribe, put on a mask of *papier maché*, which caused tremendous excitement and awe, which was not in the least diminished when he took it off and put it into their hands and explained its nature, for they maintained that the thing which could cause such terror indicated the existence of superior mental power, or magic, in the maker. In which there is, as it seems to me, indications of a much higher wisdom or sagacity than is to be found in the vulgar spiritualist who takes the event or thing itself for the miracle, and who, when found out in his tricks, ignominiously collapses.

The conclusion from all this is, that I have seen and heard of much

in gypsy witchcraft and fortune-telling which, while it was directly allied to humbug of the shallowest kind, also rested on, or was inspired by, mental action or power which, in our present state of knowledge, must be regarded as strangely mysterious and of the deepest interest. And this is indeed *weird*, in the fullest and truest sense, since it is used for prophecy. I will now endeavour to illustrate this.

It is but natural that there should be "something in" gypsy fortune-telling. If the reader were to tell ten fortunes a day for twenty years it would be very remarkable indeed if in that time he had not learned some things which would seem wonderful to the world. He would detect at a glance the credulous, timid, hold, doubtful, refined or vulgar nature, just as a lawyer learns to detect character by cross-examination. Many experiments of late years have gone very far to establish the existence of a power of divining or reading thought; how this is *really* done I know not; perhaps the experts in it are as ignorant as I am, but it is very certain that certain minds, in some (as yet) marvellous way, betray their secrets to the master. That there are really gypsies who have a very highly cultivated faculty of reading the mind by the eye is certainly true. Sometimes they seem to be themselves uncertain, and see as through a glass darkly, and will reveal remarkable facts doubtfully. I remember a curious illustration of this. Once I was walking near Bath, and meeting a tinker asked him if there were any gypsies in the vicinity. He gave me the address of a woman who lived in a cottage at no great distance. I found it with some trouble, and was astonished on entering at the abominably miserable, reckless, squalid appearance of everything. There was a half or quarter-bred gypsy woman, ragged, dirty, and drunk, a swarm of miserable children, and a few articles of furniture misplaced or upset as if the inmates had really. no idea of how a room should be lived in. I addressed the woman civilly, but she was too vulgar and degraded to be capable of sensible or civil conversation with a superior. Such people actually exist among the worst class of vagabonds. But as I, disgusted, was about to leave, and gave her a small gratuity, she offered

to tell my fortune, which I declined, whereupon she cried, "You *shall* see that I know something;" and certainly told me something which astonished me, of an event which had taken place two years before at a great distance. To test her I coolly denied it all, at which she seemed astonished and bewildered, saying, "Can I have made a mistake? You are certainly the person." All of this may be explained by causes which I shall set forth. But it cannot be too earnestly insisted on to people who habitually doubt, that because a thing can be explained in a certain way (*i.e.*, by humbug) that it necessarily follows that that is the *only* explanation of it. Yet this is at the present day actually and positively the popular method, and it obtains very largely indeed with the small critics of the "safe school." Mrs. Million has diamonds; she *may* have stolen them--a great many people have stolen diamonds--therefore she is probably a thief. The Icelandic sagas describe journies to America; but the writers of the sagas were often mythical, exaggerative, and inaccurate--therefore all they narrate as regards America must be, of course, untrue.

Jack Stripe  
Eats tripe,  
It is therefore credible  
That tripe is edible ;  
And it follows perforce,  
As a matter of course,  
That the devil will gripe  
All who do not eat tripe.

But I do *not* insist that there is anything "miraculous" in gypsy fortune-telling. It may be merely the result of great practical experience and of a developed intuition, it may be mind or "thought-reading"--whatever that really is--or it may result from following certain regular rules. This latter method will be pronounced pure humbug, but of that I will speak anon. These rules followed by anybody, even the feeblest dilettante who has only read DESBAROLLES for drawing-room entertainment,

will often astonish the dupe. They are, "in few," as follows:--

1. It is safe in most cases with middle-aged men to declare that they have had a law-suit, or a great dispute as to property, which has given them a great deal of trouble. This must be

impressively uttered. Emphasis and sinking the voice are of great assistance in fortune-telling. If the subject betray the least emotion, or admit it, promptly improve the occasion, express sympathy, and "work it up."

2. Declare that a great fortune, or something greatly to the advantage of the subject, or something which will gratify him, will soon come in his way, but that he must be keen to watch his opportunity and be bold and energetic.

3. He will have three great chances, or fortunes, in his life. If you *know* that he has inherited or made a fortune, or had a good appointment, you may say that he has already realized one of them. This seldom fails.

4. A lady of great wealth and beauty, who is of singularly sympathetic disposition, is in love with him, or ready to be, and it will depend on himself to secure his happiness. Or he will soon meet such a person when he shall least expect it.

5. "You had at one time great trouble with your relations (or friends). They treated you very unkindly." Or, "They were prepared to do so, but your resolute conduct daunted them."

6. "You have been three times in great danger of death." Pronounce this very impressively. Everybody, though it be a schoolboy believes, or likes to believe, that he has encountered perils. This is infallible, or at least it takes in most people. If the subject can be induced to relate his hairbreadth escapes, you may foretell future perils.

7. "You have had an enemy who has caused you great trouble. But he--or she--it is well not to specify which till you find out the sex--will ere long go too far, and his or her effort to injure you will recoil on him or her." Or, briefly, "It is written that some one, by trying to wrong you, will incur terrible retribution." Or, "You have had enemies, but they are all destined to come to grief." Or, "You had an enemy but you outlived him."

8. "You got yourself once into great trouble by doing a good act."

9. "Your passions have thrice got you into great trouble. Once your inconsiderate anger (or pursuit of pleasure) involved you in great suffering which, in the end, was to your advantage." Or else, "This will come to pass; therefore be on your guard."

10. "You will soon meet with a person who will have a great influence on your future life if you cultivate his friendship. You will ere long meet some one who will fall in love with you, if encouraged."

11. "You will find something very valuable if you keep your eyes open and watch closely. You have twice passed over a treasure and missed it, but you will have a third opportunity."

12. "You have done a great deal of good, or made the fortune or prosperity of persons who have been very ungrateful."

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13. "You have been involved in several love affairs, but your conduct in all was really perfectly blameless."

14. "You have great capacity for something, and before long an occasion will present itself for you to exert it to your advantage."

By putting these points adroitly, and varying or combining them, startling cases of conviction may be made. Yet even into this deception will glide intuition, or the inexplicable insight to character, and the deceiver himself be led to marvel, so true is it that he who flies from Brama goes towards him, let him do what he will, for Truth is everywhere, and even lies lead to it.

The reader has often seen in London Italian women who have small birds, generally parrakeets, or paraquitos, which will for a penny pick out for her or for him slips of paper on which is printed a "fortune." If he will invest his pence in these he will in most instances find that they "fit his case" exactly, because they are framed on these or other rules, which are of very general application. There was, in 1882, an Italian named TORICELLI. Whether he was a descendant of the great natural philosopher of the same name who discovered the law of the vacuum I do not know, but he certainly exhibited--generally in Piccadilly--an ingenious application of it. He had a long glass cylinder, filled with water, in which there was a blown glass image of an imp. By pressing his hand on the top of the cover of the tube the *folletto* or *diavoletto* was made to rise or fall--from which the prediction was drawn. It will hardly be believed, but the unfortunate TORICELLI was actually arrested by the police and punished for "fortune-telling." <sup>1</sup> After this he took to trained canaries or parrakeets, which picked out printed fortunes, for a living. Whether the stern arm of British justice descended on him for this latter form of sorcery and crime I do not know.

"Forse fu dal demonio trasportato,  
Fiancheggiandosi del' autorità  
Di Origene o di San Girolamo."

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Now it may be admitted that to form such rules (and there are many more far more ingenious and generally applicable) and to put them into practice with tact, adapting them to intuitions of character, not only as seen in the face but as heard in the voice or betrayed by gestures and dress and manner, must in the end develop a *power*. And, further still, this power by frequent practice enables its possessor to perform feats which are really marvellous and perhaps inexplicable, as yet, to men of science. I have, I think, indicated the road by which they travel to produce this result, but to what they arrived I do not know.

Nor do they all get there. What *genius* is, physiology, with all the vast flood of light spread by FRANCIS GALTON on hereditary gifts, cannot as yet explain. It is an absolute thing of itself, and a "miracle."

Sometimes this wonderful power of prediction and of reading thought and quickly finding and applying rules falls into the hands of a genius. Then all our explanations of "humbug" and "trickery" and juggling fall to the ground, because he or she works what are absolutely as much miracles as if the artist had raised

the dead. Such geniuses are the prophets of old; sometimes they are poets. There are as many clearly-defined and admirable predictions as to events in art and politics in the works of HEINE, which were fulfilled, as can be found anywhere.

By the constant application of such rules, promptly and aptly, or boldly, the fortune-teller acquires a very singular quickness of perception. There are very few persons living who really know what this *means* and to what apparently marvellous results constant practice in it may lead. Beginning with very simple and merely mechanical exercises ("Practical Education," p. 151. London: Whittaker & Co.), perception may be gradually developed until not only the eye and ear observe a thousand things which escape ordinary observation, and also many "images" at once, but finally the mind notes innumerable traits of character which would have once escaped it, combines these, and in a second draws conclusions which would amuse those who are ignorant--as indeed all men are as yet--of the extraordinary faculties latent in every man.

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I beg the reader to pay special attention to this fact. There is nothing in all the annals of prophecy, divination, fortune-telling, or prediction, which is nearly so wonderful as what we may all do if we would by practice and exercise bring out of *ourselves* our own innate power of perception. This is not an assertion based on metaphysical theory; it is founded on fact, and is in strict accordance with the soundest conclusions of modern physiology. By means of it, joined to exercises in memorizing, all that there is in a child of ordinary intellect may be unerringly drawn out; and when in due time knowledge or information is gradually adduced, there is perhaps no limit to what that intellect may become. The study, therefore, of quickness of perception, as set forth or exercised in gypsy fortune-telling, is indeed curious; but to the far-reaching observer who is interested in education it is infinitely more useful, for it furnishes proof of the ability latent in every mind to perform what appear to be more than feats of intelligence or miracles, yet which often are all mere trifles compared to what man could effect if he were properly trained to it.

Sorcery! We are all sorcerers, and live in a wonderland of marvel and beauty if we did but know it. For the seed sprouting from the ground is as strange a truth as though we saw the hosts of heaven sweeping onward in glory, or could commune with fairies, or raise from his grave the master magician of song who laid a curse on all who should dig his dust. But like children who go to sleep in the grand opera, and are wild with delight at Punch, we turn aside from the endless miracle of nature to be charmed and bewildered with the petty thaumaturgy of guitars in the dark, cigarettes, and rope-tying, because it corresponds to and is miracle enough for us. And perhaps it is as well; for much thought on the Infinites made JEAN PAUL RICHTER and THOMAS CARLYLE half mad and almost unfit for common life. Seek truth in Science and we shall be well balanced in the little as well as the great.

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## Footnotes

[166:1](#) *Vide* "Drawing and Designing." London: Whittaker & Co., 1888.

[175:1](#) This was written long before I heard that the same idea had occurred to others.

[183:1](#) Another Italian was fined or imprisoned for the same thing in London in July, 1890--*i.e.*, for telling penny fortunes by the same machine.



## CHAPTER XII

FORTUNE-TELLING (*continued*)--ROMANCE BASED ON CHANCE, OR HOPE,  
AS REGARDS THE FUTURE-FOLK--AND SORCERY-LORE--AUTHENTIC  
INSTANCES OF GYPSY PREDICTION



IT would seem to all who now live that life would be really intolerably dry were it utterly deprived of mystery, marvel, or romance. This latter is the sentiment of hopeful *chance* allied to the beautiful. Youth is willing or eager to run great risks if the road to or through them passes by dark ravines, under castled rocks--

"o'er dewy grass  
And waters wild and fleet"

--and ever has been from the beginning. Now, it is a matter of serious importance to know whether this romance is so deeply inherent in man that it can never be removed. For, rightly viewed, it means current religion, poetry, and almost all art--

as art at least was once understood--and it would seem as if we had come, or are coming, to a time when science threatens to deprive

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us of it all. Such is the hidden fear of many a priest and poet--it may be worth while to consider whether it is all to pass away into earnest prose or assume new conditions. Has the world been hitherto a child, or a youth, were poetry and supernaturalism its toys, and has the time come when it is to put away childish things?

We can only argue from what we *are*, and what we clearly know or understand. And we know that there are in Nature, though measured by the senses alone, phenomena which awake delightful or terrible, sublime or beautiful, grave or gay feelings, or emotions, which inspire corresponding thoughts. There is for us "an elf-home glory-land," far over setting suns, mysterious beauty in night and stars in their eternal course, grandeur of God in the ocean, loveliness in woman, chiaroscuro in vapoury valleys and the spray of waterfalls by moonlight, exciting emotions which are certainly *not* within the domain of science--as yet--and which it is impossible for us, as we are at present constituted, to imagine as regarded entirely from the standpoint of chemical and physical analysis. To see in all this--as we are--*only* hydro-carbons, oxygen, silex and aluminium, atoms, molecules, and "laws"--that is to say, always the *parts* and combinations and no sense as regards man that he is, with his emotional sense of beauty, anywhere in the game or of any account--is going far too far. Setting teleology and theology entirely aside, Man, as the highest organism, has a right to claim that, as the highest faculties which have been as yet developed in him were caused by natural phenomena, therefore there is in the phenomena a certain *beauty* which is far more likely to lead to more advanced enjoyment of form, colour, or what we call the æsthetic sense, than to shrink away and disappear. And it seems to me that the most extended consideration of science leads to the result or conclusion that under its influence we shall find that the chemical and physical analyses of which I have spoken are only the dry A B C of a marvellously grand literature, or

of a Romance and Poetry and Beauty--perhaps even of a wondrous "occult" philosophy, of whose beginning even we have, as yet, no idea.

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But, great as it may be, those who will make it must derive their summary of facts or bases of observation from the past, and therefore I urge the importance of every man who can write doing what he can to collect *all* that illustrates Humanity as it is and as it was in by-gone ages. It hath not entered into the heart of man to conceive what a Folk-lore or ethnological society in ancient Greece, Rome, or Egypt might not have collected and preserved for the delight of every civilized human being of the present day. It is very true that the number of persons, as yet, who understand this--still less of those who take a real interest in it--is extremely limited, and they do not extend in England, America, or any other country, to more than a few hundreds. To the vast multitude, even of learned men, Folk-lore is only a "craze" for small literary *bric-à-brac*, a "fancy" which will have its run, and nothing more. To its earnest devotees it is the last great development of the art of learning and writing history, and a timely provision for future social science. It sets forth the most intimate inner life of people as they were, and the origins of our life as it is. In Folk-lore, Philology, Ethnology, and the study of Mythology or Religion find their greatest aid.

The amount of Red Indian Folk-lore which has been suffered to perish in the United States without exciting the least interest is beyond all belief. THOREAU could find in the Algonkin legends of New England nothing but matter for feeble-minded ridicule. But there are men coming, or a generation rising, to whom every record of the past will be of value, for they are beginning to perceive that while the collector is doing work of value the mere *theorist*, who generally undervalues if he does not actually oppose the collector, will with his rubbish be swept away "down the back-entry of time," to be utterly forgotten.

Gypsy sorcery-lore is of great value because all over the Aryan world gypsies have in ancient or modern times been, so to speak, the wandering priests of that form of popular religion which consists of a faith in fortune-telling. This is really a

very important part in every cult; the most remarkable thing connected with it; as with charms, fetishes, incantations

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and protective spells, being the extraordinary success with which the more respectable *magi* have succeeded in convincing their followers that their own sorcery was not "magic" at all, and that the world-old heathen rites, which are substantially the same, are mere modern thieveries from the "established religion." Prediction and prophecy were the cornerstones of the classic mythology and of the Jewish law; they were equally dear to the Celtic races, and all men seem from the earliest times to have believed that coming events cast their shadows before. How this began and grew requires no deep study. Many disorders are prefaced by uneasy dreams or unaccountable melancholy, even as the greatest disaster which befel the gods of Valhalla was preceded by the troubled dreams of Balder. Sometimes the first symptom of gout is a previous irritability. But if diseases are believed to be caused by the literal occupation of the body by evil spirits these presages will be ascribed to occult spiritual influences. A man in excellent health feels gay--he goes hunting and has luck--of course his guardian spirit is believed to have inspired him to go. Then comes the priest or the gypsy to predict, and the hits are recorded and the misses are promptly forgotten.

The following instance has been related to me in good faith by a learned friend, whose books are well known to all Folk-lorists:--

"I can quote from my own experience a strange event founded on a prediction made to me by a gypsy in 1863. This was before I had learned the language of the Romany or had begun to take any interest in them. At the time of which I speak, I met one day here, in T-----, one or two gypsy women bearing as usual babies on their shoulders, when the oldest as I was passing by pointed me out to the bystanders, saying in German, '*Der Herr hat viel Kummer gehabt*' ('That gentleman has had much trouble 'or sorrow).

"This was true enough, as I was suffering greatly at the time from a previous bereavement, though I was no longer in mourning, nor was there at the instant any indication of gloom in my looks, for I was in a cheerful humour. So I stopped to ask her why she had made her remark. She replied, '*Ja, geben Sie mir die linke Hand und legen Sie drei Silbermünze darauf, wenn Sie weiteres hören wollen!*' ('Yes, give me your hand, and put three silver coins on it, if you would hear

more'). I did so, when she repeated her assertion as to my sorrow, and added, '*Aber eine Gräfinn steht für Ihner!*' ('But there is a countess awaiting you').

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"I laughed at myself for listening to this, and for the strange feeling of interest or faith which I felt in it, and which my common sense told me was ridiculous. And yet the prediction, strangely enough, was fulfilled, though not in the sense in which I suppose most people would have taken it. Soon after I lost another relative, and was overwhelmed with that and other troubles when providence sent me a friend in that most amiable and remarkable woman the Countess B-----, who, with that noble and gracious affability which distinguishes her, as well as her husband, Sir -----, relieved my mind and cheered my depressed spirits.

"I add to this a marvellous story of a gypsy prediction which was uttered here in T----- and published last year in a small biography, but which is worth consideration because I have heard it apparently well authenticated by trustworthy people. A very great disgrace to our town--I am happy to say he was the only one--was a Mr. M-----, of very good family. This man kept a mistress named R. M-----, who became acquainted with a young man who was employed as a clerk at the *Credit Anstalt*, and who always at night carried on his person its keys. This M----- learned, and formed the following plot: The victim was to be enticed by the woman to her room, where she proposed to cut his throat, take the keys, and with the aid of M----- to rob the bank and escape. It succeeded so far as that the young man was brought to her room, but when she began to attempt to kill him he struggled, and was overpowering her when M----- entered the room and shot him dead.

"The precious pair were subsequently arrested and tried, and in the report of the proceedings there appears the following curious statement:--

"It is a singular thing (*cosa piu singolare*) that to this woman (M-----'s mistress, Miss R-----), a gypsy woman who pretended to palmistry predicted that she would come to a bad end (*ch'essa finirebbe assai male.*),' Which she effectually did, being condemned to fourteen years' hard labour, and would have been hung had not her "interesting state" inclined the judge to mercy.

"There is the following addition in the pamphlet to what has been quoted: "Being begged by the said Maria R----- to look more closely into the hand, the Zingara refused to do so, and went away muttering strange or foreign words.' (*Borbottanda strane parole.*)"

To this my informant adds:--

"I know of a more cheerful case of gypsy prediction, and of quite another kind, and which happened to a friend's friend of mine, also here in T-----. The 'subject' was a young lady, who was 'intended' or betrothed, to an Italian actor, who had gone to play at Madrid; but for two months she heard nothing from him, and, believing that he had neglected her, was in despair.

"One morning she was passing through one of the main streets, and was talking with my friend, when a dark gypsy girl going by, whispered to her in a hurried manner: '*Domani avrai una lettera e sarai felice*' ('To-morrow you will receive a letter and be

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happy'). Having said this and nothing more, without asking for money, she went away. The promised letter was in fact received, all went well, and the lady is now married to the gentleman. This is all simply, true. I leave the comments on the case to investigators. Can it be that gypsies are sometimes clairvoyant?"

My own comment on the case is that, admitting that the gypsy knew beforehand all the circumstances or even the "parties" in the affair, she had divined or "intuited" a result, and risked, as some might call it, or else tittered from a real conviction, her prophecy. How the mind, without any miracle--as miracles are commonly regarded--often arrives quite unconsciously to such conclusions, I have already considered in another chapter. Making every allowance for unconscious exaggeration and the accretive power of transmission, I am willing to believe that the story is actually true.

The following is also perfectly authentic: An English lady of excellent family, meeting a gypsy, was told by the latter that in six months the most important event of her life would come to pass. At the end of the time she died. On her death-bed she said, "I thought the gypsy meant a marriage, but I feel that something far more important is coming, for death is the great end of life."

The following was told me by a Hungarian gentleman of Szegedin:--

"There was in Arad a lady who went to a ball. She had a necklace to which were attached four rings. During the evening she took this from her neck, and doubling it, wore it on her arm as a bracelet. In the house where she lived was a young gentleman who came to accompany her home from the ball. All at once, late at night, she missed her necklace and the rings, which were of great value.

"The next day she sent for a gypsy woman, who, being consulted, declared that the collar had been stolen by some one who was very intimate in her house. Her suspicions rested on the young man who had accompanied her home. He was arrested, but discharged for want of evidence.

"Three months after there came a *kellner*, a waiter, from some other city, to Arad. The lady, being in a *café* or some such place of resort, was waited on by this man, and saw one of her rings on his hand. He was arrested, and before the police declared that he held the ring in pledge, having

advanced money upon it to a certain gentleman. This gentleman was the lady's betrothed, and he had stolen her necklace and rings. The gypsy had truly enough said that the articles had been taken by some one who was intimate in her house."

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The gentleman who told me this story also said that the death of his father had been foretold by a gypsy--that is, by a lady who was of half-gypsy blood. It should be borne in mind, though few realize its truth, that in stages of society where people *believe* earnestly in anything--for example, in witchcraft or the evil eye--there results in time a state of mind or body in which they are actually capable of being killed with a curse, or a fear of seeing what is not before them in the body, and of many nervous conditions which are absolutely impossible and incomprehensible to the world of culture at the present day. But there are still places where witchcraft may be said to exist literally, for there the professors of the art to all intents work miracles, *because* they are believed in. There is abundance of such faith extant, even in England. I have heard the names of three "white" witch doctors in as many towns in the West of England, who are paid a guinea a visit, their specialty being to "unlock," or neutralize, or defeat the evil efforts of black witches. This, as is indeed true, indicates that a rather high class of patients put faith in them. In Hungary, in the country, the majority, even of the better class, are very much influenced by gypsy-witches. Witness the following, which is interesting simply because, while there is very little indeed in it, it was related to me as a most conclusive proof of magic power:--

"In a suburb of Szegedin, inhabited only by peasants, there is a school with a farm attached to it. The pay of the teacher is trifling, but he can make a comfortable living from the land. This was held by an old man, who had a young assistant. The old man died; the youth succeeded him, and as he found himself doing well, in due time he took a wife. They lived happily together for a year and had a daughter. In the spring the teacher had to work very hard, not only in school but on his farm, and so for the first time contracted the habit of going to the tavern to refresh himself, and what was worst, of concealing it from his wife under plausible tales, to which she gave no trust. She began to be very unhappy, and, naturally enough, suspected a rival.

"Of course she took advice from a gypsy woman, who heard all the story and consulted her cards. 'There is,' she said, 'no woman whatever in the way. There is no sign of one for good or evil, *na latchi na misec*, in the cards. But beware! for

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there is a great and unexpected misfortune coming, and more than this I cannot see.' So she took her pay and departed. Suddenly her child fell ill and died after eight days. Then the husband reformed his ways, and all went well with them. So, you see, the gypsy foretold it all, wonderfully and accurately."

It requires no sorcery to conjecture that the gypsy already knew the habits of the schoolmaster, as the Romany is generally familiar with the tavern of every town. To predict a misfortune at large is a sure card for every prophetess. What is remarkable is that a man of the world and one widely travelled, as was my informant, attached great importance to the story. It is evident that where so much of the sherris sack of faith accompanies such a small crust of miracle there must be a state of society in which miracles in their real sense are perfectly capable of being worked.



## CHAPTER XIII

### PROVERBS REFERRING TO WITCHES, GYPSIES, AND FAIRIES

Of Fairies, Witches, Gypsies,  
My nourrice sang to me ,  
Sua Gypsies, Fairies, Witches,  
I alsua syng to thee."  
("Denham Tract.")



DR. KRAUSS has in his work, "Sreca, Gluck und Schicksal im Volksglauben der Südslaven," collected a number of sayings in reference to his subject, from which I have taken some, and added more from other sources.

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Of an evil woman one says, as in all languages, "*To ie vila*"--that is, "a witch"; or it is uttered or muttered as, "*To je vila ljutica*"--that is, "a biting (or bitter) witch"; or to a woman whom one dislikes, "*Idi vilo!*"--"Begone, witch!" as in gypsy, "*Jasa tu chovihan!*"

Also, as in German, "*Ako i je baba, nje vjestica*"--"Though she is an old woman she is no witch"; while, on the other hand, we have, "*Svake baba viestica, a djed vjestac*"--"Every old woman is a witch, and every old man a wizard."

The proverb, "*Bizi ko vistica od biloga luka*"--"she runs from it like a witch from white garlic"--will be found fully explained in the chapter on "The Cure of Children," in which it is shown that from early times garlic has been a well-known witch-antidote.

Another saying is, "*Uzkostrsila se ko vistica*"--"Her hair is as tangled, or twisted, as that of a witch"; English gypsy, "*Lâkis balia shan rissardi sâr i chovihanis.*" But this has a slightly different meaning, since in the Slavonian it refers to matted, wild-looking locks, while the Romany is according to a belief that the hair of a witch is curled at the ends only.

Allied to this is the proverb, "*Izgleda kao aa su ga coprnice doniele sa Ivanjscica*"--"He looks as if the witches had done for him (or brought him away, 'fetched' him) on Saint John's Eve"; English Romany, "*Yuv dikela sa soved a lay sar a chovihan!*"--"He looks as if he had lain with a witch."

"*Svaka vracara s vrazje strane*"--"Every witch belongs to the devil's gang"--that is, she has, sold her soul to him and is in his interests. This is allied to the saying, "*Kud ce vjestica do u svoj rod?*"--"Where should a witch go if not to her kin or, "Birds of a feather flock together."

"*Jasa ga vjestice*"--"The witches ride him"--refers to the ancient and world-wide belief that witches turn men into animals and ride them in sleep.

The hazel tree and nut are allied to the supernatural or witchly in

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many lands. For the divining rod, which--is, according to "La Grande Bacchetta Divinatoria O Verga rivelatrice" of the Abbate Valmont, the great instrument for all magic and marvels, must be made of "*un ramo forcuto di nocciuòlo*"--a forked branch of hazel-nut"--whence a proverb, "*Vracarice, coprnjice, kuko ljeskova!*"--"Sorceress, witch, hazel-stick." This is a reproach or taunt to a woman who pays great attention to magic and witchcraft. "This reveals a very ancient belief of the witch as a wood-spirit or fairy who dwells in the nut itself." More generally it is the bush which, in old German ballads, is often addressed as Lady Hazel. In this, as in Lady Nightingale, we have a relic of addressing certain animals or plants as if they were intelligences or spirits. In one very old song in "Des Knaben Wunderhorn," a girl, angry at the hazel, who has reproached her for having loved too lightly or been too frail, says that her brother will come and cut the bush down. To which Lady Hazel replies:--

"Although he comes and cuts me down,  
I'll grow next spring, 'tis plain,  
But if a virgin wreath should fade,  
'Twill never bloom again."

To keep children from picking unripe hazel-nuts in the Canton of Saint Gall they cry to them, "*S' Haselnussfràuli chumt!*"--"The hazel-nut lady is coming!" Hence a rosary of hazel-nuts or a hazel rod brings luck, and they may be safely hung up

in a house. The hazel-nut necklaces found in prehistoric tombs were probably amulets as well as ornaments.

Among popular sayings we may include the following from the *Gorski Vijenac*:--

"A eto si udrijo vladiko,  
U neakakve smučene vjetrove,  
Ko u marču što udre yještice."  
But behold, O Vladika,  
Thou hast thrown thyself into every storm,  
As witches throw or change themselves to cattle."

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And with these we may include the curse, "*Izjele te viestice*"--"May the witches eat you!" which has its exact parallel in Romany. Also the Scottish saying, "Witches, warlocks, and gypsies soon ken ae the ither":--

"Witches and warlocks without any bother,  
Like gypsies on meeting well know one another."

I may appropriately add to these certain proverbs which are given in an extremely rare "Denham Tract," of which only fifty copies were printed by JOHN BELL RICHMOND, "*in. Com. Ebor.*" This quaint little work of only six pages is entitled, "A Few Popular Rhymes, Proverbs, and Sayings relating to Fairies, Witches, and Gypsies," and bears the dedication, "To every individual Fairy, Witch, and Gypsy from the day of the Witch of Endor down to that of Billy Dawson, the Wise Man of Stokesley, lately defunct, this tract is inscribed."

#### WITCHES.

Vervain and Dill  
Hinder witches from their will.

The following refers to rowan or mountain-ash wood, which is supposed to be a charm against witchcraft:--

If your whipstick's made of rowan  
You can ride your nag thro' any town.  
Much about a pitch,  
Quoth the devil to the witch.  
A hairy man's a geary man,  
But a hairy wife's a witch.  
Woe to the lad  
Without a rowan-tree god.

A witch-wife and an evil  
Is three-halfpence worse than the devil.

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Hey-how for Hallow-e'en!  
When all the witches are to be seen,  
Some in black and some in green,  
Hey-how for Hallow-e'en!  
Thout! tout! a tout, tout!  
Throughout and about.  
Cummer goe ye before, cummer goe ye,  
Gif ye will not goe before, cummer let me!

"These lines are said to have been sung by witches at North Berwick in Lothian, accompanied by the music of a Jew's harp or trump, which was played by Geilles Duncan, a servant girl, before two hundred witches, who joined hands in a short daunce or reel, singing (also) these lines with one voice:--

"Witchy, witchy, I defy thee,  
Four fingers round my thumb,  
Let me go quietly by thee."

"It will be seen that this is a phallic sign, and as such dreaded by witches. It is difficult to understand why these verses with the sign should have been given by witches."

The anti-witch rhyme used in Tweedesdale some sixty or seventy years ago was:--

"Black-luggie, lammer bead,  
Rowan-tree and reed thread,  
Put the witches to their speed."

The meaning of 'black-luggie' I know not. 'Lammer bead' is a corruption of 'amber-bead.' They are still worn by a few old people in Scotland as a preservative against a variety of diseases, especially asthma, dropsy, and toothache. They also preserve the wearer from, the effects of witchcraft, as stated in the text. I have seen a twig of rowan-tree, witch-wood, quick-bane, wild ash, wicken-tree, wicky, wiggy, witchen, witch-bane, royne-tree, mountain-ash, whitty, wiggin, witch-hazel, roden-quicken, roden-quicken-royan, roun, or ran-tree, which had been gathered

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on the second of May (observe this), wound round with some dozens of yards of red thread, placed visible in the window to act as a charm in keeping witches and *Boggle-boes* from the house. So also we have--

"Rowan-ash and reed thread  
Keep the devils from their speed,"  
Ye brade o' witches, ye can do no good to yourself.  
Fair they came,  
Fair they go,  
And always their heels behind them.  
Neither so sinful as to sink, nor so godly as to swim.  
Falsar than Waghorn, and he was nineteen times falsar than the devil.  
Ingratitude is worse than witchcraft.  
Ye're as mitch  
As half a witch.  
To milk the tether (*i.e.*, the cow-tie).

This refers to a belief that witches can carry off the milk from any one's cow by milking at the end of the tether.

Go in God's name--so you ride no witches.

"Rynt, you witch" quoth Bess Lockit to her mother.

*Rynt*, according to Skeat, is the original Cumberland word for aroint," *i.e.*, "aroint thee, get thee gone." Icelandic *ryma*--"to make room, to clear the way"--given, however, only as a guess. It seems to have been specially applied to witches.

"Aroint thee, witch!" the rump-fed ronyon cried."

("Macbeth")

Halliwell gives the word as *rynt*, and devotes a column to it, without coming to any satisfactory conclusion. I think it is simply the old word *rynt* or *wrynt*, another form of writhe, meaning to twist or strangle, as if one should say, "Be thou strangled!" which was indeed a frequent malediction. Halliwell himself gives "*wreint*" as meaning "awry," and

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"*wreith destordre*"--"to wring or wreith" ("Hollyband's Dictionarie," 1593). The commonest curse of English gypsies at the present day is, "*Beng tasser tute!*" "May the devil strangle you"--literally *twist*, which is an exact translation of *wrinthe* or *rynt*.

"The gode man to hys cage can goo  
And *wrythed* the pye's neck yn to."

("MS. Cantab." ap. H.)

*Rynt* may mean twist away, *i.e.*, begone, as they say in America, "he wriggled away."

They that burn you for a witch lose all their coals.

Never talk of witches on a Friday.

Ye're ower aude ffarand to be fraid o' witches.

Witches are most apt to confess on a Friday.

Friday is the witches' Sabbath.

To hug one as the devil hugs a witch.

As black

As cross

As ugly

As sinful



as a witch.

Four fingers and a thumb--witch, I defy thee.

In Italy the signs are made differently. In Naples the *gettatura* consists of throwing out the fore and middle fingers, so as to imitate horns, with the thumb and fingers closed. Some say the thumb should be within the middle and third fingers. In Florence the anti-witch gesture is to *fare la fica*, or stick the thumb out between the fore and middle fingers.

You're like a witch, you say your prayers backward.

Witch-wood (*ie.*, the mountain ash).

You're half a witch-*i.e.*, very cunning.

Buzz! buzz! buzz!

In the middle of the sixteenth century if a person waved his hat or

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bonnet in the air and cried 'Buzz!' three times, under the belief that by this act he could take the life of another, the old law and law-makers considered the person so saying and acting to be worthy of death, he being a murderer in intent, and

having dealings with witches" ("Denham Tract"). Very doubtful, and probably founded on a well known old story.

"I wish I was as far from God as my nails are free from dirt!"

Said to have been a witch's prayer whilst she was in the act of cleaning her nails. In logical accuracy this recalls the black boy in America, who on being asked if he knew the way to a certain place, replied, "I only wish I had as many dollars as I know my way there."

A witch is afraid of her own blood.

A Pendle forest witch.

A Lancashire witch.

A witch cannot greet (ie., weep).

To be hog, or witch-ridden.

## GYPSIES.

So many gypsies, so many smiths.

The gypsies are all akin.

One of the Faw gang,

Worse than the Faw gang.

The Faws or Faas are a gypsy family whose head-quarters are at Yetholme. I have been among them and knew the queen of the gypsies and her son Robert, who were of this clan or name.

"It is supposed the Faws acquired this appellation from Johnnie Faw, lord and earl of Little Egypt; with whom James the Fourth and Queen Mary, sovereigns of Scotland, saw not only the propriety, but also the necessity of entering into special treaty" ("Denham Tract")

"Francis Heron, king of the Faws, bur. (Yarrow) xiii. Jan., 1756 (SHARP'S "Chron. Mir").

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## FAIRIES

Where the scythe cuts and the sock rives,

No more fairies and bee-hives.

Laugh like a pixy (*i.e.*, fairy).

Waters locked! waters locked! (A favourite cry of fairies.)

Borram! borram! borram! (The cry of the Irish fairies after mounting their steeds.

Equivalent to the Scottish cry, "Horse! horse and haddock!")

To live in the land of the *Fair family*. (A Welsh fairy saying.)

God grant that the fairies may put money in your shoes and keep your house clean.

(One of the good wishes of the old time.)

Fairies comb goats' beards every Friday.

He who finds a piece of money will always find another in the same place, so long as he keeps it  
a secret.

(In reference to fairy gifts.)

It's going on, like Stokepitch's can.

A pixey or fairy saying, used in Devonshire. The family of Stokespitch or Sukespic resided near Topsham, and a barrel of ale in their cellars had for many years run freely without being exhausted. It was considered a valuable heirloom, and was esteemed accordingly, till an inquisitive maidservant took out the bung to ascertain the cause why it never run dry. On looking into the cask she found it full of cobwebs, but the fairies, it would seem, were offended, for on turning the cock, as usual, the ale had ceased to flow.

It was a common reply at Topsham to the inquiry how any affair went on "It's going on like Stokepitch's can," or proceeding prosperously.

To laugh like Robin Goodfellow.

To laugh like old Bogie;

He caps Bogie.

(Amplified to "He caps Bogie, and Bogie capped old Nick.")

To play the Puck. (An Irish saying, equivalent to the English one, "To play the deuce or devil.")

KEIGHTLEY'S "Fairy Mythology.")

He has got into Lob's pound or pond. (That is, into the fairies' pifold. KEIGHTLEY'S "Fairy  
Mythology.")

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Pinch like a fairy. ("Pinch them, arms, legs, backs, shoulders, sides, and shins." "Merry Wives of  
Windsor.")

To be fairy-struck. (The paralysis is, or rather perhaps was, so called. KEIGHTLEY'S "Fairy  
Mythology.")

There has never been a merry world since the Phynoderee lost his ground. [A Manx fairy saying.

See Train's "Isle of Man," ii. p. 14.8. "Popular Rhymes of the Isle of Man," pp. 16, 17.]

To be pixey-led.

Led astray by fairies or goblins. "When a man has got a wee drap ower muckle whuskey, misses his way home, and gets miles out of his direct course, he tells a tale of excuse and whiles lays the blame on the innocent pixies" (see KEIGHTLEY'S "Fairy Mythology"). Also recalling Feufollet, or the Will o' the Wisp, and the traveller who

"thro' bog and bush  
Was lantern-led by Friar Rush."

Gypsies have from their out of doors life much familiarity with these "spirits" whom they call *mullo dûdia*, or *mûllo doods*, *i.e.*, dead or ghost lights. For an account of the adventure of a gypsy with them, see "The English Gypsies and their Language," by C. G. LELAND. London: Trübner & Co. "Pyxie-led is to be in a maze, to be bewildered as if led out of the way by hobgoblins or puck, or one of the fairies. The cure is to turn one of your garments the inside outward; some say that is for a woman to turn her cap inside outward, and for a man to do the same with some of his clothes" (MS. "Devon Glimpses"--Halliwell). "Thee pixie-led in Popish piety" (CLOBERY'S "Divine Glimpses," 1659).

The fairies' lanthorn.

That is the glow-worm. In America a popular story represents an Irishman as believing that a fire-fly was a mosquito "*sakin*" his prey wid a lanthorn."

God speed you, gentlemen!

When an Irish peasant sees a cloud of dust sweeping along the road,

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he raises his hat and utters this blessing in behoof of y<sup>e</sup> company of invisible fairies who, as he believes, caused it." ("Fairy Mythology").

The Phooka have dirtied the blackberries.

Said when the fruit of the blackberry is spoiled through age or covered with dust at the end of the season. In the North of England we say "the devil has set his foot on the Bumble-Kites" ("Denham Tract").

Fairy, fairy, bake me a bannock and roast me a collop,  
And I'll give ye a spittle off my god end.

This is spoken three times by the Clydesdale peasant when ploughing, because he believes that on getting to the end of the fourth furrow those good things will

be found spread out on the grass "(CHAMBERS' "Popular Rhymes, Scotland," 3rd ed. p. 106).

Turn your clokes (*i.e.*, coats),  
For fairy folkes  
Are in old oakes.

"I well remember that on more occasions than one, when a schoolboy, I have turned and worn my coat inside out in passing through a wood in order to avoid the 'good people.' On nutting days, those glorious red-letter festivals in the schoolboy's calendar, the use pretty generally prevailed. The rhymes in the text are the English formula" ("Denham Tract").

He's got Pigwiggan

Vulgarly called Peggy Wiggan. A severe fall or Somerset is so termed in the B'prick. The fairy Pigwiggan is celebrated by Drayton in his *Nymphidia*" ("Denham Tract"). To which may be added a few more from other sources.

Do what you may, say what you can,  
No washing e'er whitens the black Zingan.

("Firdusi.")

For every gypsy that comes to toon,  
A hen will be a-missing soon,  
And for every gypsy woman old,  
A maiden's fortune will be told. [p. 205](#)  
Gypsy hair and devil's eyes,  
Ever stealing, full of lies,  
Yet always poor and never wise.

He who has never lived like a gypsy does not know how to enjoy life as a gentleman.

I never enjoyed the mere living as regards all that constitutes ordinary respectable life so keenly as I did after some weeks of great hunger, exposure, and misery, in an artillery company in 1863, at the time of the battle of Gettysburg.

Zigeuner Leben Greiner Leben. (Gipsy life a groaning life. KORTE'S "Sprichwörter d. D.")  
Er taugt nicht zum Zigeuner. Spottisch vom Lügner gesagt weil er nicht wahr-sagt. (KORTE, "Sprichwörter.")

"He would not do for a gypsy." Said of a liar because he cannot tell the truth. In German to predict or tell fortunes also means to speak truly, *i.e.*, *wahr* = true, and *sprechen* = to speak.

Gypsy repentance for stolen hens is not worth much. (*Old German Saying.*)

The Romany chi  
And the Romany chal  
Love luripen  
And lutchipen  
And dukkeripen  
And huknipen  
And every pen  
But latchipen  
And tatchipen.  
The gypsy woman  
And gypsy man  
Love stealing  
And lewdness  
And fortune telling  
And lying  
And every *pen*  
But shame  
And truth.

*Pen* is the termination of all verbal nouns.

(GEORGE BORROW, Quoted from memory.)

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It's a winter morning.

Meaning a bad day, or that matters look badly. In allusion to the Winters, a gypsy clan with a bad name.

As wild as a gypsy.

Puro romaneskoes. (In the old gypsy fashion.)

Sie hat 'nen Kobold. ("She has a brownie, or house-fairy.")

"Said of a girl who does everything deftly and readily. In some places the peasants believe that a fairy lives in the house, who does the work, brings water or wood, or curries the horses. Where such a fairy dwells, all succeeds if he or she is kindly treated" (KORTE'S "German Proverbs").

"Man siehet wohl wess Geisters Kind Sie (Er.) ist."

"One can well see what spirit was his sire." In allusion to men of singular or eccentric habits, who are believed to have been begotten by the incubus, or goblins, or fairies. There are ceremonies by which spirits may be attracted to come to people in dreams.

"There was a young man who lived near Monte Lupo, and one day he found in a place among some old ruins a statue of a *fate* (fairy or goddess) all naked. He set it up in its shrine, and admiring it greatly embraced it with love (ut semen ejus profluit super statuam). And that night and ever after the *fate* came to him in his dreams and lay with him, and told him where to find treasures, so that he

became a rich man. But he lived no more among men, nor did he after that ever enter a church. And I have heard that any one who will do as he did can draw the *fate* to come to him, for they are greatly desirous to be loved and worshipped by men as they were in the Roman times."

The following are Hungarian or Transylvanian proverbs:--

False as a Tzigane, i.e., gypsy.

Dirty as a gypsy.

They live like gypsies (said of a quarrelsome couple).

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He moans like a guilty Tzigane (said of a man given to useless lamenting).

He knows how to plow with the gypsies (said of a liar). Also: "He knows how to ride the gypsies' horse."

He knows the gypsy trade (*i.e.*, he is a thief).

Tzigane weather (*i.e.*, a showery day).

It is gypsy honey (*i.e.*, adulterated).

A gypsy duck *i.e.*, a poor sort of wild duck.

"The gypsy said his favourite bird would be the pig if it had only wings" (in allusion to the gypsy fondness for pork).

Mrs. GERARD gives a number of proverbs as current among Hungarian gypsies which appear to be borrowed by them from those of other races. Among them are:--

Who would steal potatoes must not forget the sack.

The best smith cannot make more than one ring at a time.

Nothing is so bad but it is good enough for somebody.

Bacon makes bold.

"He eats his faith as the gypsies ate their church."

A Wallach proverb founded on another to the effect that the gypsy church was made of pork and the dogs ate it. I shall never forget how an old gypsy in Brighton laughed when I told her this, and how she repeated: "O Romani kangri sos kerdo bâllovas te i juckli hawde lis."

"No entertainment without gypsies."

In reference to gypsy musicians who are always on hand at every festivity.

The Hungarian wants only a glass of water and a gypsy fiddler to make him drunk.

In reference to the excitement which Hungarians experience in listening to gypsy music.

With a wet rag you can put to flight a whole village of gypsies (Hungarian).

It would not be advisable to attempt this with any gypsies in Great

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Britain, where they are almost, without exception, only too ready to fight with anybody.

Every gypsy woman is a witch.

"Every woman is at heart a witch."

In the "Materials for the Study of the Gypsies," by M. I. KOUNAVINE, which I have not yet seen, there are, according to A. B. Elysseeff (*Gypsy-Lore Journal*, July, 1890), three or four score of gypsy proverbial sayings and maxims. These refer to Slavonian or far Eastern Russian Romanis. I may here state in this connection that all who are interested in this subject, or aught relating to it, will find much to interest them in this journal of the Gypsy-Lore Society, printed by T. & A. Constable, Edinburgh. The price of subscription, including membership of the society, is £1 a year--Address: David Mac Ritchie, 4, Archibald Place, Edinburgh.



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## CHAPTER XIV [1](#)

A GYPSY MAGIC SPELL--HOKKANI BÂSO--LELLIN DUDIKABIN, OR THE GREAT SECRET--CHILDREN'S RHYMES AND INCANTATIONS--TEN LITTLE

INDIAN BOYS AND TEN LITTLE ACORN GIRLS OF MARCELLUS  
BURDIGALENSIS



THERE is a meaningless rhyme very common among children. It is repeated while "counting off"--or "out"--those who are taking part in a game, and allotting to each a place. There are many versions of it, but the following is exactly word for word what I learned when a boy in Philadelphia:--

Ekkeri (or ickery), akkery, u-kéry an,  
Fillisi', follasy, Nicholas John,  
Queebie--quabee--Irishman (or, Irish Mary),  
Stingle 'em--stangle 'em--buck!

With a very little alteration

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in sounds, and not more than children make of these verses in different places,  
this may be read as follows:--

Ek-keri (yekori) akairi, you kair an,  
Fillissin, follasy, Nákelas jân  
Kivi, kávi--Irishman,  
Stini, stani--buck!

This is, of course, nonsense, but it is Romany or gypsy nonsense, and it may be thus translated very accurately

First--here--you begin!  
Castle, gloves. You don't play!  
Go on !  
*Kivi*--a kettle. How are you?  
*Stáni*, buck.

The common version of the rhyme begins with:--

"One--ery--two--ery, ickery an."

But one-ery is an *exact* translation of *ek-keri*, *ek*, or *yek*, meaning one in gypsy. (*Ek-orus*, or *yek-korus*, means once). And it is remarkable that in-

"*Hickory* dickory dock,  
The rat ran up the clock,  
The clock struck one,  
And down he run,  
*Hickory* dickory dock."

We have *hickory*, or *ek-keri*, again followed by a significant one. It may be observed that while my first quotation abounds in what are unmistakably Romany words, I can find no trace of any in any other child-rhymes of the kind. I lay stress on this, for if I were a great Celtic scholar I should not have the least difficulty in proving that every word in every rhyme, down to "Tommy, make room for your uncle," was all old Irish or Gaelic.

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Word for word every person who understands Romany will admit the following:--

*Ek*, or *yek*, means one. *Yekorus*, *ekorus*, or *yeckori*, or *ekkeri*, once.

*U-kair-an*. You *kair an*, or begin. *Kair* is to make or do, *ánkair* to begin. "Do you begin?"

*Fillissin* is a castle, or gentleman's country scat (H. SMITH).

*Follasi*, or *follasy*, is a lady's glove.

*Nâkelas*. I learned this word from an old gypsy. It is used as equivalent to *don't*, but also means *ná (kélas)*, you don't play. From *kel-ava*, I play,

*Ján, Já-an*, Go on. From *jáva*, I go. Hindu, *jána*, and *jáo*.

*Kivi*, or *keevy*. No meaning.

*Kavi*, a kettle, from *kekâvi*, commonly given as *kâvi*. Greek, κεκκόβος {Greek *kekâbos*}. Hindu, *ka*, a box.

*Stini*. No meaning that I know.

*Stáni*. A buck.

Of the last line it may be remarked that if we take from *ingle 'em (angle 'em)*, which is probably added for mere jingle, there remains *stán*, or *stáni*, "a buck," followed by the very same word in English.

With the mournful examples of Mr. BELLENDEN KERR'S efforts to show that all our old proverbs, saws, sayings, and tavern signs are Dutch, and Sir WILLIAM BETHAM's Etruscan-Irish, and the works of an army of "philologists," who consider mere chance resemblance to be a proof of identical origin, I should be justly regarded as one of the seekers for mystery in moonshine if I declared that I positively believed this to be Romany. But it certainly contains words which, without any stretching or fitting, are simply gypsy, and I think it not improbable that it was some sham charm used by some Romany fortune-teller to bewilder Gorgios. Let the reader imagine the burnt-sienna, wild-cat-eyed old sorceress performing before a credulous farm-wife and her children, the great ceremony of *hâkkni pánki*--which Mr. BORROW calls *hokkani bâro*, but for which there is a far deeper name--that of the great secret"--which even my best Romany friends tried to conceal from me. This is to *lel dûdikabin*--to "take lightment." In the oldest English canting, *lightment* occurs as an equivalent for theft--whether it came from Romany, or Romany from it, I cannot tell.

This feat—which is described by almost every writer on Gypsies—is performed by inducing some woman of largely magnified faith to believe that there is hidden in her house a magic treasure, which can only be made "to come to hand" by depositing in the cellar another treasure, to which it will come by natural affinity and attraction. "For gold, as you sees, draws gold, my deari, and so if you ties up all your money in a pocket-handkercher, an' leaves it, you'll find it doubled. An' wasn't there the Squire's lady—you know Mrs. Trefarlo, of course—and didn't she draw two hundred old gold guineas out of the ground where they'd laid in an old grave—and only one guinea she gave me for all my trouble; an' I hope you'll do better than that for the poor old gypsy, my deari--."

The gold and the spoons are all tied up—for, as the enchantress sagely observes, "there may be silver too"—and she solemnly repeats over it magical rhymes, while the children, standing around in awe, listen to every word. It is a good subject for a picture. Sometimes the windows are closed, and candles lighted—to add to the effect. The bundle is left or buried in a certain place. The next day the gypsy comes and sees how the charm is working. Could any one look under her cloak, he might find another bundle precisely resembling the one containing the treasure. She looks at the precious deposit, repeats her rhyme again solemnly and departs, after carefully charging the house-wife that the bundle must not be touched, looked at, or spoken of for three weeks. "Every word you tell about it, my deari, will be a guinea gone away." Sometimes she exacts an oath on the Bible, when she *chivs o manzin apré lâtti*—that nothing shall be said.

Back to the farmer's house never again. After three weeks another Extraordinary Instance of Gross Credulity appears in the country paper, and is perhaps repeated in a colossal London daily, with a reference to the absence of the schoolmaster. There is wailing and shame in the house—perhaps great suffering—for it may be that the savings of years, and bequeathed tankards, and marriage rings, and inherited jewellery, and mother's souvenirs have been swept away. The charm has worked.

"How *can* people be such fools!" Yea--how *can* they? How can fully ninety-nine out of one hundred, and I fear me nine hundred and ninety-nine out of a thousand, be capable of what amounts to precisely the same thing--paying out their cash in the hopes that the Invisible Influences in the Inscrutable Cellar or Celestial Garret will pay it back to them, cent. per cent.? Oh, reader, if you be of middle age (for there are perhaps some young agnostics beginning to appear to whom the cap does not fit), and can swear on your hat that you never in your life have been taken in by a *dûdikabin* in any form--send me your name and I will award you for an epitaph that glorious one given in the *Nugæ Venales*:

"Hic jacet ille qui unus fuit inter mille!"

The charm has worked. But the little sharp-eared children remember it, and sing it over, and the more meaningless it sounds in their ears, the more mysterious does it become. And they never talk about the bundle--which when opened was found to contain only stones, sticks, and rags--without repeating it. So it goes from mouth to mouth, until, all mutilated, it passes current for even worse nonsense than it was at first. It may be observed, however--and the remark will be fully substantiated by any one who knows the gypsy language--that there is a Romany turn to even the roughest corners of these rhymes. *Kivi, stingli, stangli*, are all gypsyish. But, as I have already intimated, this does not appear in any other nonsense verses of the kind. There is nothing of it in--

"Intery, mintery, cutery corn,"

or in anything else in "Mother Goose." It is alone in its sounds and sense--or nonsense. But there is not a wanderer on the roads in England who on hearing it would not exclaim, "There's a great deal of Romanes in that ere!" And if any one doubts it let him try it on any gypsy who has an average knowledge of Romany.

I should say that the word *Na-Kelas*, which means literally "Do not play," or, "You do not play," was explained to me by a gypsy

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as signifying not speaking, or keeping quiet. Nicholas John has really no meaning, but "You don't play--go on," fits exactly into a counting-out game.

The mystery of mysteries in the Romany tongue--of which I have spoken--is this: The *hokkani bâro*, or *huckeny boro*, or great trick, consists of three parts. Firstly, the getting into a house or into the confidence of its owner, which is effected in England by offering small wares for sale, or by begging for food, but chiefly by fortune-telling, the latter being the usual pretence in America. If the gypsy woman be at all prepared, she will have learned enough to amaze "the lady of the house," who is thereby made ready to believe anything. The second part of the trick is the conveying away the property, which is, as I have said, to *lel dûdikabin*, or "take lightning," possibly connected with the old canting term for conveyance of *bien lightment*. There is evidently a confusion of words here. And third is to "*chiv o manzin apré lâtl*" to put the oath upon her--the victim--by which she binds herself not to speak of the affair for some weeks. When the deceived are all under oath not to utter a word about the trick, the gypsy mother has a safe thing of it.

The *hâkkani boro*, or great trick, or *dûdikabin*, was brought by the gypsies from the East. It has been practised by them all over the world, and is still played every day somewhere. And I have read in the Press of Philadelphia that a Mrs. BROWN--whom I sadly and reluctantly believe is the wife of an acquaintance of mine who walks before the world in other names--was arrested for the same old game of fortune-telling, and persuading a simple dame that there was treasure in the house, and all the rest of the "grand deception." And Mrs. BROWN--"good old Mrs. Brown"--went to prison, where she doubtless lingered until a bribed

alderman, or a purchased pardon, or some one of the numerous devices by which justice is easily evaded in Pennsylvania, delivered her.

Yet it is not a good country on the whole for *hâkkani boro*, since

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the people, especially in the rural districts, have a rough and ready way of inflicting justice, which sadly interferes with the profits of aldermen and other politicians. Some years ago, in Tennessee, a gypsy woman robbed a farmer of all he was worth. Now it is no slander to say that the rural folk of Tennessee resemble Indians in several respects, and when I saw thousands of them during the Civil War, mustered out in Nashville, I often thought, as I studied these dark brown faces, high cheek-bones, and long, straight, wiry hair, that the American is indeed reverting to the aboriginal type. The Tennessee farmer and his friends reverted to it at any rate with a vengeance, for they turned out altogether, hunted the gypsies down, and having secured the sorceress, burned her alive at the stake. Which has been, as I believe, "an almighty warning" to the Romany in that sad section of the world. And thus in a single crime, and its consequence, we have curiously combined a world-old Oriental offence, an European Middle Age penalty for witchcraft, and the fierce torture of the Red Indian.

In the United States there is often to be found in a gypsy camp a negro or two a few years ago a coloured sorcerer appeared in Philadelphia, who, as I was assured, "persuaded half the in Lombard Street to dig up their cellars to find treasure--and carried off all the treasures they had." He had been, like MATTHEW ARNOLD'S scholar, among the tents of the Romany, and had learned their peculiar wisdom, and turned it to profit.

In Germany the Great Sorcery is practised with variations, and indeed in England or America or anywhere it is modified in many ways to suit the victims. The following methods are described by Dr. RICHARD LIEBICH, in "Die Zigeuner in ihrem Wesen und in ihrer Sprache" (Leipzig, 1863):--

"When a gypsy has found some old peasant who has the reputation of being rich or very well-to-do he sets himself to work with utmost care to learn the disposition

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of the man with every possible detail as to his house and habits." (It is easy and congenial work to people who pass their lives in learning all they can of other folks' affairs to aid in fortune-telling, to find out the soft spots, as *Sam Slick* calls the peculiarities by which a man may be influenced.) "And so some day, when all the rest of the family are in the fields, the gypsy--man or woman--comes, and entering into a conversation, leads it to the subject of the house, remarking that it is a belief among his people that in it a treasure lies buried. He offers, if he may have permission to take it away, to give one-fourth, a third, or a half its value. This all seems fair enough, but the peasant is greedy and wants more. The gypsy, on his side, also assumes suspicion and distrust. He proves that he is a conjuror by performing some strange tricks--thus he takes an egg from under a hen, breaks it, and apparently brings out a small human skull or some strange object, and finally persuades the peasant to collect all his coin and other valuables in notes, gold, or silver, into a bundle, cautioning him to hold them fast. He must go to bed and put the packet under his pillow, while he, the conjuror, finds the treasure. This done--probably in a darkened room--he takes a bundle of similar appearance which he has quickly prepared, and under pretence of facilitating the operation and putting the man into a proper position, takes the original package and substitutes another. Then the victim is cautioned that it is of the utmost importance for him to lie perfectly still;"

Nor move his hand nor blink his 'ee  
If ever he hoped the goud to see  
For aye about on ilka limb,  
The fairies had their 'een on him."

The gypsy is over the hills and far far away ere the shades of evening fall, and the family returning from their fields find the father in bed refusing to speak a word; for he has been urgently impressed with the assertion that the longer he holds his tongue and keeps the affair a secret the more money he will make. And the extreme superstition of the German peasant is such that when obliged to tell the truth he often believes that all his loss is due to a premature forced revelation of what he has done--for the gypsy in many cases has the cheek to caution the victim that if he speaks too soon the contents of the package will be turned to sand or rags--accordingly as he has prepared it.

Another and more impudent manner of playing this pretended sorcery, is to persuade the peasant that he must have a thick cloth tied

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around his head, and if any one addresses him to reply only by what in German is called *brummen*--uttering a kind of growl. This he does, when the entire party proceed to carry off everything portable--

"Chairs and tables knives and forks,  
Tankards and bottles and cups and corks,  
Beds and dishes and boots and kegs,  
Bacon and puddings and milk and eggs,  
The carpet lying on the floor,  
And the hams hung up for the winter store,  
Every pillow and sheet and bed,  
The dough in the trough and the baken bread,  
Every bit of provant or pelf;  
All that they left was the house itself."

One may imagine what the scene is like when the rest return and find the house plundered, the paterfamilias sitting in the ruins with his head tied up, answering all frantic queries with *brum--brum--brum!* It may recall the well-known poem--I think it is by PETER PINDAR WOLCOTT--Of the man who was persuaded by a bet to make the motion of a pendulum, saying, "Here she goes--there she goes!" while the instigator "cleared out the house and then cleared out himself." I have little doubt that this poem was drawn from a Romany original.

Or yet, again, the gypsy having obtained the plunder and substituted the dummy packet, persuades the true believer to bury it in the barn, garden, field, or a forest, performs magic ceremonies and repeats incantations over it, and cautions him to dig it up again, perhaps six months later on a certain day, it may be his saint's or birth day, and to keep silence till then. The gypsy makes it an absolute condition--nay, he insists very earnestly on it--that the treasure shall not be dug up unless he himself is on the spot to share the spoil. But as he may possibly be prevented from coming, he tells the peasant how to proceed: he leaves with him several pieces of paper inscribed with cabalistic characters which are to be burnt

when the money is removed, and teaches him what he is to repeat while doing it. With sequence as before.

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It *might* be urged by the gypsy that the taking a man's money from him under the conditions that he shall get it all back with immense interest six months after, does not differ materially from persuading him to give his property to Brahmins, or even priests, with the understanding that he is to be amply rewarded for it in a future state. In both cases the temptation to take the money down is indeed great--as befel a certain very excellently honest but extremely cautious Scotch clergyman, to whom there once came a very wicked and wealthy old reprobate who asked him "If I gie a thousand puns till the kirk d'ye think it wad save my soul?" "I'm na preparit to *preceesely* answer that question," said the shrewd dominie, "but I would vara urgently advise ye *to try it.*"

Oh thou who persuadest man that for money down great good shall result to him from any kind of spiritual incantation--twist and turn it as ye will--*mutato nomine, de te fabula narratur.*

"With but a single change of name,  
The story fits thee quite the same."

And few and far between are the Romanys--or even the Romans--who would not "vara earnestly advise ye to try it."

Since I wrote that last line I have met, in the *Journal of American Folk-Lore*, with a very interesting article on the Counting-out Rhymes of Children, in which the writer, H. CARRINGTON BOLTON, avows his belief that these doggerel verses or rhymes are the survivals of sortileges or divination by lot, and that it was practised among the ancient heathen nations as well as the Israelites:--

"The use of the lot at first received divine sanction, as in the story of Achan related by Joshua, but after this was withheld the practice fell into the hands of sorcerers--which very name signifies lot-

taker. The doggerels themselves I regard as a survival of the spoken charms used by sorcerers in ancient times in conjunction with their mystic incantations. There are numerous examples of these charms, such as-

"Huat Hanat Huat ista pista sista domiabo damnaustra.'  
(CATO, 235 B.C.)

"And--

"Irriori, ririori essere rhuder fere.'

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"And--

"Meu, treu, mor, phor  
Teux, za, zor  
Phe, lou, chri,  
Ge, ze, on.'  
(ALEXANDER OF TRALLES.)

"TYLOR in his 'Primitive Culture' holds that things which occupy an important place in the life-history of grown men in a savage state become the playthings of children in a period of civilization; thus the sling and the bow and arrow, which formed the weapons of mankind in an early stage of its existence, and ate still the reliance of savage tribes, have become toys in the hands of all civilized children at the present day. Many games current in Europe and America are known to be sportive imitations of customs which formerly had a significant and serious aspect.

"Adopting this theory, I hold that counting-out is a survival of the practice of the sorcerer, using this word in its restricted and etymological meaning, and that the spoken and written charms originally used to enforce priestly power have become adjuncts to these puerile games, and the basis of the counting-out doggrels under consideration.

"The idea that European and American children engaged in 'counting-out' for games, are repeating in innocent ignorance the practices and language of a sorcerer of a dark age, is perhaps startling, but can be shown to have a high degree of probability. The leader in 'counting out' performs an incantation, but the children grouped round him are free from that awe and superstitious reverence which characterized the procedure in its earlier state. Many

circumstances make this view plausible, and clothe the doggrels with a new and fascinating interest."

Mr. BOLTON remarks, however, that "in only one instance have I been able to directly connect a child's counting-out rhyme with a magic spell. According to LELAND the rhyme beginning with

'One-cry, two-ery, ickery, Ann,'

is a gypsy magic spell in the Romany language."

It occurred to me long, long ago, or before ever the name "Folk-lore" existed, that children's rhymes were a survival of incantations, and that those which are the same backward and forward were specially adapted to produce marvellous effects in lots. But there was one form of counting-out which was common as it was terrible. This was used when after a victory it was usual to put every tenth captive to death--whence the greatly abused word to "decimate"--or any other number

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selected. When there was a firm belief in the virtues of numbers as set forth by PYTHAGORAS, and PLATO in the *Timæus*, and of cabalistic names inspired by the "Intelligences," it is not remarkable that the diviners or priests or sorcerers or distributors of *sortes* and sortileges should endeavour to prove that life and death lay bound up in mystic syllables. That there were curious and occult arithmetical means of counting-out and saving elected persons is shown in certain mystic problems still existent in Boys Own Books, and other handbooks of juvenile sports. It was the one on whom the fatal word of life or death fell who was saved or condemned, so that it was no wonder that *the word* was believed to be a subtle, mysterious existence: an essence or principle, yea, a spirit or all in one--*diversi aspetti in un, confuse e misti*. He who knew the name of Names which, as the Chaldæan oracles of old declared, "rushes into the infinite worlds," knew all

things and had all power; even in lesser words there lingered the fragrance of God and some re-echo of the *Bath Kol*--the Daughter of the Voice who was herself the last echo of the divine utterance. So it went down through the ages--coming, like Caesar's clay, to base uses--till we now find the sacred divination by words a child's play: only that and nothing more.

Truly Mr. BOLTON spoke well when he said that such reflection clothes these doggerels with a new and fascinating interest. Now and then some little thing awakens us to the days of old, the rosy, early morning of mankind, when the stars of magic were still twinkling in the sky, and the dreamer, hardly awake, still thought himself communing with God. So I was struck the other day when a gypsy, a deep and firm believer in the power of the *amulet*, and who had long sought, yet never found, his ideal, was deeply moved when I showed him the shell on which NAV, or the Name, was mystically inscribed by Nature. Through the occult and broken traditions of his tribe there had come to him also, perhaps from Indian or Chaldæan sources, some knowledge of the ancient faith in its power.

I think that I can add to the instance of a child's counting-out

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game based on a magic spell, yet another. Everybody knows the song of John Brown who had

Ten little, nine little, eight little, seven little,  
Six little Indian boys;  
Five little, four little, three little, two little,  
One little Indian boy, 1

And of the fate which overtook them all, one by one, inevitable as the decrees of Nemesis. This song is in action a game. I have heard it in Romany from a gypsy, and have received from a gypsy scholar another version of it, though I am sure that both were versions from the English. But in Romany, as in all languages, there have existed what may be called additional and subtractive magic songs,

based on some primæval Pythagorean principle of the virtues of numbers, and, as regards form, quite like that of the ten little Indians. In the charms of MARCELLUS BURDIGALENSIS (third century), it appears as a cure for pains or disorders in the jaws (*remedium valde certum et utile faucium doloribus*), in the Song of the Seven Acorn Sisters, which the Latin-Gaul doctor describes as *carmen mirum*, in which opinion the lover of Folk-lore will heartily concur.

"CARMEN MIRUM AD GLANDULAS.

Glandulas mane carminabis, si dies minuetur, si nox ad vesperam, et digito medicinali ac pollice continens eas dices--

Novem glandulæ sorores,  
Octo glandulæ sorores,  
Septem glandulæ sorores,  
Sex glandulæ sorores,  
Quinque glandulæ sorores,  
Quatuor glandulæ sorores,  
Tres glandulæ sorores,  
Duæ glandulæ sorores,  
Una glandula soror!

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Novem fiunt glandulæ,  
Octo fiunt glandulæ,  
Septem fiunt glandulæ,  
Sex fiunt glandulæ,  
Quinque fiunt glandulæ,  
Quattuor fiunt glandulæ,  
Tres fiunt glandulæ,  
Duæ fiunt glandulæ,  
Una fit glandula,  
Nulla fit glandula!"

(*I.e.*, "Nine little acorn sisters (or girls),  
Eight little acorn sisters," &c.)

This is simply the same count, forwards and backwards.

It rises before us as we read--a chorus of rosy little Auluses and Marcellas, Clodias, and Manliuses, screaming in chorus--

"Ten little, nine little, eight little, seven little,  
Six little acorn girls!"

Until it was reduced to *una glandula et nulla fit*--then there was none., They too had heard their elders repeat it as a charm against the Jaw-ache--and can any man in his senses doubt that they applied it in turn to the divine witchcraft of fun and the sublime sorcery of sport, which are just as magical and wonderful in their way as anything in all theurgia or occultism, especially when the latter is used only to excite marvels and the amazement which is only a synonym for amusement. But it is not credible that such a palpable "leaving out" song as that of the Ten Little Acorn Girls should not having been utilized by such intelligent children as grew up into being the conquerors of the world--"knowing Latin at that."

There is yet another old Roman "wonderful song to the Acorns," apparently for the same disorder, given by the same author.

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"Albula glandula,  
Nec doleas nec noceas,  
Nec paniculas facias,  
Sed liquescas tanquam salis (mica) in aqua!

"Hoc ter novies dicens spues ad terram et glandulas ipsas pollice et digito medicinali perduces, dum carmen dices, sedante solis ortum et post occasum facies id, prout dies aut nox minuetur."

There appears in these formulas to be either a confusion or affinity as regards *glandulas*, the tonsils, and the same word signifying small acorns. As is very often the case, the similarity of name caused an opinion that there must be sympathetic curative qualities. Perhaps acorns were also used in this ceremony. In a comment on this GRIMM remarks: "*Die Glandula wird angeredet, die Glandulæ gelten für Schwestern, wie wenn das alt hoch-deutsch druos glandula (GRAFF 5, 263) personification aukündigte? Alt Nordisch ist drôs, femina.*"

There is another child's rhyme which is self-evidently drawn from an exorcism, that is to say an incantation. All my readers know the nursery song:--

"Snail, snail, come out of your hole,  
Or else I'll beat you as black as a coal  
Snail, snail, put out your head,  
Or else I'll beat you till you are dead!"

It is very remarkable that in Folk-lore the mole and the snail are identified, and, as DE GUBERNATIS states, both are the same with the grey mouse, or, as he might more accurately have declared with the mouse in general. A critic objects to this simply because it occurs in the work of DIE GUBERNATIS, among his "fanciful theories," but it need not follow that every citation or opinion in his book is false. FRIEDRICH, who certainly is not a fanciful theorist, asserted nearly thirty years ago that the mouse, owing to its living underground and in dark places as well as to its gnawing and destroying everything, is a *chthonisches Thier*, one of the animals of darkness and evil. Also "the mole, because it is of subterranean life, has received a chthonic, demoniac, misanthropic reputation."

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In support of these statements he cites a great array of authorities. The connection between the mole and mouse is evident enough, that between both and the snail is also clear: firstly, from the fact that "the snail of popular superstition is demoniacal," or evil; and secondly, from the rhyme which I now quote, which is applied to both moles and snails. According to DU CANGE it was usual in the Middle Ages for children to go about carrying poles, on the ends of which was straw, which they lighted, and going round the gardens and under the trees shouted:--

"Taupes et mulots,  
Sortez de vas clos,  
Sinon je vous brulerai la bathe et les os!"

But in Germany there are two and in Italy five versions of the same song addressed to *snails*. It is evidently a Roman Catholic formula, based on some early heathen incantation. Thus in Tuscany they sing

"Chiocciola marinella  
Tira fuori le tue cornelle,  
E se tu non le tirerai  
Calcie pagni tu buscherai."

Both the snail and mole and mouse were, as I have said, *chthonic*, that is diabolical or of darkness. The horns of the former were supposed to connect it with the devil. "In Tuscany it is believed that in the month of April the snail makes love with serpents."

There is another nursery counting-out rhyme whose antiquity and connection with sorcery is very evident. It is as follows:--

"One, two, three, four, five,  
I caught a hare all alive.  
Six, seven, eight, nine ten,  
I let her go again."

The following from the medical spells and charms Of MARCELLUS BURDIGALENSIS manifestly explains it:--

"Lepori vivo alum abstrahes, pilósque ejus de subventre tolles atque ipsum *vivum dimittes*. De illis pilis, vel lana filum validum facies et ex eo talum leporis

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conligabis corpusque laborantis præcinges; miro remedio subvenies. Efficacius tamen erit remedium, ita ut incredibile sit, si casu os ipsum, id est talum leporis in stercore lupi inveneris, quod ita custodire debes, ne aut terram tangat aut a muliere contingatur, sed nec filum illud de lana leporis debet mulier ulla contingere. Hoc autem remedium cum uni profuerit ad alias translatum cum volueris, et quotiens volueris proderit. Filum quoque, quod ex lana vel pilis, quos de ventre leporis tuleris, solus purus et nitidus facies, quod si ita ventri laborantis subligaveris plurimum proderit, ut sublata lana leporem vivum dimmittas, et dicas ei dum dimittis eum:

"Fuge, fuge, lepuscule, et tecum auter coli dolorem!"

That is to say, you must "first catch your hare," then pluck from it the fur needed *ad dolorem coli*, then "let it go again," bidding it carry the disorder with it. In which the hare appears as a scapegoat. It may be observed that all this ceremony of catching the hare, letting it go and bidding it run and carry away the disorder, is still in familiar use in Tuscany.

It has been observed to me that "any nursery rhyme may be used as a charm." To this we may reply that any conceivable human utterance may be taken for the same purpose, but this is an unfair special pleading not connected with the main issue. Mr. CARRINGTON BOLTON admits that he has only found one instance of coincidence between nursery rhymes and spells, and I have compared hundreds of both with not much more result than what I have here given. But those who are practically familiar with such formulas

recognize this affinity. On asking the Florentine fortune-teller if she knew any children's counting-out rhymes which deemed to her to be the same with incantations, she at once replied

"In witchcraft you sometimes call on people one by one by name to bewitch them. And the little girls have a song which seems to be like it." Then she sang to a very pretty tune

"Ecco l'imbasciatore,  
Col tra le vi la lera,  
Ecco l'imbasciatrice,  
Col tra la li ra la! p. 226  
Cosa volete col tua la li la,  
Col tra le li va la,  
Voglio Giuseppina,  
Col tra le li va le va.  
Voglio la Cesarina,  
Col tra le li ra le ra.  
Voglio la Armida, &c,  
Voglio la Gesualda,  
Voglio la Barbera,  
Voglio la Bianca,  
Voglio la Fortunata,  
Voglio la Uliva,  
Voglio la Filomena,  
Voglio la Maddalena,  
Voglio la Pia,  
Voglio la Gemma,  
Voglio la Ida,  
Voglio la Lorenzina,  
Voglio la Carolina,  
Voglio la Annunciatina,  
Voglio la Margo," &c.

There is one thing of which those who deny the identity of any counting-out rhymes with spells are not aware. These incantations are very much in vogue with the Italian peasantry, as with the gypsies. They are repeated on all occasions for every disorder, for every trifle lost, for every want. Every child has heard them, and their jingle and even their obscurity make them attractive. They are just what children would be likely to remember and to sing over, and the applying them to games and to "counting-out" would follow as a matter of course. In a country where every peasant, servant-girl and child knows at least a few spells, the wonder would be if some of these were *not* thus popularized or perverted. It is one thing to sit in one's library and demonstrate that this or that *ought* not to be, because it is founded on a "theory" or "idea," and quite another to live among people where these ideas are in active operation. WASHINGTON IRVING has recorded that one of the Dutch governors of New York achieved a vast reputation for wisdom by

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shrugging his shoulders, at everything and saying, "I have my doubts as to that." And truly the race Of WOUTER VAN TWILLER is not extinct as yet by any means among modern critics.

It is worth noting in this connection that in Mrs. VALENTINE'S Nursery Rhymes (Camden edition) there are fifteen charms given which are all of a magical nature.

Since the foregoing chapter was written I have obtained in Florence several additional instances of children's rhymes which were spells. Nearly allied to this subject of sorcery in the nursery is The Game of the Child-stealing Witch, which, as W. Wells Newell has shown in a very interesting and valuable

contribution to the *American Folk-Lore Journal*, vol. iii., April, 1890, is found in many languages and lands.

In connection with divination, deceit, and robbery, it may be observed that gypsies in Eastern Europe, as in India, often tell fortunes or answer questions by taking a goblet or glass, tapping it, and pretending to hear a voice in the ring which speaks to them. This method of divination is one of the few which may have occurred sporadically, or independently in different places, as there is so much in a ringing, vibrating sound which resembles a voice. The custom is very ancient and almost universal; so Joseph (Genesis xlv. 5) says ("Vulgate"), "*Scyphus quam furati estis, ipse est, in quo bibit Dominus meus, et in quo augurari solet.*" "The goblet which ye have stolen, is it not this wherein my lord drinketh and in which he is wont to *divine*?" Joseph says again (ver. 15), "Know ye not that such a man as I can certainly divine." A great number of very orthodox scholars have endeavoured to show that "divine" here means merely "to conjecture wisely," or "to see into," in order to clear Joseph from the accusation of fortune-telling: but the cup and his interpretation of dreams tell another story. In those days in the East, as now, clever men made their way very often by fortune-telling and *theurgia* in different forms in great families, just as ladies and gentlemen are "invited out" in London and Paris to please the company with palmistry.

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This divining by goblets is still common in the East. In NORDEN'S "Reise nach Egypten," &c., we are told that a native said to the travellers that he had interrogated his coffee-cup, and it had replied that the travellers were those of whom the Prophet had predicted they would come as spies and lead the way for a great immigration of Franks. In an Arabic commentary of the twelfth century the replies which the goblet gave to Joseph when it tapped on it are given in full. As coffee-drinking is very ancient it is probable that divination by means of the grounds grew out of foretelling with the cup.

Horst ("Dæmonomagic," vol. ii.) remarks that "prediction by means of drinking or coffee-cups," &c., is called in magic, *Scyphomancy*, and that the reader may judge how common it was in Germany in the first half of the eighteenth century by consulting the famous humorous poem of the "Renomist," Song iii. ver. 47. Certain goblets of thin glass will give out quite a loud ring if only blown upon, and by blowing or breathing in a peculiar way the sound may be greatly increased or modified, so as to sound like the human voice. This was shown me by an old *custode* in the museum at the Hague. It is a curious trick worth trying--especially by those who would pass for magicians!

There is yet another kind of magic cup known only by tradition, the secret of which, I believe, I was the first to re-discover. It is said that the Chinese knew of old how to make bottles, &c., which appeared to be perfectly plain, but on which, when filled with wine, inscriptions or figures appeared, and which were used in divination as to answer questions. In the winter of 1886-87, Sir HENRY AUSTIN LAYARD went with me through his glass factory at Venice. <sup>1</sup> As we were standing by the furnace watching the workmen it flashed upon me quite in a second how the mysterious old goblets of the Chinese could be made. This would be by blowing a bottle, &c., of thin white glass and putting on the interior in all parts *except the pattern*, a coating of glass half an inch in thickness. The outside should then be lightly ground, to conceal the

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heavy portion. If red wine or any dark fluid should then be poured into the bottle the pattern would appear of the same colour. Sir Austin Layard at once sent for his very intelligent foreman, Signor CASTELLANI, who said that he had indeed read of such goblets, but that he regarded it as a fable. But when I explained to him what had occurred to me, he said that it was perfectly possible, but that the great expense of making such objects would probably make the manufacture practically impossible. Apropos of which I may mention that those who would investigate the curiosities of glass, especially the art of making it malleable, may find a great deal in A. Nevi, "De Arte Vitraria" (Amsterdam), and its German translation of 1678 (which contains a chapter, "Wie die Malleabilitat dem Glase beygebracht werden konne").

It is probable that the celebrated cup of Djemschid, in Persian story, which showed on its surface all that passed in the world, owed its origin to these Chinese bottles.



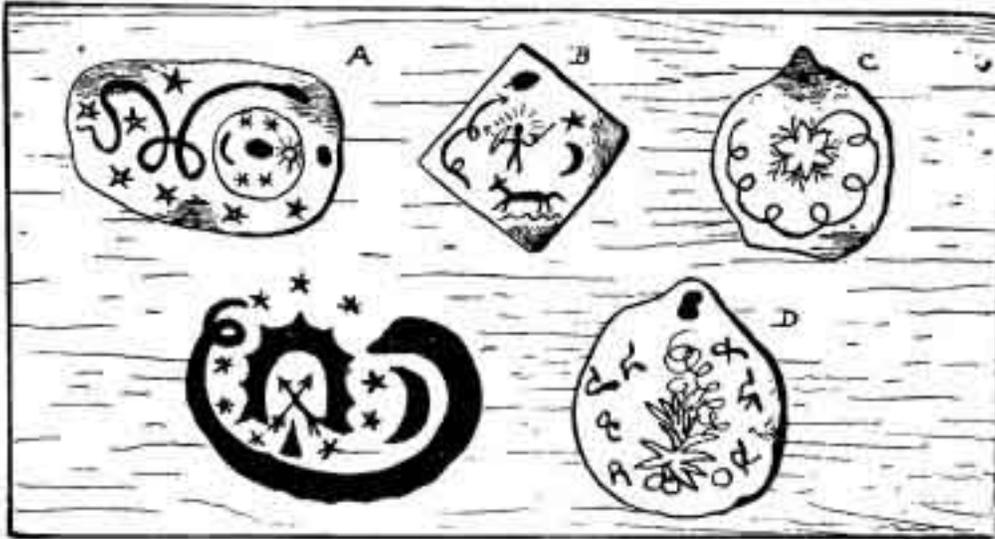
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### Footnotes

[209:1](#) This chapter is reproduced, but with much addition, from one in my work entitled "The Gypsies," published in Boston, 1881, by HOUGHTON and MIFFLIN. London: TRÜBNER & Co. The addition will be the most interesting portion to the folk-lorist.

[221:1](#) This song which, with its air, is very old in the United States, has been vulgarized by being turned into a ballad of ten little nigger boys. It is given in Mrs. VALENTINE'S Nursery Rhymes as "Indian boys."

[228:1](#) It is not generally known that Sir H. A. Layard and Sir William Drake were the true revivers of the glass manufacture of Venice.



## CHAPTER XV

### GYPSY AMULETS

"Knew many an amulet and charm  
 Which would do neither good nor harm,  
 In Rosicrucian lore as learned  
 As he that *veré adeptus* earned."--HUDIBRAS.



WITH pleasant plausibility HEINE has traced the origin of one kind of fairy-lore to the associations and feelings which we form for familiar objects. A coin, a penknife, a pebble, which has long been carried in

the pocket or worn by any one, seems to become imbued with his or her personality. If it could speak, we should expect to hear from it an

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echo of the familiar voice of the wearer; as happened, indeed, in Thuringia in the year 1562, when a fair maid, Adelhait von Helbach, was carried into captivity by certain ill-mannered persons. "Now her friends, pursuing, knew not whither to go, when they heard her voice, albeit very small and feeble, calling to them; and, seeking, they found in the bush by the road a silver image of the Virgin, which she had worn: and this image told them which road to take. Following the direction, they recovered her; the Raubritter who bore her away being broken on the wheel, and the image hung up for the glory of the Virgin, who had spoken by it, in the Church of our Lady of Kalbrunn." Again, these objects have such strange ways of remaining with one that we end by suspecting that they have a will of their own. With certain persons these small familiar friends become at last fetishes, which bring luck, giving to those who firmly believe in them great comfort and endurance in adversity.

Who has not been amazed at the persistency with which some button or pebble picked up, or placed perchance in the pocket, remains in all the migrations of keys and pencils and coins, faithful to the charge? How some card or counter will lurk in our pocket-book (misnamed "purse") or porte-monnaie, until it becomes clear as daylight that it has a reasonable intelligence, and stays with us because it wants to. As soon as this is recognized--especially by some person who is accustomed to feel mystery in everything, and who doubts nothing--the object becomes something which knows, possibly, a great deal which we do not.

Therefore it is to be treated with care and respect, and in due time it becomes a kind of god, or at least the shrine of a small respectable genius, or fairy. I have heard of a gentleman in the Western United States who had a cane in which, as he seriously believed, a spirit had taken up its abode, and he revered it accordingly. The very ancient and widely-spread belief in the efficiency of magic wands probably came from an early faith in such implements as had been

warranted to have magic virtues as weapons, or to aid a pedestrian in walking.

Hence it

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happened that swords which had been enchanted, or which had taken lives, were supposed to have some indwelling intelligence. Hence also the names given to swords, and indeed to all weapons, by the Norsemen. It was believed that the sword of an executioner, after it had beheaded a certain number of men, pined for more victims, and manifested its desire by unearthly rattling or ringing. *Apropos* of which I have in my possession such a gruesome implement, which if experience in death could give it life, or make it ring in the silent watches of the night, would be a ghastly, noisy guest indeed. I once told the story in "The Gypsies" (Boston; 1881)--now I have something to add to it. I had met in London with an Indian gypsy named NANO, who informed me that in India he had belonged to a wandering tribe or race who called themselves Rom, or Romani, who spoke Romani *jib*, and who were the Gypsies of the Gypsies. I have in my possession a strange Hindu knife with an enormously broad blade, six inches across towards the end, with a long handle richly mounted in bronze with a little silver. I never could ascertain till I knew NANO what it had been used for. Even the old king of Oude, when he examined it, went wrong and was uncertain. Not so the gypsy. When he was in my library, and his keen black eyes rested on it, he studied it for a moment, and then said: "I know well enough that knife. I have seen it before; it is very old, and it was long in use--it was the knife used by the public executioner in Bhotan. It is Bhotani."

NANO had volunteered the explanation, and whatever his moral character might be, he was not given to romantic invention. Time passed, I went to America, stayed there four years, and returned. In 1888 I became a member of the National Association for the Advancement of Art, and was on the Central Committee. One day we had a meeting at the house of a distinguished architect. When it was over, my host showed me his many treasures of art or archæology. While examining these, my attention was attracted by an Indian knife. It was

precisely like mine, but smaller. I asked what it was, and learned that it had long been used in some place in the East for the express purpose of sacrificing

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young girls. And in all respects it was what we might call the feminine counterpart of my knife. And if I ever had any lingering doubt as to the accuracy of NANO's account, it disappeared when I saw the one whose history was perfectly authentic. A few years ago in Heidelberg there were sold at auction a great number of executioners' swords, some of which had been used for centuries. A gentleman who had a special fondness for this kind of *bric-à-brac*, had for many years collected them.

It may be here observed that the *knife* forms a special feature in all witch-lore, and occurs frequently among the Hungarian and Italian gypsy charms, or spells. It is sometimes stuck into a table, while a spell is muttered, protesting that it is not the *wood* which one wishes to hurt; but the heart of an enemy. Here the knife is supposed in reality to have an indwelling spirit which will pass to the heart or health of the one hated. In Tam O'Shanter there is a knife on the witches' table, and in Transylvania, as in Tuscany, a new knife, not an old one, is used in divers ceremonies. Sometimes an old and curious knife becomes an amulet and is supposed to bring luck, although the current belief is that any pointed gift causes a quarrel.

But to return to the fetish or pocket-deity which is worn in so many forms, be they written scrolls, crosses, medals or relics--*c'est tout un*. Continental gypsies are notable believers in amulets. Being in a camp of very wild Cigany in Hungary a few years ago, I asked them what they wore for *bakt*, or luck; whereupon they all produced small seashells, which I was assured were potent against ordinary misfortunes. But for a babe which was really ill they had provided an "appreciable" dose in the form of three Maria Theresa silver dollars, which were hung round its neck, but hidden under its clothes. And I may here remark that all through many lands, even into the heart of Africa, this particular dollar is held in high esteem for magical purposes. From one to another the notion has been

transferred, and travellers and traders are often puzzled to know why the savages will have no coin

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save this. From Russia to the Cape it is the same story, and one to be specially studied by those ethnologists who do not believe in transmission, and hold that myths and legends are of local growth and accounted for by similar local conditions.

The gypsies were very desirous to know what my charm was. Fortunately I had in my pocket a very fine fossil shark's tooth which I had purchased in Whitby, and this was greatly admired by the learned of the tribe. Mindful of good example, I obtained for myself specimens of the mystic shells, foreseeing that they would answer as passes and signs among the fraternity in Germany and elsewhere. Which, indeed, came to pass a few days ago in the town of Homburg, when looking from my window in the Schwedenpfad I saw two very honest-looking gypsies go by. Walking forth, I joined them, and led them into a garden, where over beer and cigars we discussed "the affairs of Egypt." These Romanys were from the Tyrol, and had the frank bold manner of the mountain-men blended with the natural politeness of the better class of gypsy. I had taken with me in my pocket, foreseeing its use, a small bag or purse, containing an assortment of objects such as would have puzzled anybody except a Red Indian, a negro, or any believer in *medaolin* or Voodoo, or my new acquaintance; and after a conversation on *dúrkepen* (in Anglo-gypsy, *dukkerin*) or fortune-telling, I asked the men what they wore. They wished to see my amulets first. So I produced the shells; which were at once recognized and greatly admired, especially one, which is something of a curiosity, since in its natural markings is the word NAV very plainly inscribed: *Nav*, in gypsy, meaning "the name." The elder gypsy said he had no charm; he had long been seeking a good one, but had not as yet met with the correct article. And then he begged me-gracious powers, how he *did* beg!--to bestow on him one of my shells. I resolved to do so--but at another time.

The younger gypsy, who was a *pasche-paskero*, a musician, and had with him a rare old violin in a wonderfully carved wooden case at least two centuries old, was "all right" on the fetish question. He had his

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shell, sewn up in a black leather bag, which he wore by a cord round his neck. Then I exhibited my small museum. Every object in it was carefully and seriously examined. My shark's tooth was declared to be a very good fetish, a black pebble almost equal to the shell, and an American Indian arrow-head of quartz passed muster as of possible though somewhat doubtful virtue. But an English sixpence with a hole in it was rejected as a very petty and contemptible object. I offered it in vain as a present to my friends: they would not accept it. Neither did they want money: my dross might perish with me. It was the shell--the precious beautiful little shell on which the Romany in search of a fetish had set his heart; the shell which would bring him luck, and cause him to be envied, and ensure him admiration in the tents of the wanderers from Paris to Constantinople. He admitted that it was the very shell of shells--*a baro seréskeri sharkûni*, or famous sea-snail. I believe the gypsies would have given me their fine old Stainer violin and the carved case for it. Failing to get the shell, he implored me to give him the black pebble. I resolved to give him both in free gift the next time we met, or as a parting souvenir. Alas for the Romany chal!--we never met again. The police allow no gypsies in Homburg, and so they had to move on. I sought them that night and I sought them next day; but they were over the hills and far away. But I have no doubt that the fame of the shell on which Nature has written the Name--the very *logos* of magic itself--spread ere the summer was past even to the Carpathians. Something tells me that it is not played out yet, and that I shall hear anon something regarding it.

The cult of the shell is widely spread. One day in a public-house, in the West End of London, I, while taking my glass of bitter, entered into conversation with a rather tall, decently-attired brunette Alsatian girl, who spoke French and German, and who knew a few words of Romany, which she said she had picked up by --at

least she professed not to be gypsy, and to know no more. Being minded to test the truth of this, I casually exhibited one of my shells

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and said it was a Hungarian gypsy amulet for *la bonne fortune*. She began to beg earnestly for it, without getting it. On several occasions at long intervals, when I met her in the street, she again implored me for the treasure, saying that she believed "if she had it, her luck would turn to good." And, being convinced of her gypsyism, I said, "It will do you no good unless you have *faith*." To which she replied, in a tone which indicated truth itself: "But I *have* faith--absolute, entire faith in it." Which seeing, and finding that she was a true convert to the power of the holy shell, I gave it to her with my blessing, knowing that it would be a joy and comfort to her in all the trial, of life.

This reminds me that I have seen, and indeed possess, a pearl-shell bearing the image of Saint Francis of Assisi, such as is sold by thousands at his shrine, and which are supposed to possess certain miraculous innate or intrinsic virtues. Thus, if worn by children, they are a cure for croup.--Ah--but *that* is a *very* different thing, you know."

An idol is an object, generally an image, worshipped for its *own* sake--being supposed to not only represent a god, but to have some immanent sanctity. The Catholic priest, and for that matter all Brahmins or bonzes, assure us that *their* sacred images are "only symbols, not regarded as really dwelling-places of divinity." They are not, so to speak, magnified amulets. Yet how is it that, if this be true, so many images and pictures are regarded and represented by priests as being able *of themselves* by the touch to cure tooth-ache, and all other ills which flesh and bones are heirs to. Why is *one* image especially good for tooth-ache, while *another* of the same person cures cramp? Why, if they are all only "symbols," is one more healing or holy than another? How can our Lady of Embrun be of greater aid than our Lady of Paris? The instant we ascribe to an image or a shell real power to act, we make of it an inspired being in itself, and all the sophistry in the world as to its being a means of faith, or a symbol, or

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causing a higher power to act on the suppliant, is rubbish. The devotee believes *tout bonnement* that the *image* works the cure, and if he did not, any other image of the Virgin or Saint would answer the same purpose. This chaff has been thrashed out a thousand times--or many tens of thousand times in vain,--as vain so far as effects go as is the remarkably plain First Commandment. And it will last, while one fetish endures, that the hierophant will call it a mere "symbol," and the ignorant worshipper, absolutely unable to comprehend him, *will* worship the symbol as the thing itself--as he is really expected to do.

According to J. B. FRIEDRICH, "Symbolik der Natur," the seashell, on account of its being a product of the sea, or of the all-generating moisture; and much more probably from its shape, is an emblem of woman herself. Therefore as 'Venus, Love's goddess, was born of the sea,' shells are dedicated to her. ("Museo Bourbonico," Vol. vi. p. 10. KUGLER, "Handbuch Geschichte der Malerei," Berlin, 1837, Vol. iv. p. 311. Also translated by Sir H. AUSTIN LAYARD). Being one of the great emblems of productive Nature, or of life and light, and opposed to barrenness, absence of pleasure, darkness, or negation, it was of course a charm against witchcraft or evil. That the gypsies have retained it as a powerful agent for "luck," is extremely interesting, showing to what a degree they are still influenced by the early symbolism which effectively formed not one but many mythologies. Among the Hungarian gypsies the virtue or magical power of a shell is in proportion to the degree of resemblance above mentioned, which it possesses, as Wislocki expressly declares.

This association of shells, with the mysterious and magical, is to be found among gypsies in the East, as is shown by the following: from my work entitled "The Gypsies." It describes something which I saw many times in Cairo--

"Beyond the door which, when opened, gave this sight, was a dark, ancient archway, twenty yards long, which opened on the glaring, dusty street, where camels with their drivers, and screaming *sai's* or carriage-runners and donkey-boys and crying

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venders kept up the wonted Oriental din. But in the archway, in its duskiest corner, there sat in silence and immovable, a living picture--a dark, handsome woman, of thirty years, who was unveiled. She had before her on the gateway floor, a square of cloth and a few shells. Sometimes

an Egyptian of the lower class stopped, and there would be a grave consultation. She was a fortune-teller, and from the positions which the shells assumed when thrown she predicted what would come to pass. And then there would be a solemn conference and a thoughtful stroking of the beard, if the applicant was a man, and then the usual payment to the oracle, and a departure. And it was all world-old primæval Egyptian, as it was Chaldæan, for the woman was a Rhagarin, or gypsy, and as she sat so sat the diviners of ancient days by the wayside, casting shells for auspices, even as arrows were cast of old, to be cursed by Israel.

"It is not remarkable that among the myriad *manteias* of olden days there should have been one by shells. The sound of the sea when heard in a nautilus or conch is marvellously--like that of ocean surges murmuring far."

"Shake me and it awakens--then apply  
Its polished lips to your attentive ear,  
And it remembers its august abodes  
And murmurs as the ocean murmurs there."

All of this is very strange to children and not less so to all unsophisticated folk, and I can remember how in boyhood I was told and listened with perfect faith to the distant roaring, and marvelled at the mystery of the ocean song being thus for ever kept alive inland. The next step to this is to hear in the sea-murmuring something like voices, and this is as curious as it is true--that if the mind be earnestly given to it, and the process be continued for a long time during several days, many persons, and probably all in time, will come to distinguish or hear human utterances and eventually words. There is no special faith required here; the mind even of the most sceptical or unimaginative will often turn back on itself, and by dint of mere perseverance produce such effects. An old pitcher or jug of a peculiar shape is also declared to be admirably adapted for this purpose, and I have one of Elizabeth's time which was trawled up from the sea near Lowestoft which would fulfil every requisition.

In 1886 I was by moonlight in a camp of gypsies in the old Roman amphitheatre near Budapest. It was a very picturesque sight, what with

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the blazing fire, the strangely-dressed men, the wild shrieking, singing, and dancing women. And when, as I have before mentioned, they showed me the shells which they carried for amulets, they exhibited one much larger o conch-like

form, the tip of which had been removed and to which there was attached a flexible tube. This was used in a very remarkable trick. The shell, or one like it, is put into the hands of the person consulting the oracle, who is directed to listen to the voice of the Nivashi, or spirit of the air. Then he is blindfolded, the tube applied, and through it the gypsy speaks in a trained soft voice. Thus, in *conchomanteia*, the oracles still live and devotees still hear the fairies talk. Now, be it observed that hearing is the most deceptive of the senses--as the reader may have seen exemplified by a lecturer, when the audience were persuaded that he was fiddling on one cane with another, or blowing a flute tune on one, when the music was made by a confederate behind a screen. I myself, a few days since, when in the Köppern Thal, verily believed I heard the murmur and music of children's voices--when lo! it proved to be the babbling brook. Some years ago--I forget where it happened in England, but I guarantee the truth of what I tell--it was found that the children in a certain village were in the habit of going to an ancient tomb in which there was a round hole, putting their ears to it, and, as they said, of listening to what the dead people were saying. It is facile enough to understand that among them there would be some whose unconscious creative faculty would lead them to literally hearing words or songs. There is another ancient and beautiful mystical association with shells. The conch when pierced formed a trumpet, whose notes seemed to be allied to the murmuring of the wind and waves heard in the shell when applied to the ear. The sea-god Triton blew upon a shell--"meaning thereby the roaring of the waves." "And in analogous wise a shell is represented on the Tower of the Winds in Athens, to represent Boreas, the north-east wind, and the roaring of the storm" (MILLIN, "Gallerie Mythologique"). The resemblance of wind to the human voice has probably occurred to every human being, and has furnished

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similes for every poet. That these voices should be those of spirits is a natural following. So the last Hebrew oracle, the Bath Kol, or Daughter of the Voice, survives in shells and lives in gypsy-lore. And so we find in rags and patches on

the garments of Egyptian fellahin the edges of Pharaoh's garment, which in olden time it was an honour for kings to kiss.

Deception of this kind by means of voices, apparently supernatural, is of great antiquity. The high priest Saven the Asmunian, of Egypt, is said to have used acoustic tubes for this purpose, and it is very evident that the long corridors or passages in the stone temples must have suggested it as well as whispering galleries. The Hebrew Cabalists are believed to have made one form of the mysterious Teraphim by taking the head of a child and so preparing it by magic ceremonies that when interrogated it would reply. These ceremonies consisted in fact of skilfully adjusting a phonetic tube to the head. It is very probable that the widely-spread report of this oracle gave rise to the belief that the Jews slaughtered and sacrificed children. "Eliphaz Levi," or the Abbé Constant, a writer of no weight whatever as an authority, but not devoid of erudition, and with occasional shrewd insights, gives it as his belief that the terrible murders of hundreds of children by Gilles de Retz--the absurdly so-called original of Blue-beard--were suggested by a recipe for sanguinary sorcery, drawn from some Hebrew Cabalistical book. Nicephorus (Lib. 7 c. 33) and Cedrenus, as cited by Grosius in his "Magica" (1597), tell us that when Constantine was ill a number of children were collected to be slain that the emperor might bathe in their blood (*in quo si se Imperator ablueret, certo recuperaret*), and that because he was moved by the tears of their mothers to spare their lives, was restored to health by the saints. It seems to have escaped the attention of writers that at the very time during the Middle Ages when the Jews were being most bitterly persecuted for offering children at the Passover, it was really a common thing among Christians to sacrifice children, maids, or grown-up people, by burying them alive under the foundations of castles, &c., to insure their stability--a ghastly sacrifice, which in after-times took the form of walling-up a

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cock and finally an egg. But from an impartial and common-sense standpoint: there could be no difference between the sacrifice of a child by a Cabalist and the torturing and burning witches and heretics by ecclesiastics, unless, indeed,

that the latter was the wickeder of the two, since the babes were simply promptly killed, while the Inquisitors put their victims to death with every refinement of mental and physical torture. Both Cabalist and priest were simply engaged in different forms of one and the same fetish-work which had been handed down from the days of witchcraft. Nor did Calvin, when he burnt Servetus, differ in anything from a Voodoo sacrificing "a goat without horns."

Punishing a heretic to please or placate the Deity differs in nothing from killing any victim to get luck. Other sentiments may be mingled with this "conjuring," but the true foundation of black witchcraft (and all witchcraft is black which calls for blood, suffering, starvation, and the sacrifice of natural instincts), is the mortar of the fear of punishment, and the stones of the hope of reward, the bulk of the latter being immeasurably greater than that of the former, which is a mere *Bindemittel*, or means of connection.

It is remarkable that nowhere, not even in England, do the gypsies regard the witch as utterly horrible, diabolical, and damnable. She is with them simply a woman who has gained supernatural power, which she uses for good or misuses for evil according to her disposition. The witch of the Church--Catholic or Protestant--when closely examined is a very childish conception. She sets forth personal annoyance without any regard whatever as to whether it is really good in disguise or a natural result of our own follies. Thus witches caused thunderstorms, which, because they were terrifying and more or less destructive, were seriously treated by the Church as unmitigated evils, therefore as phenomena directly due to the devil and his servants. Theology the omniscient did not know that storms cleared the air. Witches were responsible for all pestilences, and very often for all disorders of any kind--as it was very convenient for the ignorant leech to attribute to sorcery or moral delinquency

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or to God a disease which he could not cure. For "Theology, the science of sciences," had not as yet ascertained that plagues and black deaths, and most of the ills of man are the results of neglect of cleanliness, temperance, and other sanitary laws. It is only a few years since a very eminent clergyman and

president of a college in America attributed to "Divine dispensation" the deaths of a number of students, which were directly due to palpable neglect of proper sanitary arrangements by the reverend gentleman himself, and his colleagues. But, admitting the "divine dispensation," according to the mediæval theory, the president, as the agent, must have been a "wizard"--or conjuror--a delusion which the most superficial examination of his works would at once dissipate. But to return--there can be no denial whatever that according to what is admitted to be absolutely true to-day by everybody, be he orthodox or liberal, witches, had they existed, must have been agents of God, busied in preventing plagues instead of causing them--by raising storms which cleared the air. Even the Algonkin Indians knew more than the Church in this respect, for they have a strange old legend to the effect that when the god of Storms, *Wuch-ow-sen*, the giant eagle, was hindered by a magician from his accustomed work, the sea and air grew stagnant, and people died. <sup>1</sup> The witch was simply another form of the Hebrew Azrael, God's Angel of Death.

Which may all lead to the question: If a belief in witches as utterly evil servants of the devil could be held as an immutable dogma of the Church and a matter of eternal truth for eternal belief--to prove which there is no end of ingenious argument and an appalling array of ecclesiastical authority cited in the black-letter "Liber de Sortilegiis" Of PAULUS GRILLANDUS, now lying before me (Lyons, 1547), as well as in the works of SPRENGER, BODINUS, DELRIO, and the Witch-bull of Pope Innocent--and if this belief be now exploded even among the priests, what proof have we that any of the dogmas which went with it are *absolutely* and for ever true? This is the question of *dogmatik, versus* development or evolution, and witchcraft

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is its greatest solvent. For when people believe, or make believe, in a thing so very much as to torture like devils and put to death hundreds of thousands of fellow-beings, mostly helpless and poor old women, not to mention many children, it becomes a matter of very serious import to all humanity to determine once for all whether the system or code according to which this was done was

absolutely *right for ever*, or not. For if it was true, these executions and the old theory of witchcraft were all *quite* right, as the Roman Church still declares, since the Pope has sanctioned of late years several very entertaining works in which modern spiritualists, banjo-twangers, table-turners, &c., are declared to be really wizards, who perform their stupendous and appalling miracles directly by the aid of devils. And, by the way, somebody might make an interesting work not only on the works in the *Index Librum Prohibitorum*, which it entails seventy-six distinct kinds of damnation to read, but also on those which the Pope *sanctions*--I believe, blesses. Among the later of the latter is one which pretends to prove that Jews do really still continue to sacrifice Christian children at the Passover feast--and, for aught I know, to eat them, fried in oil, or "battered with goose-grease"--apropos of which, I marvel that the Hebrews, instead of tamely denying it, do not boldly retort on the Christians the charge of torturing their own women and children to death as witches, which was a thousand times wickeder than simply bleeding them with a pen-knife, as young Hugh of Lincoln was said to have been disposed of by the Jew's daughter.

But people all say now--that was the *age*, and the Church was still under the influence of barbarism, and so on. Exactly; but that admission plainly knocks down and utterly destroys the whole platform of dogmatism and the immutable and eternal truth of any dogma whatever, for it admits evolution--and to seize on its temporary fleeting forms and proclaim that they are immutable, is to mistake the temporal for the eternal, the infinitesimal fraction for the whole. This is not worshipping GOD, the illimitable, unknown tremendous Source of Life, but His minor

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temporary forms, "essences," or "angels," as the Cabalists termed the successive off-castings of His manifestations.

In Being's flood, in action's storm,  
I work and weave--above, beneath,  
Work and weave in endless motion  
Birth and death, an infinite ocean  
A seizing and giving  
The fire of the living.

'Tis thus at the roaring loom of Time I ply  
And weave for God the garment thou seest Him by.

Now there are infinite numbers of these garments, but none of them are GOD, though the Church declared that what they had of them were truly Divine. So Oriental princes sent their old clothes to distant provinces to be worshipped, as GESSLER sent his hat: it is an old, old story, and one which will be long repeated in many lands.

I have, not far back, mentioned a work on witchcraft by PAULUS GRILLANDUS. Its full title is "Tractatus de Hereticis et sortilegiis, omnifariam Coitio eorumque penis. Item de Questionibus et Tortura ac de Relaxatione Carceratorum"--that is, in brief, a work on Heretics, Witches breakers of the Seventh Commandment of all kinds, Examination by Torture, and Imprisonment. It was a leading *vade mecum*, or standard guide, in its time for lawyers and the clergy, especially the latter, and reads as if it had come from the library of hell, and been written by a devil, though composed, according to the preface, to promote the dignity and glory of the Christian Church. I can well believe that a sensitive humane person could be really maddened by a perusal and full comprehension of all the diabolical horrors which this book reveals, and the glimpses which it gives of what must have been endured literally by millions of heretics and "witches," and all men or women merely *accused* by anybody of any kind of "immorality," especially of "heresy." I say suspected or accused--for either was sufficient to subject a victim to horrible agonies until he or she confessed. What is most revolting is the calm, icy-cold-blooded

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manner in which the most awful, infernal cruelties are carefully discussed--as, for instance, if one has already had any limbs amputated for punishment whether further tortures may then be inflicted? It is absolutely a relief to find that among the six kinds of persons legally exempted from the rack, &c.--there are *only six* and these do not include invalids--are pregnant women. But such touches of common humanity are rare indeed in it. I do not exaggerate in the least when I say that the whole spirit of this work--which faithfully reflects the whole spirit of the "justice" of the Middle Ages--inclines in a ferocious, wolfish manner to *extend*

and multiply punishment of the most horrible kinds to every small offence against the Church--to manufacture and increase crime as if it were capital for business, and enlarge the sphere of torture so as to create power and awe.

Nous avons changé tout cela, say the descendants of those fiends in human form. But if it was wrong *then* why did you do it if you were *infallible* inspired judges? And if you now believe that to be *atrocious* which was once holy, and a vast portion of your whole system, how can you say that the Church does not follow the laws of evolution and progress--and if so, where will it stop? It is a curious reflection that if the Pope and Cardinals of 1890 had lived four hundred years ago they would (with the exception, perhaps, of the Spaniards) have all been burned alive for heresy. Which is literally true.

Within a minute's walk from where I sit and indeed visible from my window in this town of Homburg vor der Höhe, are two round towers of other days--grim and picturesque relics of the early Middle Ages. One is called the *Hexenthurm* or Witches' Tower. In it gypsies, witches, and heretics were confined--it was the hotel specially reserved for them when they visited Homburg, and in its cells which are of the smallest between walls of the thickest, I or you, reader, might be confined to-day, but for one MARTIN LUTHER and certain laws of evolution or progress of which Paulus Grillandus did not dream.

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As I was sketching the tower, an old woman told me that there were many strange tales about it. That I can well believe but I dare say they are all summed up in the following ballad from the German of HEINE

"THE WITCH."

"FOLKS said when my granny Eliza bewitched,  
She must die for her horrid transgression;  
Much ink from his pen the old magistrate pitched,  
But he could not extort a confession.  
And when in the kettle my granny was thrown  
She yelled 'Death' and 'Murder!' while dying.  
And when the black smoke all around us was blown.  
As a raven she rose and went flying.  
Little black grandmother, feathered so well,  
Oh, come to the tower where I'm sitting  
Bring cakes and bring cheese to me here in the cell,  
Through the iron-barred window flitting.  
Little black grandmother, feathered and wise,  
Just give my aunt a warning,

Lest she should come flying and pick out my eyes  
When I merrily swing in the morning."

HORST in his "Dæmonomagie," a History of the Belief in Magic, Demoniac marvels, Witchcraft, &c., gives the picture of a Witch-tower, at Lindheim in the Wetterau, with all its terrible history, extracted from the town archives. It is a horrible history of torturing and burning at the stake of innumerable women of all ages, the predominant feature

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being that any accusation by anybody whatever, or any rumour set afloat in any way, amply sufficed to bring an enemy to death, or to rob a person who had money. Hysterical women and perverse or eccentric children frequently originated these accusations merely to bring themselves into notice.

There was till within a few years a Witches' Tower in Heidelberg. It was a very picturesque structure in an out-of-the-way part of the town, in nobody's way, and was therefore of course pulled down by the good Philistine citizens, who have the same mania in Heidelberg as "their ignorant-like" in London, Philadelphia, or any other town, for removing all relics of the olden time.

In connection with sorcery and gypsies, it is worth observing that ill 1834 the latter, in Swabia, or South Germany, frequently went about among the country-people, with puppet-shows, very much of the Punch kind, and that they had a rude drama of Faust, the great wizard, which had nothing to do with that of Goethe. It was derived from the early sources, and had been little by little gypsified into a melodrama peculiar to the performers. August Zoller, in his "Bilder aus Schwaben" (Stuttgard, 1834), gives the following description of it. The book has a place in all Faust libraries, and has been kept alive by this single passage:--

"There is a blast of a trumpet, and the voice of a man proclaims behind the scenes that the play is to begin. The curtain is drawn, and Faust leaning against the background--which represents a city--soliloquizes!

"I am the cleverest doctor in the world, but all my cleverness does not help me to make the beautiful princess love me, I will call up Saran front the under-world to aid me in my plans to win her. Devil--I call thee!"

"Meanwhile Faust's servant--the funny man--has entered and amused the public with comical gestures. The appearance of the devil is announced by a firework (Sprühteufel) fizzing and cracking. He descends from the air, there being no arrangements for his coming up. The servant bursts into a peal of laughter, and the devil asks:

"Faust thou hast called me; now, what is thy wish?"

"I love the lovely princess--canst thou make her love me?"

"Nothing is easier. Cut thy finger and sign to me thy life; then all my devilish art will be at thy service till thou hast committed four murders."

"Faust and the devil fly forth, the servant making sarcastic remarks as to the folly of his master, and the curtain falls.

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"In the second act the fair princess enters--she is three times as large as Faust, but bewails his absence in a plaintive voice and departs. Faust enters and calls for a *Furio* who shall carry him to Mantua. Enter three *Furios* (witches) who boast their power. 'I can carry you as swiftly as a moor-cock flies,' says one. This is not swift enough for Faust. 'I fly as fast as bullet from a gun,' says the second. The master answers:

"A right good pace, but not enough for Faust.' To the third: 'How fast art *thou*?"

"As quick as Thought."

"That will suffice--there's naught so swift as Thought. Bear me to Mantua, to her I love, the princess of my heart!"

"The *Furio* takes Faust on her back, and they fly through the air. The servant makes, as before, critical and sarcastic remarks on what has passed, and the curtain falls.

"In the third act the devil persuades Faust to murder his father, so as to inherit his treasures, 'for the old man has a tough life.' In the fourth, maddened by jealousy, he stabs the Princess and her supposed lover. The small sarcastic servant takes the murdered pair by the legs, and drags them about, cracking jokes, and giving the corpses cuffs on their ears to bring them again to life.

"In the fifth act, the clock strikes eleven. Faust has now filled to the brim the measure of his iniquity. The devil appears, proves to him that it is time to depart; it strikes twelve; the smoke of a fizzling squib and several diabolical fire-crackers fills the air, and Faust is carried away, while the small servant, as satanical and self-possessed as ever, makes his jokes on the folly of Faust--and the curtain falls."

This is the true Faust drama of the Middle Ages, with the ante-Shakespearian blending of tragedy and ribald fun. But this same mixture is found to perfection in the early Indian drama--for instance, in "Sakuntala"--and it would be indeed a very curious thing should it be discovered that the gypsies, who were in all ages small actors and showmen of small plays, had brought from the East some rude

drama of a sorcerer, who is in the end cheated by his fiend. Such is, in a measure, the plot of the *Baital Pachisi* or *Vikram and the Vampire*, which is borrowed from or founded on old traditions, and the gypsies, from their familiarity with magic, and as practical actors, would, in all probability, have a Faust play of some kind, according to the laws of cause and effect. In any case the suggestion may be of value to some investigator.

Gypsies in England--that is those "of the old sort"--regard a shoestring as a kind of amulet or protection. Many think it is unlucky to

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have one's taken but no harm can come of it if the one who receives the picture gives the subject a shoe-string or a pair of laces.

Dr. F. S. KRAUSS in his curious work, "Sreća, or Fortune and Fate in the popular belief of the South Slavonians" (Vienna, 1886), draws a line of distinction between the fetish and amulet. "The fetish," he declares, "has virtue from being the dwelling of a protecting spirit. The amulet, however, is only a symbol of a higher power," that is of a power whose attention is drawn by or through it to the believer or wearer. This, however, like the distinction between idolatry and worshipping images as symbols of higher beings, becomes in the minds of the multitude (and for that matter, in all minds), a distinction without a dot of difference. The amulet may "rest upon a higher range of ideas, while the fetish stands on its own feet," but if both are regarded as *bringing luck*, and if, for instance, one rosary or image of the same person is believed to bring more luck than another, it is a fetish and nothing else. An amulet may pretend to be a genteeler kind of fetish, but they are all of the same family.

The gypsies prepare among the Bosniacs, "on the high plains of Malwan," a fetish in the form of a cradle made of nine kinds of wood, to bring luck to the child who sleeps in it. But Dr. KRAUSS falls, I presume, into a very great error, when he attributes to her Majesty the Queen of England a belief in fetish, on the strength of the following remarkable pas sage from the *Wiener Allgemeine Zeitung*--

"By command of Queen VICTORIA, Mr. MARTIN, Director of the Institute for the Blind, has attended to the making a cradle for the newly-born child of the Princess of Battenberg. The cradle is to be made entirely by blind men and women. The Queen firmly believes that objects made by blind people bring luck."

Truly, if anything could bring luck it ought to be something ordered with a kind and charitable view from poor and suffering people, but it is rather hard to promptly conclude that her Majesty believes in fetish because she benevolently ordered a cradle from the blind, and that she had no

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higher motive than to get something which would bring luck to her grandchild. It may be observed in connection with this superstition that among the Hungarian gypsies several spells depend on using different kinds of wood, and that four are said to have been taken for the true cross.

Gypsies, in common with the rest of the "fetishioners" of all the world, believe in the virtue of a child's caul. Dr. KRAUSS found in Kobaš on the Save an amulet which contained such a caul with garlic and four-leaved clover. This must have been a very strong charm indeed, particularly if the garlic was fresh.

Another very great magic protector in every country among gypsies as well as Gentiles, is the thunderbolt, known in Germany as the *Donneraxt*, *Donnerstein*, *Donnerkeil*, *Albschoss*, *Strahlstein*, and *Teufelsfinger*. It was called by the Greeks *Astropelákia*, by the Latins *Gemma cerauniæ*, by the Spaniards *Piedras de rayo*, by the dwellers in the French High Alps *Peyras del tron* (*pierres de tonerre*), by the Birmans *Mogio* (the child of lightning), by the Chinese *Ra-fu-seki* (the battle-axe of Tengu, the guardian of Heaven), by the Hindoos *Swayamphu*, or "the self-originated." Dr. KRAUSS, from whom I have taken these remarks, adds that in America and Australia it is also regarded as a charm protective and luck-bringing. But here there is a confusion of objects. The thunderbolt described by Dr. KRAUSS is, I believe, a petrified shell, a kind of *mucro* or belemnite. The thunderbolt of the Red Indians really resembles it, but is entirely different in its nature. The latter results from lightning entering the sand fusing it. It sometimes makes in this way a very long tube or rod, with a point. People, finding these, naturally believed that they were thunderbolts. I knew an old Penobscot Indian

who, seeing the lightning strike the earth, searched and found such a thunderbolt, which he greatly prized. In process of time people who found *mucrones* in rocks believed them to be the same as the glass-like points of fused sand which they so much resembled.

The so-called thunderbolt is confused with the prehistoric stone axe,

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both bearing the same name in many lands. As this axe is often also a hammer it is evident that it may have been sacred to Thor. "The South Slavonian"--or gypsy--"does not distinguish," says Dr. KRAUSS, "between the thunderbolt and prehistoric axe. He calls both *strelica*. The possession of one brings luck and prosperity in all business, but it must be constantly carried on the person. Among the "thirties" there lived in Gaj in Slavonia a poor Jewish peddler named DAVID. Once he found a *strelica*. He always carried it about with him. The peasants envied him greatly its possession. They came to him in the market-place and cried, "*Al si sretan, Davide!*" ("Ha, how lucky thou art, David!") The Slavonian Jews called him, for a joke, "*Strelica*."

The prehistoric axe was probably regarded as gifted with fetish power, even in the earliest age, especially when it was made of certain rare materials. Thus among the Red Indians of Massachusetts stone "tomahawks" of veined, petrified wood were specially consecrated to burial-places, while in Europe axe-heads of jade were the most coveted of possessions. A. B. MEYER has written a large work, "Jade und Nephrit Objecte aus dem Ethnographische Museum zu Dresden, America und Europe" (Leipzig, 1882). It has always been supposed that the objects of true jade came only from Tartary, and I believe that I was the first person to discover that it existed in quantities in Western Europe. The history of this "finding" is not without interest.

It has been usual--it is said for a thousand years--for pilgrims to Iona to bring away with them as souvenirs a few green pebbles of a peculiar kind, and to this day, as every tourist will remember, the children who come to the steamboat offer handfuls of them for sale. When I was there many years ago--in Iona--I also went away with perhaps twenty of them. One evening, after returning to London,

there were at my home three Chinese gentlemen attached to the Legation. The conversation turned on Buddhist pilgrimages and Fusang, and the question, founded on passages in the Chinese annals, as to whether certain monks had really passed from the Celestial Kingdom to Mexico in the fifth century and returned. This

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reminded me of Iona, and I produced my green pebbles, and told what I knew about them.

My visitors regarded the stones with great interest and held an animated conversation over them in Chinese, which I did not understand. Observing this I made them presents of the pebbles, and was thanked with an earnestness which seemed to me to be out of all proportion to the value of the gifts. Thinking this over the next day, I wrote to the clergyman at Iona asking him to be so kind as to send me some of the pebbles, and offering to pay for them. He did so, sending me by mail a box of the stones. Two or three were very pretty, one especially. It is of a dark green colour and slightly transparent.

Two years after, when in Philadelphia, meeting with an old friend, Dr. JOSEPH LEIDY, well known as a man of science, and, *inter alia*, as a mineralogist. I showed him my pebble and asked him what it was. He replied, "It is jade." To my query whether it might not be nephrite he answered no, that it was true jade of fine quality.

Jade is in China a talismanic stone, many occult virtues and luck-bringing qualities being ascribed to it. It is very curious, and possibly something more than a mere chance coincidence, that the green pebbles of Iona were also carried as charms. It would be remarkable if even in prehistoric times, or in the stone age, Iona and Tartary had been connected by superstition and tradition.

Among the gypsies as well as Christians in Servia, *nuts*, especially those which are heart-shaped (*i.e.*, double), are carried as fetishes or amulets. In very early times a nut, as containing like a seed the principle of germination and self-reproduction, was typical of life. Being enclosed in a shell it seemed to be in a casket or box which was of itself a mystical symbol. Hence nuts are often found

in ancient graves. There are many stories accordingly in all countries in which a nut or egg is represented as being connected with the life of some particular being or person. The ogre in several tales can live until a certain egg is broken. In the Graubunden or Grisons there is the following legend:--

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"Once there lived near *Fideriseau* a rich peasant. To him came a poor beggar, who asked for alms in vain. Then the man replied, 'If thou wilt give me nothing yet will I give thee something. Thou shalt keep thy treasure and also thy daughter after thee; yea, and for years after she is dead her spirit shall know no rest for taking care of it. But I give thee this nut. Plant it by yonder great stone, thou stony-hearted fool. From the nut will grow a tree, and from the tree twigs from which a cradle will be made in which a child will be rocked who will redeem thy daughter from her penance.' And after the girl died, a spirit of a pale woman with dark hair was seen flying nightly near Fideris, and that for many years, for it takes a long time for an acorn to grow up into an oak. But as she is no longer seen it is believed that the cradle has been made and the child born who became the deliverer."

A. B. Elysseeff, in his very interesting article based on Kounavine's "Materials for the Study of the Gypsies," gives the representation of four gypsy amulets, also "a cabalistic token" that brings good luck to its wearer.

"The amulets," writes M. Elysseeff, "are made of wrought iron and belong to M. Kounavine. The cabalistic sign is designed" (copied?) "by ourselves, thanks to the amiability of a gypsy *djecmas* (sorcerer) of the province of Novogorod. The amulet A was found by M. Kounavine among the gypsies who roam with their camps in the Ural neighbourhood; some Bessarabian gypsies supplied B; C was obtained from a gypsy sorcerer of the Persian frontier, and D formed a part of some ornaments placed with their dead by gypsies of Southern Russia.

"The cabalistic sign" (*vide* illustration at head of chapter) "represents roughly a serpent, the symbol of Auromori, the evil principle in gypsy mythology. The figure of an arch surrounded with stars is, according to M. Kounavine, held by the gypsies as symbolizing the earth, the meaning of the triangle A is not known. The moon and stars which surround the earth and which are, so to speak, enclosed in the serpent's coils, symbolize the world lying in evil. This sign is engraved by gypsies upon the plates of the harness of the horses, of garments, and as designed ornaments." It may be here remarked that the symbolism of M. Kounavine, while it may be quite accurate, must be taken with great reserve. If the "arch" be simply a horse-shoe, all these ornaments, except the serpent, may be commonly found on the trappings of London dray-horses.

"Amulet A, which also represents the sun, the moon, the stars, earth, and a serpent, can equally serve as a symbol of the universe. According to M. Kounavine, Ononi" (the Ammon of the Egyptians) "and Auromori, are symbolized upon this amulet. Amulet B represents a man surrounded by a halo, aided by the moon and the stars, and armed with a sword and

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arrows. Beneath is represented the horse; the serpent symbolizes Auromori. As a whole this amulet represents the conflict between the good and evil principle, Jandra (Indra) against Auromori.

"Amulet C represents a gleaming star and the serpent, and is called Baramy (Brama), symbolizing, according to M. Kounavine, the gypsy proto-divinity.

"Or amulet D, which represents a flaming pyre and some hieroglyphics, may also symbolize the prayer addressed to the divinity of the fire."

If these explanations were given by gypsy sorcerers the amulets are indeed very curious. But, abstractly, the serpent, arrows, stars, the moon, an archer, a fox, and a plant, occur, all the world over., on coins or in popular art, with or without symbolism, and I confess that I should have expected something very different as illustrating such a remarkable mythology as that given by M. Kounavine. However, the art of a nation--as, for instance, that of the Algonkin, Indians--may be very far indeed behind its myths and mental conceptions.



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## Footnotes

[242:1](#) See the "Algonkin Legends of New England," by Charles G. Leland.



## CHAPTER XVI

### GYPSIES, TOADS, AND TOAD-LORE

"I went to the toad that lies under the wall,  
I charmed him out, and he came at my call."

Masque, of Queens," BEN JONSON.)



THE toad plays a prominent part in gypsy (as in other) witchcraft, which it may well do, since in most Romany dialects there is the same word for a toad or frog, and the devil. PASPATI declares that the toad

suggested Satan, but I incline to think that there is some as yet undiscovered Aryan word, such as *beng*, for the devil, and that the German *Bengel*, a rascal, is a descendant from it. However, gypsies and toads are "near allied and that not wide" from one another, and sometimes their children have them for pets, which recalls the statements made in the celebrated witch trials in Sweden, where it was said by those who professed to have been at the Blockula, or *Sabbat*, that the little witch

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children were set to play at being shepherds, their flocks being of toads.

I have been informed by gypsies that toads do really form unaccountable predilections for persons and places. The following is accurately related as it was told me in Romany fourteen years ago, in Epping Forest, by a girl. "You know, sir, that people who live out of doors all the time, as we do, see and know a great deal about such creatures. One day we went to a farmhouse, and found the wife almost dying because she thought she was bewitched by a woman who came every day in the form of a great toad to her door and looked in. And, sure enough, while she was talking the toad came, and the woman was taken in such a way with fright that I thought she'd have died. But I had a laugh to myself; for I knew that toads have such ways, and can not only be tamed, but will almost tame themselves. So we gypsies talked together in Romany, and then said we could remove the spell if she would get us a pair of shears and a cup of salt. Then we caught the toad, and tied the shears so as to make a cross--you see!--and with it threw the toad into the fire, and poured the salt on it. So the witchcraft was ended, and the lady gave us a good meal and ten shillings." (For a Romany poem on this incident *vide* "English Gypsy Songs," Trübner and Co., 1875). And there is a terrible tale told by R. H. Stoddard, in a poem, that one day a gentleman accidentally trod on a toad and killed it. Hearing a scream at that instant in the woods at a little distance, followed by an outcry, he went to see what was the matter, and found a gypsy camp where they were lamenting the sudden death of a child. On looking at the corpse he was horrified to observe that it presented every appearance of having been trampled to death, its wounds

being the same as those he had inflicted on the toad. This story being told by me to the gypsy girl, she in no wise doubted its truth, being in fact greatly horrified at it; but was amazed at the child *chovihani*, or witch, being in two places at once. In the Spanish Association of Witches in the year 1610 (*vide* Lorent, "Histoire de l'Inquisition") the toad played a great part. One who had

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taken his degrees in this Order testified that, on admission, a mark like a toad was stamped on his eyelid, and that a real toad was given to him which had the power to make its master invisible, to transport him to distant places, and change him to the form of many kinds of animals. There is a German interjection or curse "*Krotten-düvel!*" or "toad-devil," which is supposed to have originated as follows: When the Emperor Charlemagne came into the country of the East Saxons and asked them whom they worshipped they replied, "Krodo is our god;" to which the Emperor replied "Krodo is all the same as *Krotten-düvel!*" "And he made them pay bitterly by the sword and the rope for the crime of calling God, according to their language, by a name different from that which he used; for he put many thousands of them to death, like King Olof of Norway, to show that his faith was one of meekness and mercy."

It is bad to have one's looks against one. The personal appearance of the toad is such as to have given it a bad place in the mythology of all races. The Algonkin Indians--who, like Napoleon and Slawkenbergius, were great admirers of men with fine bold noses--after having studied the plane physiognomy of the toad, decided that it indicated all the vices, and made of the creature the mother of all the witches. Nothing could have been more condemnatory; since in their religion--as in that of the Accadians, Laps, and Eskimo--a dark and horrible sorcery, in which witches conciliated evil spirits, was believed to have preceded their own nobler Shamanism, by which these enemies of mankind were forced or conquered by magic. Once the Great Toad had, as she thought, succeeded in organizing a conspiracy by which Glooskap, the Shamanic god of Nature, was to be destroyed. Then he passed his hand over her face and that of her fellow-

conspirator the Porcupine; and from that time forth their noses were flat, to the great scorn of all honest well-beaked Indians.

The old Persians made the toad the symbol and pet of Ahriman, the foe of light, and declared that his *Charfester*, or attendant demons, took that form when they persecuted Ormuzd. Among the Tyrolese it is a type of envy; whence the proverb, "Envious as a toad." In the Middle

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Ages, among artists and in many Church legends, it appears as Greed or Avarice: there is even to this day, in some mysterious place on the right bank of the Rhine between Laufenberg and Binzgau, a pile of coals on which sits a toad. That is to say, coals they seem to the world. But the pile is all pure gold, and the toad is a devil who guards it; and he who knows how can pronounce a spell which shall ban the grim guardian. And there is a story told by Menzel ("Christliche Symbolik," vol. i. p. 530), that long ago there lived in Cologne a wicked miser, who when old repented and wished to leave his money to the poor. But when he opened his great iron chest, he found that every coin in it had turned to a horrible toad with sharp teeth. This story being told to his confessor, the priest saw in it divine retribution, and told him that God would have none of his money--nay, that it would go hard with him to save his soul. And he, being willing to do anything to be free of sin, was locked up in the chest with the toads; and lo! the next day when it was opened the creatures had eaten him up. Only his clean-picked bones remained.

But in the Tyrol it is believed that the toads are themselves poor sinners, undergoing penance as Hoetschen or Hoppinen--as they are locally called--for deeds done in human form. Therefore, they are regarded with pity and sympathy by all good Christians. And it is well known that in the Church of Saint Michael in Schwatz, on the evening before the great festivals, but when no one is present, an immense toad comes crawling before the altar, where it kneels and prays, weeping bitterly. The general belief is that toads are for the most part people who made vows to go on pilgrimages, and died with the vows unfulfilled. So the poor creatures go hopping about astray, bewildered and perplexed, striving to find

their way to shrines which have perchance long since ceased to exist. Once there was a toad who took seven years to go from Leifers to Weissenstein; and when the creature reached the church it suddenly changed to a resplendent white dove, which, flying up to heaven, vanished before the eyes of a large company there assembled, who bore witness to the miracle. And one day as a wagoner was going from Innsbruck to Seefeld, as he

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paused by the wayside a toad came hopping up and seemed to be desirous of getting into the wagon; which he, being a benevolent man, helped it to do, and gave it a place on the seat beside him. There it sat like any other respectable passenger, until they came to the side-path which leads to the church of Seefeld; when, wonderful to relate! the toad suddenly turned to a maiden of angelic beauty clad in white, who, thanking the wagoner for his kindness to her when she was but a poor reptile, told him that she had once been a young lady who had vowed a pilgrimage to the church of Seefeld.

In common with the frog, the toad is an emblem of productiveness, and ranks among creatures which are types of erotic passion. I have in my possession a necklace of rudely made silver toads, of Arab workmanship, intended to be worn by women who wish to become mothers. Therefore the creature, in the Old World as well as in the New, appears as a being earnestly seeking the companionship of men. Thus it happened to a youth of Aramsach, near Kattenberg, that, being one day in a lonely place by a lake, there looked up at him from the water a being somewhat like a maid but more like a hideous toad, with whom he entered into conversation; which became at last friendly and agreeable, for the strange creature talked exceeding well. Then she, thinking he might be hungry, asked him if he would fain have anything in particular to eat. He mentioned in jest a kind of cakes; whereupon, diving into the lake, she brought some up, which he ate. So he met her many times; and whenever he wished for anything, no matter what, she got it for him from the waters: the end of it all being that, despite her appalling ugliness, the youth fell in love with her and offered marriage, to which she joyfully consented. But no sooner had the ceremony been

performed than she changed to a lady of wonderful beauty; and, taking him by the hand, she conducted him to the lake, into which she led him, and "in this life they were seen never more." This legend evidently belongs to frog-lore.

According to one version, the toad after marriage goes to a lake, washes away her ugliness, and returns as a beauty with the bridegroom to his castle, where they live in perfect happiness.

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I have also a very old silver ring, in which there is set a toad rudely yet artistically carved in hæmatite, or blood-stone. These were famous amulets until within two or three hundred years.

If you are a gypsy and have a tame toad it is a great assistance in telling fortunes, and brings luck--that commodity which, as CALLOT observed, the gypsies are always selling to everybody while they protest they themselves have none. As I tested with the last old gypsy woman whom I met: "*What bâk the divvus?*"--"What luck to-day?" "*Kekker rya*"--"None, sir," was the reply, as usual,--"I never have any luck." So like a mirror they reflect all things save themselves, and show you what they know not.

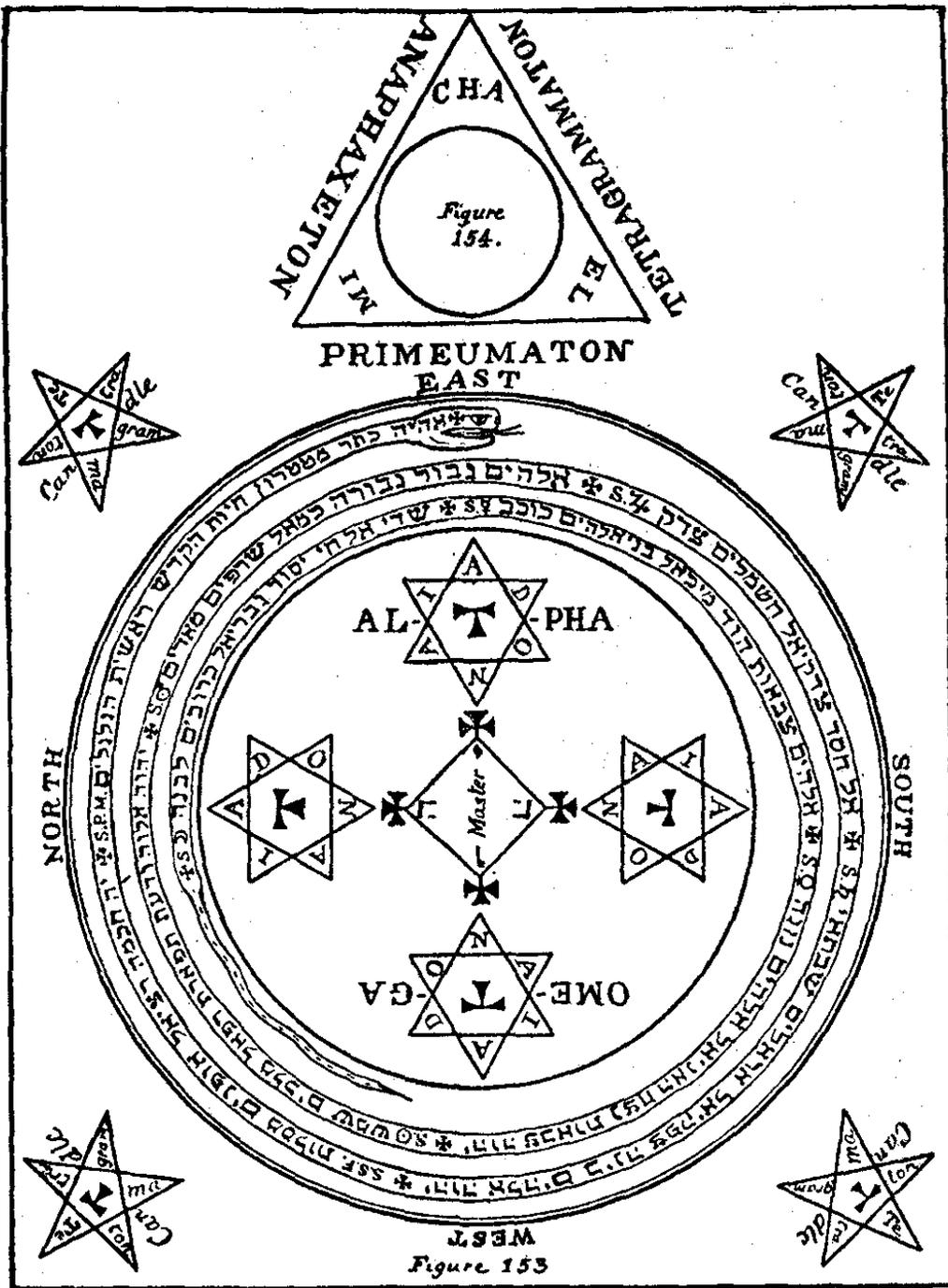
"I've seen you where you never were  
And where you never will be  
And yet within that very place  
You can be seen by me.  
For to tell what they do not know  
Is the art of the Romany."



**The Lesser Key  
Of Solomon  
GOETIA**

Compiled and Translated  
By  
S.L. "MacGregor" Mathers

Editing and  
Additional Material  
By  
Aleister Crowley



## Preface

This translation of the FIRST BOOK Of the “*Lemegeton*” which is now for the first time made accessible to students of TALISMANIC MAGIC was done, after careful collation and edition, from numerous *Ancient Manuscripts* in *Hebrew, Latin, and French*, by G. H. Fra. D.D.C.F., by the order of the *Secret Chief* of the *Rosicrucian Order*.<sup>1</sup> The G. H. Fra., having succumbed unhappily to the assaults of the *Four Great Princes* (acting notably under Martial influences), it seemed expedient that the work should be brought to its conclusion by another hand. The investigation of a competent Skryer into the house of our unhappy *Fra.*, confirmed this divination; neither our *Fra.* nor his *Hermetic Mul.* were there seen; but only the terrible shapes of the evil *Adepts S.V.A.*<sup>2</sup> and H., whose original bodies having been sequestered by Justice, were no longer of use to them. On this we stayed no longer Our Hand; but withdrawing Ourselves, and consulting the Rota, and the Books M. and Q. did decide to ask Mr. Aleister Crowley, a poet, and skilled student of *Magical Lore*, and an expert *Kabbalist*, to complete openly that which had been begun in secret.<sup>3</sup> This is that which is written: “His Bishoprick let another take.” And again: “*Oculi Tetragammaton.*” This is also that which is said: “*Nomen Secundum refertur ad Gebhurah; qui est Rex Bittul atque Corruptio Achurajim Patris et Matris hoc indigitatur.*”

And so saying we wish you well.

*Ex Deo Nascimur.*  
*In Jesu Morimur.*  
*Per S.S. Reviviscimus.*

Given forth from our Mountain of A., this day of C.C. 1903 A. D.

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<sup>1</sup> *Mr. A. E. Waite* writes (“*Real History Of The Rosicrucians*,” p. 426) : “I beg leave to warn my readers that all persons who proclaim themselves to be *Rosicrucians* are simply members of pseudo-fraternities, and that there is that difference between their assertion and the fact of the case in which the essence of a lie consists!” It is within the *Editor’s* personal knowledge that *Mr. Waite* was (and still is probably) a member of a society claiming to be the R.C. fraternity As *Mr. Waite* constantly hints in his writing that he is in touch with initiated centres, I think the *sylogism*, whose premises are given above, is fair, if not quite formal.-ED.

<sup>2</sup> It was owing to our *Fra.* receiving this S.V.A. as his Superior, and giving up the *Arcana* of our *Fraternity* into so unhallowed a power, that We decided no longer to leave Our dignity and authority in the hands of one who could be thus easily imposed upon.

(For by a childish and easy magical trick did S.V.A. persuade D.D.C.F. of that lie.)

<sup>3</sup> He that is appointed to complete in secret that which had been begun openly is R.R., and to be heard of at the care of the Editor.

PRELIMINARY INVOCATION.

*Thee I invoke, the Bornless one.  
Thee, that didst create the Earth and the Heavens:  
Thee, that didst create the Night and the Day.  
Thee, that didst create the Darkness and the Light.  
Thou art Osorronophris: Whom no man has seen at any time.  
Thou art Jäbas  
Thou art Jäpos:  
Thou hast distinguished between the Just and the Unjust.  
Thou didst make the Female and the Male.  
Thou didst produce the Seed and the Fruit.  
Thou didst form Men to love one another, and to hate one another.*

*I am Mosheb Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the  
Ceremonies of Israel:  
Thou didst produce the moist and the dry, and that which nourisheth all created Life.  
Hear Thou Me, for I am the Angel of Paphro Osorronophris: this is Thy True Name,  
handed down to the Prophets of Israel.*

*Hear Me.-,  
Ar: Thiao: Rheibet: Atheleberseth:  
A: Blatha: Abeu: Ebeu: Phi:  
Thitasoe: Ib: Thiao.  
Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament  
and of the Ether; upon the Earth and under the Earth: on dry Land and in the Water: of  
Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient  
unto Me.*

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*I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the  
Spirit.  
Arogogorobrao: Sothou:  
Modorio: Phalarthao: Doo: Ape, The Bornless One:  
Hear Me: etc.*

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*Hear me:-  
Roubriao: Mariodam: Balbnabaoth: Assalonai: Aphniao: I: Thoteth: Abrasar: Aeouu:  
Ischure,  
Mighty and Bornless One!  
Hear me: etc.*

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*I invoke thee: --  
Ma: Barraio: Joel: Kotha:  
Athoribalo: Abraoth:  
Hear Me: etc.*

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*Hear me!*  
*Aoth: Abaoth: Basum: Isak:*  
*Sabaoth: Iao:*

*This is the Lord of the Gods:*  
*This is the Lord of the Universe:*  
*This is He Whom the Winds fear.*  
*This is He, Who having made Voice by His Commandment, is Lord of All Things;*  
*King, Ruler and Helper.*  
*Hear Me, etc.*

*Hear Me.*  
*Ieou: Pur: Iou: Pur: Iaot: Iaeo: Ioou: Abrasar: Sabriam: Do: Uu: Adonaie: Ede: Edu:*  
*Angelos ton Theon: Aniaia Lai: Gaia: Ape: Diathanna Thorun.*

*I am He! the Bornless Spirit! having sight in the feet: Strong, and the Immortal Fire!*  
*I am He! the Truth!*  
*I am He! Who hate that evil should be wrought in the World!*  
*I am He, that lighteneth and thundereth.*  
*I am He, from Whom is the Shower of the Life of Earth:*  
*I am He, Whose mouth ever flameth:*  
*I am He, the Begetter and Manifester unto the Light:*  
*I am He; the Grace of the World:*

*“The Heart Girt with a Serpent” is My Name*

*Come Thou forth, and follow Me: and make all Spirits subject unto Me so that every Spirit of the, Firmament, and of the Ether: upon the Earth and under the Earth: on dry Land, or in the Water: of whirling Air or of rushing Fire: and every Spell and Scourge of God, may be obedient unto Me!*

*Iao: Sabao:*  
*Such are the Words!*

# Goetia

## The Lesser Key Of Solomon

### THE INITIATED INTERPRETATION OF CEREMONIAL MAGIC.

It is loftily amusing to the student of Magical literature who is not quite a fool — and rare is such a combination! — to note the criticism directed by the Philistine against the citadel of his science. Truly, since our childhood has ingrained into us not only literal belief in the Bible, but also substantial belief in *Alf Laylah wa Laylah*, and only adolescence can cure us, we are only too liable, in the rush and energy of dawning manhood, to overturn roughly and rashly both these classics, to regard them both on the same level, as interesting documents from the standpoint of folk-lore and anthropology, and as nothing more.

Even when we learn that the Bible, by a profound and minute study of the text, may be forced to yield up Qabalistic arcana of cosmic scope and importance, we are too often slow to apply a similar restorative to the companion volume, even if we are the luck holders of Burton's veritable edition.

To me, then, it remains to raise the *Alf Laylah wa Laylah* into its proper place once more.

I am not concerned to deny the objective reality of all “magical” phenomena; if they are illusions, they are at least as real as many unquestioned facts of daily life; and, if we follow Herbert Spencer, they are at least evidence of some cause.<sup>4</sup>

Now, this fact is our base. What is the cause of my illusion of seeing a spirit in the triangle of Art?

Every smatterer, every expert in psychology, will answer: “That cause lies in your brain.”

English children (pace the Education Act) are taught that the Universe lies in infinite Space; Hindu children, in the Akasa, which is the same thing.

Those Europeans who go a little deeper learn from Fichte, that the phenomenal Universe is the creation of the Ego; Hindus, or Europeans studying under Hindu Gurus, are told, that by Akasa is meant the Chitakasa. The Chitakasa is situated in the “Third Eye,” i.e., in the brain. By assuming higher dimensions of space, we can assimilate this fact to Realism; but we have no need to take so much trouble.

This being true for the ordinary Universe, that all sense-impressions are dependent on changes in the brain<sup>5</sup> we must include illusions, which are after all sense-impressions as much as “realities” are, in the class of “phenomena dependent on brain-changes.”

Magical phenomena, however, come under a special sub-class, since they are

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<sup>4</sup> This, incidentally, is perhaps the greatest argument we possess, pushed to its extreme, against the Advaitist theories.

<sup>5</sup> Thought is a secretion of the brain (Weissmann). Consciousness is a function of the brain (Huxley).

willed, and their cause is the series of “real” phenomena, called the operations of ceremonial Magic.

These consist of

(1) Sight.

The circle, square, triangle, vessels, lamps, robes, implements, etc.

(2) Sound.

The invocations.

(3) Smell.

The perfumes.

(4) Taste.

The Sacraments.

(5) Touch.

As under (1).

(6) Mind.

The combination of all these and reflection on their significance.

These unusual impressions (1-5) produce unusual brain-changes; hence their summary (6) is of unusual kind. Its projection back into the apparently phenomenal world is therefore unusual.

Herein then consists the reality of the operations and effects of ceremonial magic,<sup>6</sup> and I conceive that the apology is ample, as far as the “effects” refer only to those phenomena which appear to the magician himself, the appearance of the spirit, his conversation, possible shocks from imprudence, and so on, even to ecstasy on the one hand, and death or madness on the other.

But can any of the effects described in this our book Goetia be obtained, and if so, can you give a rational explanation of the circumstances? Say you so?

I can, and will.

The spirits of the Goetia are portions of the human brain.

Their seals therefore represent (Mr. Spencer’s projected cube) methods of stimulating or regulating those particular spots (through the eye).

The names of God are vibrations calculated to establish:

(a) General control of the brain. (Establishment of functions relative to the subtle world.)

(b) Control over the brain in detail. (Rank or type of the Spirit.)

(c) Control of one special portion. (Name of the Spirit.)

The perfumes aid this through smell. Usually the perfume will only tend to

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<sup>6</sup> Apart from its value in obtaining one-pointedness.

control a large area; but there is an attribution of perfumes to letters of the alphabet enabling one, by a Qabalistic formula, to spell out the Spirit's name.

I need not enter into more particular discussion of these points; the intelligent reader can easily fill in what is lacking.

If, then, I say, with Solomon:

“The Spirit Cimieries teaches logic,” what I mean is:

“Those portions of my brain which subserve the logical faculty may be stimulated and developed by following out the processes called ‘The Invocation of Cimieries.’ “

And this is a purely materialistic rational statement; it is independent of any objective hierarchy at all. Philosophy has nothing to say; and Science can only suspend judgment, pending a proper and methodical investigation of the facts alleged.

Unfortunately, we cannot stop there. Solomon promises us that we can (1) obtain information; (2) destroy our enemies; (3) understand the voices of nature; (4) obtain treasure; (5) heal diseases, etc. I have taken these five powers at random; considerations of space forbid me to explain all.

(1) Brings up facts from sub-consciousness.

(2) Here we come to an interesting fact. It is curious to note the contrast between the noble means and the apparently vile ends of magical rituals. The latter are disguises for sublime truths. “To destroy our enemies” is to realize the illusion of duality, to excite compassion.

(Ah! Mr. Waite, the world of Magic is a mirror, wherein who sees muck is muck.)

(3) A careful naturalist will understand much from the voices of the animals he has studied long. Even a child knows the difference of a cat's miauling and purring. The faculty may be greatly developed.

(4) Business capacity may be stimulated.

(5) Abnormal states of the body may be corrected, and the involved tissues brought back to tone, in obedience to currents started from the brain.

So for all other phenomena. There is no effect which is truly and necessarily miraculous.

Our Ceremonial Magic fines down, then, to a series of minute, though of course empirical, physiological experiments, and whoso will carry them through intelligently need not fear the result.

I have all the health, and treasure, and logic, I need; I have no time to waste. “There is a lion in the way.” For me these practices are useless; but for the benefit of others less fortunate I give them to the world, together with this explanation of, and apology for, them.

I trust that the explanation will enable many students who have hitherto, by a puerile objectivity in their view of the question, obtained no results, to succeed; that the apology may impress upon our scornful men of science that the study of the bacillus should give place to that of the baculum, the little to the great—how great

one only realizes when one identifies the wand with the Mahalingam, up which Brahma flew at the rate of 84,000 yojanas a second for 84,000 mahakalpas, down which Vishnu flew at the rate of 84,000 crores of yojanas a second for 84,000 crores of mahakalpas—yet neither reached an end.

But I reach an end.

*Boleskine House,*

*Foyers, N.B.*

## PRELIMINARY DEFINITION OF MAGIC.

### LEMEGETON VEL CLAVICULA SALOMONIS REGIS.

Magic is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy,<sup>7</sup> advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents<sup>8</sup> being applied to proper Patients,<sup>9</sup> strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effort,<sup>10</sup> the which to the vulgar shall seem to be a miracle.

Origen saith that the Magical Art doth not contain anything subsisting, but although it should, yet that it must not be Evil, or subject to contempt or scorn; and doth distinguish the *Natural Magic* from that which is *Diabolical*.

Apollonius Tyannaeus only exercised the *Natural Magic*, by the which he did perform wonderful things.

Philo Hebraeus saith that true Magic, by which we do arrive at the understanding of the Secret Works of Nature, is so far from being contemptible that the greatest Monarchs and Kings have studied it. Nay! among the Persians none might reign unless he was skilful in this GREAT ART.

This Noble Science often degenerateth, from *Natural* becometh *Diabolical*, and from *True Philosophy* turneth unto *Nigromancy*.<sup>11</sup> The which is wholly to be charged upon its followers, who, abusing or not being capable of that High and Mystical Knowledge do immediately hearken unto the temptations of *Sathan*, and are misled by him into the Study of the *Black Art*. Hence it is that Magic lieth under disgrace, and they who seek after it are vulgarly esteemed *Sorcerers*.

The Fraternity of the Rosie Crusians thought it not fit to style themselves Magicians, but rather Philosophers. And they be not ignorant Empiricks<sup>12</sup> but learned and experienced Physicians, whose remedies be not only *Lawful* but *Divine*.

## THE BRIEF INTRODUCTORY DESCRIPTION.

(N.B. This is taken from several MS. Codices, of which the four principal variations are here composed together in parallel columns as an example of the close agreement of the various texts of the Lemegeton.

For in the whole work the differences in the wording of the various Codices are not sufficient to require the constant giving of parallel readings; but except in the more ancient examples there is much deterioration in the Seals and Sigils, so that in

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<sup>7</sup> This Preliminary Definition of Magic is found in very few Codices, and is probably later than the body of the work.

<sup>8</sup> Or Actives.

<sup>9</sup> Or Passives.

<sup>10</sup> Or Effect.

<sup>11</sup> Or the Black Art, as distinct from mere Necromancy, or Divination by the Dead.

<sup>12</sup> Or Quacks and Pretenders. Vide note on p. 10.

this latter respect the more recent exemplars are not entirely reliable.)

#### CLAVICULA SALOMONIS REGIS,

which containeth all the Names, Offices, and Orders of all the Spirits that ever he had converse with, with the Seals and Characters to each Spirit and the manner of calling them forth to visible appearance:

In 5 parts, viz.:

(1) THE FIRST PART is a Book of Evil Spirits, called GOETIA, showing how he bound up those Spirits, and used them in general things, whereby he obtained great fame.

(2) THE SECOND PART is a Book of Spirits, partly Evil and partly Good, which is named THEURGIA-GOETIA, all Aërial Spirits, etc.

(3) THE THIRD PART is of Spirits governing the Planetary Hours, and what Spirits belong to every degree, of the Signs, and Planets in the Signs. Called the PAULINE ART, etc.

(4) THE FOURTH PART of this Book is called ALMADEL or SOLOMON, which containeth those Spirits which govern the Four Altitudes, or the 360 Degrees of the Zodiac.

These two last Orders of Spirits are Good, and to be sought for by Divine seeking, etc., and are called THEURGIA.

(5) THE FIFTH PART is a Book of Orations and Prayers that Wise Solomon used upon the Altar in the Temple. The which is called ARS NOVA, which was revealed unto Solomon by that Holy Angel of God called MICHAEL; and he also received many brief Notes written with the Finger of God, which were declared to him by the said Angel with Claps of Thunder; without which Notes King Solomon had never obtained his great knowledge, for by them in a short time he knew all Arts and Sciences both Good and Bad; from these Notes it is called the NOTARY ART, etc.

#### THE WHOLE LEMEGETON OR CLAVICULA.

Now this Book containeth all the Names, Orders, and Offices of all the Spirits with which Solomon ever conversed, the Seals and Characters belonging to each Spirit, and the manner of calling them forth to visible appearance:

Divided into 5 special Books or parts, viz.:

(1) THE FIRST BOOK, or PART, which is a Book concerning Spirits of Evil, and which is termed THE GOETIA OF SOLOMON, sheweth forth his manner of binding these Spirits for use in things divers. And hereby did he acquire great renown.

(2) THE SECOND BOOK is one which treateth of Spirits mingled of Good and Evil Natures, the which is entitled THE THEURGIA-GOETIA, or the Magical Wisdom of the Spirits Aërial, whereof some do abide, but certain do wander and abide not.

(3) THE THIRD BOOK, called ARS PAULINA, or THE ART PAULINE, treateth of the Spirits allotted unto every degree of the 360 Degrees of the Zodiac; and also of the

Signs, and of the Planets in the Signs, as well as of the Hours.

(4) THE FOURTH BOOK, called ARS ALMADEL SALOMONIS, or THE ART ALMADEL OF SOLOMON, concerneth those Spirits which be set over the Quaternary of the Altitudes.

These two last mentioned Books, the ART PAULINE and the ART ALMADEL, do relate unto Good Spirits alone, whose knowledge is to be obtained through seeking unto the Divine. These two Books be also classed together under the Name of the First and Second Parts of the Book THEURGIA OF SOLOMON.

(5) THE FIFTH BOOK of the Lemegeton is one of Prayers and Orations. The which Solomon the Wise did use upon the Altar in the Temple. And the titles hereof be ARS NOVA, the NEW ART, and ARS NOTARIA, the NOTARY ART. The which was revealed to him by MICHAEL, that Holy Angel of God, in thunder and in lightning, and he further did receive by the aforesaid Angel certain Notes written by the Hand of God, without the which that Great King had never attained unto his great Wisdom, for thus he knew all things and all Sciences and Arts whether Good or Evil.

#### CLAVICULA SALOMONIS REGIS,

which containeth all the Names, Offices, and Orders of all the Spirits with. whom he ever held any converse; together with the Seals and Characters proper unto each Spirit, and the method of calling them forth to visible appearance:

In 5 parts, viz.:

(1) THE FIRST PART is a Book of Evil Spirits, called GOETIA, showing how he bound up those Spirits and used them in things general and several, whereby he obtained great fame.

(2) THE SECOND PART is a Book of Spirits, partly Evil and partly Good, which is called THEURGIA-GOETIA, all Aerial Spirits, etc.

(3) THE THIRD PART is of Spirits governing the Planetary Hours, and of what Spirits do belong to every Degree of the Signs, and of the Planets in the Signs. This is called the PAULINE ART, etc.

(4) THE FOURTH PART of this Book is called ALMADEL OF SOLOMON, the which containeth those Spirits which do govern the Four Altitudes, or the 360 Degrees of the Zodiac.

These two last Orders of Spirits are Good, and are called THEURGIA, and are to be sought for by Divine seeking, etc.

(5) THE FIFTH PART is a Book of Orations and Prayers which Wise Solomon did use upon the Altar in the Temple. The which is called ARS NOVA, the which was revealed to Solomon by that Holy Angel of God called Michael; and he also received many brief Notes written with the Finger of God, which were declared to him by the said Angel with Claps of Thunder; without which Notes King Solomon had never obtained his Great Wisdom, for by them in short time he gained Knowledge of all Arts and Sciences both Good and Bad; from these Notes it is called THE NOTARY ART, etc.

## THE BOOK OF EVIL SPIRITS.

THE KEY OF SOLOMON, which contains all the names, orders, and offices of all the Spirits that ever Solomon conversed with, together with the Seals and Characters belonging to each Spirit, and the manner of calling them forth to visible appearance:

In 4 parts.

(1) THE FIRST PART is a Book of Evil Spirits, called GOETIA, showing how he bound up those Spirits and used them in several things, whereby he obtained great fame.

(2) THE SECOND PART is a Book of Spirits, partly Good and partly Evil, which is named THEURGIA-GOETIA, all Aërial Spirits, etc.

(3) THE THIRD PART is a Book governing the Planetary Houses, and what Spirits belong to every Degree of the Signs, and Planets in the Signs. Called the Pauline Art.

(4) THE FOURTH PART is a Book called the ALMADEL OF SOLOMON, which contains Twenty Chief Spirits who govern the Four Altitudes, or the 360 Degrees of the Zodiac.

These two last Orders of Spirits are Good, and called THEURGIA, and are to be sought after by Divine seeking.

These Most Sacred Mysteries were revealed unto Solomon.

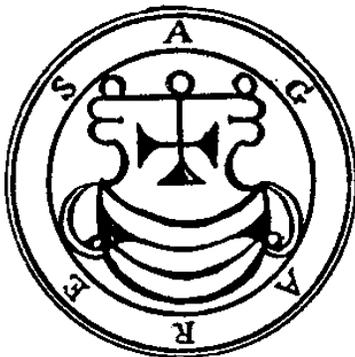
Now in this Book LEMEGETON is contained the whole Art of King Solomon. And although there be many other Books that are said to be his, yet none is to be compared hereunto, for this containeth them all. Though there be titles with several other Names of the Book, as THE BOOK HELISOL, which is the very same with this last Book of Lemegeton called ARS NOVA or ARS NOTARIA, etc.

These Books were first found in the Chaldee and Hebrew Tongues at Jerusalem by a Jewish Rabbi; and by him put into the Greek language and thence into the Latin, as it is said.

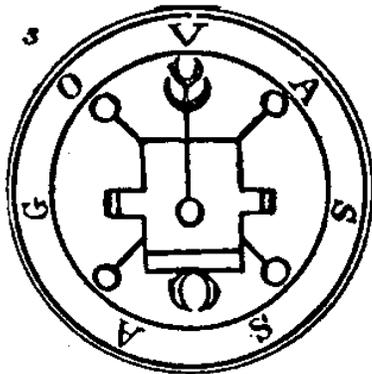
## SHEMAMPHORASH.



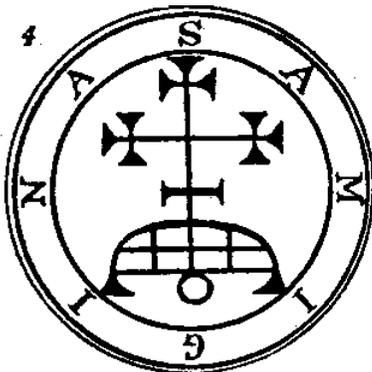
(1.) BÆL. - The First Principal Spirit is a King ruling in the East, called Bael. He maketh thee to go Invisible. He ruleth over 66 Legions of Infernal Spirits. He appeareth in divers shapes, sometimes like a Cat, sometimes like a Toad, and sometimes like a Man, and sometimes all these forms at once. He speaketh hoarsely. This is his character which is used to be worn as a Lamén before him who calleth him forth, or else he will not do thee homage.



(2.) AGARES. - The Second Spirit is a Duke called Agreas, or Agares. He is under the Power of the East, and cometh up in the form of an old fair Man, riding upon a Crocodile, carrying a Goshawk upon his fist, and yet mild in appearance. He maketh them to run that stand still, and bringeth back runaways. He teaches all Languages or Tongues presently. He hath power also to destroy Dignities both Spiritual and Temporal, and causeth Earthquakes. He was of the Order of Virtues. He hath under his government 31 Legions of Spirits. And this is his Seal or Character which thou shalt wear as a Lamén before thee.

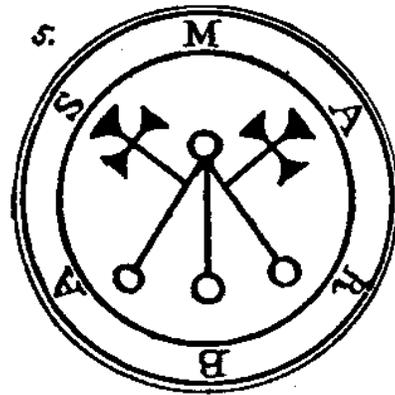


(3.) VASSAGO. - The Third Spirit is a Mighty Prince, being of the same nature as Agares. He is called Vassago. This Spirit is of a Good Nature, and his office is to declare things Past and to Come, and to discover all things Hid or Lost. And he governeth 26 Legions of Spirits, and this is his Seal.

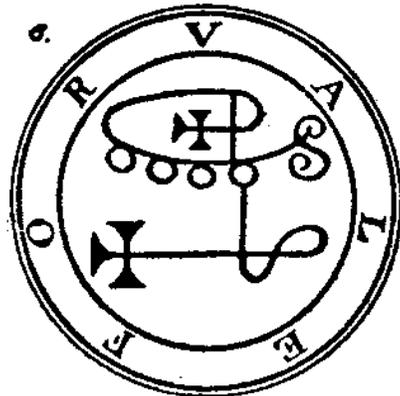


(4.) SAMIGINA, or GAMIGIN. - The Fourth Spirit is Samigina, a Great Marquis. He appeareth in the form of a little Horse or Ass, and then into Human shape doth he change himself at the request of the Master. He speaketh with a hoarse voice. He ruleth over 30 Legions of Inferiors. He teaches all Liberal Sciences, and giveth account of Dead Souls that died in sin. And his Seal is this, which is to be worn before the Magician when he is Invocator, etc.

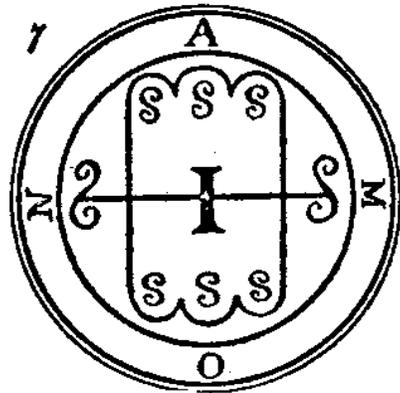
(5.) **MARBAS.**—The fifth Spirit is Marbas. He is a Great President, and appeareth at first in the form of a Great Lion, but afterwards, at the request of the Master, he putteth on Human Shape. He answereth truly of things Hidden or Secret. He causeth Diseases and cureth them. Again, he giveth great Wisdom and Knowledge in Mechanical Arts; and can change men into other shapes. He governeth 36 Legions of Spirits. And his Seal is this, which is to be worn as aforesaid.



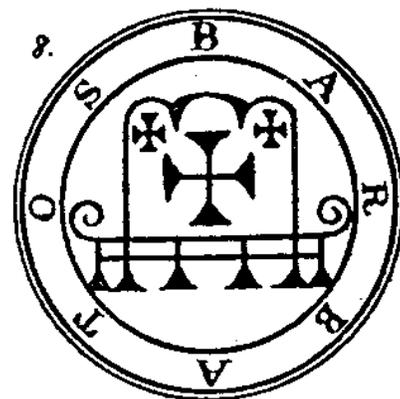
(6.) **VALEFOR.** - The Sixth Spirit is Valefor. He is a mighty Duke, and appeareth in the shape of a Lion with an Ass's Head, bellowing. He is a good Familiar, but tempteth them he is a familiar of to steal. He governeth 10 Legions of Spirits. His Seal is this, which is to be worn, whether thou wilt have him for a Familiar, or not.

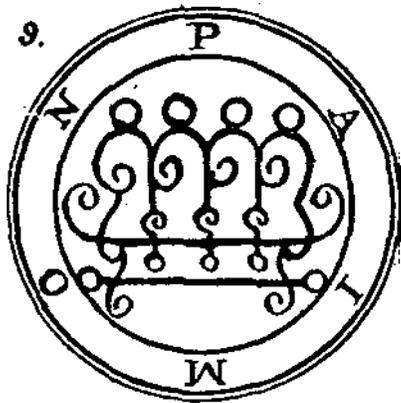


(7.) **AMON.** - The Seventh Spirit is Amon. He is a Marquis great in power, and most stern. He appeareth like a Wolf with a Serpent's tail, vomiting out of his mouth flames of fire; but at the command of the Magician he putteth on the shape of a Man with Dog's teeth beset in a head like a Raven; or else like a Man with a Raven's head (simply). He telleth all things Past and to Come. He procureth feuds and reconcileth controversies between friends. He governeth 40 Legions of Spirits. His Seal is this which is to be worn as aforesaid, etc.

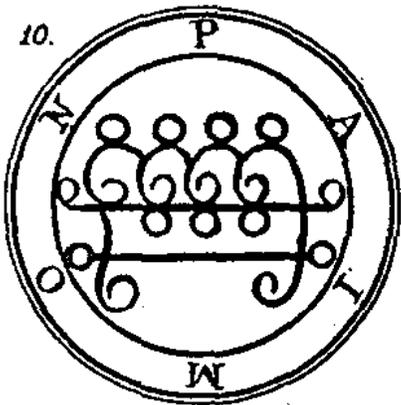


(8.) **BARBATUS.** - The Eighth Spirit is Barbatus. He is a Great Duke, and appeareth when the Sun is in Sagittary, with four noble Kings and their companies of great troops. He giveth understanding of the singing of Birds, and of the Voices of other creatures, such as the barking of Dogs. He breaketh the Hidden Treasures open that have been laid by the Enchantments of Magicians. He is of the Order of Virtues, of which some part he retaineth still; and he knoweth all things Past, and to come, and conciliateth Friends and those that be in Power. He ruleth over 30 Legions of Spirits. His Seal of Obedience is this, the which wear before thee as aforesaid.

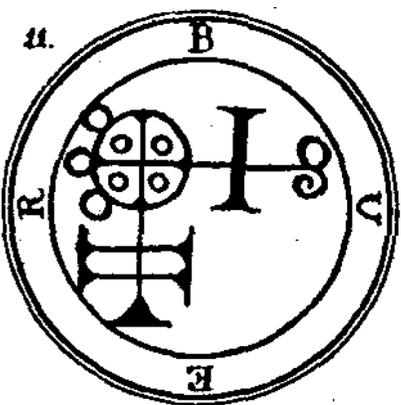




(9) PAIMON. - The Ninth Spirit in this Order is Paimon, a Great King, and very obedient unto LUCIFER. He appeareth in the form of a Man sitting upon a Dromedary with a Crown most glorious upon his head. There goeth before him also an Host of Spirits, like Men with Trumpets and well sounding Cymbals, and all other sorts of Musical Instruments. He hath a great Voice, and roareth at his first coming, and his speech is such that the Magician cannot well understand unless he can compel him. This Spirit can teach all Arts and Sciences, and other secret things. He can discover unto thee what the Earth is, and what holdeth it up in the Waters; and what Mind is, and where it is; or any other thing thou mayest desire to know. He giveth Dignity, and confirmeth the same. He bindeth or maketh any man subject unto the Magician if he so desire it. He giveth good Familiars, and such as can teach all Arts. He is to be observed towards the West. He is of the Order of Dominations.<sup>13</sup> He hath under him 200 Legions of Spirits, and part of them are of the Order of Angels, and the other part of Potentates. Now if thou callest this Spirit Paimon alone, thou must make him some offering; and there will attend him two Kings called LABAL and ABALI, and also other Spirits who be of the Order of Potentates in his Host, and 25 Legions. And those Spirits which be subject unto them are not always with them unless the Magician do compel them. His Character is this which must be worn as a Lamén before thee, etc.

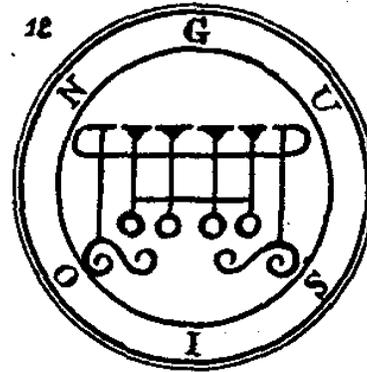


(10.) BUER. - The Tenth Spirit is Buer, a Great President. He appeareth in Sagittary, and that is his shape when the Sun is there. He teaches Philosophy, both Moral and Natural, and the Logic Art, and also the Virtues of all Herbs and Plants. He healeth all distempers in man, and giveth good Familiars. He governeth 50 Legions of Spirits, and his Character of obedience is this, which thou must wear when thou callest him forth unto appearance.

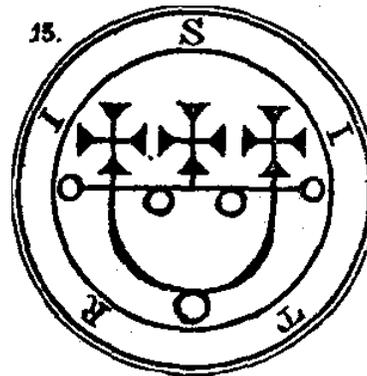


<sup>13</sup> Or Dominions, as they are usually termed.

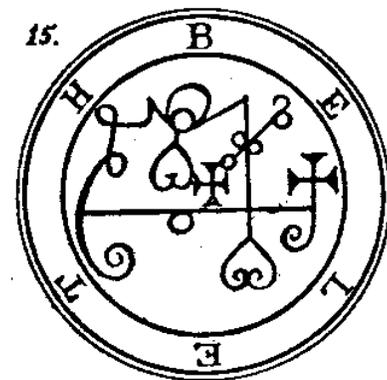
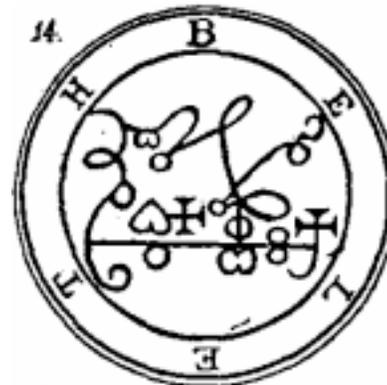
(11.) GUSION. - The Eleventh Spirit in order is a great and strong Duke, called Gusion. He appeareth like a Xenopilus. He telleth all things, Past, Present, and to Come, and showeth the meaning and resolution of all questions thou mayest ask. He conciliateth and reconcileth friendships, and giveth Honour and Dignity unto any. He ruleth over 40 Legions of Spirits. His Seal is this, the which wear thou as aforesaid.



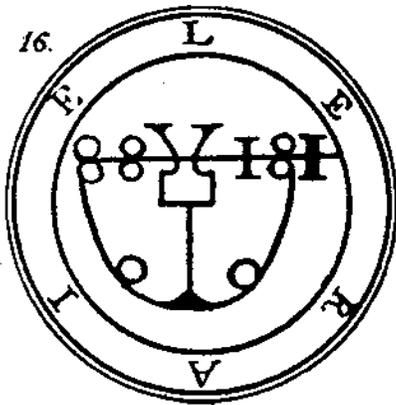
(12.) SITRI. - The Twelfth Spirit is Sitri. He is a Great Prince and appeareth at first with a Leopard's head and the Wings of a Gryphon, but after the command of the Master of the Exorcism he putteth on Human shape, and that very beautiful. He enflameth men with Women's love, and Women with Men's love; and causeth them also to show themselves naked if it be desired. He governeth 60 Legions of Spirits. His Seal is this, to be worn as a Lamén before thee, etc.



(13.) BELETH. - The Thirteenth Spirit is called Beleth (or Bileth, or Bilet). He is a mighty King and terrible. He rideth on a pale horse with trumpets and other kinds of musical instruments playing before him. He is very furious at his first appearance, that is, while the Exorcist layeth his courage; for to do this he must hold a Hazel Wand in his hand, striking it out towards the South and East Quarters, make a triangle,  $\Delta$ , without the Circle, and then command him into it by the Bonds and Charges of Spirits as hereafter followeth. And if he doth not enter into the triangle,  $\Delta$ , at your threats, rehearse the Bonds and Charms before him, and then he will yield Obedience and come into it, and do what he is commanded by the Exorcist. Yet he must receive him courteously because he is a Great King, and do homage unto him, as the Kings and Princes do that attend upon him. And thou must have always a Silver Ring on the middle finger of the left hand held against thy face,<sup>14</sup> as they do yet before AMAYMON. This Great King Beleth causeth all the love that may be, both of Men and of Women, until the Master Exorcist

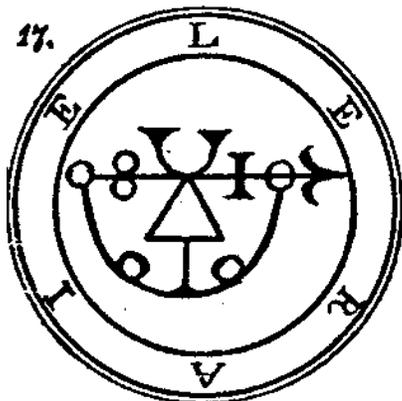


<sup>14</sup> To protect him from the flaming breath of the enraged Spirit; the design is given at the end of the instructions for the Magical Circle, etc., later on in the Goetia.

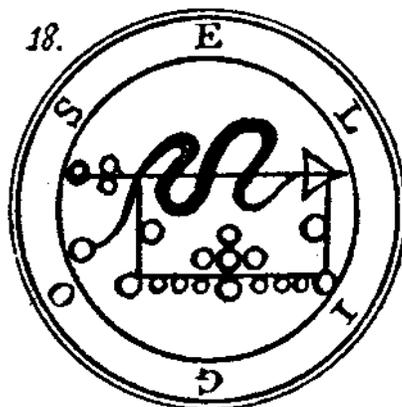


hath had his desire fulfilled. He is of the Order of Powers, and he governeth 85 Legions of Spirits. His Noble Seal is this, which is to be worn before thee at working.

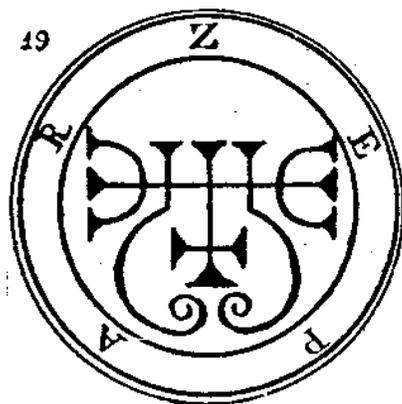
(14.) LERAJE, or LERAIKHA. - The Fourteenth Spirit is called Leraje (or Leraie). He is a Marquis Great in Power, showing himself in the likeness of an Archer clad in Green, and carrying a Bow and Quiver. He causeth all great Battles and Contests; and maketh wounds to putrefy that are made with Arrows by Archers. This belongeth unto Sagittary. He governeth 30 Legions of Spirits, and this is his Seal, etc.



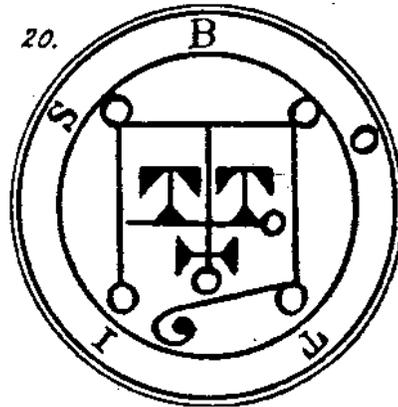
(15.) ELIGOS. - The Fifteenth Spirit in Order is Eligos, a Great Duke, and appeareth in the form of a goodly Knight, carrying a Lance, an Ensign, and a Serpent. He discovereth hidden things, and knoweth things to come; and of Wars, and how the Soldiers will or shall meet. He causeth the Love of Lords and Great Persons. He governeth 60 Legions of Spirits. His Seal is this, etc.



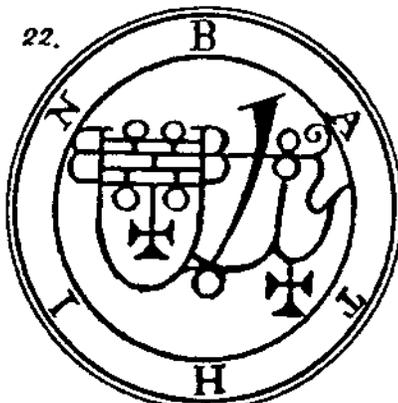
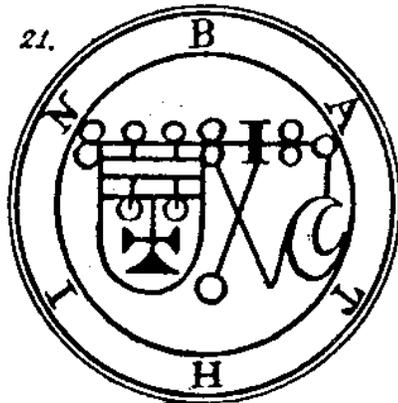
(16.) ZEPAR. - The Sixteenth Spirit is Zepar. He is a Great Duke, and appeareth in Red Apparel and Armour, like a Soldier. His office is to cause Women to love Men, and to bring them together in love. He also maketh them barren. He governeth 26 Legions of Inferior Spirits, and his Seal is this, which he obeyeth when he seeth it.



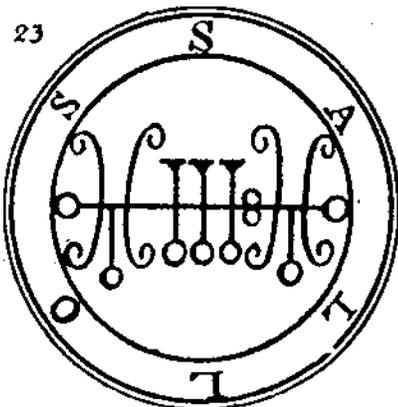
(17.) BOTIS. - The Seventeenth Spirit is Botis, a Great President, and an Earl. He appeareth at the first show in the form of an ugly Viper, then at the command of the Magician he putteth on a Human shape with Great Teeth, and two Horns, carrying a bright and sharp Sword in his hand. He telleth all things Past, and to Come, and reconcileth Friends and Foes. He ruleth over 60 Legions of Spirits, and this is his Seal, etc.

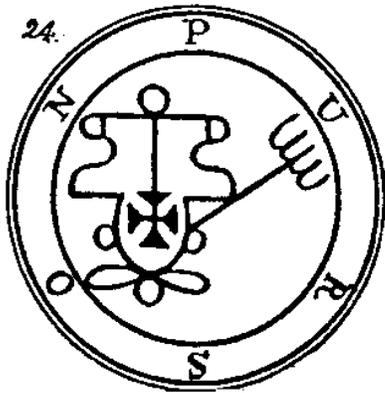


(18.) BATHIN. - The Eighteenth Spirit is Bathin. He is a Mighty and Strong Duke, and appeareth like a Strong Man with the tail of a Serpent, sitting upon a Pale-Coloured Horse. He knoweth the Virtues of Herbs and Precious Stones, and can transport men suddenly from one country to another. He ruleth over 30 Legions of Spirits. His Seal is this which is to be worn as aforesaid.

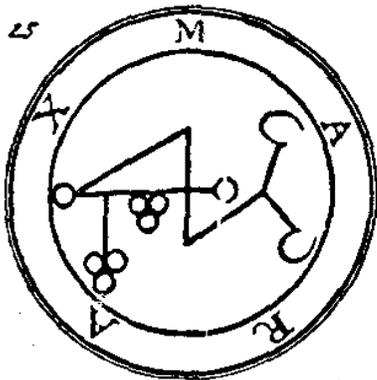


(19.) SALLOS. - The Nineteenth Spirit is Sallos (or Saleos). He is a Great and Mighty Duke, and appeareth in the form of a gallant Soldier riding on a Crocodile, with a Ducal Crown on his head, but peaceably. He causeth the Love of Women to Men, and of Men to Women; and governeth 30 Legions of Spirits. His Seal is this, etc.

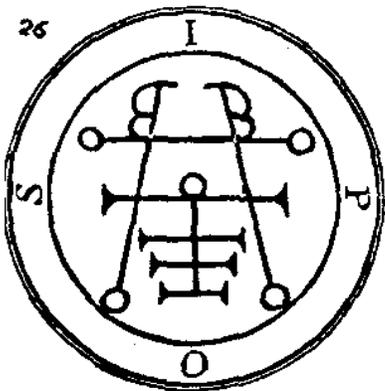




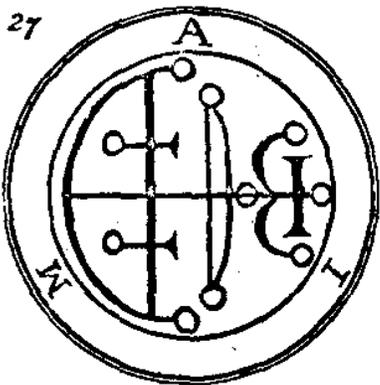
(20.) PURSON. - The Twentieth Spirit is Purson, a Great King. His appearance is comely, like a Man with a Lion's face, carrying a cruel Viper in his hand, and riding upon a Bear. Going before him are many Trumpets sounding. He knoweth all things hidden, and can discover Treasure, and tell all things Past, Present, and to Come. He can take a Body either Human or Aërial, and answereth truly of all Earthly things both Secret and Divine, and of the Creation of the World. He bringeth forth good Familiars, and under his Government there be 22 Legions of Spirits, partly of the Order of Virtues and partly of the Order of Thrones. His Mark, Seal, or Character is this, unto the which he oweth obedience, and which thou shalt wear in time of action, etc.



(21.) MARAX. - The Twenty-first Spirit is Marax. He is a Great Earl and President. He appeareth like a great Bull with a Man's face. His office is to make Men very knowing in Astronomy, and all other Liberal Sciences; also he can give good Familiars, and wise, knowing the virtues of Herbs and Stones which be precious. He governeth 30 Legions of Spirits, and his Seal is this, which must be made and worn as aforesaid, etc.



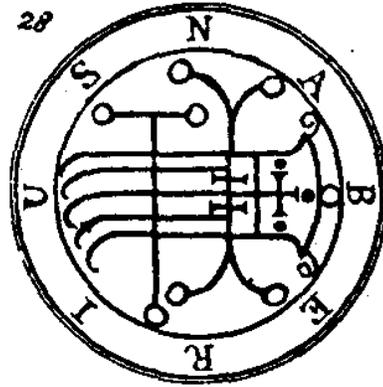
(22.) IPOS. - The Twenty-second Spirit is Ipos. He is an Earl, and a Mighty Prince, and appeareth in the form of an Angel with a Lion's Head, and a Goose's Foot, and Hare's Tail. He knoweth all things Past, Present, and to Come. He maketh men witty and bold. He governeth 36 Legions of Spirits. His Seal is this, which thou shalt wear, etc.,



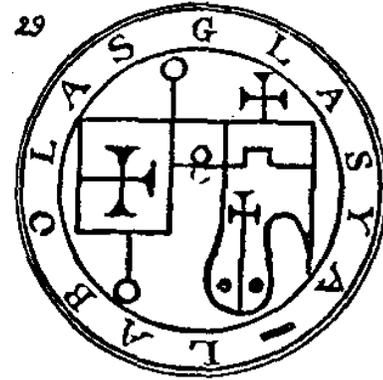
(23.) AIM. - The Twenty-third Spirit is Aim. He is a Great Strong Duke. He appeareth in the form of a very handsome Man in body, but with three Heads; the first, like a Serpent, the second like a Man having two Stars on his Forehead, the third like a Calf. He rideth on a Viper, carrying a Firebrand in his Hand, wherewith he setteth cities, castles, and great Places, on fire. He maketh thee witty in all manner of ways, and giveth true answers unto private matters. He governeth 26 Legions of Inferior Spirits; and his Seal is this,

which wear thou as aforesaid, etc.

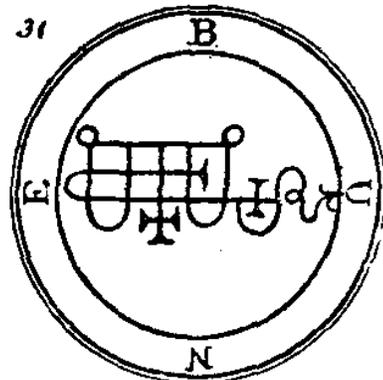
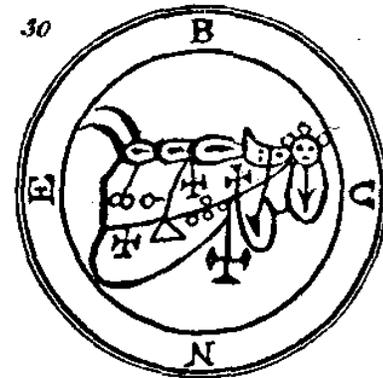
(24.) NABERIUS. - The Twenty-fourth Spirit is Naberius. He is a most valiant Marquis, and showeth in the form of a Black Crane, fluttering about the Circle, and when he speaketh it is with a hoarse voice. He maketh men cunning in all Arts and Sciences, but especially in the Art of Rhetoric. He restoreth lost Dignities and Honours. He governeth 19 Legions of Spirits. His Seal is this, which is to be worn, etc.



(25.) GLASYA-LABOLAS. - The Twenty-fifth Spirit is Glasya-Labolas. He is a Mighty President and Earl, and showeth himself in the form of a Dog with Wings like a Gryphon. He teacheth all Arts and Sciences in an instant, and is an Author of Bloodshed and Manslaughter. He teacheth all things Past, and to Come. If desired he causeth the love both of Friends and of Foes. He can make a Man to go Invisible. And he hath under his command 36 Legions of Spirits. His Seal is this, to be, etc.

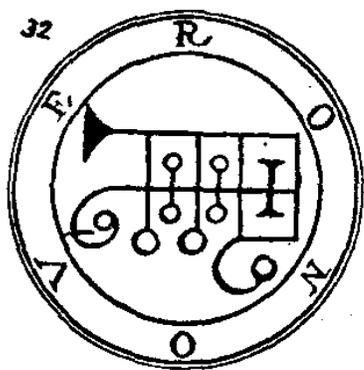


(26.) BUNE, or BIME. - The Twenty-sixth Spirit is Bune (or Bim). He is a Strong, Great and Mighty Duke. He appeareth in the form of a Dragon with three heads, one like a Dog, one like a Gryphon, and one like a Man. He speaketh with a high and comely Voice. He changeth the Place of the Dead, and causeth the Spirits which be under him to gather together upon your Sepulchres. He giveth Riches unto a Man, and maketh him Wise and Eloquent. He giveth true Answers unto Demands. And he governeth 30 Legions of Spirits. His Seal is this, unto the which he oweth Obedience. He hath another Seal (which is the first of these,<sup>15</sup> but the last is the best).<sup>16</sup>

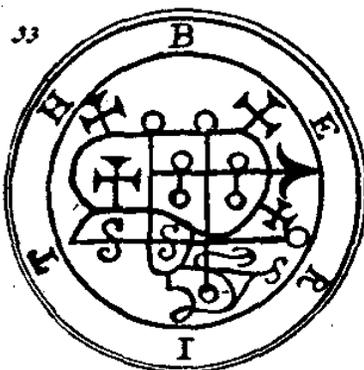


<sup>15</sup> Figure 30.

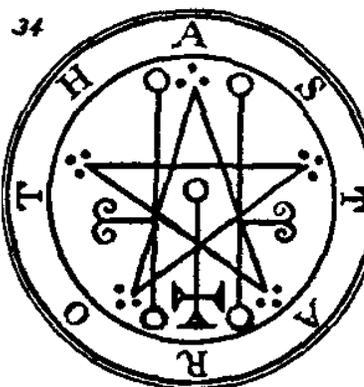
<sup>16</sup> Figure 31.



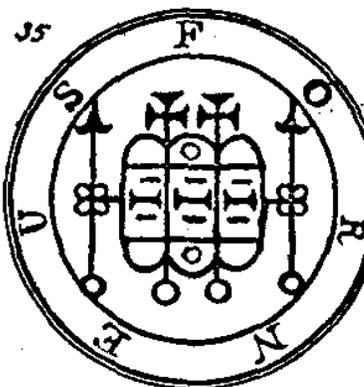
(27.) **RONOVE.** - The Twenty-seventh Spirit is Ronove. He appeareth in the Form of a Monster. He teacheth the Art of Rhetoric very well and giveth Good Servants, Knowledge of Tongues, and Favours with Friends or Foes. He is a Marquis and Great Earl; and there be under his command 19 Legions of Spirits. His Seal is this, etc.



(28.) **BERITH.** - The Twenty-eighth Spirit in Order, as Solomon bound them, is named Berith. He is a Mighty, Great, and Terrible Duke. He hath two other Names given unto him by men of later times, viz.: BEALE, or BEAL, and BOFRY or BOLFRY. He appeareth in the Form of a Soldier with Red Clothing, riding upon a Red Horse, and having a Crown of Gold upon his head. He giveth true answers, Past, Present, and to Come. Thou must make use of a Ring in calling him forth, as is before spoken of regarding Beleth.<sup>17</sup> He can turn all metals into Gold. He can give Dignities, and can confirm them unto Man. He speaketh with a, very clear and subtle Voice. He governeth 26 Legions of Spirits. His Seal is this, etc.



(29.) **ASTAROTH.** - The Twenty-ninth Spirit is Astaroth. He is a Mighty, Strong Duke, and appeareth in the Form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his Noisome Breath. Wherefore the Magician must hold the Magical Ring near his face, and that will defend him. He giveth true answers of things Past, Present, and to Come, and can discover all Secrets. He will declare wittingly how the Spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all Liberal Sciences. He ruleth 40 Legions of Spirits. His Seal is this, which wear thou as a Lamén before thee, or else he will not appear nor yet obey thee, etc.

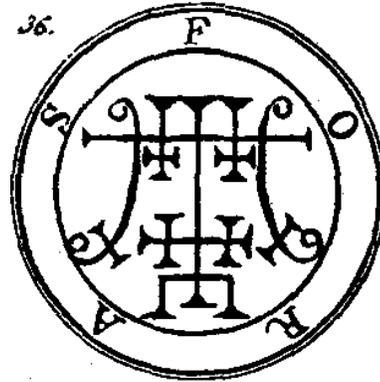


(30.) **FORNEUS.** - The Thirtieth Spirit is Forneus. He is a Mighty and Great Marquis, and appeareth in the Form of a Great Sea-Monster. He teacheth, and maketh men wonderfully knowing in the Art of Rhetoric. He causeth men to have a

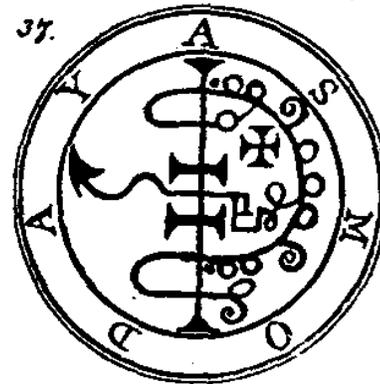
<sup>17</sup> See ante, Spirit No. 13

Good Name, and to have the knowledge and understanding of Tongues. He maketh one to be beloved of his Foes as well as of his Friends. He governeth 29 Legions of Spirits, partly of the Order of Thrones, and partly of that of Angels. His Seal is this, which wear thou, etc.

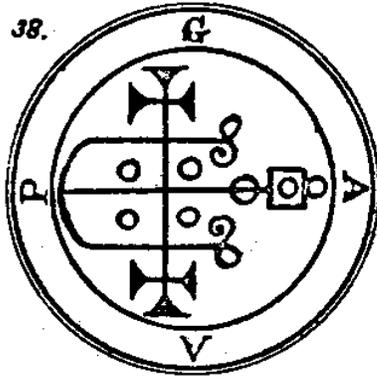
(31.) FORAS. - The Thirty-first Spirit is Foras. He is a Mighty President, and appeareth in the Form of a Strong Man in Human Shape. He can give the understanding to Men how they may know the Virtues of all Herbs and Precious Stones. He teacheth the Arts of Logic and Ethics in all their parts. If desired he maketh men invisible, and to live long, and to be eloquent. He can discover Treasures and recover things Lost. He ruleth over 29 Legions of Spirits, and his Seal is this, which wear thou, etc.



(32.) ASMODY. - The Thirty-second Spirit is Asmoday, or Asmodai. He is a Great King, Strong, and Powerful. He appeareth with Three Heads, whereof the first is like a Bull, the second like a Man, and the third like a Ram; he hath also the tail of a Serpent, and from his mouth issue Flames of Fire. His Feet are webbed like those of a Goose. He sitteth upon an Infernal Dragon, and beareth in his hand a Lance with a Banner. He is first and choicest under the Power of AMAYMON, he goeth before all other. When the Exorcist hath a mind to call him, let it be abroad, and let him stand on his feet all the time of action, with his Cap or Headdress off; for if it be on, AMAYMON will deceive him and call all his actions to be bewrayed. But as soon as the Exorcist seeth Asmoday in the shape aforesaid, he shall call him by his Name, saying: "Art thou Asmoday?" and he will not deny it, and by-and-by he will bow down unto the ground. He giveth the Ring of Virtues; he teacheth the Arts of Arithmetic, Astronomy, Geometry, and all handicrafts absolutely. He giveth true and full answers unto thy demands. He maketh one Invincible. He showeth the place where Treasures lie, and guardeth it. He, amongst the Legions of AMAYMON governeth 72 Legions of Spirits Inferior. His Seal is this which thou must wear as a Lamén upon thy breast, etc.

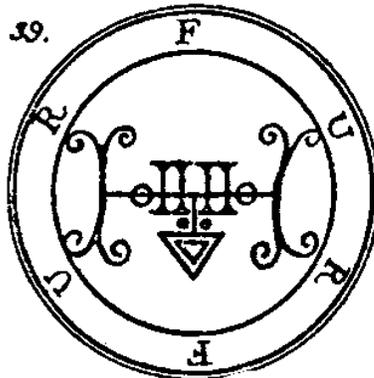


38.



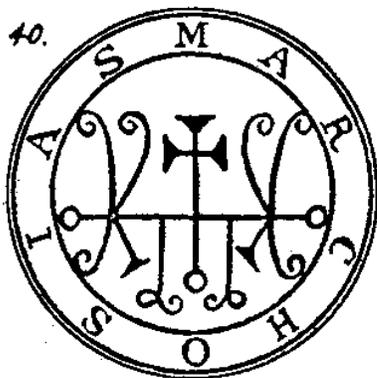
(33.) GAAP. - The Thirty-third Spirit is Gaap. He is a Great President and a Mighty Prince. He appeareth when the Sun is in some of the Southern Signs, in a Human Shape, going before Four Great and Mighty Kings, as if lie were a Guide to conduct them along on their way. His Office is to make men Insensible or Ignorant; as also in Philosophy to make them Knowing, and in all the Liberal Sciences. He can cause Love or Hatred, also he can teach thee to consecrate those things that belong to the Dominion of AMAYMON his King. He can deliver Familiars out of the Custody of other Magicians, and answereth truly and perfectly of things Past, Present, and to Come. He can carry and re-carry men very speedily from one Kingdom to another, at the Will and Pleasure of the Exorcist. He ruleth over 66 Legions of Spirits, and he was of the Order of Potentates. His Seal is this to be made and to be worn as aforesaid, etc.

39.



(34.) FURFUR. - The Thirty-fourth Spirit is Furfur. He is a Great and Mighty Earl, appearing in the Form of an Hart with a Fiery Tail. He never speaketh truth unless he be compelled, or brought up within a triangle,  $\Delta$ . Being therein, he will take upon himself the Form of an Angel. Being bidden, he speaketh with a hoarse voice. Also he will wittingly urge Love between Man and Woman. He can raise Lightnings and Thunders, Blasts, and Great Tempestuous Storms. And he giveth True Answers both of Things Secret and Divine, if commanded. He ruleth over 26 Legions of Spirits. And his Seal is this, etc.

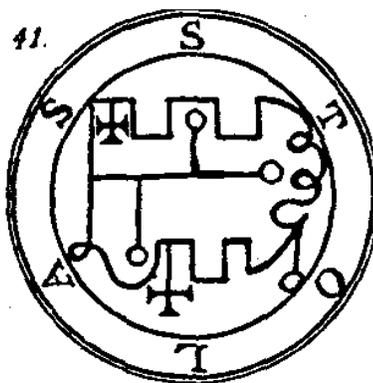
40.



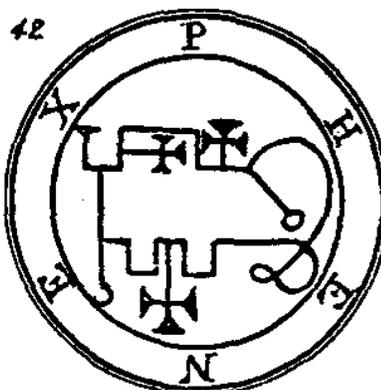
(35.) MARCHOSIAS. - The Thirty-fifth Spirit is Marchosias. He is a Great and Mighty Marquis, appearing at first in the Form of a Wolf<sup>18</sup> having Gryphon's Wings, and a Serpent's Tail, and Vomiting Fire out of his mouth. But after a time, at the command of the Exorcist he putteth on the Shape of a Man. And he is a strong fighter. He was of the Order of Dominations. He governeth 30 Legions of Spirits. He told his Chief, who was Solomon, that after 1,200 years he had hopes to return unto the Seventh Throne. And his Seal is this, to be made and worn as a Lamien, etc.

<sup>18</sup> In one Codex of the seventeenth century, very badly written, it might be read "Ox" instead of "Wolf." - TRANS. [For me he appeared always like an ox, and very dazed.-ED.]

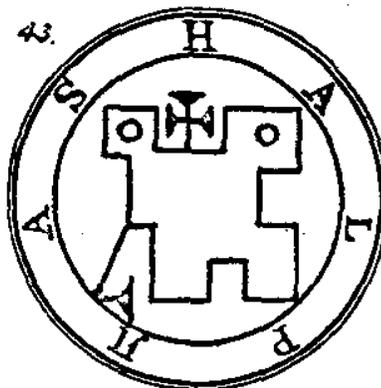
(36.) STOLAS, or STOLOS. - The Thirty-sixth Spirit is Stolas, or Stolos. He is a Great and Powerful Prince, appearing in the Shape of a Mighty Raven at first before the Exorcist; but after he taketh the image of a Man. He teacheth the Art of Astronomy, and the Virtues of Herbs and Precious Stones. He governeth 26 Legions of Spirits; and his Seal is this, which is, etc.



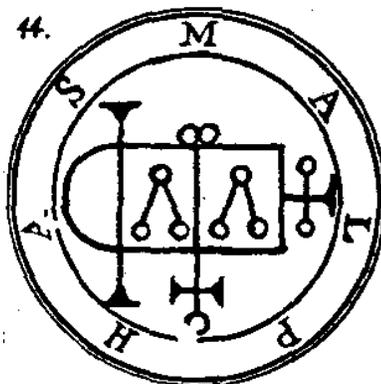
(37.) PHENEX. - The Thirty-Seventh Spirit is Phenex (or Pheynix). He is a great Marquis, and appeareth like the Bird Phoenix, having the Voice of a Child. He singeth many sweet notes before the Exorcist, which he must not regard, but by-and-by he must bid him put on Human Shape. Then he will speak marvellously of all wonderful Sciences if required. He is a Poet, good and excellent. And he will be willing to perform thy requests. He hath hopes also to return to the Seventh Throne after 1,200 years more, as he said unto Solomon. He governeth 20 Legions of Spirits. And his Seal is this, which wear thou, etc.



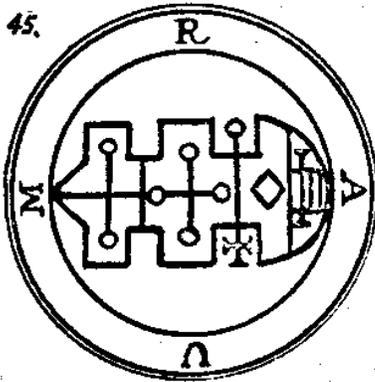
(38.) HALPHAS, or MALTHUS. - The Thirty-eighth Spirit is Halphas, or Malthous (or Malthas). He is a Great Earl, and appeareth in the Form of a Stock-Dove. He speaketh with a hoarse Voice. His Office is to build up Towers, and to furnish them with Ammunition and Weapons, and to send Men-of-War<sup>19</sup> to places appointed. He ruleth over 26 Legions of Spirits, and his Seal is this, etc.



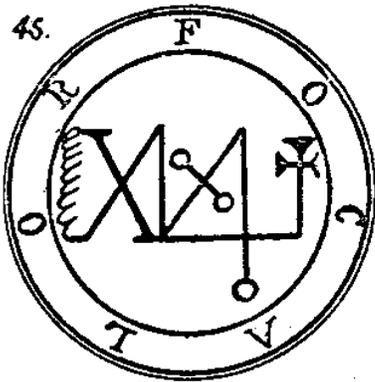
(39.) MALPHAS. - The Thirty-ninth Spirit is Malphas. He appeareth at first like a Crow, but after he will put on Human Shape at the request of the Exorcist, and speak with a hoarse Voice. He is a Mighty President and Powerful. He can build Houses and High Towers, and can bring to thy Knowledge Enemies' Desires and Thoughts, and that which they have done. He giveth Good Familiars. If thou makest a Sacrifice unto him he will receive it kindly and willingly, but he will deceive him- that doth it. He governeth 40 Legions of Spirits, and his Seal is this, etc.



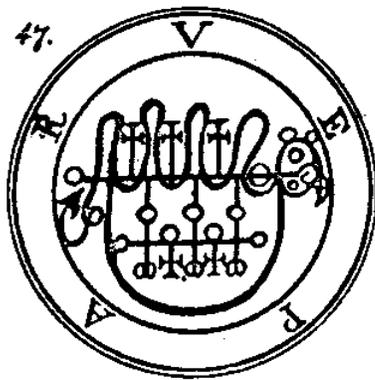
<sup>19</sup> Or Warriors, or Men-at-Arms.



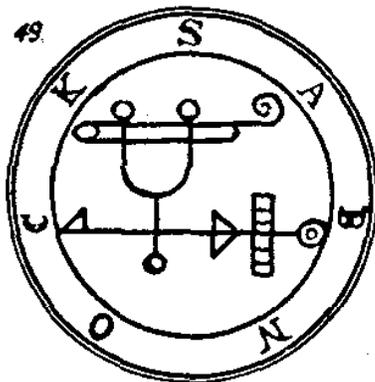
(40.) RAUM. - The Fortieth Spirit is Raum. He is a Great Earl; and appeareth at first in the Form of a Crow, but after the Command of the Exorcist he putteth on Human Shape. His office is to steal Treasures out King's Houses, and to carry it whither he is commanded, and to destroy Cities and Dignities of Men, and to tell all things, Past and What Is, and what Will Be; and to cause Love between Friends and Foes. He was of the Order of Thrones. He governeth 30 Legions of Spirits; and his Seal is this, which wear thou as aforesaid.



(41.) FOCALOR. - The Forty-first Spirit is Focalor, or Forcalor, or Furcalor. He is a Mighty Duke and Strong. He appeareth in the Form of a Man with Gryphon's Wings. His office is to slay Men, and to drown them in the Waters, and to overthrow Ships of War, for he hath Power over both Winds and Seas; but he will not hurt any man or thing if he be commanded to the contrary by the Exorcist. He also hath hopes to return to the Seventh Throne after 1,000 years. He governeth 30 Legions of Spirits, and his Seal is this, etc.

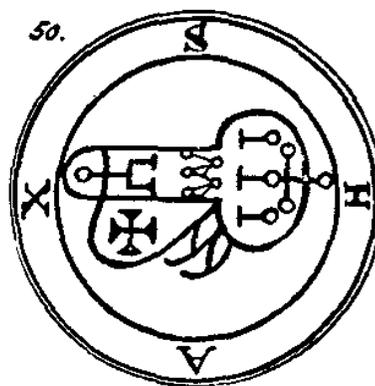


(42.) Vepar. - The Forty-second Spirit is Vepar, or Vephar. He is a Duke Great and Strong and appeareth like a Mermaid. His office is to govern the Waters, and to guide Ships laden with Arms, Armour, and Ammunition, etc., thereon. And at the request of the Exorcist he can cause the seas to be right stormy and to appear full of ships. Also he maketh men to die in Three Days by Putrefying Wounds or Sores, and causing Worms to breed in them. He governeth 29 Legions of Spirits, and his Seal is this, etc.

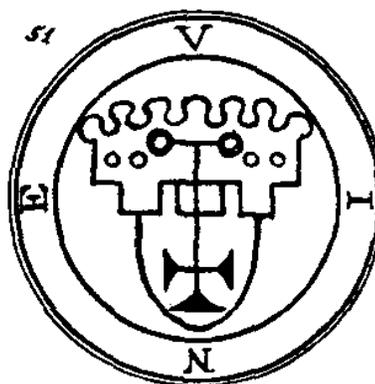


(43.) SABNOCK. - The Forty-third Spirit, as King Solomon commanded them into the Vessel of Brass, is called Sabnock, or Savnok. He is a Marquis, Mighty, Great and Strong, appearing in the Form of an Armed Soldier with a Lion's Head, riding on a pale-coloured horse. His office is to build high Towers, Castles and Cities, and-to furnish them with Armour, etc. Also he can afflict Men for many days with Wounds and with Sores rotten and full of Worms. He giveth Good Familiars at the request of the Exorcist. He commandeth 50 Legions of Spirits; and his Seal is this.

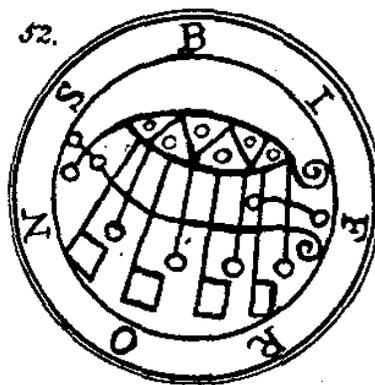
(44.) SHAN. - The Forty-fourth Spirit is Shax, or Shaz (or Shass). He is a Great Marquis and appeareth in the Form of a Stock-Dove, speaking with a voice hoarse, but yet subtle. His Office is to take away the Sight, Hearing, or Understanding of any Man or Woman at the command of the Exorcist; and to steal money out of the houses of Kings, and to carry it again in 1,200 years. If commanded he will fetch Horses at the request of the Exorcist, or any other thing. But he must first be commanded into a Triangle,  $\Delta$ , or else he will deceive him, and tell him many Lies. He can discover all things that are Hidden, and not kept by Wicked Spirits. He giveth good Familiars, sometimes. He governeth 30 Legions of Spirits, and his Seal is this, etc.



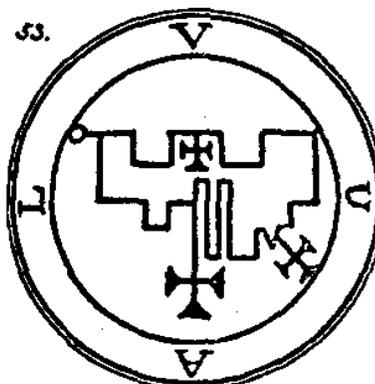
(45.) VINE. - The Forty-fifth Spirit is Vine, or Vinea. He is a Great King, and an Earl; and appeareth in the Form of a Lion,<sup>20</sup> riding upon a Black Horse, and bearing a Viper in his hand. His Office is to discover Things Hidden, Witches, Wizards, and Things Present, Past, and to Come. He, at the command of the Exorcist will build Towers, overthrow Great Stone Walls, and make the Waters rough with Storms. He governeth 36 Legions of Spirits. And his Seal is this, which wear thou, as aforesaid, etc.



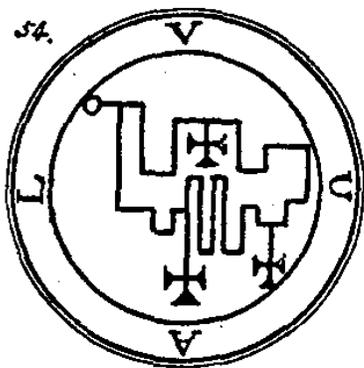
(46.) BIFRONS. - The Forty-sixth Spirit is called Bifrons, or Bifrous, or Bifrovs. He is an Earl, and appeareth in the Form of a Monster; but after a while, at the Command of the Exorcist, he putteth on the shape of a Man. His Office is to make one knowing in Astrology, Geometry, and other Arts and Sciences. He teacheth the Virtues of Precious Stones and Woods. He changeth Dead Bodies, and putteth them in another place; also he lighteth seeming Candles upon the Graves of the Dead. He hath under his Command 6 Legions of Spirits. His Seal is this, which he will own and submit unto, etc.



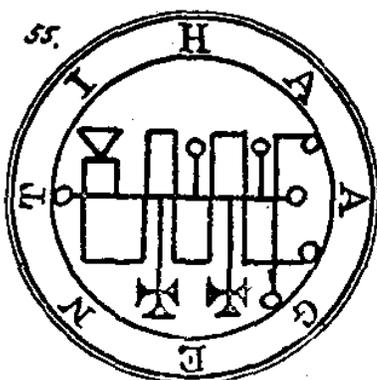
(47.) UVALL, VUAL, or VOVAL. - The Forty-seventh Spirit Uvall, or Vual, or Voval. He is a Duke, Great, Mighty, and Strong; and appeareth in the Form of a Mighty Dromedary at the first, but after a while at the Command of the



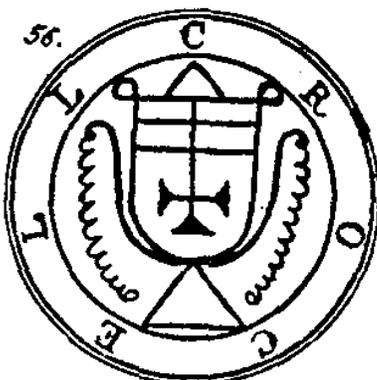
<sup>20</sup> Or "with the Head of a Lion," or "having a Lion his Head," in some Codices.



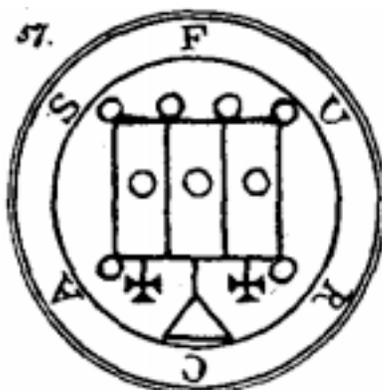
Exorcist he putteth on Human Shape, and speaketh the Egyptian Tongue, but not perfectly.<sup>21</sup> His Office is to procure the Love of Woman, and to tell Things Past, Present, and to Come. He also procureth Friendship between Friends and Foes. He was of the Order of Potestates or Powers. He governeth 37 Legions of Spirits, and his Seal is this, to be made and worn before thee, etc.



(48.) HAAGENTI. - The Forty-eighth Spirit is Haagenti. He is a President, appearing in the Form of a Mighty Bull with Gryphon's Wings. This is at first, but after, at the Command of the Exorcist he putteth on Human Shape. His Office is to make Men wise, and to instruct them in divers things; also to Transmute all Metals into Gold; and to change Wine into Water, and Water into Wine. He governeth 33 Legions of Spirits, and his Seal is this, etc.



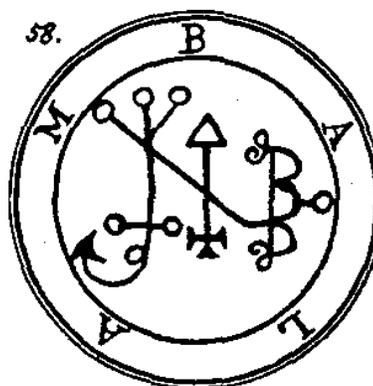
(49.) CROCELL. - The Forty-ninth Spirit is Crocell, or Crokel. He appeareth in the Form of an Angel. He is a Duke Great and Strong, speaking something Mystically of Hidden Things. He teacheth the Art of Geometry and the Liberal Sciences. He, at the Command of the Exorcist, will produce Great Noises like the Rushings of many Waters, although there be none. He warmeth Waters, and discovereth Baths. He was of the Order of Potestates, or Powers, before his fall, as he declared unto the King Solomon. He governeth 48 Legions of Spirits. His Seal is this, the which wear thou as aforesaid.



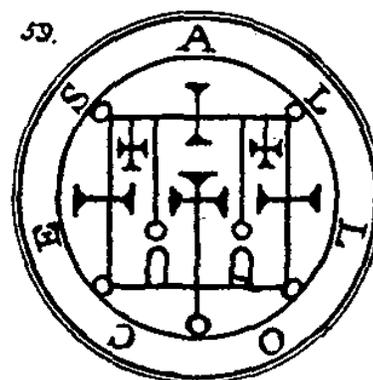
(50.) FURCAS. - The Fiftieth Spirit is Furcas. He is a Knight, and appeareth in the Form of a Cruel Old Man with a long Beard and a hoary Head, riding upon a pale-coloured Horse, with a Sharp Weapon in his hand. His Office is to teach the Arts of Philosophy, Astrology, Rhetoric, Logic, Cheiromancy, and Pyromancy, in all their parts, and perfectly. He hath under his Power 20 Legions of Spirits. His Seal, or Mark, is thus made, etc.

<sup>21</sup> He can nowadays converse in sound though colloquial Coptic.-ED.

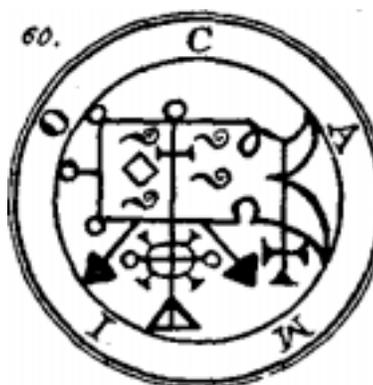
(51.) BALAM. - The Fifty-first Spirit is Balam or Balaam. He is a Terrible, Great, and Powerful King. He appeareth with three Heads: the first is like that of a Bull; the second is like that of a Man; the third is like that of a Ram. He hath the Tail of a Serpent, and Flaming Eyes. He rideth upon a furious Bear, and carrieth a Boshawk upon his Fist. He speaketh with a hoarse Voice, giving True Answers of Things Past, Present, and to Come. He maketh men to go Invisible, and also to be Witty. He governeth 40 Legions of Spirits. His Seal is this, etc.



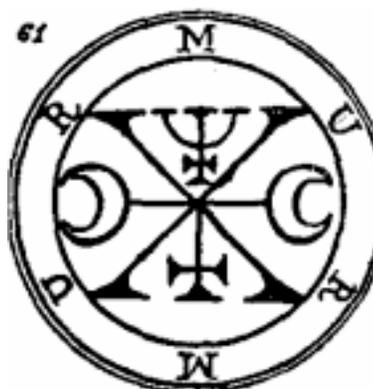
(52.) ALLOCES. - The Fifty-second Spirit is Alloces, or Alocas. He is a Duke, Great, Mighty, and Strong, appearing in the Form of a Soldier<sup>22</sup> riding upon a Great Horse. His Face is like that of a Lion, very Red, and having Flaming Eyes. His Speech is hoarse and very big.<sup>23</sup> His Office is to teach the Art of Astronomy, and all the Liberal Sciences. He bringeth unto thee Good Familiars; also he ruleth over 36 Legions of Spirits. His Seal is this, which, etc.



(53.) CAMIO or CAIM. - The Fifty-third Spirit is Camio, or Caim. He is a Great President, and appeareth in the Form of the Bird called a Thrush at first, but afterwards he putteth on the Shape of a Man carrying in his Hand a Sharp Sword. He seemeth to answer in Burning Ashes, or in Coals of Fire. He is a Good Disputer. His Office is to give unto Men the Understanding of all Birds, Lowing of Bullocks, Barking of Dogs, and other Creatures; and also of the Voice of the Waters. He giveth True Answers of Things to Come. He was of the Order of Angels, but now ruleth over 30 Legions of Spirits Infernal. His Seal is this, which wear thou, etc.

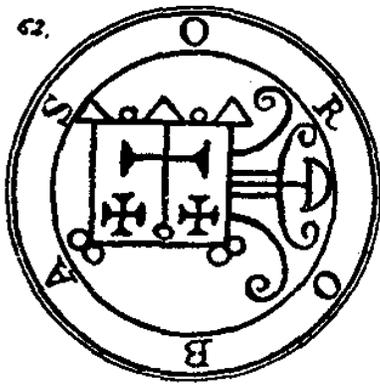


(54.) MURMUR, or MURMUS. - The Fifty-fourth Spirit is called Murmur, or Murmus, or Murmux. He is a Great Duke, and an Earl; and appeareth in the Form of a Warrior riding upon a Gryphon, with a Ducal Crown upon his Head. There do go before him those his Ministers, with great Trumpets sounding. His Office is to teach Philosophy perfectly, and to constrain Souls

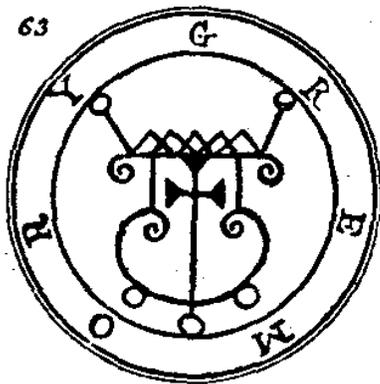


<sup>22</sup> Or Warrior.

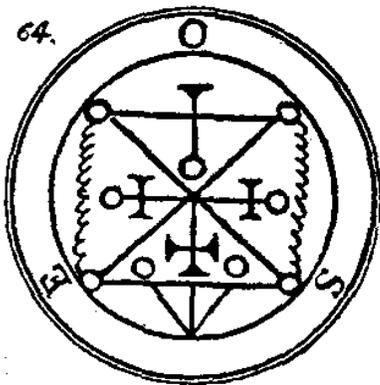
<sup>23</sup> Thus expressed in the Codices.



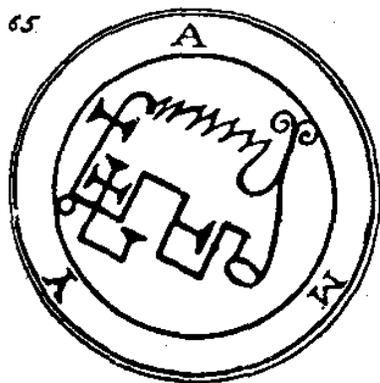
Deceased to come before the Exorcist to answer those questions which he may wish to put to them, if desired. He was partly of the Order of Thrones, and partly of that of Angels. He now ruleth 30 Legions of Spirits. And his Seal is this, etc.



(55.) OROBAS. - The Fifty-fifth Spirit is Orobas. He is a great and Mighty Prince, appearing at first like a Horse; but after the command of the Exorcist he putteth on the Image of a Man. His Office is to discover all things Past, Present, and to Come; also to give Dignities, and Prelacies, and the Favour of Friends and of Foes. He giveth True Answers of Divinity, and of the Creation of the World. He is very faithful unto the Exorcist, and will not suffer him to be tempted of any Spirit. He governeth 20 Legions of Spirits. His Seal is this, etc.



(56.) GREMORY, or GAMORI. - The Fifty-sixth Spirit is Gremory, or Gamori. He is a Duke Strong and Powerful, and appeareth in the Form of a Beautiful Woman, with a Duchess's Crown tied about her waist, and riding on a Great Camel. His Office is to tell of all Things Past, Present, and to Come; and of Treasures Hid, and what they lie in; and to procure the Love of Women both Young and Old. He governeth 26 Legions of Spirits, and his Seal is this, etc.



(57.) OSE, or VOSO. - The Fifty-seventh Spirit is Oso, Ose, or Voso. He is a Great President, and appeareth like a Leopard at the first, but after a little time he putteth on the Shape of a Man. His Office is to make one cunning in the Liberal Sciences, and to give True Answers of Divine and Secret Things; also to change a Man into any Shape that the Exorcist pleaseth, so that he that is so changed will not think any other thing than that he is in verity that Creature or Thing he is changed into. He governeth 30<sup>24</sup> Legions of Spirits, and this is his Seal, etc.

(58.) AMY, or AVNAS. - The Fifty-eighth Spirit is Amy, or Avnas. He is a Great President, and appeareth at first in the Form of a Flaming Fire; but after a while he putteth on the Shape of a

<sup>24</sup> Should be 30. For these 72 Great Spirits of the Book Goetia are all Princes and Leaders of numbers.

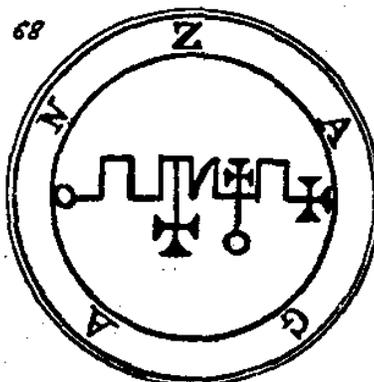
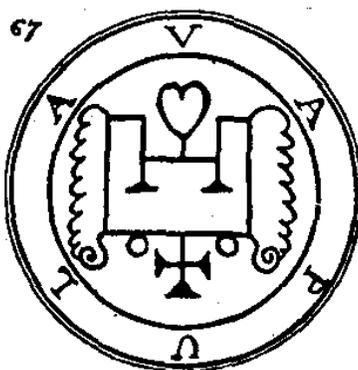
Man. His office is to make one Wonderful Knowing<sup>25</sup> in Astrology and all the Liberal Sciences. He giveth Good Familiars, and can bewray Treasure that is kept by Spirits. He governeth 36 Legions of Spirits, and his Seal is this, etc.

(59.) ORIAX, or ORIAS. - The Fifty-ninth Spirit is Oriax, or Orias. He is a Great Marquis, and appeareth in the Form of a Lion,<sup>26</sup> riding upon a Horse Mighty and Strong, with a Serpent's Tail; and he holdeth in his Right Hand two Great Serpents hissing. His Office is to teach the Virtues of the Stars, and to know the Mansions of the Planets, and how to understand their Virtues. He also transformeth Men, and he giveth Dignities, Prelacies, and Confirmation thereof; also Favour with Friends and with Foes. He doth govern 30 Legions of Spirits; and his Seal is this, etc.

(60.) VAPULA, or NAPHULA. - The Sixtieth Spirit is Vapula, or Naphula. He is a Duke Great, Mighty, and Strong; appearing in the Form of a Lion with Gryphon's Wings. His Office is to make Men Knowing in all Handcrafts and Professions, also in Philosophy, and other Sciences. He governeth 36 Legions of Spirits, and his Seal or Character is thus made, and thou shalt wear it as aforesaid, etc.

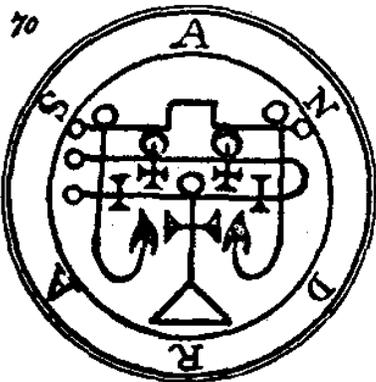
(61.) ZAGAN. - The Sixty-first Spirit is Zagan. He is a Great King and President, appearing at first in the Form of a Bull with Gryphon's Wings; but after a while he putteth on Human Shape. He maketh Men Witty. He can turn Wine into Water, and Blood into Wine, also Water into Wine. He can turn all Metals into Coin of the Dominion that Metal is of. He can even make Fools wise. He governeth 33 Legions of Spirits, and his Seal is this, etc.

(62.) VOLAC, or VALAK, or VALU, or VALAC. - The Sixty-second Spirit is Volac, or Valak, or Valu. He is a President Mighty and Great, and appeareth like a Child with Angel's Wings, riding on a Two-headed Dragon. His Office is to



<sup>25</sup> Thus in the actual Text.

<sup>26</sup> Or "with the Face of a Lion."

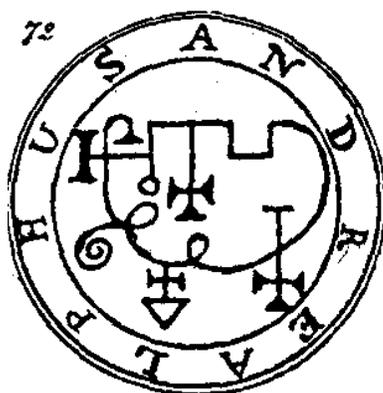


give True Answers of Hidden Treasures, and to tell where Serpents may be seen. The which he will bring unto the Exorciser without any Force or Strength being by him employed. He governeth 38 Legions of Spirits, and his Seal is thus.

(63.) ANDRAS. - The Sixty-third Spirit is Andras. He is a Great Marquis, appearing in the Form of an Angel with a Head like a Black Night Raven, riding upon a strong Black Wolf, and having a Sharp and Bright Sword flourished aloft in his hand. His Office is to sow Discords. If the Exorcist have not a care, he will slay both him and his fellows. He governeth 30 Legions of Spirits, and this is his Seal, etc.

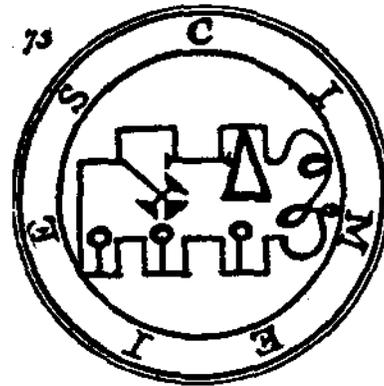


(64.) HAURES, or HAURAS, or HAVRES, or FLAUROB. The Sixty-fourth Spirit is Haures, or Hauras, or Havres, or Flauros. He is a Great Duke, and appeareth at first like a Leopard, Mighty, Terrible, and Strong, but after a while, at the Command of the Exorcist, he putteth on Human. Shape with Eyes Flaming and Fiery, and a most Terrible Countenance. He giveth True Answers of all things, Present, Past, and to Come. But if he be not commanded into a Triangle,  $\Delta$ , he will Lie in all these Things, and deceive and beguile the Exorcist in these things, or in such and such business. He will, lastly, talk of the Creation of the World, and of Divinity, and of how he and other Spirits fell. He destroyeth and burneth up those who be the Enemies of the Exorcist should he so desire it; also he will not suffer him to be tempted by any other Spirit or otherwise. He governeth 36 Legions of Spirits, and his Seal is this, to be worn as a Lamén, etc.

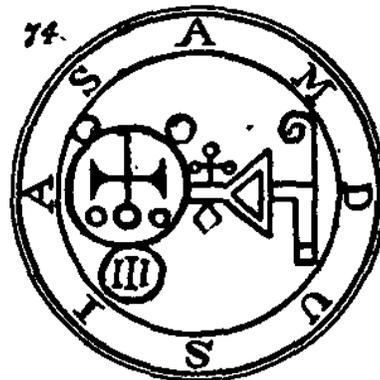


(65.) ANDREALPHUS. - The Sixty-fifth Spirit is Andrealphus. He is a Mighty Marquis, appearing at first in the form of a Peacock, with great Noises. But after a time he putteth on Human shape. He can teach Geometry perfectly. He maketh Men very subtle therein; and in all Things pertaining unto Mensuration or Astronomy. He can transform a Man into the Likeness of a Bird. He governeth 30 Legions of Infernal Spirits, and his Seal is this, etc.

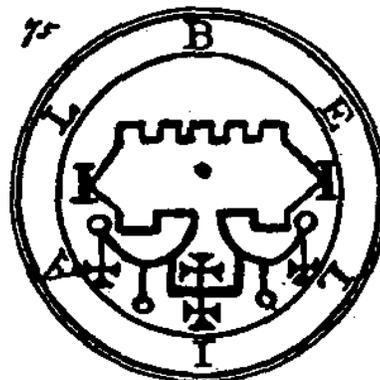
(66.) CIMEJES, or CIMEIES, or KIMARIS. - The Sixtysixth Spirit is Cimejes, or Cimeies, or Kimaris. He is a Marquis, Mighty, Great, Strong and Powerful, appearing like a Valiant Warrior riding upon a goodly Black Horse. He ruleth over all Spirits in the parts of Africa. His Office is to teach perfectly Grammar, Logic, Rhetoric, and to discover things Lost or Hidden, and Treasures. He governeth 20 Legions of Infernals; and his Seal is this, etc.



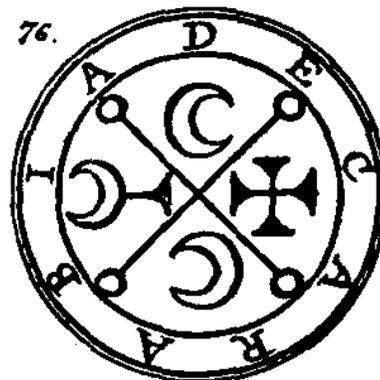
(67.) AMDUSIAS, or AMDUKIAS. - The Sixty-seventh Spirit is Amdusias, or Amdukias. He is a Duke Great and Strong, appearing at first like a Unicorn, but at the request of the Exorcist he standeth before him in Human Shape, causing Trumpets, and all manner of Musical Instruments to be heard, but not soon or immediately. Also he can cause Trees to bend and incline according to the Exorcist's Will. He giveth Excellent Familiars. He governeth 29 Legions of Spirits. And his Seal is this, etc.

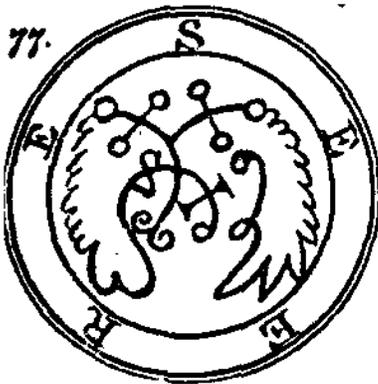


(68.) BELIAL. - The Sixty-eighth Spirit is Belial. He is a Mighty and a Powerful King, and was created next after LUCIFER. He appeareth in the Form of Two Beautiful Angels sitting in a Chariot of Fire. He speaketh with a Comely Voice, and declareth that he fell first from among the worthier sort, that were before Michael, and other Heavenly Angels. His Office is to distribute Presentations and Senatorships, etc.; and to cause favour of Friends and of Foes. He giveth excellent Familiars, and governeth 50 Legions of Spirits. Note well that this King Belial must have Offerings, Sacrifices and Gifts presented unto him by the Exorcist, or else he will not give True Answers unto his Demands. But then he tarrieth not one hour in the Truth, unless he be constrained by Divine Power. And his Seal is this, which is to be worn as aforesaid, etc.



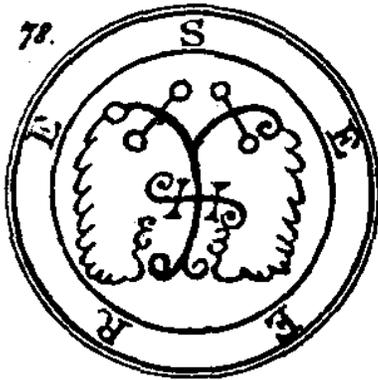
(69.) DECARABIA. - The Sixty-ninth Spirit is Decarabia. He appeareth in the Form of a Star in a Pentacle, at first; but after, at the command of the Exorcist, he putteth on the image of a Man. His Office is to discover the Virtues of Birds and Precious Stones, and to make the Similitude of



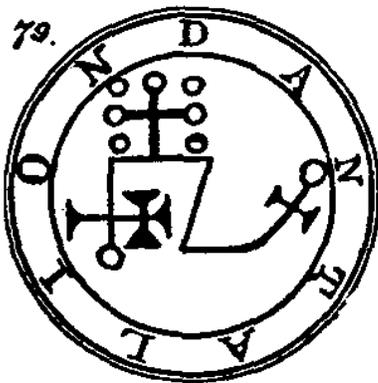


all kinds of Birds to fly before the Exorcist, singing and drinking as natural Birds do. He governeth 30 Legions of Spirits, being himself a Great Marquis. And this is his Seal, which is to be worn, etc.

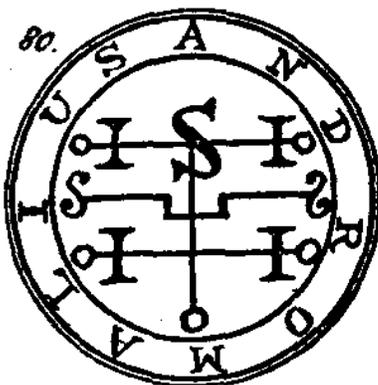
(70.) SEERE, SEAR, or SEIR. - The Seventieth Spirit is Seere, Sear, or Seir. He is a Mighty Prince, and Powerful, under AMAYMON, King of the East. He appeareth in the Form of a Beautiful Man, riding upon a Winged Horse. His Office is to go and come; and to bring abundance of things to pass on a sudden, and to carry or recarry anything whither thou wouldest have it to go, or whence thou wouldest have it from. He can pass over the whole Earth in the twinkling of an Eye. He giveth a True relation of all sorts of Theft, and of Treasure hid, and of many other things. He is of an indifferent Good Nature, and is willing to do anything which the Exorcist desireth. He governeth 26 Legions of Spirits. And this his Seal is to be worn, etc.



(71.) DANTALION. - The Seventy-first Spirit is Dantalion. He is a Duke Great and Mighty, appearing in the Form of a Man with many Countenances, all Men's and Women's Faces; and he hath a Book in his right hand. His Office is to teach all Arts and Sciences unto any; and to declare the Secret Counsel of any one; for he knoweth the Thoughts of all Men and Women, and can change them at his Will. He can cause Love, and show the Similitude of any person, and show the same by a Vision, let them be in what part of the World they Will. He governeth 36 Legions of Spirits; and this is his Seal, which wear thou, etc.



(72.) ANDROMALIUS.—The Seventy-second Spirit in Order is named Andromalius. He is an Earl, Great and Mighty, appearing in the Form of a Man holding a Great Serpent in his Hand. His Office is to bring back both a Thief, and the Goods which be stolen; and to discover all Wickedness, and Underhand Dealing; and to punish all Thieves and other Wicked People and also to discover Treasures that be Hid. He ruleth over 36 Legions of Spirits. His Seal is this, the which wear thou as aforesaid, etc.



THESE be the 72 Mighty Kings and Princes which King Solomon Commanded into a Vessel of Brass, together with their Legions. Of whom BELIAL, BILETH, ASMODAY, and GAAP, were Chief. And it is to be noted that Solomon did this because of their pride, for he never declared other reason why he thus bound them. And when he had thus bound them up and sealed the Vessel, he by Divine Power did chase them all into a deep Lake or Hole in Babylon. And they of Babylon, wondering to see such a thing, they did then go wholly into the Lake, to break the Vessel open, expecting to find great store of Treasure therein. But when they had broken it open, out flew the Chief Spirits immediately, with their Legions following them; and they were all restored to their former places except BELIAL, who entered into a certain Image, and thence gave answers unto those who did offer Sacrifices unto him, and did worship the Image as their God, etc.

#### OBSERVATIONS.

FIRST, thou shalt know and observe the Moon's Age for thy working. The best days be when the Moon Luna is 2, 4, 6, 8, 10, 12, or 14 days old, as Solomon saith; and no other days be profitable. The Seals of the 72 Kings are to be made in Metals. The Chief Kings' in Sol (Gold); Marquises' in Luna (Silver); Dukes' in Venus (Copper); Prelacies' in Jupiter (Tin); Knights' in Saturn (Lead); Presidents' in Mercury (Mercury); Earls' in Venus (Copper), and Luna (Silver), alike equal, etc. THESE 72 Kings be under the Power of AMAYMON, CORSON, ZIMIMAY or ZIMINAIR, and GAAP, who are the Four Great Kings ruling in the Four Quarters, or Cardinal Points,<sup>27</sup> viz.: East, West, North, and South, and are not to be called forth except it be upon Great Occasions; but are to be Invoked and Commanded to send such or such a Spirit that is under their Power and Rule, as is shown in the following Invocations or Conjurations. And the Chief Kings may be bound from 9 till 12 o'clock at Noon, and from 3 till Sunset; Marquises may be bound from 3 in the afternoon till 9 at Night, and from 9 at Night till Sunrise; Dukes may be bound from Sunrise till Noonday in Clear Weather; Prelates may be bound any hour of the Day; Knights may from Dawning of Day till Sunrise, or from 4 o'clock till Sunset; Presidents may be bound any time, excepting Twilight, at Night, unless the King whom they are under be Invoked; and Counties or Earls any hour of the Day, so it be in Woods, or in any other places whither men resort not, or where no noise is, etc.

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<sup>27</sup> These four Great Kings are usually called Oriens, or Uriens, Paymon or Paymonia, Ariron or Egyn, and Amaymon or Amaimon. By the Rabbins they are frequently entitled: Samael, Azazel, Azael, and Mahazael.

CLASSIFIED LIST OF THE 72 CHIEF SPIRITS OF THE GOETIA, ACCORDING TO  
RESPECTIVE RANK.

(Seal in Gold.) **KINGS.** - (1.) Bael; (9.) Paimon; (13.) Beleth; (20.) Purson; (32.) Asmoday; (45.) Vine; (51.) Balam; (61.) Zagan; (68.) Belial.

(Seal in Copper.) **DUKES.** - (2.) Agares; (6.) Valefor; (8.) Barbatos; (11.) Gusion; (15.) Eligos; (16.) Zepar; (18.) Bathim; (19.) Sallos; (23.) Aim; (26.) Bune; (28.) Berith; (29.) Astaroth; (41.) Focalor; (42.) Vepar; (47.) Vual; (49.) Crocell; (52.) Alloces; (54.) Murmur; (56.) Gremory; (60.) Vapula; (64.) Haures; (67.) Amdusias; (71.) Dantalion.

(Seal in Tin.) **PRINCES AND PRELATES.** - (3.) Vassago; (12.) Sitri; (22.) Ipos; (33.) Gaap; (36.) Stolas; (55.) Orobas; (70.) Seere.

(Seal in Silver.) **MARQUISES.** - (4.) Samigina; (7.) Amon; (14.) Leraje; (24.) Naberius; (27.) Ronove; (30.) Forneus; (35.) Marchosias; (37.) Phenex; (43.) Sabnock; (44.) Shax; (59.) Orias; (63.) Andras; (65.) Andrealphus; (66.) Cimeies; (69.) Decarabia.

(Seal in Mercury.) **PRESIDENTS.**- (5.) Marbas; (10.) Buer; (17.) Botis; (21.) Marax; (25.) Glasya-Labolas; (31.) Foras; (33.) Gaap; (39.) Malphas; (48.) Haagenti; (53.) Caim; (57.) Ose; (58.) Amy; (61.) Zagan; (62.) Valac.

(Seal in Copper and Silver alike equal.) **EARLS, or COUNTS.** - (17.) Botis; (21.) Marax; (25.) Glasya-Labolas; (27.) Ronove; (34.) Furfur; (38.) Halphas; (40.) Raum; (45.) Vine; (46.) Bifrons; (72.) Andromalius.

(Seal in Lead.) **KNIGHTS.** - (50.) Furbas.

**NOTE.** - It will be remarked that several among the above Spirits possess two titles of different ranks; *e.g.*, (45.) Vine is both King and Earl; (25.) Glasya-Labolas is both President and Earl, etc. "Prince" and "Prelate" are apparently used as interchangeable terms. Probably the Seals of Earls should be made of Iron, and those of Presidents in mixture either of Copper and Silver, or of Silver and Mercury; as otherwise the Metal of one Planet, Mars, is excluded from the List; the Metals attributed to the Seven Planets being: to Saturn, Lead; to Jupiter, Tin; to Mars, Iron; to the Sun, Gold; to Venus, Copper; to Mercury, Mercury and mixtures of Metals, and to Luna, Silver.

In a manuscript codex by Dr. Rudd, which is in the British Museum, Hebrew names of these 72 Spirits are given; but it appears to me that many are manifestly incorrect in orthography. The codex in question, though beautifully written, also contains many other errors, particularly in the Sigils. Such as they are, these names in the Hebrew of Dr. Rudd are here shown. (*See Figures 81 to 152 inclusive.*)

After the Hebrew of Dr. Rudd.

|  |                                       |   |   |   |   |
|--|---------------------------------------|---|---|---|---|
| 1. Bael<br>באל<br>Figure 81.                       | 2. Agares.<br>אגאראש<br>Figure 82.    | 3. Vassago.<br>וואגו<br>Figure 83.        | 4. Gamigin.<br>גאמינין<br>Figure 84.    | 5. Marbas.<br>מארבש<br>Figure 85.           | 6. Valefor.<br>וואלפאר<br>Figure 86.        |
| 7. Amon.<br>אמון<br>Figure 87.                     | 8. Barbatos.<br>ברבטוש<br>Figure 88.  | 9. Paimon.<br>פאימון<br>Figure 89.        | 10. Buer.<br>בואר<br>Figure 90.         | 11. Gusion.<br>גוסיון<br>Figure 91.         | 12. Sibri.<br>שיטרי<br>Figure 92.           |
| 13. Beleth.<br>בלאת<br>Figure 93.                  | 14. Leraje.<br>לראיך<br>Figure 94.    | 15. Eligos.<br>אליגוש<br>Figure 95.       | 16. Zepar.<br>זאפאר<br>Figure 96.       | 17. Bolis.<br>בוטיש<br>Figure 97.           | 18. Balthin.<br>באתין<br>Figure 98.         |
| 19. Sallos.<br>שאלוש<br>Figure 99.                 | 20. Purson.<br>פוקשון<br>Figure 100.  | 21. Marax.<br>מאראס<br>Figure 101.        | 22. Ipos.<br>יפוש<br>Figure 102.        | 23. Aim.<br>אים<br>Figure 103.              | 24. Naberius.<br>נבריוש<br>Figure 104.      |
| 25. Glasya-Labolas.<br>גלאסיא-לאבלש<br>Figure 105. | 26. Bimc.<br>בימס<br>Figure 106.      | 27. Ronore.<br>רונון<br>Figure 107.       | 28. Berith.<br>ברית<br>Figure 108.      | 29. Astaroth.<br>אשטארוט<br>Figure 109.     | 30. Forneus.<br>פאורנאוש<br>Figure 110.     |
| 31. Foras.<br>פאראש<br>Figure 111.                 | 32. Asmoday.<br>אסטודי<br>Figure 112. | 33. Gaap.<br>גאאף<br>Figure 113.          | 34. Furfur.<br>פאורפאור<br>Figure 114.  | 35. Marchostas.<br>מארקושיאש<br>Figure 115. | 36. Stolas.<br>שטולוש<br>Figure 116.        |
| 37. Phenex.<br>פאניס<br>Figure 117.                | 38. Malthas.<br>מאלתש<br>Figure 118.  | 39. Malphas.<br>מאלפס<br>Figure 119.      | 40. Raum.<br>ראום<br>Figure 120.        | 41. Focalor.<br>פאורקלור<br>Figure 121.     | 42. Vepar.<br>ופאר<br>Figure 122.           |
| 43. Sabnock.<br>שאנוך<br>Figure 123.               | 44. Shax.<br>שאז<br>Figure 124.       | 45. Vine.<br>וינא<br>Figure 125.          | 46. Bifrons.<br>ביפארונס<br>Figure 126. | 47. Uvall.<br>וואל<br>Figure 127.           | 48. Haagenti.<br>האגנטי<br>Figure 128.      |
| 49. Crocell.<br>קרוכל<br>Figure 129.               | 50. Furcas.<br>פאורקאש<br>Figure 130. | 51. Balam.<br>באלאם<br>Figure 131.        | 52. Alloces.<br>אלוקאס<br>Figure 132.   | 53. Camio.<br>קאמיו<br>Figure 133.          | 54. Murmus.<br>מורמוס<br>Figure 134.        |
| 55. Orobas.<br>אורובש<br>Figure 135.               | 56. Gamori.<br>גאמורי<br>Figure 136.  | 57. Voso.<br>ושו<br>Figure 137.           | 58. Avnas.<br>אונש<br>Figure 138.       | 59. Oriax.<br>אריאס<br>Figure 139.          | 60. Naphula.<br>נאפולא<br>Figure 140.       |
| 61. Zagan.<br>זאגאן<br>Figure 141.                 | 62. Valu.<br>ואלו<br>Figure 142.      | 63. Andras.<br>אנדראש<br>Figure 143.      | 64. Haures.<br>האוראש<br>Figure 144.    | 65. Andralphus.<br>אנדראלפא<br>Figure 145.  | 66. Kimaris.<br>קימאריש<br>Figure 146.      |
| 67. Andalkias.<br>אנדאלקיאש<br>Figure 147.         | 68. Belial.<br>בליאל<br>Figure 148.   | 69. Decarabia.<br>דעקארביא<br>Figure 149. | 70. Seere.<br>שאר<br>Figure 150.        | 71. Dantalion.<br>דאנטאליון<br>Figure 151.  | 72. Andromalus.<br>אנדראמאלי<br>Figure 152. |

### THE MAGICAL CIRCLE.

This is the Form of the Magical Circle of King Solomon, the which he made that he might preserve himself therein from the malice of these Evil Spirits. (*See Frontispiece, Figure 153.*) This Magical Circle is to be made 9 feet across, and the Divine Names are to be written around it, beginning at EHYEH, **and ending** at LEVANA, Luna.

(Colours. - The space between the outer and inner circles, where the serpent<sup>28</sup> is coiled, with the Hebrew names written along his body, is bright deep yellow. The square in the centre of the circle, where the word "Master" is written, is filled in with red. All names and letters are in black. In the Hexagrams the outer triangles where the letters A, D, O, N, A, I, appear are filled in with bright yellow, the centres, where the T-shaped crosses are, blue or green. In the Pentagrams outside the circle, the outer triangles where "Te, tra, gram, ma, ton," is written, are filled in bright yellow, and the centres with the T crosses written therein are red.)

### THE MAGICAL TRIANGLE OF SOLOMON.

This is the Form of the Magical Triangle, into the which Solomon did command the Evil Spirits. It is to be made at 2 feet distance from the Magical Circle and it is 3 feet across. (*See Frontispiece Figure 154.*) Note that this triangle is to be placed toward that quarter whereunto the Spirit belongeth. And the base of the triangle is to be nearest unto the Circle, the apex pointing in the direction of the quarter of the Spirit. Observe thou also the Moon in thy working, as aforesaid, etc. Anaphaxeton is sometimes written Anepheneton.

(Colours. - Triangle outlined in black; name of Michael black on white ground; the three Names without the triangle written in red; circle in centre entirely filled in in dark green.)

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<sup>28</sup> The coiled serpent is only shown in one private codex, the Hebrew names being in most cases simply written round in a somewhat spiral arrangement within the double circle. It is to be remembered that Hebrew is always written from right to left, instead of from left to right like ordinary European languages. The small Maltese crosses are placed to mark the conclusion of each separate set of Hebrew names. These names are those of Deity Angels and Archangels allotted by the Qabalists to each of the 9 first Sephiroth or Divine Emanations. In English letters they run thus, beginning from the head of the serpent: + Ehyeh Kether Metatron Chaioth Ha-Qadehs Rashith Ha-Galgalim S.P.M. (for "Sphere of the Primum Mobile") + lah Chokmah Ratziel Auphanim Masloth S.S.F (for "Sphere of the Fixed Stars," or S.Z. for "Sphere of the Zodiac") + Iehovah Eolhim Binah Tzaphquiel Aralim Shabbathai S. (for "Sphere") of Saturn + El Chesed Tzadquiel Chaschmalim Tzedeq S. of Jupiter + Elohim Gibor Geburah Kamael Seraphim Madim S. of Mars + Iehovah Eloah Va-Daath Tiphereth Raphael Malakim Shemesh S. of the Sun + Iehovah Tzabaoth Netzach Haniel Elohim Nogah S. of Venus. + Elohim Tzabaoth Hod Michael Beni Elohim Kokav S. of Mercury + Shaddai El Chai lesod Gabriel Cherubim Levana S. of the Moon +

THE HEXAGRAM OF SOLOMON.

THIS is the Form of the Hexagram of Solomon, the figure whereof is to be made on parchment of a calf's skin, and worn at the skirt of thy white vestment, and covered with a cloth of fine linen white and pure, the which is to be shown unto the Spirits when they do appear, so that they be compelled to take human shape upon them and be obedient.

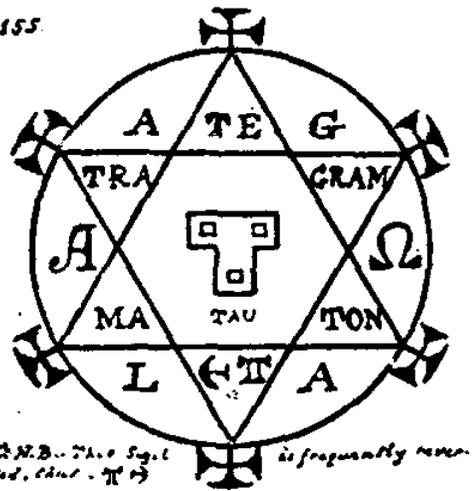
(Colours. - Circle, Hexagon, and T cross in centre outlined in black, Maltese crosses black; the five exterior triangles of the Hexagram where Te, tra, gram, ma, ton, is written, are filled in with bright yellow; the T cross in centre is red, with the three little squares therein in black. The lower exterior triangle, where the Sigil is drawn in black, is left white. The words "Tetragrammaton" and "Tau" are in black letters; and AGLA with Alpha and Omega in red letters.)

THE PENTAGRAM OF SOLOMON.

THIS is the Form of Pentagram of Solomon, the figure whereof is to be made in Sol or Luna (Gold or Silver), and worn upon thy breast; having the Seal of the Spirit required upon the other side thereof. It is to preserve thee from danger, and also to command the Spirits by.

(Colours. - Circle and pentagram outlined in black. Names and Sigils within Pentagram black also. "Tetragrammaton" in red letters. Ground of centre of Pentagram, where "Soluzen" is written, green. External angles of Pentagram where "Abdia ... .. Ballaton, Halliza, " etc., are written, blue.)

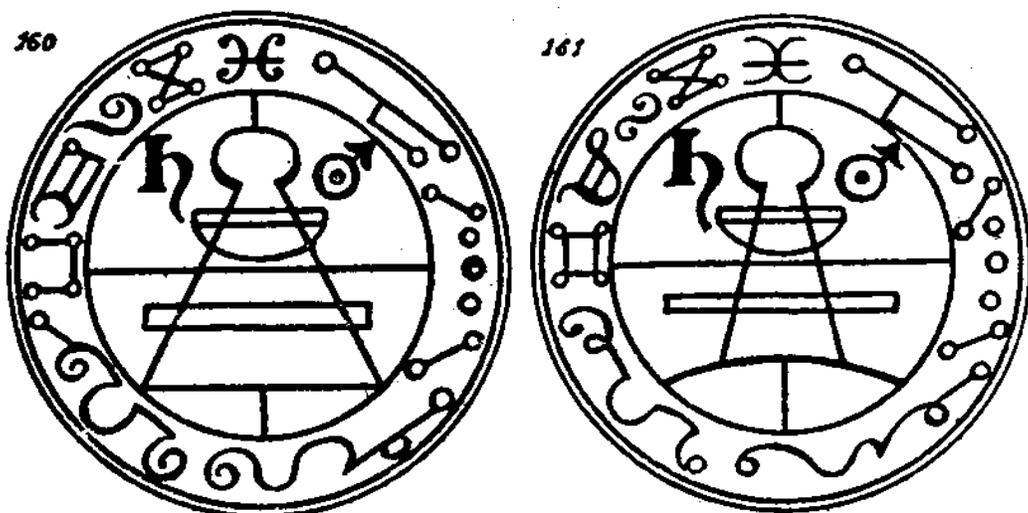
155



156







THE SECRET SEAL OF SOLOMON.

This is the Form of the Secret Seal of Solomon, wherewith he did bind and seal up the aforesaid Spirits with their legions in the Vessel of Brass.

This seal is to be made by one that is clean both inwardly and outwardly, and that hath not defiled himself by any woman in the space of a month, but hath in prayer and fasting desired of God to forgive him all his sins, etc.

It is to be made on the day of Mars or Saturn (Tuesday or Saturday) at night at 12 o'clock, and written upon virgin parchment with the blood of a black cock that never trode hen. Note that on this night the moon must be increasing in light (i.e., going from new to full) and in the Zodiacal Sign of Virgo. And when the seal is so made thou shalt perfume it with alum, raisins dried in the sun, dates, cedar and lignum aloes.

Also, by this seal King Solomon did command all the aforesaid Spirits in the Vessel of Brass, and did seal it up with this same seal. He by it gained the love of all manner of persons, and overcame in battle, for neither weapons, nor fire, nor water could hurt him. And this privy seal was made to cover the vessel at the top withal, etc.

#### THE OTHER MAGICAL REQUISITES.

The other magical requisites are: a sceptre, a sword, a mitre, a cap, a long white robe of linen, and other garments for the purpose;<sup>29</sup> also a girdle of lion's skin three inches broad, with all the names written about it which be round the outmost part of the Magical Circle. Also perfumes, and a chafing-dish of charcoal kindled to put the fumes on, to smoke or perfume the place appointed for action; also anointing oil to anoint thy temples and thine eyes with; and fair water to wash thyself in. And in so doing, thou shalt say as David said:

<sup>29</sup> In many Codices it is written "a sceptre or sword, a mitre or cap." By the "other garments" would be meant not only undergarments, but, also mantles of different colours.

## THE ADORATION AT THE BATH.

Thou shalt purge me with hyssop, O Lord! and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

And at the putting on of thy garments thou shalt say: THE ADORATION AT THE INDUING OF THE VESTMENTS.

“By the figurative mystery of these holy vestures (or of this holy vestment) I will clothe me with the armour of salvation in the strength of the Most High, ANCHOR; AMACOR; AMIDES; THEODINIAS; ANITOR; that my desired end may be effected through Thy strength, O ADONAI! unto Whom the praise and glory will for ever and ever belong! Amen!”

After thou hast so done, make prayers unto God according unto thy work, as Solomon hath commanded.

## THE CONJURATION TO CALL FORTH ANY OF THE AFORESAID SPIRITS.

I DO invoke and conjure thee, O Spirit, N.<sup>30</sup>; and being with power armed from the SUPREME MAJESTY, I do strongly command thee, by BERALANENSIS, BALDACHIENSIS, PAUMACHIA, and APOLOGIAE SEDES; by the most Powerful Princes, Genii, Liachidee, and Ministers of the Tartarean Abode; and by the Chief Prince of the Seat of Apologia in the Ninth Legion, I do invoke thee, and by invoking conjure thee. And being armed with power from the SUPREME MAJESTY, I do strongly command thee, by Him Who spake and it was done, and unto whom all creatures be obedient. Also I, being made after the image of GOD, endued with power from GOD and created according unto His will, do exorcise thee by that most mighty and powerful name of GOD, EL, strong and wonderful; O thou Spirit N. And I command thee and Him who spake the Word and His FIAT was accomplished, and by all the names of God. Also by the names ADONAI, EL, ELOHIM, ELOHI, EHYEH, ASHER EHYEH, ZABAOTH, ELION, IAH, TETRAGRAMMATON, SHADDAI, LORD GOD MOST HIGH, I do exorcise thee and do powerfully command thee, O thou Spirit N., that thou dost forthwith appear unto me here before this Circle in a fair human shape, without any deformity or tortuosity. And by this ineffable name, TETRAGRAMMATON IEHOVAH, do I command thee, at the which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembleth, and all the hosts of the celestials, terrestrials, and infernals, do tremble together, and are troubled and confounded. Wherefore come thou, O Spirit N., forthwith, and without delay, from any or all parts of the world wherever thou mayest be, and make rational answers unto all things that I shall demand of thee. Come thou peaceably, visibly, and affably, now, and without delay, manifesting that which I shall desire. For thou art conjured by the name of the LIVING and TRUE GOD, HELIOREN, wherefore fulfil thou my commands, and persist thou therein unto the end, and according unto mine interest, visibly and affably

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<sup>30</sup> Here interpolate the name of the Spirit desired to be invoked. In some of the Codices there are faint variations in the form of wording of the conjurations, but not sufficient to change the sense, e. g., “Tartarean abode” for “Tartarean seat,” etc.

speaking unto me with a voice clear and intelligible without any ambiguity.

REPEAT this conjuration as often as thou pleasest, and if the Spirit come not yet, say as followeth:

### THE SECOND CONJURATION.

I DO invoke, conjure, and command thee, O thou Spirit N., to appear and to show thyself visibly unto me before this Circle in fair and comely shape, without any deformity or tortuosity; by the name and in the name IAH and VAU, which Adam heard and spake; and by the name of GOD, AGLA, which Lot heard and was saved with his family; and by the name IOTH, which Jacob heard from the angel wrestling with him, and was delivered from the hand of Esau his brother; and by the name ANAPHAXETON which Aaron heard and spake and was made wise; and by the name ZABAOTH, which Moses named and all the rivers were turned into blood; and by the name ASHER EHYEH ORISTON, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses, destroying all things; and by the name ELION, which Moses named, and there was great hail such as had not been since the beginning Of the world; and by the name ADONAI, which Moses named, and there came up locusts, which appeared upon the whole land, and devoured all which the hail had left; and by the name SCHEMA AMATHIA which Ioshua called upon, and the sun stayed his course; and by the name ALPHA and OMEGA, which Daniel named, and destroyed Bel, and slew the Dragon; and in the name EMMANUEL, which the three children, Shadrach, Meshach and Abed-nego, sang in the midst of the fiery furnace, and were delivered; and by the name HAGIOS; and by the SEAL<sup>31</sup> OF ADONI; and by ISCHYROS, ATHANATOS, PARACLETOS; and by O THEOS, ICTROS, ATHANATOS; and by these three secret names, AGLA, ON, TETRAGRAMMATON, do I adjure and constrain thee. And by these names, and by all the other names of the LIVING and TRUE GOD, the LORD ALMIGHTY, I do exorcise and command thee, O Spirit N., even by Him Who spake the Word and it was done, and to Whom all creatures are obedient; and by the dreadful judgments of GOD; and by the uncertain Sea of Glass, which is before the DIVINE MAJESTY, mighty and powerful; by the four beasts before the throne, having eyes before and behind; by the fire round about the throne; by the holy angels of Heaven; and by the mighty wisdom of GOD; I do potently exorcise thee, that thou appearest here before this Circle, to fulfil my will in all things **which shall** seem good unto me; by the Seal of BASDATHEA BALDA-CHIA; and by this name PRIMEUMATON, which Moses named, and the earth opened, and did swallow up Kora, Dathan, and Abiram. Wherefore thou shalt make faithful answers unto all my demands, O Spirit N., and shalt perform all my desires so far as in thine office thou art capable hereof. Wherefore, come thou, visibly, peaceably, and affably, now without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.

IF HE come not yet at the rehearsal of these two first conjurations (but without doubt he will), say on as followeth; it being a constraint:

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<sup>31</sup> In some "By the Seat of Adonai" or "By the Throne of Adonai." In these conjurations and elsewhere in the body of the text I have given the divine names correctly.

## THE CONSTRAINT.

I DO conjure thee, O thou Spirit N., by all the most glorious and efficacious names of the MOST GREAT AND INCOMPREHENSIBLE LORD GOD OF HOSTS, that thou comest quickly and without delay from all parts and places of the earth and world wherever thou mayest be, to make rational answers unto my demands, and that visibly and affably, speaking with a voice intelligible unto mine understanding as aforesaid. I conjure and constrain thee, O thou Spirit N., by all the names aforesaid; and in addition by these seven great names wherewith Solomon the Wise bound thee and thy companions in a Vessel of Brass, ADONAI, PREYAI or PRERAI, TETRAGRAMMATON, ANAPHAXETON or ANEPHENETON, INESSENFATOAL or INESSENFATALL, PATHTUMON or PATHATUMON, and ITEMON; that thou appearest here before this Circle to fulfil my will in all things that seem good unto me. And if thou be still so disobedient, and refuseth still to come, I will in the power and by the power of the name of the SUPREME AND EVERLASTING LORD GOD WHO created both thee and me and all the world in six days, and what is contained therein, EIE, SARAYE, and by the power of this name PRIMEUMATON which commandeth the whole host of Heaven, curse thee, and deprive thee of thine office, joy, and place, and bind thee in the depths of the Bottomless Pit or Abyss, there to remain unto the Day of the Last Judgment. And I will bind thee in the Eternal Fire, and into the Lake of Flame and of Brimstone, unless thou comest quickly and appearest here before this Circle to do my will. Therefore, come thou! in and by the holy names ADONAI, ZABAOTH, ADONAI, AMIORAN. Come thou! for it is ADONAI who commandest thee.

IF THOU hast come thus far, and yet he appeareth not, thou mayest be sure that he is sent unto some other place by his King, and cannot come; and if it be so, invoke the King as here followeth, to send him. But if he do not come still, then thou mayest be sure that he is bound in chains in hell, and that he is not in the custody of his King. If so, and thou still hast a desire to call him even from thence, thou must rehearse the general curse which is called the Spirits' Chain.

Here followeth, therefore, the Invocation of the King:<sup>32</sup>

## THE INVOCATION OF THE KING.

O THOU great, powerful, and mighty KING AMAIMON, who bearest rule by the power of the SUPREME GOD EL over all spirits both superior and inferior of the Infernal Orders in the Dominion of the East; I do invoke and command thee by the especial and true name of GOD; and by that God that Thou Worshippest; and by the Seal of thy creation; and by the most mighty and powerful name of GOD, IEHOVAH TETRAGRAMMATON who cast thee out of heaven with all other infernal spirits; and by all the most powerful and great names of GOD who created Heaven, and Earth, and Hell, and all things in them contained; and by their power and virtue; and by the name PRIMEUMATON who commandeth the whole host of Heaven; that thou mayest cause, enforce, and compel the Spirit N. to come unto me here before this Circle in a fair and comely shape, without harm unto me or unto any other creature, to answer truly and faithfully unto all my requests; so that I may

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<sup>32</sup> It will depend on the quarter to which the Spirit is attributed, which of the four chief kings are to be invoked.

accomplish my will and desire in knowing or obtaining any matter or thing which by office thou knowest is proper for him to perform or accomplish, through the power of GOD, EL, Who created and doth dispose of all things both celestial, aerial terrestrial, and infernal.

AFTER thou shalt have invoked the King in this manner twice or thrice over, then conjure the spirit thou wouldst call forth by the aforesaid conjurations, rehearsing them several times together, and he will come without doubt, if not at the first or second time of rehearsing. But if he do not come, add the "Spirits' Chain" unto the end of the aforesaid conjurations, and he will be forced to come, even if he be bound in chains, for the chains must break off from him, and he will be at liberty:

THE GENERAL CURSE, CALLED THE SPIRITS'  
CHAIN, AGAINST ALL SPIRITS  
THAT REBEL.

O THOU wicked and disobedient **spirit N.**, because thou hast rebelled, and hast not obeyed nor regarded my words which I have rehearsed; they being all glorious and incomprehensible names of the true GOD, the maker and creator of thee and of me, and of all the world; I DO by the power of these names the which no creature is able to resist, curse thee into the depth of the Bottomless Abyss, there to remain unto the Day of Doom in chains, and in fire and brimstone unquenchable, unless thou forthwith appear here before this Circle, in this triangle to do my will. And, therefore, come thou quickly and peaceably, in and by these Dames of GOD, ADONAI, ZABAOTH, ADONAI, AMIORAN; come thou! come thou! for it is the King of Kings, even ADONAI, who commandeth thee.

WHEN thou shalt have rehearsed thus far, but still be cometh not, then write thou his seal on parchment and put thou it into a strong black box;<sup>33</sup> with brimstone, asafetida and such like things that bear a stinking smell; and then bind the box up round with an iron wire, and hang it upon the point of thy sword, and hold it over the fire of charcoal; and say as followeth unto the fire first, it being placed toward that quarter whence the Spirit is to come:

THE CONJURATION OF THE FIRE.

I CONJURE thee, O fire, by him who made thee and all other creatures for good in the world, that thou torment, burn, and consume this Spirit N., for everlasting. I condemn thee, thou Spirit N., because thou art disobedient and obeyest not my commandment, nor keepest the precepts of the LORD Thy GOD, neither wilt thou obey me nor mine invocations, having thereby called thee forth, I, who am the servant of the MOST HIGH AND IMPERIAL LORD GOD OF HOSTS, IEHOVAH, I who am dignified and fortified by His celestial power and **permission**, and yet thou comest not to answer these my **propositions** here made unto thee. For the which thine averseness and contempt thou art guilty of great disobedience and rebellion, and therefore shall I excommunicate thee, and destroy thy name and seal, the which I

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<sup>33</sup> This box should evidently be in metal or in something which does not take fire easily.

have enclosed in this box; and shall burn thee in the immortal fire and bury thee in immortal oblivion; unless thou immediately come and appear visibly and affably, friendly and courteously here unto me before this Circle, in this triangle, in a form comely and fair, and in no wise terrible, hurtful, or frightful to me or any other creature whatsoever upon the face of earth. And thou shalt make rational answers unto my requests, and perform all my desires in all things, that I shall make unto thee.

AND if he come not even yet, thou shalt say as followeth:

#### THE GREATER CURSE.<sup>34</sup>

Now O thou Spirit N., since thou art still pernicious and disobedient, and wilt not appear unto me to answer unto such things as I would have desired of thee, or would have been satisfied in; I do in the name, and by the power and dignity of the Omnipresent and Immortal Lord God of Hosts IEHOVAH TETRAGRAMMATON, the only creator of Heaven, and Earth, and Hell, and all that is therein, who is the marvellous Disposer of all things both visible and invisible, curse thee, and deprive thee of all thine office, joy, and place; and I do bind thee in the depths of the Bottomless Abyss there to remain until the Day of Judgment, I say into the Lake of Fire and Brimstone which is prepared for all rebellious, disobedient, obstinate, and pernicious spirits. Let all the company of Heaven curse thee! Let the sun, moon, and all the stars curse thee! Let the LIGHT and all the hosts of Heaven curse thee into the fire unquenchable, and into the torments unspeakable. And as thy name and seal contained in this box chained and bound up, shall be choked in sulphurous stinking substances, and burned in this material fire; so in the name IEHOVAH and by the power and dignity of these three names, TETRAGRAMMATON, ANAPHAXETON, and PRIMEUMATON, I do cast thee, O thou wicked and disobedient Spirit N., into the Lake of Fire which is prepared for the damned and accursed spirits, and there to remain unto the day of doom, and never more to be remembered before the face of GOD, who shall come to judge the quick, and the dead, and the world, by fire.

THEN the exorcist must put the box into the fire, and by-and-by the Spirit will come, but as soon as he is come, quench the fire that the box is in, and make a sweet perfume, and give him welcome and a kind entertainment, showing unto him the Pentacle that is at the bottom of your vesture covered with a linen cloth, saying:

#### THE ADDRESS UNTO THE SPIRIT UPON HIS COMING.

BEHOLD thy confusion if thou refusest to be obedient! Behold the Pentacle of Solomon which I have brought here before thy presence! Behold the person of the exorcist in the midst of the exorcism; him who is armed by GOD and without fear; him who potently invocateth thee and calleth thee forth unto appearance; even him, thy master, who is called OCTINIMOS. Wherefore make rational answer unto my demands, and prepare to be obedient unto thy master in the name of the Lord:

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<sup>34</sup> In some codices this is called "the Curse" only; but in one or two the "Spirits' Chain" is called "the Lesser Curse," and this the "Greater Curse."

BATHAL OR VATHAT RUSHING UPON ABRAC!

ABEOR COMING UPON ABERER!<sup>35</sup>

THEN he or they will be obedient, and bid thee ask what thou wilt, for he or they be subjected by God to fulfil our desires and commands. And when he or they shall have appeared and showed himself or themselves humble and meek, then shalt thou rehearse:

#### THE WELCOME UNTO THE SPIRIT.

WELCOME Spirit N., O most noble king<sup>36</sup> (or kings)! I say thou art welcome unto me, because I have called thee through Him who has created Heaven, and Earth, and Hell, and all that is in them contained, and because also thou hast obeyed. By that same power by the which I have called thee forth, I bind thee, that thou remain affably and visibly here before this Circle (or before this Circle and in this triangle) so constant and so long as I shall have occasion for thy presence; and not to depart without my license until thou hast duly and faithfully performed my will without any falsity.

THEN standing in the midst of the Circle, thou shall stretch forth thine hand in a gesture of command and say:

“BY THE PENTACLE OF SOLOMON HAVE I CALLED THEE! GIVE UNTO ME A TRUE ANSWER!”

Then let the exorcist state his desires and requests.

And when the evocation is finished thou shalt license the Spirit to depart thus:

#### THE LICENSE TO DEPART.

O THOU Spirit N., because thou hast diligently answered unto my demands, and hast been very ready and willing to come at my call, I do here license thee to depart unto thy proper place; without causing harm or danger unto man or beast. Depart, then, I say, and be thou very ready to come at my call, being duly exorcised and conjured by the sacred rites of magic. I charge thee to withdraw peaceably and quietly and the peace of god be ever continued between thee and me! AMEN!

AFTER thou hast given the Spirit license to depart, thou art not to go out of the circle until he or they be gone, and until thou shalt have made prayers and rendered thanks unto God for the great blessings He hath bestowed upon thee in granting thy desires, and delivering thee from all the malice of the enemy the devil.

Also note! Thou mayest command these spirits into the Vessel of Brass in the same manner as thou dost into the triangle, by saying: “that thou dost forthwith appear before this Circle, in this Vessel of Brass, in a fair and comely shape,” etc., as hath been shown in the foregoing conjurations.

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<sup>35</sup> In the Latin, “Bathal vel Vathat super Abrae ruens! Abeor veniens super Aberer!”

<sup>36</sup> Or whatever his dignity may be.

EXPLANATION OF CERTAIN NAMES USED IN THIS BOOK  
LEMEGETON.

*Eheie*. Kether. - Almighty God, whose dwelling is in the highest Heavens:

*Haiioth*. - The great King of Heaven, and of all the powers therein:

*Methratton*. - And of all the holy hosts of Angels and Archangels:

*Reschith*. - Hear the prayers of Thy servant who putteth his trust in Thee:

*Hagalgalim*. - Let thy Holy Angels be commanded to assist me at this time and at all times.

*lehovah*. - God Almighty, God Omnipotent, hear my prayer:

*Hadonat*. - Command Thy Holy Angels above the fixed stars:

*Ophanim*. - To be assisting and aiding Thy servant:

*lophiel*. - That I may command all spirits of air, water, fire, earth, and hell:

*Moloth*. - So that it may tend unto Thy glory and unto the good of man.

*lehovah*. - God Almighty, God Omnipotent, hear my prayer:

*Elohim*. - God with us, God be always present with us:

*Binah*. - Strengthen us and support us, both now and for ever:

*Aralim*. - In these our undertakings, which we perform but as instruments in Thy hands:

*Zabbathi* (should be Shabbathii). - In the hands of Thee, the great God of Sabaoth.

*Hesel* (should be Chesed). - Thou great God, governor and creator of the planets, and of the Host of Heaven:

*Hasmalim* (should be Chasmalim). - Command them by Thine almighty power:

*Zelez* (should be Zedeq). - To be now present and assisting to us Thy poor servants, both now and for ever.

*Elohim Geber* (should be Gibor). - Most Almighty and eternal and ever living Lord God:

*Seraphim*. - Command Thy seraphim:

*Camael, Madim*. - To attend on us now at this time, to assist us, and to defend us from all perils and dangers.

*Eloha*. - O Almighty God! be present with us both now and for ever:

*Tetragrammaton*. - And let thine Almighty power and presence ever guard and protect us now and for ever:

*Raphael*. - Let thy holy angel Raphael wait upon us at this present and for ever:

*Schemes* (or Shemesh). - To assist us in these our undertakings.

*lehovah.* - God Almighty, God Omnipotent, hear my prayer:

*Sabaoth.* - Thou great God of Sabaoth:

*Netzah* (or *Netzach*). - All-seeing God:

*Elohim.* - God be present with us, and let thy presence be now and always present with us:

*Haniel.* - Let thy holy angel Haniel come and minister unto us at this present.

*Sabaoth.* - O thou great God of Sabioth, be present with us at this time and for ever:

*Hodben* (should be *Hod* simply). - Let Thine Almighty Power defend us and protect us, both now and for ever:

*Michael.* - Let Michael, who is, under Thee, general of thy heavenly host:

*Cochab.* - Come and expel all evil and danger from us both now and for ever.

*Sadai.* - Thou great God of all wisdom and knowledge:

*Jesal* (should be *Iesod*). - Instruct Thy poor and most humble servant:

*Cherubim.* - By Thy holy cherubim:

*Gabriel.* - By Thy Holy Angel Gabriel, who is the Author and Messenger of good tidings:

*Levanah.* - Direct and support us at this present and for ever.

#### THE EXPLANATION OF THE TWO TRIANGLES<sup>37</sup> IN THE PARCHMENT.

*Alpha And Omega.* - Thou, O great God, Who art the beginning and the end:

*Tetragrammaton.* - Thou God of Almighty power, be ever present with us to guard and protect us, and let Thy Holy Spirit and presence be now and always with us:

*Soluzen.* - I command thee, thou Spirit of whatsoever region thou art, to come unto this circle:

*Halliza.* - And appear in human shape:

*Bellator* (or *Ballaton*). - And speak unto us audibly in our mother-tongue:

*Bellonoy* (or *Bellony*). - And show, and discover unto us all treasure that thou knowest of, or that is in thy keeping, and deliver it unto us quietly:

*Hallii. Hra.* - And answer all such questions as we may demand without any defect now at this time.

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<sup>37</sup> Evidently meaning both the Hexagram and the Pentagram of Solomon. (See Figures 105 and 156.)

AN EXPLANATION OF SOLOMON'S TRIANGLE

*Anephezeton.* - Thou great God of all the Heavenly Host:

*Primeumaton,* - Thou Who art the First and Last, let all spirits be subject unto us,  
and let the Spirit be bound in this triangle, which disturbs this place:

*Michael.* - By Thy Holy Angel Michael, until I shall discharge him.

(HERE ENDETH THIS FIRST BOOK OF THE LEMEGETON, WHICH IS CALLED THE  
GOETIA.)

Ars Almadel

Part IV  
of the

Lemegeton

Ars Almadel -- Part IV of the Lemegeton

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Typeset in Adobe Caslon

## Here Beginneth the The Fourth Part of this Book Which is called the Art Almadel of Solomon

By this art Solomon attained great wisdom from the Chief Angels that govern the four Altitudes of the World: for you must observe that there are four Altitudes which represent the four Corners of the West, East, North and South: the which is divided into 12 parts; that is, every part 3. And the Angels of every one<sup>1</sup> of these parts hath their particular virtues and powers, as shall be showed in the following matter &c.

Make this Almadel of pure white wax; but the others must be coloured suitable to the Altitude. It is to be 4 inches square, and 6 inches over every way, and in every corner a hole, and write betwixt every hole with a new pen those words and names of God following. But this is to be done in the day and hour of Sol. Write upon the first part towards the East, ADONAIJ, HELOMI, PINE. And upon the second towards the South part HELION, HELOI, HELI. And upon the West part JOD, HOD, AGLA. And upon the Fourth part which is North write TETRAGRAMMATON, SHADAI, JAH.

And betwixt the first and the other parts make the pentacle of Solomon thus: ☆, and betwixt the first quarter write this word ANABONA, and in the middle of the Almadel make a Sexangle figure ☆, and in the middle of it a triangle, wherein must be written these names of God HELL, HELION, ADONAIJ, and this last have round about the six-angled figure, as here it is made for an example.

And of the same wax there must be made four candles. And they must be of the same colour as the Almadel is of. Divide your wax into three parts: one to make the Almadel of, and the other two parts to make the candles of. And let there come forth from every one of them a foot made of the same wax to support the Almadel.

This being done, in the next place you are to make a seal of pure gold or silver (but gold is best) whereon must be engraved those three names HELION, HELLU-ION, ADONAIJ.

And note that the First Altitude is called Chora Orientis, or the East Altitude. And to make an experiment in this Chora it is to be done in the day and hour of the Sun. And the power and office of those angels is to make all things fruitful, and increase both animals and vegetables in creation and generation, advancing the birth of children, and making barren women fruitful.

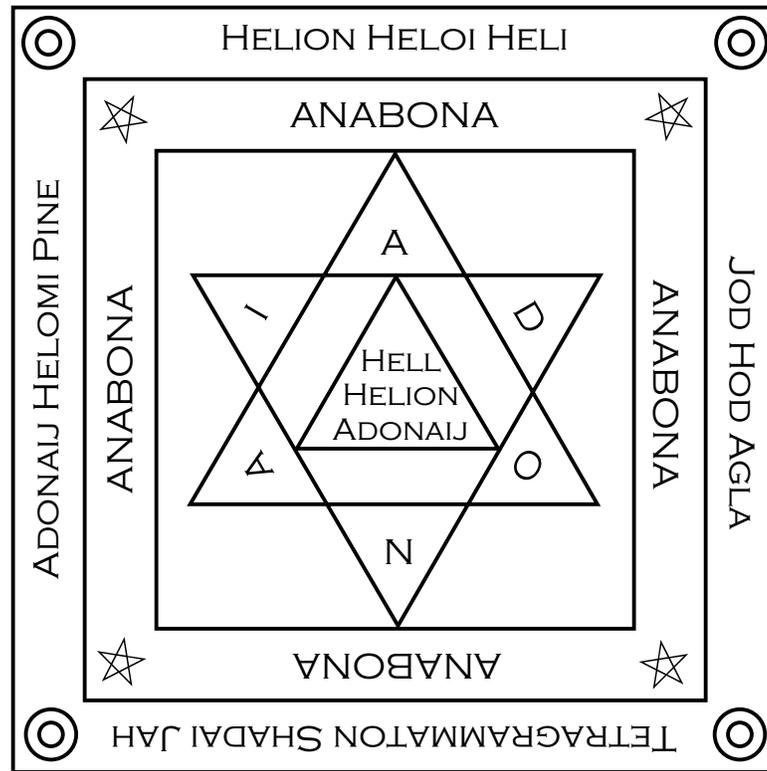
And their names are these, viz: ALIMIEL, GABRIEL, BARACHIEL, LEBES, HELISON.

And note you must not pray for any angel but those that belong to the Altitude you have a desire to call forth.

And when you operate set the four candles upon four candlesticks, but be careful you do not light them before you begin to operate.

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1. A long dash is in the original at this point. Inserting the word "one" would seem appropriate, as there is otherwise no reason to distinguish these 12 parts.



Then lay the Almadel between the four candles upon a waxen foot that comes from the candles, and lay the golden seal upon the Almadel, and having the invocation ready written upon virgin parchment, light the candles and read the invocation.

And when he appeareth he appeareth in the form of an Angel carrying in his hand a banner or flag having the picture of a white cross<sup>1</sup> upon it, his body being wrapped round with a fair cloud, and his face very fair and bright, and a crown of rose flowers upon his head.

He ascends first upon the superscription on the Almadel, as it were a mist or fog.

Then must the exorcist have ready a vessel of earth of the same colour as the Almadel is of, and the other of his furniture, it being in the form of a basin, and put thereinto a few hot ashes or coals, but not too much lest it should melt the wax of the Almadel. And put therein three little grains of mastic in powder so that it may fume and the smell go upwards through the holes of the Almadel when it is under it.

And as soon as the Angel smelleth it he beginneth to speak with a low voice, asking what your desire is, and what you have called the princes and governors of this Altitude for.

Then you must answer him, saying: *I desire that all my requests may be granted and what I pray for may be accomplished: for your office maketh it appear and declareth*

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1. An equal-armed cross is drawn in the manuscript, following the word "cross".

*that such is to be fulfilled by you, if it please God*, adding further the particulars of your request, praying with humility for what is lawful and just: and that thou shall obtain from him.

But if he do not appear presently, then you must obtain the golden seal, and make with it three or four marks upon the candles, by which means the Angel will presently appear as aforesaid. And when the Angel departeth he will fill the whole place with a sweet and pleasant smell, which will be smelled for a long time.

And note the golden seal will serve and is used in all the operations of all four Altitudes.

The colour of the Altitude belonging to the first Altitude, or Chora, is lily-white; the second Chora a perfect red rose colour; the third Chora is to be a green mixed with a white silver colour; the fourth Chora is to be black mixt with a little green or a sad colour.

#### *Of the Second Chora or Altitude*

Note that the other three Altitudes, with their Signs and Princes can exert power over goods and riches, and can make any man rich or poor. And as the first Chora gives increase and maketh fruitful, so these give decrease and barrenness. And if any have a desire to operate in any of these three following Choras or Altitudes, they must do it in die Solis in the manner above showed.

But do not pray for anything that is against God and His laws, but what God giveth according to the custom or course of nature: that you may desire and obtain.

All the furniture to be used is to be of the same colour the Almadel is of.

And the princes of the second Chora are named, viz: APHIRIZA, GENON, GERON, ARMON, GEREIMON. And when you operate kneel before the Almadel, with clothes of the same colour, in a closet hung with the same colours also; for the holy apparition will be of the same colours.

And when he appeareth, put an earthen vessel under the Almadel, with fire or hot ashes and three grains of mastick to perfume as aforesaid.

And when the Angel smelleth it he turneth his face towards you, asking the exorcist with a low voice why he hath called the princes of this Chora or Altitude.

Then you must answer as before: *I desire that my requests may be granted, and the contents thereof may be accomplished: for your office maketh it appear and declareth that such is to be done by you, if it please God.*

And you must not be fearful, but speak humbly, saying: *I recommend myself wholly to your office, and I pray unto you, Prince of this Altitude, that I may enjoy and obtain all things according to my wishes and desires.* And you may further express your mind in all particulars in your prayer, and do the like in the two other Choras following.

The Angel of the second Altitude appeareth in the form of a young child with clothes of a satin, and of a red rose colour, having a crown of red gilly flowers upon his head. His face looketh upwards to heaven and is of a red colour, and is compassed round about with a bright splendour as the beams of the sun.

Before he departeth he speaketh unto the exorcist saying, *I am your friend and brother.* And illuminateth the air round about with his splendour, and leaveth a pleasant smell which will last a long time upon their heads.

*Of the Third Chora or Altitude*

In this chora you must do in all things as you were before directed in the other two. The angels in this Altitude are named, viz: ELIPHANIASAI, GELOMIROS, GEDOBONAI, TARANAVA & ELOMINA.

They appear in the form of little children or little women dressed in green and silver colours very delightful to behold, and a crown of baye leaf with white and colours upon their heads. And they seem to look a little downwards with their faces. And they speak as the others do to the exorcist, and leave a mighty sweet perfume behind them.

*Of the Fourth Chora or Altitude*

In this Chora you must do as before in the others, and the Angels in this Chora are called BARCAHIEL, GEDIEL, GEDIEL, DELIEL and CAPITIEL. They appear in the form of little men or boys, with clothes of a black colour mixed with a dark green; and in their hands they hold a bird which is naked; and their heads compassed round about with a bright shining of divers colours. They leave a sweet smell behind them, but differ from the others something.

*The Times for invoking the Angels*

Note there is twelve Princes, beside those in the four Altitudes: and they distribute their offices amongst themselves, every one ruling thirty days every year. Now it will be in vain to call any of the Angels unless it be those that govern then, for every Chora or altitude hath its limited time, according to the twelve signs of the Zodiack; and in that Sign the Sun is in, that or those Angels that belong to that Sign hath the government [and should be invoked].

As, for example: suppose that I would call the 2 first of the 5 that belong to the first Chora. Then choose the first Sunday in March, after the Sun hath entered Aries: and then I make an experiment. And so do the like, if you will, the next Sunday after again.

And if you will call the two second that belong to the first Chora, that Sunday after the Sun enters Taurus in April. But if you will call the last of the 5, then you must take those Sundays that are in May after the Sun has entered Gemini, to make your experiment in.

Do the like in the other Altitudes, for they have all one way of working. But the Altitudes have names formed severally in the substance of the heavens, even a Character. For when the Angels hear the names of God that is attributed to them, they hear it by virtue of that Character. Therefore it is in vain to call any angel or spirit unless he knows what name to call him by.

Therefore observe the form of this conjuration or invocation following:

*The Invocation*

O thou great, blessed and glorious Angel of God (*N*), who rulest and is the chief governing Angel in the (number) Chora or Altitude. I am the servant of the Highest, the same your God ADONAIJ, HELOMI, AND PINE,<sup>1</sup> whom you do obey, and is your distributor and disposer of all things both in heaven earth and hell, do invoke, conjure and entreat you (*N*) that thou forthwith appear in the virtue and power of the same God, ADONAIJ, HELOMI AND PINE; and I do command thee by him whom ye do obey, and is set over you as King in the divine power of God, that you forthwith descend from thy orders or place of abode to come unto me, and show thyself visibly here before me in this crystal stone, in thy own proper shape and glory, speaking with a voice intelligible to my understanding.

O thou mighty and powerful Angel (*N*), who art by the power of God ordained to govern all animals, vegetables and minerals, and to cause them and all creatures of God to spring increase and bring forth according to their kinds and natures: I, the servant of the Most High God whom you obey, do entreat and humbly beseech thee to come from your celestial mansion, and shew unto me all things I shall desire of you, so far as in office you may or can or is capable to perform, if God permit to the same.

O thou servant of mercy (*N*), I do humbly entreat and beseech thee by these holy and blessed names of your God ADONAIJ, HELLOMI, PINE;

And I do also constrain you in and by this powerful name ANABONA, that you forthwith appear visibly and plainly in your own proper shape and glory in and through this crystal stone, that I may visibly see you, and audibly hear you speak unto me, and that I may have thy blessed and glorious angelic assistance, familiar friendship and constant society, community and instruction, both now and at all times, to inform and rightly instruct me in my ignorance and depraved intellect, judgement and understanding, and to assist me both herein and in all other truths also, through the Almighty ADONAIJ, King of Kings, the giver of all good gifts that his bountiful and fatherly mercy be graciously pleased to bestow upon me.

Therefore, O thou blessed Angel (*N*), be friendly unto me, so far as God shall give you power and presence, to appear, that I may sing with his holy Angels.

O Mappa Laman, Hallelujah. Amen.

When he appears, give him or them kind entertainment; and then ask what is just and lawful, and that which is proper and suitable to his office. And you shall obtain it.

SO ENDETH THE 4TH BOOK CALLED THE ALMADEL OF SOLOMON THE KING.

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1. Use the god-names governing the Altitude being invoked, here and in the following paragraphs. - ed.

## Afterword

The *Ars Almadel* completes the major sections of the *Lemegeton*; the remaining section, *Ars Nova*, is more an appendix than a book in itself. Among them, these four sections provide a reasonably comprehensive system of access to the powers of the magickal universe; demonic (*Goetia*), terrestrial (*Theurgia Goetia*), planetary (*Ars Paulina*) and zodiacal (*Ars Almadel*).

It is interesting to note that as the powers to be invoked has become progressively more exalted, the method of invocation becomes progressively simpler. One prepares to invoke a Goetic spirit as if for a minor magickal war; a single work of the *Almadel* can be accomplished before breakfast. This accords with the medieval idea that spirits who are servants of God *want* to assist mankind, and will readily come if properly called; the threats and force used on the Goetic spirits are not required for the higher spirits, and would in fact be an insult to them.

The four Altitudes of the Almadel are not exactly cognate with the four directions, or with the Elements. Rather they seem to be representatives of the equinox and solstice points, viewed as the anchor points of the zodiac and the seasons. They are called “corners”, in much the same way that the horizon and vertical points of an astrological chart are called “angles”. Their colors as well appear seasonal rather than elemental; white the pure unsullied freshness of the spring breeze, the red heat of summer, the green of mature plants invigorated by the fall rains, and the darkness of midwinter.

Each Altitude in turn rules a season and the three zodiac signs therein, not, as suggested by Carroll “Poke” Runyon, the three signs of a single element or the Cardinal signs alone. This is clear from the described timing of the invocations: the first two Princes of an Altitude rule the Cardinal sign of the season, the second two rule the Fixed sign, and the last rules the Mutable. Runyon’s idea of substituting the names of the four Archangels of the Elements for the Princes would be inappropriate; likely it would produce some sort of result, but probably not what was intended by this work.

Runyon also states that the candles are intended to go through the holes in the Almadel, but this is clearly not the case from the description. Rather, little ledges are to be built into the candles, so that (with the additional height provided by the candle-holders) it is raised enough to fit a small incense-bowl underneath. For practical considerations, the candles should support the Almadel at the corners rather than along the sides, but the ledges should not be so large as to block the holes.

The powers mentioned for these angels are rather vague, and in the case of three of the Chora, rather pointless as well. But the first paragraph of the document is careful to note that “every one of these [twelve] parts hath their particular virtues and powers.” Given their explicit association with the signs, it would follow that their powers are associated with the signs they rule. E.g., trade and wealth under Taurus, crafts and communications under Gemini or Virgo, diplomacy and relationships under Libra, construction and government under Capricorn, and so on.

A crystal stone is mentioned in the invocation, but not the the directions for constructing the Almadel. The use of such a device seems to me to be optional; not absolutely required, but acceptable for those who are accustomed to using one. If used, it would likely be placed on top of the golden seal, which in turn is placed on top of the Almadel. It would necessarily be a small stone, so its weight would not stress the wax structure.

Benjamin Rowe  
July 21, 1999

# Libellus Magicus

a  
nineteenth-century manuscript  
of conjurations.

The  
John G. White Collection

transcribed and edited  
by  
Stephen J. Zietz

*Verus Jesuitarum Libellus, or, The True Magical Work of the Jesuits. Containing Most powerful charges and conjurations for all Evil Spirits of whatever State-Condition or office they are And a Most powerful and approved Conjunction of the Spirit Usiel To which is added Cyprians Invocation of Angels And his Conjunction of the Spirits Guarding hidden treasure - together with a form for their dismissal. Paris 1508. Translated from the Latin by Herbert Irwin - 1875 Praxis Magica Fausti, and, or, The Magical Elements of Doctor John Faust Practitioner of Medicine. From the original Manuscript in the Municipal Library of Weimar. Passan Anno Adventiois Christi .1571*

Bookplate of the John G. White Collection, 1924 (inside front cover)

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Bookplate of Arthur Edward Waite (inside front cover)

ARTHUR EDWARD WAITE,

SIDMOUTH LODGE,

SOUTH EALING,

MIDDLESEX.

Verus  
Jesuitarum  
Libellus  
or  
The true Magical Work of the Jesuits

Containing  
Most powerful charges and Conjurations for all  
Evil  
Spirits of whatever State - Condition or office they  
are  
And a  
Most powerful and approved conjuration of the  
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To which is added Cyrprians [Cyprians] Invocation  
of  
Angels  
And his Conjuraton of the Spirits Guarding  
hidden treasure - together with a form for their  
dismissal  
Paris 1508  
Translated from the Latin by Herbert Irwin  
- 1875-

## The True Book of the Jesuits

"Somnia, Terroses [i.e. Terrores], Magicos, Miracula. Sagas  
Noctuiroos [i.e. Nocturnos], lemures, - portentaque Thessala risu  
Eccipio [i.e. Excipio] -

### 1st Conjunction

I *N*\_\_\_\_\_ The most unworthy creature of our Lord J. C. and servant of God, beg, call, and exorcise thee,

Spirits by Water + air + fire + and by earth - and by all those which have life, being and moving therein - and by the most Holy name J. C. : Agios + ischiros + paracletus + Alpha and Omega + beginning and end + God + and Man + Zebaoth + Adonai + Agla + Tetragrammaton + Abua + Deus + Eljon [i.e. Eljon] + Jana + Jehovah + God + Sachnaton + arumna + Messias + Cherub + Misol + Amburel [i.e. Ambriel] + Achteol + Jachenas + and by the power of God the Father + and by the strength of God the Son + and by the virtue of the Holy Spirit + and by the words with which Solomon and Manasses exorcised the spirits and by the words which have power over thee + That thou immediately - even as thou wert obedient to Isaac and to Abraham -- render due obedience unto me - and appear before me, in a beautiful. mild and human form - and bring to me (out of the depths of the Seas) *N* millions of the best and true spanish gold without tumult or else I will condemn thy body and thy soul +

I command thee - abstaining from all harm and without noise - thunder - or tempest - without tenor and without trembling - to place thyself before me - beyond this circle - I command this to thee Spirit + by the virtue of God the Father + of God the Son + and of God the Spirit + and by the power with which all are created and made + + + +

+Let it be done +

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### Conjunction II

I *N*\_\_\_\_\_ Servant of God + command, call, and exorcise thee - O Spirit! by the Holy apostles and disciples of God + By the Holy Evangelists - + By st Matthew + By St Mark + By St Luke + By St John + and by the most holy men Shadrach + Mesach + and Abedingo [i.e. Abednego] + and by all the holy Patriarchs + Prophets + and Confessors + Priests + and Levites + and by the chastity of all the holy virgins + and by the most holy and terrible words Aphriel Diefriel + Zada + Zadai + Lamabo + Lamogella + Caratium + Lamogellay + Logim + Lassein [i.e. Lassim] + Lepa + Adeo + God + alenaboy [i.e. aleu aboy] + aboy + alon=pion dhon + Mibizime + Mora + Abda + Zind [i.e. Zeud] and by the most holy Magi Caspai + Milchisi + and Balthusai + and by that which Solomon + Manasseo + Agrippa Cyprian Knew and exorcised the spirits and by the ascension of Christ into the highest realms of peace + That thou appearest before me in a beautiful affable, and human form - and bring to me (out of the depths of the waters) *N* - without tumult - without hurt to me - without the noise of thunder and of tempests - without terror - and without trembling, and place it before this circle - and this I command to thee by the Most Holy Mary + Mother of God + and by the principal merits of the Mother of God +

### Conjuration III

I. N. the servant of God call cite and command thee - Spirit - By all the holy angels and archangels + by the holy Michael + by the holy Gabriel + By the holy Raphael + by the holy Ariel + by the holy Thrones + Dominions + Principalities + Powers + and Virtues + by the Cherubim + and by the Seraphim + who incessantly proclaim by their voices Holy + Holy + Holy + and by the most Holy word Noah Soter + Emmanuel + Adonai + El + Elly + Eloy [i.e. Elloy] + Braum [i.e. Braun] + Joseph + Jona + Calphia + Calphas + and by that word by which Solomon and Manasses - Agrippa and Cyprian - knew the spirits - and by that which the power to exorcise thee and as Jesus was obedient to his parents so be thou obedient unto me - and appear before me in a beautiful, affable, and human form - and bring to me out of the depths of the waters + + + + without tumult - failing which I condemn thee both spiriitually and materially - abstain from all evil towards me - and without noise, without thunder and without trembling and without fear, appear and place thyself before this circle, and this do I command thee by the power of God the Father God the Son and God the Holy Spirit +

I . N. do cite thee spirit of Iayariel to appear before me though aroram Lasunabula Sol Jesus Christus the victor by Schehostia Schelam Jehova Votmehasehla Schebevek adonay Proemischoea avit By the wonderous power of the names agla Schaffort. And by the great spirit Jehova Podashocheia

### Conjuration IV

I. N. \_\_\_\_\_ Servant of God, call command and exorcise thee, O Spirit! by the wisdom of Solomon + by the obedience of Isaac + by the blessing of the tribe of Abraham - by the piety of Jacob + and of Noah + who sinned not against God + By the Serpent of Moses + and by the twelve tribes of Israel + and by the most holy words + Abill + Dellia + Dellion + Ensusellas + Jazy + Zatael + Olam + Dithaton + Sathos + Reckamaton + Anab + Illi + Hogo + Adathgiur + Gueb + Suna + Amon + Deuth + alos + Gaoth + Egaoth + Lilu + and by the works with which Solomon, and Manasses - Agrippa and Cyprian Knew the spirits - and as God commanded His Most Holy Mother to St. John, when he was departing from this material world - so do I also commend myself to thee and do command thee immediately to appear before me in a beautiful - affable - and human form and bring to me out of the depths of the Sea (N ++++++ )which if thou dost not I will condemn thee in body and soul - without hurt to me - without noise of thunder - nor tempest without terror and without trembling - and place it before me in this circle - This do I command thee by the most Holy Trinity +

### Conjuration . V

I N \_\_\_\_\_ Servant of God - call - cite, and command thee O Spirit + + + By the most holy in= carnation of J. C. by the most Holy Nativity + Circumcision + Flagillation [sic] + coronation + His bearing of the Cross + His + Crucifixion + his bitter passion - and death - and Resurrection + and his ascension + by the sending of his holy comforting Spirit + and by the most terrible words of the God of Gods Elhor + Genio + Jophiel + Zophiel + Camael + Elemiach + Ricol [i.e. Richol] + Hoamiach + Imaniach + Namuel + Damobiach + and + by those words by which ---- Solomon + Manasses + Agrippa + and cyprian + Knew the Spirits + and by those words which have special power over thee - as Jesus came into the world - even so come thou to me and appear thou before me in a beautiful affable and human form - and bring to

me (N + + +) out of the great abyss – which if thou does not I will condemn thee to spiritual and material torments - abstaining from all evil to= wards me, without noise either of thunder, or of tempest without fear and without trembling - and place thyself before this circle - and I command thee by the all powerful and Eternal God - that thou Spirit art obedient unto me +

### Conjuration VI

**I N \_ \_ \_** Servant of God, call, cite and exorcise thee Spirit! + + By the bleeding and by the - sweating of J. C. by his Divine love and Mercy, By his Providence + omnipotence + and immensity and by all the virtues of J.C. and by all which he has suffered for the human race - and by the seven words which he uttered when on the cross to his Heavenly Father when he gave up his holy Spirit and by the most Holy and terrible words - agios + Tetragrammaton+ Ischyros + Athanatos + Abua +Agla+ Jod + Jadoth + Menoch + Alpha and Omega + Raphael + Michael + Uriel+ Schamaiadiel [i.e. Schmaradiel] + Zadia + and by all by which Solomon + Manasses + Agrippa + and + Cyprian + assembled the Spirits + and by which thou art summoned + and even as God shall come to judge the living and dead - so come thou to me and appear before me in a beautiful affable, and human form - and bring to me (N\*\*\*\*) out of the abyss of waters - which if thou dost not I will curse thy body and soul - abstain from all harm - come without noise of thunder or tempest - without terror and without trembling - and place thyself before this circle - this do I command thee by the true Living God

Fiat

### Conjuration VII

**I N \_ \_ \_** Servant of God do conjure, cite, and exorcise thee, O Spirit! by the five most holy wounds of J.C. by his flesh and blood, by his torments and passion, by his life and death and by the precious drops of blood which he has shed for the salvation and sanctification of the human race - by his anguish and distress, and by the most Holy and terrible words - Soter + Choma + Geno + Jehovah + Elohim + Rilach [i.e. Velaoch] + Devoch [i.e. Divoch] + Alvoch + Alrulam + Stopiel + Zophiel + Jophiel + fabriel + Elophoi [i.e. Elopha] + Alisomas [i.e. Alesomas] + Difred Mabach [i.e. Malach] + and + by + the words by which Solomon + Manasses + Agrippa + and cyprian + called together the Spirits - and even as J.C. sent from him his spirit - and delivered it up onto the hands of his heavenly Father - so do I command thee that thou appearsst without delay, and comest before me, in a most beautiful affable and human form - and bring to me (out of the Spiritual Abyss (N + + +) without doing injury to me, without tumult - without thunder - without tempest, without fear - and without trembling and place before this circle - and this I command thee by the Deity and humanity of J.C.

Amen

### To discharge the Spirits

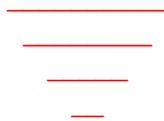
**Now** I command and charge thee Evil Spirit! that thou shalt bring to me immediately that which I commanded thee - and shalt depart from the circle- abstaining from all noise - terror - tumult - and ill savour [sic] - which if thou dost not I will punish thee both in body and in soul - abstaining from all evil to any creature or thing and depart immediately to the place which the justice of God hath set apart for you  
Depart from my sight thou cursed spirit –

This I command thee in the name and virtue, potency and power, of the most Holy Trinity + Father + and Son + and Holy Spirit + Behold the Cross of Lord + fly to the adverse parts + The Lion of the tribe of Judah + of the root of David conquers + Allelujah + Allelujah + Allelujah + Hasten now bring to me what I require, and depart from this circle, by the virtue of the name of our Lord J.C. and by virtue of his words his words [sic] which caused the Earth to tremble- In his name - and by his power I command thee, that thou dost immediately, and without delay withdraw thy accursed presence from my sight - by virtue of the words Messias + Soter + Emmanuel + Zebaot + Adonai + Hagios ho + Thess [i.e. Theos] + Ischyros + athanatos + Eleison + hymas + Tetragrammaton + our Lord J.C. by that most Holy name I constrain + thee, I force + thee I compel + thee and urge, and confine + thee, to the place to which the justice of God hath sent thee, therefore recede immediately and continually - neither return hither again unless I do call thee - this I command by the uncreated Father + by the uncreated Son + by the uncreated Holy Spirit + Behold the Cross of the Lord! + By the sprinkling of the blood of J.C. + by the virtue of the Holy Water + by the virtue and power of the most High + shalt disperse thee thou evil spirit + The word is made flesh and dwells amongst us +

\_\_\_\_\_ Amen \_\_\_\_\_

T.O.

The Symbol of Athanasius, and the 132 Psalm "De profundis" - are to be used -



### The Conjunction of Usiel

**Hear** Usiel \_\_ I N \_\_ an unworthy Servant of God, conjure, require, conquer and call thee - O Spirit Usiel! not by my power - but by the strength, virtue, and potency of God the Father and by the Redemption and Salvation of God the Son and by the power and victory of God the Holy Spirit and by the strength and potency of the words Eli - Elé - Lama Assabtham Emmanuel Agios Tetragrammaton by Adonai Ejuh El Schadai Chije Ischyriion Agla Chab and Hoim Aron Alpha and Omega Shoch [i.e. Ohoch] Lauth Doffuaphi Sohuffo [i.e. Lohuffo] Rugo Dolah by the Father Lord by J.C. and by the Holy Spirit Allelujah by God of Abraham the God of Isaac the God of Jacob by the God who appeared to Moses his servant on Mount Sinia [sic] and who led the children of Israel out of the land of Egypt. By this I conjure thee O spirit Usiel- be thou either on high or in the abyss in water, or in fire, or in or in [sic] earth - I command thee Spirit Usiel immediately to appear before me in a proper human form - visibly to shew thyself and modestly to submit thyself - and readily to appear and bring to me out of the abyss of the Earth, or of the Sea, that which I desire - in all tranquility and patience - without tumult - without detriment to me - onto the bodies and souls of all created things - without blinding, or dumbness, without falsity or fallacy - according to the manner in which I have called thee - without danger - without whispering - without thunder - without hail - without explosion - without puffing up - without trembling - and place yourself before this circle in that part which I appoint you This I N \_\_ command thee Usiel by the holy passion of J.C. and by all the secret mysteries of J.C. and by all the Holy martyrs who gave up their bodies and their lives for Christ, and by all the words which have proceeded out of the mouth of the Creator of Heaven and of Earth against the Spirits of Evil - or I will again disturb - govern - and torture thee, when I have need of thee thee [sic] to perform my commands - Therefore be not disobedient, for I N \_\_ conjure thee, command and compel thee - O Spirit Usiel! by the judgements of the Most High, and by the shining sea which is before the face of the Divinity - and by his Majesty - and

by the angelical virtues of his omnipotence, and by that fire which is before the throne of G. O. D. and by the domination of the sacred and Holy Trinity - by the song which is sung ever before the throne of      by the holy angels "Gloria in Excelsis"! and by the most high wisdom of the Omnipotent      and by the most terrible passing away of the Heavens and of the Earth - and by the most holy majesty of the names Agla Noab Soter Emmanuel Adomatai Hurai Amaton Elle Eloï Vision Adon Madai Prog Joseph Jonas Calphia Calphas by the last and terrible day of Judgement by the power of Affei      by the holy name Primlumaton [i.e. Primeumaton] which Moses used and Dathan [i.e. Datan] Corah and Abyron were swallowed up into caverns and abysses of the Earth - by the power of the word Primeumaton      and by the power      which it exercises over the super = celestial - and Celestial worlds, and by the strength and power of the sacred and holy names Chet Hetoi Agla Jad Rabonni Aglos Zachlor Septro Phanuel and Sion Onothion Seneon Olohe Lamech      and by the potent name of J.C. - and by the most High name - at which thhe whole world - and the Infernal Abyss trembles Dan Ana Agla Loth Bezer Phantum      also by the spiritual efficacy of the words by which the Bread and Wine was changed into the body and blood of God "This is my body" - "this is the command of the Lord thy God" the Merciful One Redeemer of the world have compassion on me and this do shalt come immediately to this place, whether thou art in the Abyss of Hell, or the Earth - or in whatever parts thou mayest be - and shall appear - visibly and modestly in a human form before me - submitting thyself to me, and obediently bringing before this circle (or place) which I have marked ) that which I have commanded thee - This I (*N \_ \_ \_*) order thee Spirit Usiel - not by my power - but by the strength virtue and potency of God the Father and by the binding [?] of God the Son - and by the healing of God the Holy Spirit by the power of Tetragrammaton Agla Adonai Amen! Amen! Amen!

Jesus! Sancta Maria!

I command and order thee not to delay, but to do that which I have commanded thee! come! come! come! why dost thou delay? Hasten for I order thee - in the name of Adonai Shadai King of Kings El Ali Titeis Azia Kin [i.e. Hin] Jen Chimosel Achadan vai va ej ha ejeh Eke hau hau hau va va va a el el a hy      Requiel Atatriel Scholiel Hanel Hamaliel Phaiamech Oriph Machiduel Barbiel Zacheriel Orphiel Zamuel Rugo Hamaliel Ziriel come now by all the most powerful words Tetragrammaton adonai agla and by the wounds of J.C. by the prophets by the apostles      and by all the saints who live with God in holiness by the power of Duisa and of Zebaoth Dujam Dujam Dujam

### The Angelical Citation of St. Cyprian

I call - cause - cite - and exorcise thee: O Almaziel Ariel Anathamia Ezebul Abiul Ezea Ahesin and Calizabin - by the most Holy Angels of God by all the dominations thrones powers and angelical principalities      by all the beatitudes and ineffable delights of Heaven By the Angel which announced to the Shepherd the Incarnation and nativity of the Saviour - by the four and twenty elders who cry incessantly before the Divine throne. Holy Holy Holy is the Lord our God      and by the Holy intercourse of the Angels who have the Knowledge of Jesus      by the Cherubim and by the Seraphim and by all the archangels- by the infinity and omnipotency of God and by the creation of the world - that thou helpst me in this my need even as thou didst assist Lot and Abraham who were your hosts - as also Jacob and Moses Joshua and Samson and many others whom you have deigned to visit - come o ye angelic ones in beautiful form, full of dignity and brightness - and do all that which I have requested thee - in the name of the Triune Jehovah whose praises all spirits incessantly sing giving honour to the all Powerful who is thy Lord as he is mine

Amen

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A Conjunction for Spirits  
Guardians of  
Hidden Treasure

I cite, require, and urge thee, human spirit, who frequented this place, and in thy life hast buried or hidden thy treasure in this place - and not long since \_\_\_ in the days of \_\_\_ or in the night of \_\_\_ about the hour of \_\_\_ shewn thyself in the form of a fire above the place, by God the Father + by God the Son + by God the Holy Spirit + by the most glorious and holy Mother + of God + by the most holy wounds of our Saviour, by all miracles performed through his holy sorrows, passion and tears and by his material death by his descent into Hell by his triumphant resurrection - and by his most glorious ascension into Heaven and by his sitting on the right hand of the Father - from thence, giving to his angels government over the whole Earth + by the terrible day of Judgement + By the power and virtue of St. John the Baptist + By all the Martyrs - Apostles - and Prophets - to come instantly to me, and I conjure and beseech thee, by the terrible and ineffable and Divine Name inscribed on this sheet - that thou reverencing and acknowledging the power of this most holy name - shall come to me - making thy sign visibly to appear, doing this without lightning - without thunder - and without the sound of terrible tempests = without loud or frightful noises, without causing fear or trembling - without causing any hurt to our bodies and souls - or even annoying us in any which manner - doing my will in all things I shall order you - by the great virtue of the stupendous and holy name - which even the adverse and inferior powers of the Abyss venerate and adore - Even acknowledging the All Powerful whose creature we as well as you are \_\_ And let it be done by the virtue of God the Father + and by his blessed Son + and by the union of the Holy Spirit + and by the Trinity in unity which liveth and reigneth - for ever - and ever - Amen +

Incessantly do I call, adjure, conjure, order, and require you - human Spirit - by the most Holy and Indivisible Trinity - by the Immortality which cometh after death by the power and by the triumph of Hell, and by the bearer of the Seven Swords - by the most holy and Secret Seal - and by the Sacred love of Jesus - and by all the Servants, and Archangels of God Orphanim + Aralim + Hasmalim + Cherubim + and Seraphim + Malachim + and by the terrible torments of demons By the good angels Maluzim [i.e. Malazim] + Peripalabim + and Calizantin + by all the powers of Heaven + by the Earth + and by the torments of Hell - by all these mysteries do I adjure thee by the Crcifixion and by the most sorrowful scourging - and by the crowing with thorns and by al the bitterness of his death - by his most holy and Ineffable name Jesus + which is to all who profess to be Christians most sweet, and most adorable, but to the evil it is fraught with terrible anguish - for they have refused the salvation which has been offered to them - By the Great Living God That thou shalt immediately, and without delay come before me in a human and visible form - as thou didst appear in life when thou didst hide thy treasure - and appear before this circle and answer me faithfully - without falsehood - and without Enigmas all that I shall ask thee - This I command thee in the name and by the power of the Triune God - and by virtue of the Son - and of the Holy Ghost

Amen

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**When the Spirit maketh visible apparition**

**Thou shalt say** Adonai Zebaoth Adon Schadai Eljon Amanai Eljon Pneumoton Elji  
Alnoal Messias Ya Heynanan Tetragrammaton  
+ + + Amen +

**Then use the following Conjunction**

Adonai Zebaoth Adon Schadai Eljon Tetragrammaton Eloj Elohim Messias Ya  
Hagios ho Theos  
**Amen**

**Then repeat the following Conjunction inwardly**

Alley Fortissian Fortissio Allinoson Ron

+ + +  
+

**The spirit is to be dismissed by the following**

Omysoma Ebyn Segok Satany Degony Eparygon Galligonon Zagogen  
Ferstigon

**A Conjunction compelling Obedience**

I adjure - require - and command thee, Human Spirit who visiteth this place and hath in thy life hidden and buried thy treasure therein - that in this hour of the night - in the day of \_ in the month of \_\_\_ thou shall appear before me under the form of a fire - by the Ineffable name Jehovah - by the Ineffable and Incomprehensible Fiat ----- by the power of which all things are created, made known, and strengthened - - - I conjure - require - and adjure thee hhuman Spirit - to appear visibly unto me beyond this circle - by the great goodness of God who hast created men in his own likeness - - by the great power of his Justice, by virtue of which he has expelled the deomens [i.e. demons] and hast enchained them within the Infernal Abyss - - by the infinity of his mercy in sending his son to redeem us from the penalties of our sins - and by all the other Divine attributes and names - - - by the omnipotency of our saviour J.C. by which he distroyed [sic] all the works of Hell and caused a blessing to fall upon the seed of the woman giving it power to crush the head of the serpent, that thou now answer me faithfully - rendering due obedience unto me, I conjure thee by the Ineffable name Tetragrammaton which is written on this role. that by the virtue of this most holy name thou shalt immediately render obedience unto me - answering me without deception - lying or equivication [i.e. equivocation] - by virtue of the omnipotency of our savior who shall come to judge both the quick and dead, to judge both thee and me both the living and the dead -

**Conjuration**  
**To be used if the Spirit refuseth obedience to the  
preceding one.**

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I conjure thee human Spirit by the Ineffable name of God - written on this sheet which I dare not to pronounce and by my blood which was most sacred and excellently redeemed, and consecrated by the Lord of the Prophets J.C. by his most glorious Mother - by the insignia of his humility - by the great book of the judgements of God - by the terrible and last day of judgement - by all the angels - archangels and by all the host of Heaven that thou art obedient unto me, who art a Christian baptized in the holy waters of Jordan - and answer me faithfully without enigma - falsehood - or pretence - and on thy own part reveal to me truthfully and exactly what is the power that aids thee - this do I order thee by the most holy name of God, who has condemned thee to frequent and to guard this place in which thou hast buried thy treasure  
- Amen! - Amen! - Amen! -

Citation

Colpiziara [i.e. Cohiziara] Offina Alta Netera fuara Menuet  
Colpiziara [i.e. Cohiziara] Offina Alta Netera fuara Menuet  
Colpiziara [i.e. Cohiziara] Offina Alta Netera fuara Menuet

X

X

X

## A Charge

Alim Jehoh Jehovah agla  
On Tetragrammaton.

### Names of the Principal Spirits of Hell with their offices

|    |                |               |
|----|----------------|---------------|
| 1  | Lucifer        | the King      |
| 2  | Belial         | Viceroy       |
| 3  | Satan          |               |
| 4  | Beelzebub      |               |
| 5  | Astaroth       | Governers     |
| 6  | Pluto          |               |
| 1  | Ariel          |               |
| 2  | Mephistophiles |               |
| 3  | Moubnel        |               |
| 4  | Ariel          | Great Princes |
| 5  | Anguel         |               |
| 6  | Anisel         |               |
| 7  | Barfael        |               |
| 1  | Abbadon        |               |
| 2  | Chamus         |               |
| 3  | Milea          | Ministers     |
| 4  | Lapasis        |               |
| 5  | Merapis        |               |
|    | Milpeza        | Secretary     |
| 1  | Chinicham      |               |
| 2  | Pimpam         |               |
| 3  | Masa           |               |
| 4  | Lissa          |               |
| 5  | Dromdrom       | Familiar      |
| 6  | Lomta          |               |
| 7  | Palasa         | Spirits       |
| 8  | Baufa          |               |
| 9  | Luna           |               |
| 10 | Poia           |               |
| 11 | Laya           |               |
| 12 | Wunsolary      |               |

## Conjuration of Infernal Spirits

Come O ye Spirits and Princes of Hell Astaroth  
Berith and Beelezebub I conjure and call  
ye by the terrible passion of J.C. and

By all his Sorrows and  
By the terrible scourging which he suffered  
By all his instruments, and -  
By all his wounds, and  
By all the precious drops of his blood  
By his Cross and  
By the bitterness of his death, and  
By the Father Creator  
By the Son Redeemer [sic]  
By the Sanctifying

Come Astaroth, Berith and Beelzebub!  
Come Astaroth, Berith and Beelzebub!  
Come Astaroth, Berith and Beelzebub!

By the name of the all Powerful Father  
By the name of the Son Redeemer  
By the name of the Sanctifying Spirit

Again I conjure and command ye Spirits, and princes of Hell - Astaroth - Berith and Beelzebub by these sacred holy and powerful names and words Gang Egg yy and by the creation of Adam - and by the power of Altho Gengia and by the words Joth annathon annathom Aura phamanatoma ana Phohetona by the wisdom of Aaron - and by the wonderful power which he exercised over all Spirits and by the names Saloth Orista Oriston Oriston Onesta Onsta Onltiani Oresoresta Elli Elli Age Ellion Ellona - and by the power of the names Antim Gege Artyra Gega anpheetesta Gephaaton, and Rypheton Seplatony arbetri Arso Arbitria Eyam Elgas Ellyorum now again do I call conjure and evoke ye Spirits and princes of Hell Astaroth - Berith - and Beelzebub - by the power of Panthess Patheton aromanom argmon Pantharaton Bumon Ygenion Ye Yedeon Yencon on Osystriourus Phanenis Atirat Aunalons nonon Anagbany ngyron Eggion Pantheony Iscetani Jarch Ega Gareh Ega Gadech Ponte Raton Eyin Pantagrion, Hana, Strage and by the love of the Adonai Laniag Ardornaj Calafati Lameag Yhui Amno Caranoag and by Adonai Lagryageas Langetatha Leaschomag Lanathir Josim Lagtratin In Epyhaltham Lebama Libatoraty Lelaglegon Lethafata and by In Ell Ellog Ella Ellyrny belleyrm Yoel Hy Clryla Goeti Saretho Dellyo Boyla Ellony Riel Eveta Batavitos Sorel Aieg Etna Paulim Agtath Pantheronia Ethion Aget Phemeton Sarapha Panthryon Yaetitia and by Emmanuel ominua Ihog Domus Eroel Abiel - Usinet - Phatena - Coroy - Isherong - Veba - Cyaba - Eha - Hya - Crerus - Ella Ellarcha Athereon vava Jana - Sother - Messiah Yiase Halredion - aheetion arappa Yphaeton Zepherion - Ejata - Abica Yet Pronry Gayin by the powers of the morning and of the evening by the Spirit of Life and by the Spirit of Death and by the final destruction of the world by fire Now again do I conjure and call you spirit and Princes of Hell Astaroth Berith and Beilzebub by all secret places by the most holy and powerful words and names of the omnipotent God our Father-- and by the Son our Redeemer and by the Holy Spirit our Sanctifier - Jonna Oceanga Agta Adonai Sabaott Sotheer Emmanuel alpha and Omega Tetragrammaton Elleator Usyton Vevuna Veseomagi Unel Eolli Irethern Noyna Messiah Sothery Emmanuelis Sabaoth Joel Hath Aglay Croon Metoch Asor Lathleon Lanag Lanestas Mauth Oriell Elli Adony Sadai Alphor and Omega Dathe Dabe Jagthe Asese Us Yon Lanthay Hee Radoing Elames Heth Agta Nobaret ananiat Mathriel Amayg - and those who govern you - Ayos O Oros Isoberos Athanatos Clerson Uma Yolli Adonai the all Powerful all seeing and all loving God full of might majesty and dominion - Blessed be his holy Holy name for ever - Jisana Ag - God was in the beginning and so shall be in the end agla Noah Ellog Yina Pateragata

Loth Leger Nayog Hego Debuchmor Hachera Boj Adyo Arapheus Panthon Adonai  
Ellog and by the most holy Tetragrammaton, and by the most wonderful and almighty  
names of the most Holy one God without beginning nor end whose name shall be  
praised eternally by the Spiritual as well as the natural  
Amen



### The Dismissal of Cyrian

Now I conjure thee O Human Spirit! by the omnipotency, wisdom, and justice of God  
the Father of the Omnipotency of God the Son by the immensity of His Mercy and  
charity towards men by the omnipotency of the Holy Spirit - by his infinite wisdom,  
and inscrutable clemency

By the Holy archangel Michael and all the host of Heaven, to abstain from  
lightnings from frightful and loud noises and tumult - without rain - and without  
thunder to be peaceable and quiet without danger or injury to our bodies or souls - I  
command thee to depart from this place, and to appear not again unless I summon  
thee

May the peace of the Triune God, be with us now and preserve us from all danger  
O God be with us and have mercy upon us O God turn this Spirit N\_ \_ \_ to the path  
of righteousness and give us peace  
Glory be to the Father! and to the Son, and to the Holy Spirit  
Amen J.O

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Finis April IX die Ionis  
Anno Christi 1875

# The Book Of The Black Serpent

[Note: This is a version of an essay published c. 1900 for initiates of the Golden Dawn Isis-Urantia temple. The original essay, concerning the Qlipoth can be found in R.A.Gilbert's "The Sorcerer and His Apprentice" and Steve Savedow's "Goetic Evocation - The Magician's Workbook Volume 2". The following text was provided in Trident's edition of "Grimoirium Verum", several additions have been made and some editing has taken place -- Phil]

### **The Foundation of the Work.**

The operator of this, the Opus Majus, would do well to abstain from the companionship of the vulgar-minded during the time of the working and the three days preceding the actual experiments. It is not needful to remain pure [or chaste] in this work, for it is the end of this work that all should be satisfied and without want. Let it suffice that one who conducts this work spend a goodly time in thought cogent to the work. It is important that whoever does this work takes the time to remove all obstacles which may interfere with the completion of the work; this is very important - for, if you cannot do the work in its entirety it is better never to commence.

### **The Instruments of the Art.**

The instruments of this Art are few, but must be acquired before you begin the convocations of the spirits. These appurtenances may be constructed by the hands of the operator, or bought before the initiation of the experiments. In either case, the instruments should be consecrated as to dedicate their use for the assistance in this operation. The instruments are as follows.

### **The configuration of the Temple.**

This temple is to measure fifteen feet square and may be constructed out of either stone or wood, as is preferred. There should be a window to allow light into the temple, as this is a work of the attainment of Light, and where there is no light there is only darkness, as we are told. The ceiling of the temple should not be less than six feet high; both it and the ceiling should be unadorned, unless there is a reason to do contrariwise.

### **The magic Circle & Triangle of the Art.**

The circle is to measure nine feet across. It may to be inscribed for either permanent or for temporary use, and is to be adorned with these Names of God:

**EHIEH + JAH + vuvh ELOHIM + AL + ELOHIM GIBOR + vuvh  
ELOAH VA-DAATH + vuvh TZABAOTH + ELOHIM TZABAOTH +  
SHADDAI EL-CHAI + ADONAI MELEKH +**

The triangle is to measure nine feet in equal measurement, thus nine feet in circumference. Each of the three angles should be beset with these angelic names:

**ANAPHEXATON + PRIMEUMATON + TETRA- GRAMMATON.**

It is to be set down for either permanent or temporary use, as we have said before.

### **The magical Weapons & Tools of the Art.**

#### **The Book:**

It is agreeable to find a pen or quill which can be used for the time of working which you perform. The book is to be used to keep a record of the magick Actions and the prayers, invocations, rituals or sigils you will use in this operation. The book should be new, un-inscribed by anyone else and should be consecrated for use as we have said.

#### **The Wand or Rod:**

This should be crafted from rosewood or cedar and should measure half the length of your arm. It is to be used to trace the sigils of the Quarters which will be given in the second part of this monograph. It is to be marked with the Names of God which the angels will give you in the circle.

#### **The magical Knife:**

The knife must be new and sharp enough to cut easily, for this is to be its purpose. Its blade should be no more than nine inches long and may be inscribed with these names:

**AGLA + vuvh + ON + ADONAI.**

The handle of the knife is to be fashioned using the same wood as was used for the rod of the Art.

#### **The ceremonial Robe:**

It must be constructed of Linen or some such material and is best when it is made by the operator of this work. The robe may be fashioned with a hood and should be no longer than your ankles and the sleeves of which should be no longer than your wrists. An emblem may be appropriate to some Actions and as with the holy names of the rod of the Art, these will be given to you by God through his ministering angels.

## **The Censur and Suffumigations:**

The types of perfumes and incenses and their qualities or purposes have been described in many other books on the Royal Art of Magick, some falsely so and others truly. Here follows a list of the incenses and perfumes which may be used and their practical associations in this work:

### **The Incenses:**

Myrrh Saturnus

Saffron Jupiter

Sulfur Mars

Olibanum Sol

Benzion Venus

Storax Mercurius

Jasmine Luna

Dittany of Crete Terra

### **The Aspersion Bowl:**

This is to be filled with clear water and blessed and is to be used in the consecration of the temple, weapons and tools of this work. It should never have been used for eating or any other purpose. As the operator of the aspersion exalts the water in prayers and blessings and then brings it low in aspersion, so does our Creator sanctify and bless the rain which begins by the Sun's days over the seas. So let it be that the aspersion brings a cleansing not of filth but of evil.

### **The types of Spirits.**

#### **The Qlipoth:**

The names of the servitors of the Qliphothic rulers are expressed as the Name of their ruler given in extensio, each Name being the seed of a name of a subservient Order; thus Thamiel (ThAMAL) is served by Thadekiel, Abraxiel, Mahaziel, Azazael and Lufugiel and the rest of the crowns likewise in the same manner. The relationship between the Archdaemons and the Qliphoth is that the Qliphoth rule on earth in temporal form and the Archdaemons rule the earth in a transcendent manner. One is visible and the other invisible. The invisible can be compelled to appear in divers shapes; as we will find out. Both the Archdaemons and the Qliphoth are entirely evil and are only to be overcome by the aid of celestial powers and virtues, both visible and invisible, and so the pious man will have nothing to fear from these 'intelligences' but the unwise and impious man may already be the victim of their assaults. The sustenance of these powers Infernal is fear and hence, if the magician is without fear these enemies of the Human race can have no power. The Archdaemons and Qliphoth rely not on the existence of GOD to incarnate, but the denial of the existence of GOD - only through willingly renouncing the Truth, the Living GOD or right action can these Spirits bring a Human being to ruin.

### **The Qliphoth and their Servitors:**

**Neptune THAMIEL (ThAMAL): THADEKIEL + ABRAXSIEL + MAHAZIEL + AZAZAèL + LUFUGIEL**

**Pluto CHAIGIDEL (ChIGDAL): CHEDEZIEL + ITQUEZIEL + GOLEBRIEL + DUBRIEL + ALHAZIEL + LUFEXIEL**

**Saturn SATERIEL (SATARAL): SATURNIEL + ABNEXIEL + TAGARIEL + ASTERIEL + REQRAZIEL + ABHOLZIEL + LAREZIEL +**

**Jupiter GAMEHIOTH (GAMChAth): GABEDRIEL + AMDEBRIEL + MALEXIEL + CHEDEBRIEL + A'OTHIEL + THERIEL**

**Mars GALEB (GLEB): GAMELIEL + LEBREXIEL + EBAIKIEL + BARASHIEL**

**Sol TAGARIRIM (TGRRM): TAUMESHRIEL + GOBRAZIEL + RAQUEZIEL + REBREQUEL + MEPHISOPHIEL**

**Venus HARAB-SERAPEL (HRB-SRRAL): HELEBRIEL + RETERIEL + BARUCHIEL + SATORIEL + REFREZIEL + REPTORIEL + ASTORIEL + LABREZIEL**

**Mercurius SAMAEL (SMAL): SHEOLIEL + MOLEBRIEL + AFLUXRIEL + LIBRIDIEL**

**Luna GAMALIEL (GMLIAL): GEDEBRIEL + MATERIEL + LAPREZIEL + IDEXRIEL + ALEPHRIEL + LABRAEZIEL**

**Terra NAHEMOTH (NHMATH): NOBREXIEL + HETERIEL + MOLIDIEL + A'AINIEL + THAUHEDRIEL**

## **NOTICE AND WARNING:**

\*These are the Qliphothic orders of the averse sephiroth and their orders of servitors which number six and fifty. They are to be called forth in the day and hour of their rule, or else they will not do the magician service. Some of these Spirits demand a sacrifice of the magician before they will honor the requests but it having been made they are amiable to the demands made. Each of these orders rule 490 leagues of Spirits except those ruled by Tagaririm, whose dominion is sevenfold that of the others.

## **The Qliphoth**

These be they who be unclean and evil, even the distortion and perversion of the Sephiroth: the fallen Restriction of the universe, the Rays of the coils of the stooping Dragon. Eleven are their classes, yet Ten are they called. Seven are the Heads, yet an Eighth ariseth. Seven are the Infernal Palaces, yet do they include Ten.

In the Tree of Life, by the Waters of the River, in the Garden of Wisdom, is the Serpent of the Paths; it is the Serpent in the Celestial Eden. But the Serpent of the Temptation is that of the Tree of Knowledge of Good and Evil, the antithesis and opposer of the other: the Red coiled Stooping Dragon of the Apocalypse, the Serpent of the Terrestrial Eden. Regard thou therefore the Celestial Serpent, as of Brass, glistening with Green and Gold, the Color of Vegetation and of growth: banish thou therefore the Evil and seek the Good. For as Moses lifted up the Serpent in the Wilderness, even so must the Son of Adam be lifted up, raised through the balance of strife and of trial, through the Pathway of Eternal Life. And when, like our Master, thou art extended on that Tree, through suffering and through pain, let thy countenance be raised up towards the Light of the Holy One to invoke the Divine Brightness, not for thyself, but for those who have not yet attained to the Pathways, even though they be thy tormentors.

Balanced between the Spiritual and the Material, the type of Reconciler, remember the symbol of the Brazen Serpent. Mark thou well the difference between the two serpents, for before the Serpent of Brass of Numbers, the Serpent of Fire could not stand. But at the Fall, the Serpent of Evil arising in the Tree surrounded Malkuth, and linked her thus into the outer and the Qliphoth, for this is the Sin of the Fall, even the separation of the Material Plane from the Sephiroth through the interposition of the Coils of the Stooping Dragon. Thus, therefore, must Malkuth be cleansed, and this is the Redemption to come. For also Christ expiated not Sin till after he had overcome the Temptation. But surely all things in the Creation are necessary, seeing that one existeth not without the other, and the Evil also helpeth the Work, for thus the greater and more intense the Darkness, by so much more doth the Light become bright by Contrast and draweth, as it were, increased force from the Blackness.

## **The Infernal Habitations**

In the Circle are the Waters of Tears, in the second Circle are the Waters of Creation, in the third Circle are the Waters of the Ocean, in the fourth Circle is the False Sea. Upon the right hand in the lesser circles are names of the Seven Earths:

- 1. Aretz - dry, crumbling earth**
- 2. Adamah - reddish mould**
- 3. Gia - undulating ground, like the side of a valley**
- 4. Neshiah - pasture, or meadow**
- 5. Tziah - sandy or desert land**
- 6. Areqa - earth**
- 7. Thebel or Cheled - mixed earth and water.**

Upon the left hand are the Seven Infernal Habitations:

- 1. Sheol - the Depths of the Earth [or literally, pit -Editor]**
- 2. Abaddon - Perdition**
- 3. Titahion - The Clay of Death**
- 4. Ber Shacheth - The It of Destruction**
- 5. Tzelmoth - The Shadow of Death**
- 6. Shaari Moth - The Gates of Death**
- 7. Gehinnom - Hell**

**The Evil and Averse Powers beneath the Feet of the Four Cherubim**

**Lilith Babel**

**Machaloth Jonia**

**Samael Media**

**Rehab Edom**

'Splendour on

every side

Fire endfolding

Whirlwind'

These are from Cherubic expressions of Force and the Evil and Averse Powers broken beneath their feet are:

**Rahab**, whose symbol is a terrible demon leaping upon an Ox;

**Machaloth**, a form compounded of a serpent and a woman, and she rideth upon a serpent scorpion;

and **Lilith**, a woman outwardly beautiful but inwardly corrupt and putrefying, riding upon a strange and terrible beast.

To these four (Babel, Jonia, Media, Edom) are attributed four Kingdoms.

**1. Bairiron - So called because they are derived from the Fourth Evil, namely Samael, the Black. Their colors are dull red and a black, and their form is that of a Dragon-Lion.**

**2. Adimiron - Whose colors are like blood mixed with water, a dull yellow and grey. Their form is that of a Lion-lizard.**

**3. Tzelladimiron - whose colors are like limpid blood, bronze and crimson. They are like savage triangular-headed dogs.**

**4. Schechiriron - Whose colors are black, and their form blended of Reptile, Insect and Shell-fish, such as the crab and the lobster, yet demon-faced withal.**

**5. Tzephairiron - Whose colors are fiery and yellow, and their form like merciless wolves and jackals.**

**6. Obiriron - Whose colors are like clouds, and their form like grey, bloated goblins.**

**7. Necheshethiron - Whose color is like copper, and their form is like that of a most devilish and almost human-headed insect.**

**9. Nachashiron - Whose colors are like serpents, and their form like dog-headed serpents.**

**10. Dagdagiron - Whose colors are reddish and gleaming, and their form like vast and devouring flat-headed fishes.**

**11. Behemiron - Whose name is derived of Behemoth, and their colors are black and brown, and their forms those of awful beasts like a Hippopotamus, and an elephant, but**

**crushed flat, or as if their skin was spread out flat over the body of a gigantic beetle or cockroach, crawling yet having vast strength.**

**12. Neshimiron - Whose colors are of a stagnant gleaming, watery hue, and their forms like hideous women, almost skeletons, united to the bodies of serpents and fishes.**

In the midst of the circle are placed Samael and Asmodai. The symbolic form of the former is somewhat like that of the Devil of the Tarot, but colossal and attenuated; that of Asmodai is as a bloated, bestial man, but in a crouching position. At the South-East Angle are placed the Evil Adam, a goat-headed skeleton-like giant; and a thousand-headed Hydra Serpent; ever-changing and distorted countenance. At the North-East Angle is Aggerath, the daughter of Machalath, a fiendish witch with serpent hair enthroned in a chariot drawn by an Ox and an Ass. At the North-West Angle is a gigantic Scorpion with a fearful countenance, but standing upright as it were, and formed of putrefying water. After him cometh the Un-nameable One (Abaddon) and his appearance and symbol is that of a closely-veiled Black gigantic figure, covered with whirling wheels and in his hand is a vast wheel whence issue as it whirls, multitudes of cat-like demons. Behind cometh Maamah like a crouching woman with an animal's body, crawling along the ground and eating the earth. And at the South-East Angle are the winged lion and a winged horse drawing in a chariot the younger Lilith, the wife of Asmodai. She is dark, a woman to the waist and a man below it, and she appears as dragging down with her hands small figures of men into Hell.

### **Of the Three Evil Forces behind Samael**

**The first is Qematriel, whose form is that of a vast black, man-headed Dragon-serpent, and he united under him the force of Kether of the Infernal and averse Sephiroth.**

**The second, a black, bloated Man-dragon, Belial, he denieth a God; and he uniteth the forces of the averse Chokmah.**

**The third is Othiel or Gothiel, a black, bloated Man-insect, horrible of aspect, his breth greater than his length: and he uniteth the force of the averse Binah.**

**The fourth form is Samael the Black. All these are of gigantic nature and terrible aspect.**

### **The Evil and Averse Sephiroth**

These be the Evil and averse Sephiroth contined in the Seven Evil Palaces, and these Sephiroth have their place from behind the holiness of the World of Assiah. And Samael the Evil surroundeth the whole Evil

Sephiroth who are thus Eleven instead of Ten. There are eleven letters in the word Ôlieutenant GovernorsÕ: Esther IX.3; eleven days from Horeb, Deut. I.2; the word ÔwhereÕ in Deut. XXXII.37 is in value eleven; eleven were the curses of Ebal; eleven were the Dukes of Edom, etc. In the Evil Palaces, the first containeth Kether, Chokmah and Binah. Unto Kether is attributed Kerethial, which meaneth Ôcut off from GodÕ (Psalm XXXVII, v.34);

ÔWhen the wicked are cut off (from God)Õ and the symbolic form is that of black, evil Giants.

Also to Kether belong the Thaumiel or Thamiel, the Bicephalous ones; and their forms are those of dual, giant heads, with bat-like wings; they have not bodies for they are those who seek continually to unite themselves unto the bodies of other beings and forces.

Unto Chokmah are referred the Dukes of Esau and the Ghogiel (from Og, King of Bashan), or, as it is sometimes written, Oghiel, and they attach themselves unto living and material appearances, and their form is like that of the black, evil Giants with loathsome serpents twined around them.

Unto Binah are referred the Satariel or Harasiel, the Concealers and Destroyers whose forms and appearances are a gigantic, veiled Head with horns and hideous eyes seen through the veil, and they are followed by evil centaurs. These are also called Seriel from Esau, because of their hairiness.

The Second Palace containeth Chesed, unto which are attributed the Gagh Shekelah, the Disturbing Ones, and their symbolic forms are those of the black, cat-headed Giants. They are also called Aziel, Chazariel and Agniel.

The Third Palace containeth Geburah whereunto are attributed Golaheb, or Burners with Fire, otherwise called Zaphiel, and their forms are those of enormous black heads like a volcano in eruption.

The Fourth Palace containeth Tiphereth whereunto are attributed Zamiel, and they are great black giants, ever working against each other.

The Fifth Palace containeth Netzach, whereunto are attributed the Ghoreb Zereq, or Dispersing Ravens. Their form is that of the hideous Demon-headed Ravens issuing from a volcano, also called Getzphiel.

The Sixth Palace containeth Hod, whereunto are referred the Samael or Deceivers [Jugglers], whose form is that of a dull Demon-headed, dog-like monsters.

The Seventh Palace containeth Yesod and Malkuth. Unto Yesod are referred the Gamaliel, or Obscene Ones, whose form are those of corrupting, loathsome bull-men, linked together. Thereunto are also referred Nachashiel, Evil Serpents, and Obriel. Thereunto belongeth the Blind Dragon-force. Unto Malkuth is attributed Lilith, the Evil Woman, afterwards changing to a black, monkey-like demon. The name of the serpent, Nachash, hath the same number as that of the Messiah, who will root out the Qliphoth from the world.

### **These are the Evil Chiefs:**

1. Kether Satan or Moloch
2. Chokmah Beelzebub

3. Binah Lucifuge
4. Chesed Ashtaroth
5. Geburah Asmodai
6. Tiphereth Belphegor
7. Netzach Baal
8. Hod Adramalach
9. Yesod Lilith
10. Malkuth Nahemah

Behemoth and Leviathan are two evil forms, of which the first is the synthesis of the Qliphoth already described under the head of Behemiron in the Qliphoth of the Months of the Year (the 11th). The Leviathan are, as it were, numberless Dragon forms united together, so that each of his scales is, as it were, a separate evil serpent.

## **Of the Descending Hierarchy called the Decans of the Twelve Signs**

### **The Arch-Devils**

These are the daemons which rule over the twelve signs; they are presiding under the supreme rule of the Infernal dignitaries Paimon, Amaimon, Egym and Uriens.

Aries 0 - 4 March 21 - 25 Ipos

Aries 5 - 9 March 26 - 29 Glasya-labolas

Aries 10 - 14 March 30 - April 3 Furfur

Aries 15 - 19 April 4 - 8 Marax

Aries 20 - 24 April 9 - 14 Renove

Aries 25 - 29 April 15 - 19 Botis

Taurus 0 - 4 April 20 - 24 Salleos

Taurus 5 - 9 April 25 - 29 Bathim

Taurus 19 - 14 April 30 - May 4 Valefor

Taurus 15 - 19 May 5 - 9 Aim  
Taurus 20 - 24 May 10 - 14 Bime  
Taurus 25 - 29 May 15 - 20 Ashtaroth  
Gemini 0 - 4 May 21 - 25 Buer  
Gemini 5 - 9 May 26 - 31 Foras  
Gemini 10 - 14 June 1 - 5 Goap  
Gemini 15 - 19 June 6 - 10 Marax  
Gemini 20 - 24 June 11 - 15 Marbas  
Gemini 25 - 29 June 16 - 21 Botis  
Cancer 0 - 4 June 22 - 26 Gamigin  
Cancer 5 - 9 June 27 - July 1 Amon  
Cancer 10 - 14 July 2 - 7 Renove  
Cancer 15 - 19 July 8 - 12 Forneus  
Cancer 20 - 24 July 13 - 17 Leraje  
Cancer 25 - 29 July 18 - 22 Marchosias  
Leo 0 - 4 July 23 - 27 Baal  
Leo 5 - 9 July 28 - Aug. 1 Beleth  
Leo 10 - 14 August 2 - 7 Paimon  
Leo 15 - 19 August 8 - 12 Belial  
Leo 20 - 24 August 13 - 17 Asmodai  
Leo 25 - 29 August 18 - 22 Purson  
Virgo 0 - 4 August 23 - 27 Buer  
Virgo 5 - 9 August 28 - Sept. 1 Foras  
Virgo 10 - 14 September 2 - 7 Marax  
Virgo 15 - 19 September 8 - 12 Goap

Virgo 20 - 24 September 13 - 17 Marbas  
Virgo 25 - 29 September 18 - 22 Botis  
Libra 0 - 4 September 23 - 27 Zepar  
Libra 5 - 9 September 28 - Oct. 2 Salleos  
Libra 10-14 October 3 - 7 Berith  
Libra 15 - 19 October 8 - 12 Allegos  
Libra 20 - 24 October 13 - 17 Bathim  
Libra 25 - 29 October 18 - 22 Agares  
Scorpio 0 - 4 October 23 - 27 Ipos  
Scorpio 5 - 9 October 28 - Nov. 1 Glasya-labolas  
Scorpio 10 - 14 November 2 - 6 Marax  
Scorpio 15 - 19 November 7 - 12 Renove  
Scorpio 20 - 24 November 13 - 17 Botis  
Scorpio 25 - 29 November 18 - 22 Bifrons  
Sagittarius 0 - 4 November 23 - 27 Barbatos  
Sagittarius 5 - 9 November 28 - Dec. 2 Buer  
Sagittarius 10 - 14 December 3 - 7 Vassago  
Sagittarius 15 - 19 December 8 - 11 Stolas  
Sagittarius 20 - 24 December 12 - 16 Sitri  
Sagittarius 25 - 29 December 17 - 21 Seere  
Capricorn 0 - 4 December 22 - 26 Sabnock  
Capricorn 5 - 9 December 27 - 31 Vine  
Capricorn 10 - 14 January 1 - 5 Haagenti  
Capricorn 15 - 19 January 6 - 10 Balaam  
Capricorn 20 - 24 January 11 - 15 Orobas

Capricorn 25 - 29 January 16 - 19 Andras

Aquarius 0 - 4 January 20 - 24 Phoenix

Aquarius 5 - 9 January 25 - 29 Vepar

Aquarius 10 - 14 January 30 - Feb. 3 Crocell

Aquarius 15 - 19 February 4 - 8 Dantalion

Aquarius 20 - 24 February 9 - 13 Focalor

Aquarius 25 - 29 February 14 - 18 Zepar

Pisces 0 - 4 February 19 - 23 Barbatos

Pisces 5 - 9 February 24 - 29 Buer

Pisces 10 - 14 March 1 - 5 Vassago

Pisces 15 - 19 March 6 - 10 Stolas

Pisces 20 - 24 March 11 - 15 Sitri

Pisces 25 - 29 March 16 - 20 Seere

The manner of Calling the Spirits to Visible Appearance.

It is agreeable to first state that the Arch-daemons must be called in their time of dominion, or else they will not render themselves servicable to the magician. It is necessary that the operator of these Actions prepare the place of working before attempting to call forth the Arch-daemons, but this is not the case with the Qliphoth-they may be invoked or called forth without a place which has been arranged for them.

The method of calling forth the Arch-daemons requires a fourfold operation, and that is, the fundamental prayer, the banishing of all malignant spirits, the invocation of the Arch-angels, and lastly, the evocation of the Arch-daemons. It is very important that no part of this be left out, for that would surely lead you to ruin. The Arch-daemons may appear (at first) in an invisible form. To make them become visible to the your eyes all that is necessary is to shed blood, either that of an animal, or that of a woman, or your own, and by and by, they will appear in their true form, as the blood gives them the power to take shapes, such as they are.

Here follows the manner of invoking the Arch-angels, all the rest of this will be given unto you by them:

The Angelick Conjunction.

Begin this by reciting Ps LXII, CXLI, CIXX and LXXXVI. Then begin the following Oration.

**O MOST ILLUSTRIOUS PRINCE of the heavenly hosts, holy MICHAEL + GABRIEL + URIEL + RAPHAEL; the Archangels, from thy celestial home defend me, a human being, whom God has created in His own image and likeness, and whom He has purchased at a great price from Satan's tyranny.**

**O Holy and All-mighty God who fashioned the earth and all things by a word! Who sent His only-begotten Son into the world to crush the spirit of evil with its bellowing; do Thou speedily give heed and send Thine holy and effulgent ministering angels from their stations. Let them come that they might administer Thine virtue, strength and wisdom unto me, in these Actions, with whatever spirits I call forth. Let the Prince of Darkness have no power over me and his servitors no power to enslave me but assist me that I may act to the glory of God.**

**Bring strength, O Lord, by Thine holy angels RAPHAEL, GABRIEL, URIEL and MICHAEL; who resisted against Lucifer and his raving followers which fell from Heaven, and were consigned to Hell for a time and a time; who serve God in consistency and faith; who sing "Holy! Holy! Holy! Art the Lord of Hosts!" To thee O Lord; who has entrusted the service of leading the souls of the redeemed into heavenly blessedness. Amen +**

Then finish by reciting Jn 1.1-18, Isa 8.19-22, Ps 90 & 69.

## **The Orders of Angels.**

### **The Shekinah**

The four great princes ruling over the four camps of the Shekinah are MICHAEL, GABRIEL, URIEL and RAPHAEL. Michael is appointed over the water or seas, Gabriel rules over the fire, Uriel over the wind and Raphael over the dust of the earth. These are the Seven Great Princes which are appointed over the seven heavens:

**MICHAEL rules over the seventh (and highest) heaven.**

**GABRIEL rules over the sixth heaven.**

**SHATAQIEL is appointed over the fifth heaven.**

**SHAHAQIEL, a prince of the host, is given dominion over the fourth heaven.**

**BADARIEL governs the third heaven.**

**BARAKIEL is appointed to the second heaven.**

**PAZRIEL is given the realm of the first heaven.**

### **The Ministering Angels of the Throne of Judgement**

These are the angels of the Shekinah and are four in number, two IR and two QEDUSHSHA; they are the court officers who raise, argue and close every case that comes before the Holy One when He is seated on the Throne of Judgement. It is they who give effect to the decrees of the Most High over the kingdoms of men; these angels form the council of the Almighty. The eldest Servant of His house is METATRON NAAR, the angel which maintains the heavenly treasures.

### **The Watchers and the Holy Ones**

These are the Fallen High Angels and were known to the Greeks as ArconteV [or "Archons"]; their names are RADWERIEL; he is the celestial scribe; RAHATIEL is the angel ruling over the constellations. Unto him are the Angelick Decans which rule the 12 signs; SOPHERIEL is the angel set over the books of the Living and the Dead. The Chief of the Watchers is named AZAZEL, who governs with UZZA and UZZIEL.

### **The Merkabah**

In the Merkabah Vision of Ezekiel it is written: "And I looked and behold a Whirlwind came out of the North, a great Cloud, and a fire enfolding itself and a Splendour on every side, and Hashmal the Brilliance of the innermost flame in the midst of Fire."

### **The Seraphim**

The Seraphim is four in number and is ruled by SERAPHIEL; he is a prince, wonderful, noble, great, honorable, mighty, terrible, a chief and leader and a swift scribe. His body is like that of an eagle and he wears a crown. He is accompanied by Satan, Samael and Dubbiel. These are the accusers. It is through the spirit Samael in which the absolution of the Seven Deadly Sins is accomplished, through the bidding of GOD.

### **The Ofannim**

The Ofannim is four in number and is ruled by OFFANNIEL; he is a prince and rules over the Moon. He is an ancient and great Prince. He has sixteen faces, four on each side and 8466 eyes. He is beset with two hundred wings, one hundred on each side.

## **The Cherubim**

CHERUBIEL is the Prince of the Cherubim and it is these angels who, by their wings, make the "four winds" blow. The wind goeth toward the south and turneth about unto the north; it turneth about continually in its course and returneth again unto its circuits. And from the sphere of the Sun they return and descend upon the rivers and the seas and upon the hills, as it is written: "For lo, he that formeth the mountains and createth the wind."

## **The Hyyoth**

There are four in number and are governed by the angel HYYLIEL. These four angels are the next above the Galallim. They have four faces, four wings and weareth crowns upon their heads. The angels of the Hyyoth act in service to the Ministering Angels of the Throne of Judgement.

## **The Galagallim**

These are eight in number and each has eleven angels which accompany them; they are ruled by GALGALLIEL, who rules over the globe of the Sun; and they rule under the dominion of the Seven Great Angelick Princes.

## **The Hosts and Choir of Angels**

The Host of Angels are eleven in number and these are their names:

**SALLISIM, PARASHIM, GIBBORIM, SEBAHIM, GEDUTHIM, MEMUNNIM, SARIM, HAYLIM, MESARETHIM, MALHAKIM and DEGALIM.**

## **the Angels of the twelve Signs**

Aries MALCHIDAEL

Taurus ASMODEL

Gemini AMBRIEL

Cancer MURIEL

Leo VERCHIEL

Virgo HAMALIEL

These are the angels which assist the magician in all his experiments; all according to their offices. It is unlawful that you should call upon the Seraphim, but all the rest may be called upon for furtherance in matters divine.

### **Concerning the Talismans.**

It is necessary to construct talismans for the object of each of your experiments, one for each of the purposes. The nature of the talismans and their manner of consecration will be given to you by GOD's angels at the altar in temple. These talismans cannot become useful until they have become consecrated and dedicated to their purpose, as it is said.

**Finis.**

# *The Sword of Moses*

## An ancient Hebrew/Aramaic book of magic

Translated by M. Gaster, 1896

Note: Dr. Gaster omitted transcription of holy names, marking them X in the text.  
Text marked by [] added by J.H.Peterson.

### I. The Sword of Moses.

In the name of the mighty and holy God!

Four angels are appointed to the "Sword" given by the Lord, the Master of mysteries, and they are appointed to the Law, and they see with penetration the mysteries from above and below; and these are their names — SKD HUZI, MRGIOIAL, VHDRZIOLO, TOTRISI. [CQD HUZI MRGIZIAL, UHDRZIULU, TUTRISI] And over these are five others, holy and mighty, who meditate on the mysteries of God in the world for seven hours every day, and they are appointed to thousands of thousands, and to myriads of thousands of Chariots, ready to do the will of their Creator, X [AHI HI HIH], the Lord of Lords and the honoured God; these are their names — X [MHIHUGTzI PJDUTHThGM, ASQRIHU, CITHINIJUM, QThGNIPRI]. And the Master of each Chariot upon which they are appointed wonders and says: "Is there any number of his armies?" And the least of these Chariots is lord and master over those (above) four. And over these are three chiefs of the hosts of the Lord, who make every day tremble and shake His eight halls, and they have the power over every creature. Under them stand a double number of Chariots, and the least of them is lord and master over all the above Chiefs (rulers); and these are their names — X [ASHHI CTRISHUIH SHUTHGIAIH]. And the name of the Lord and king is X [PSQThIH], who sits, and all the heavenly hosts kneel, and prostrate themselves before Him daily before leaving X [GQTZ"CLAH], who is the Lord over all.

And when thou conjure him he will attach himself to thee, and cause the other five Chiefs and their Chariots, and the lords that stand under them, to attach themselves to thee just as they were ordered to attach themselves to Moses, son of Amram, and to attach to him all the lords that stand under them; and they will not tarry in their obeisance, and will not withhold from giving authority to the man who utters the conjuration over this "Sword," its mysteries and hidden powers, its glory and might, and they will not refuse to do it, as it is the command of God X [ABDUHU] saying: "Ye shall not refuse to obey a mortal who conjures you, nor should you be different to him from what you were to Moses, son of Amram, when you were commanded to do so, for he is conjuring you with My Ineffable names, and you render honour to My name and not to him. If you should refuse I will burn you, for you have not honoured Me."

Each of these angels had communicated to him (Moses) a propitious thing for the proper time. These things (words) are all words of the living God and King of the Universe, and they said to him:

—  
“If thou wishest to use this ‘Sword’ and to transmit it to the following generations, (then know) that the man who decides to use it must first free himself three days previously from accidental pollution and from everything unclean, eat and dring once every evening, and must eat the bread from a pure man or wash his hands first in salt (?), and drink only water; and no one is to know that he intends using this ‘Sword,’ as therein are the mysteries of the Universe, and they are practised only in secret, and are not communicated but to the chaste and pure. On the first day when you retire from (the world) bathe once and no more, and pray three times daily, and after each prayer recite the following Blessing: —

“Blessed art thou [QUSIM], O Lord our God, King of the Universe, who openest the gates of the East and cleavest the windows of the firmament of the Orient, and givest light to the whole world and its inhabitants, with the multitude of His mercies, with His mysteries and secrets, and teachest Thy people Israel Thy secrets and mysteries, and hast revealed unto them the “Sword” used by the world; and Thou sayest unto them: “If anyone is desirous of using this ‘Sword,’ by which every wish is fulfilled and every secret revealed, and every miracle, marvel, and prodigy are performed, then speak to Me in the following manner, read before Me this and that, and conjure in such and such a wise, and I will instantly be prevailed upon and be well disposed towards you, and I will give you authority over this Sword, by which to fulfil all that you desire, and the Chiefs will be prevailed upon by you, and my holy ones will be well disposed towards you and they will fulfil instantly your wishes, and will deliver to you my secrets and reveal to you my mysteries, and my words they will teach you and my wonders they will manifest to you, and they will listen and serve you as a pupil his master, and your eyes will be illuminated and your heart will see and behold all that is hidden, and your size will be increased.” Unto Thee I call, X [SUQIM], Lord of the Universe. Thou art He who is called X [IHUGH HU], King of the Universe. Thou art called X [AThHU], merciful king. Thou art called X [PHUZGH], gracious king. Thou art called X [ZHUThGIHH] living king. Thou art called X [TZHPRUHU HUH], humble king. Thou art called X [SPTHUThHU], righteous king. Thou art called X [QGIUHI HU], lofty king. Thou art called X [CHRUSGHURI], perfect king. Thou art called X [SPQS HPIH], upright king. Thou art called X [QThThH GThHI], glorious king. Thou art called X [PThRIS HUPIHU], youthful king. Thou art called X [ROPQ TzIUHIH], pleasant king. Thou art called X [JUSH IHU], and thou listenest to my prayer, for Thou hearkenest unto prayer; and attach unto me Thy servants the lords of the “Sword,” for Thou art their king, and fulfil my desire, for evening is in Thy hands, as it is written: “Thou openest thine hand and satisfiest every living being with favour.”

“I conjure you, Azliel [AZLI-AL] called X [HURI ZHI]; I conjure you, Arel [ARAL] called X [SQRISIHIIH], Ta’aniel [TONI-AL] called X [AAThRTzAHIIH], Tafel [TPAL] called X [HUPQI HUH AHIIH], and the most glorious of these Yofiel Mittron [IUPIAL MITTRUN] called X [HLIKIH HUH], the glory from above. With the permission of my king (I conjure) Yadiel [IDIAL] called X [SGHUH HIIH], Ra’asiel [ROCI-AL] called X [MHUPThKIHIIITz], Haniel [JNIAL] called X [RHU PGTIH], Haniel [HNIAL] called X [PHUTzPNIGIH], Asrael [AShRAL] called X [ThHMUThIHIIH], Yisriel [UIShRIAL] called X [QNIThI PTzIH], A’shael [OShHAL] called X [IHUTh NTHIIHIIH], Amuhael [OMUHAL] called X [RUPNIGIH USSIH], and Asrael [UATzRAL] called X [ShHGNUM ThGIHH], that you attach yourselves to me and surrender the “Sword” to me, so that I may use it according to my desire, and that I find shelter under the shadow of our Lord in heaven in the glorious Name, the mighty and awe-inspiring X [HU HI HHI HU HH AH UH IH IH HUI HU HI HU NA HUH IHU IA HU HU IH IHU HI HU IA IH UH HU IA HU HUA HU IH UH IH HU HUH IHI HU IH AHIIH MH UH], the twenty-four letters from the Crown; that you deliver unto me with this “Sword” the secrets from above and below, the mysteries from above and below, and my wish be fulfilled and my word. hearkened unto, and my prayer (supplication) received

through the conjuration with the Ineffable name of God which is glorified in the world, through which all the heavenly hosts are tied and bound; and this is the Ineffable Name — X [HH HH HUH HHII IUHH AH UH NIH HUH PH UHU HIIH TzHU AH UH HIIH ThH UH IH UH IH SIH UH IH UI H], blessed be he! (I conjure you) that you shall not refuse me nor hurt me, nor frighten and alarm me, in the tremendous Name of your king, the terror of whom rests upon you, and who is called X [PRZMUThGIH SRJUQTThIH: HIGNThIH: TRSNIHIIH: QRZMThHU: TZNIH IH UH HIIH HU HI HA HUH AHH HHI AH UH HUH HIIH AH UH IH IHH IHU IHI AU HH AH HH HA HIIH AH ZQDIDRIH]. Fulfil for me everything that I have been conjuring you for, and serve me, for I have conjured you not with the name of one who is great among you but with that of the Lord over all, whose name ties and binds and keeps and fastens all the heavenly hosts. And if you should refuse me, I will hand you over to the Lord God and to his Ineffable name, whose wrath and anger and fire are kindled, who honours his creatures with one letter of his name, and is called X [ZRUG DQNTA QTzUPTzJThIH: AHUH-SJThI GIH NIGIM: HIGIH HU IH HNIH HUH QLTzG]; so that if you refuse he will destroy you, and you will not be found when searched after. And you preserve me from shortness of spirit and weakness of body in the name of X [JZQAI AHIH UH IH HH IHH IH UH HH IH HIIH AHIU IH HIU IHI UHUI HI HUI IH QQHUH SQQHUH], the guardian of Israel. Blessed art Thou, who understandest the secrets and revealest the mysteries, and art king of the Universe.”

A voice was heard in the heavens, the voice of the Lord of heavens, saying: “I want a light (swift) messenger (to go) to man, and if he fulfils my message my sons will become proud of the ‘Sword’ which I hand over to them, which is the head of all the mysteries of which also my seers have spoken, that thus will my word be, as it is said: ‘Is not my word like as fire? saith the Lord’” (Jer. xxiii, 29). Thus spoke X [PGNININU GSIH], the lord of heaven and earth; and I, Assi Asisih and Apragsih [APRGSIH], the light (swift) messenger, who am pleased with my messages and delighted with my sending, ascended before Him, and the Lord over all commanded me: “Go and make this known to men who are pious and good and pure and righteous and faithful, whose heart is not divided and in whose mouth is no duplicity, who do not lie with their tongues and do not deceive with their lips, who do not grasp with their hands and are not lustful with their eyes, who do not run after evil, keep aloof from every uncleanness, depart from every defilement, keep themselves holy from contamination, and do not approach woman.” When the Lord over all commanded me thus, I, X [ASSI ASS UAS IS-IH UAPRGSIH], the swift messenger, went down to earth, and I said on my way: “Where is the man who possesses all these that I should go to him and place this with him?” And I asked myself, and thought in my heart that there is no man who would do all this that I wished; and I found none, and it was heavy unto me. And the Lord over all conjured me by His mighty right arm, and by the lustre of His glory and His glorious crown, with an oath of His mighty right arm, and He conjured me, and the lord over all strengthened me and I did not fall. I thus stood up, I, X [ASSI ASS U ASIS IH UAPRGSIH], to put NN in the possession of the desired covenant, in the name of X [QMBGL-QQMH-UH ZRUMTzIH-IH IKRUQ-ZNUTHIH IRPHU-JThIH QTzI UTzIHTz-IHTz-IHTz].”

“This is the great and glorious Name which has been given as a tradition to man — X [IH BIH ATz AH BAH HUI HU HU UH IA HU ZH UH UH AH IH IHU HH IHU IHU AQP HI HH IIAH HH HAH HUAH HHUH HII HU HU HI], holy, glorious, glorious, Selah. Recite it after thy prayers. — And these are the names of the angels that minister to the son of man — Mittron, Sgrdsih, Mqttro, Sngotiqtel, etc., etc., etc. (28 names) [MITTRUN SGRDThTzIH MQTTRUN SNGUTHIQThAL NGIQThGAL IGUATHQThIAL ANThGQSAL ANThUSSThIAL MIKAL-SRUG-GBRIAL CQThKNIH HDQRUNThIAL ANHSGAL IHUAL ThIZRThNSIAL SIGSTHAL ONPI QQPIAL NHR GSGNHIAL IKNIATHIHAL AQThQLIQAL INH GITHIAL

IH].” “In a similar manner shall you serve me NN; and receive my prayer and my orisons, and bring them to God [IHUH] X [HH SHH AHH HH UH UH], blessed be He! for I adjure you in His name, and I extol you (to ascend), like unto the bird that flies from its nest, and remember my meritorious deeds before Him and (make Him) forgive now my sins on account of my words of supplication, and you may not refuse me in the name of X [HH-HH-UH-UIH- IH-UIH-UH-UH-UIHH- UIH-AH-HHUI-AHU-IA- HI-HI-HU-HU-IHU-H H-HUH-IH-UH], blessed be He! Sabaoth, Sabaoth [TzBAUTH, TZBAUTH], Selah. His servants sanctify Him and praise Him with sweet melody, and say: “Holy, holy, holy is the Lord of holy name; the whole earth is full of His glory”; and do not refuse me, in the name of X, who lives for ever, and in the name of Ditimon, etc., X, and in the name X of the great One from whom nothing is hidden, who sees and is not seen, and in the name of Him who is the chief over the heavens and is called X. And the King of the Universe utters (this name) also in a different manner, thus — X. You swift messenger, do not tarry and do not frighten me, but come and do all my wants in the name of X, the great One, who sees and is not seen, AHVH, whose Ineffable Name is revealed to the heavenly hosts; and I conjure you by this Ineffable Name, such as it was revealed to Moses by the mouth of the Lord over all, X, the Lord Sabaoth is His name. Blessed art thou, O God, lord of mighty acts, who knowest all the mysteries.”

And which are the letters which X communicated to Moses? He said to him: “If thou wishest to get wise and to use the ‘Sword,’ call me, and conjure me, and strengthen me, and fortify me, and say: ‘X, with the great, holy, wonderful, pure, precious, glorious, and awe-inspiring secret Name X, with these letters I conjure thee to surrender to me and make me wise and attach to me the angels which minister to the “Sword,” in the name of the Revealer of mysteries. Amen.”

Write with ink on leather and carry about with you during those three days of purification, and invoke before and after prayer the following Names communicated to Moses by Mrgiël, X, by Trotrosi, X, etc. (the 13 Chiefs mentioned at the beginning, and a long string of other mysterious names which are said to have been communicated to Moses). “And they have not hidden from him any of these sacred Ineffable names or letters, and have not given him instead the Substitutes of any of these sacred letters, for thus were they ordered by the Lord of all mysteries to communicate to him this ‘Sword,’ with these Names which constitute the mysteries of this ‘Sword’; and they said to him ‘Command the generations which will come after thee to say the following blessing prior to their prayer, lest they be swept away by the fire’: ‘Blessed art Thou, X, who wast with Moses; he also with me, Thou, whose name is X. Send me X, who is the cover of the Cherubim, to help me. Blessed art Thou, Lord of the Sword.”

Whoever is desirous of using this ‘Sword’ must recite his usual prayers, and at the passage “Thou hearkenest to prayer” say: “I conjure you four princes X, servants of Hadirion, X, that you receive my invocation before I pray, and my supplication before I entreat, and fulfil all my wishes through this ‘Sword,’ as you have done to Moses, in the glorious and wonderful name of the Lord of wonders, which is interpreted thus — X.” He must then call the five superior Chiefs and say: “I conjure you, X, that you accept my conjuration as soon as I conjure you, and you attach to me those four princes and all the hosts of Chariots over which you preside, to fulfil all my wishes through this ‘Sword’ by this beloved name X.” He must then call the three angels that are superior to these, and say: “I conjure you, X, the beloved of X, who is Hadirion, that you attach yourselves to me and attach to me X, who are standing under your rule, to fulfil all my wishes through this ‘Sword’ by this unique name X.” And then he must lay hold of the highest Chief over all and say: “I conjure thee, X, strong and powerful Chief over all the heavenly hosts, that thou attachest thyself to me, thou and not thy messenger, and attach to me all the Chiefs that are with thee, to fulfil my wishes through this ‘Sword,’ by the name X, which has no substitute, for thou art beloved and he is beloved, and I am from the seed of Abraham called the beloved. Blessed art thou, King of the mysteries, Lord of the

secrets, who hearkenest unto prayer.”

And he is not to touch this “Sword” ere he has done all these things; afterwards he will be able to do whatever he likes, everything being written here following in its proper order.

## II. This is the “Sword.”

[It consists of a series of mysterious names of God or angels, to which the recipes in Part III refer. The first list commences with Tobat, Tsbr, etc. (1-5). These numbers are added by me to make the formulas run parallel with their magical applications in Part III, as already explained in the Introduction. I refer to them as they break up this part in convenient smaller portions, and are easily discernible. After these follow the words]: “With these your Names, and with the powers you possess, to which there is nowhere anything like (I conjure you) to show me and to search for me, and to bring me X to do all my bidding in the name of X,” and, again, a list of names, that have no special characteristic in common. Nos. 20-24 are all names commencing with JJ; some of these finish with JH. 24-36 all these names have the word Sabaoth attached to them. To 41-47 HVH is added. From Nos. 51-93 all the names are composite; they appear as names of sons, the name of the father being added to each of these, close upon 160 names, e.g.: Sagnis, son of Srngia; Ssgn, son of ‘Arggis; Atumi, son of Batumi; Ahsuti, son of Kkthus; Agupi, son of Abkmi, etc. Every name from 102 on to the end of this part finishes with -el, after which follow varying syllables and words: some are only JH or JV (Nos. 102-105), or a word commencing with ‘A- and finishing with -JH (Nos. 106-111). Nos. 112-121 are followed by ARVH, whilst 122-127=JHVHH, and Nos. 128-134=HVJH. They conclude with the following words: “Ye sacred angels, princes of the hosts of X, who stand upon the thrones prepared for them before Him to watch over and to minister to the ‘Sword,’ to fulfil by it all the wants by the name of the Master over all; you Chiefs of all the angels in the world, X, in the name of X the seal of heaven and earth, ministers of X the most high God; through you I see X in the world; you are lording over me in all the place of the Master over all: I pray of you to do everything that I am asking of you, as you have the power to do everything in heaven and upon earth in the name of X, as it is written in the Law, ‘I am the Lord, this is My name!’”

## III.

1. If at full moon (?) a man wishes to unite a woman with a man that they should be as one to one another, to destroy winds (spirits), demons, and satans, and to stop a ship, and to free a man from prison, and for every other thing, write on a red bowl from Tobar, etc. (No. 1). — 2. To break mountains and hills, to pass dryshod through the water, to enter the fire, to appoint and to depose kings, to blind the eyes, to stop the mouth, and to speak to the dead, and to kill the living, to bring down and to send up and to conjure angels to hearken unto thee, and to see all the mysteries of the world, write Nos. 1 and 2 upon the saucer of a cup and put in it the root of genip-tree (genipa). — 3. Against a spirit that moves in the body write on a plate No. 3. — 4. Against a spirit that burns write No. 4. — 5. Against a spirit in the whole body write No. 5-6. Against a demon (shidda) write No. 6. — 7. Against shingles write No. 7. — 8. Against quinsy (erysipelas?) say the words of No. 8 over oil of roses and put it over his face. — 9. For pains in the ear whisper in the painful ear No. 9. — 10. For aches in the eye say the words No. 10 over water three days running in the morning, and wash the eye with it. — 11. For cataract say the words of No. 11 over oil of sesame, and anoint the eye with it during seven mornings. — 12. For grit in the eye say over Kohl No. 12, and fill the eye with it for three mornings. — 13. For blood that runs from the head whisper No. 13 over the head early in the morning for three days, when you wash your hands before getting out of bed. — 14. For paralysis say seven times over a vessel full of water and seven times over sesame-oil the words No. 14, “that it should move away and leave NN, Amen, Amen, Selah”; and throw the pail of water over his head and anoint him with the

oil, and do this for three days; then write an amulet with the words from, "I conjure you " till "Amen, Selah," and hang it round his neck. — 15. For pains in one half of the head (neuralgia?) and for bad singing in the ear, write No. 15 and hang it round the neck. — 16. For the bad deafening (of the ear) write No. 16 and hang it round the neck. — 17. For pains in the ear say into the left ear the words No. 17 backwards. — 18. For deafness say over hemp water, whilst mixing it with oil of "Idi" (sesame?), the words of No. 18, and put it into his ear as soon as it has become a little dissolved (or warm). — 19. For scabs, ulcers, itches, mange, shingles, etc., that befall mankind, say over olive oil No. 19 and anoint with the left hand. — 20. For jaundice say the words No. 20 over water in which radish has been soaked, and let him drink it. — 21. For pains in the nose and for the spirit in the nose say No. 21 over oil of "Idi" (sesame?) and put it into his nostrils. — 22. For pains in the stomach (lit. heart) and in the bowels say No. 22 over water, and drink it. — 23. For hot fever say No. 23 over water in which rose-laurels are soaked, and he is to bathe in it. — 24. For tumors, etc., say No. 24 once over them and once over olive oil, and anoint them for three days, but do not let any water come near them — 25. For an evil occurrence (?) say No. 25 over seven white cups of water, filled from the river, and throw them over the head. — 26. For ulcer (diphtheria?) spit out before him, and say over his mouth, and over a cup of strong drink, No. 26, and make him drink, and watch what is coming out of his mouth. — 27. For a man bitten by a snake or by another (!) poisonous insect, he must say over the place of the bite or over the painful spot No. 27 and drink it; the same he is to do whenever hurt by any creeping thing. — 28. For a woman who has seen blood before the time my No. 28 over an ostrich egg, then burn it, and she be smoked with it. — 29. For pains in the mouth say No. 29 over risen flour, and put it upon his mouth. — 30. For quinsy (croup) and for pains in the shoulder, say No. 30 over wine and drink. — 31. For a painful nerve write No. 31 on a scroll and speak these words over olive oil, and rub some of it on the scroll and smear it over the painful spot and hang the amulet round his neck. — 32. For stone my over a cup of wine No. 32, and drink it. — 33. For hemorrhoids take tow and put salt on it and mix it with oil, saying over it No. 33, and sit on it. — 34. For a man who suffers from swelling and from venereal disease (?), he is to say No. 34 over water in which radishes are soaked, and drink. — 35. For sprains, either you take a plate and write upon it No. 35 and put it upon the place, and all around it will be healed; or you take a ball of wool and dip it in oil of (sesame?), and say those words upon it and put it upon the sprain. — 36. When injured or hurt by iron, and for every blow that it should not fester, say No. 36 over white naphtha and rub it over the place of the blow. — 37. For (cramps?) and for pains of heart say over spinach and oil No. 37, and drink it. — 38. For the gall and the bowels take the water in which raisins have been soaked, saying over it No. 38, and drink it. — 39. For the spoiled liver take (a drink) a sixth measure of water-lentils and say No. 39, and swallow it slowly (?). — 40. For the milt say No. 40 over wine-lees and drink it, and repeat it for three days. — 41. For the spirit who rests on the womb, say No. 41 on camphor oil and put it on it with a ball of wool. — 42. For a woman who has a miscarriage, say No. 42 on a cup of wine, or strong drink, or water, and let her drink it for seven days; and even if she should see blood and she repeats it over a cup of wine, the child will live. — 43. For a man who is bald, say No. 43 over nut-oil and anoint with it. — 44. To conjure a spirit write on a laurel-leaf: "I conjure thee, prince whose name is Abraksas, in the name of (No. 44) that thou comest to me and revealest to me all that I ask of thee, and thou shalt not tarry." And the one bound by thee will come down and reveal himself to thee. — 45. To remove a rich man from his riches, say No. 45 upon the dust of an ant-hill and throw it into his face. — 46. To heal leprosy, take the patient to the side of the river and say to him: "I conjure thee, leprosy, in the name of (No. 46) to disappear and to vanish, and to pass away from NN. Amen, Amen, Selah"; and he is to go down and dip seven times in the river, and when he comes out write an amulet with the words "I conjure — Selah," and hang it round his neck. — 17. For diarrhea write No. 47 on a red copper plate and hang it round his neck. — 48. If thou wishest that the rain should not fall upon thy garden, write

out No. 48. — 49. If thou wishest to see the sun (!) take ... from a male tree and stand in front of the sun and say ... which art called on the . . called ... and the ears of barley (?) the words of No. 49; [There is something probably missing here.] and he will appear unto thee in the form of a man dressed in white and he will answer thee upon everything that thou askest him, and he will even bring a woman after thee. — 50. Whosoever wishes to enter a furnace is to write No. 50 on a silver plate and hang it upon his haunch. — 51. If thou seest a king or a ruler and thou wishest that he follow thee, take a basin of water and put into it the root of genip-tree, and the root of purslane, and the root of (Artilochia), and say No. 51, and place it on fiery coals in a white earthen vessel and throw upon them leaves of olive-tree, and whatever thou decreest he will bring unto thee, even a woman thou canst command. — 52. If you wish to overawe them, take water from the fountain and say upon it No. 52 and throw it into their faces. — 53. For loosening (any charm) say over water No. 53 and throw it over him and write it as an amulet and hang it round his neck, and also for freeing a man from prison. — 54. To catch fish, take a white potsherd, and putting into it leaves of olive-tree say over them No. 54 at the side of the river. — 55. If thou wishest a woman to follow thee, take thy blood and write her name upon a newly-laid egg and say towards her No. 55.—56. If a man is to follow thee, take a new potsherd and dip it in black myrrh (gall) and pronounce over his name the words of No. 56, and walk on without looking backwards. — 57. For a tree that does not produce fruits, write the words No. 57 upon a new potsherd and bury it under the root of the fruitless tree, and water all the trees and these also which do not produce the fruit. — 58. For illness (dog) in the fruit write on a new potsherd No. 58 and bury it in the cistern (watering-place), and say these words also over water, ashes, and salt, and water the earth with it. — 59. For a suckling babe write on an onyx slab No. 59 and whisper it into its ears three times, spitting out after the whispering; then repeat them over a cupful of water 70 times and give it the child to drink. — 60. For one bitten by a rabid dog, write No. 60 on the halter of an ass and let the ass go; then repeat these words over sesame oil and let him anoint himself with it and put on new clothes and hang that halter (?) round him. — 61. For fever and small fever, write on the skin of the brains of a ram or a goat No. 61, and hang it round his neck. — 62. If anyone lose his way he is to say No. 62 over the four corners of his belt (?). — 63. If thou wishest to ask anything of thy neighbour, say No. 63 over oil of sesame or of ... or of ... — 64. If thou wishest that a woman is to follow thee write thy name and her name with thy blood upon her door, and the same upon thy door, and repeat the words of No. 64.-65. If thou wishest to know whether thy journey will be lucky, take a field lettuce with open leaves, and standing before the sun say the words of No. 65 and watch the lettuce: if the leaves close and shut, then do Dot go; but if they remain in their natural state, proceed, and thou wilt prosper. — 66. If thou wishest to deliver a man from prison (?) say No. 66 once to him, and once to the sun, and once to the prison (?) house. — 67. To conquer (collect?), take dust from thy house and say over it seven times in the road of the town the words of No. 67, and then take dust from the road and do likewise and throw it into thy house. — 68. If you wish to kill a man, take mud from the two sides of the river and form it into the shape of a figure, and write upon it the name of the person, and take seven branches from seven strong palm-tree. and make a bow from reed (?) with the string of horse-sinew, and place the image in a hollow, and stretch the bow and shoot with it, and at each branch (shot) say the word. of No. 68; and may NN be destroyed ... — 69. To send plagues, take (parings?) from seven men and put them into a new potsherd, and go out to the cemetery and say there No. 69, and bury it in a place that is not trodden by horses, and afterwards take the dust from this potsherd and blow it into his face or upon the lintel of his house. — 70. To send dreams to your neighbours, write No. 70 upon a plate of silver and place it in the mouth (?) of a cock and kill it when it has gone down its mouth, and take it out from the mouth and put it between its legs and bury it at the end of a wall, and put thy foot upon that spot and say thus: “In the name of X, a swift messenger is to go and torment NN in his dreams until he will fulfil my wish.” — 71. If a snake follows thee say

No. 71, and it will dry up. — 72. To stop a boat in the sea, say No. 72 over a potsherd or on a rounded flintstone and throw it against it into the sea. — 73. To loosen it (from the charm), say No. 73 over dust or a clod of earth and throw it into the water, and as this dissolves the boat gets free to go. — 74. If thou wishest to prevent an oven or furnace or pot from becoming destroyed (unclean?), say No. 74 over dust and throw it over them. — 75. If thou wishest them to be hot, spit in front of them and say No. 75, and they will boil. — 76. If thou wishest to pass dryshod through the sea, say upon the four corners of the head-dress (turban) No. 76, and take one corner in thy hand and the other is (?) to precede thee. — 77. If thou wishest to curse anyone, say in the 'Eighteen benedictions' No. 77, in the name of X. — 78. To speak with the dead, whisper No. 71 into his left ear and throw into their holes (?). — 79. To kill a lion, bear, an adder, or any other hurtful animal, take the dust from under the right foot, say over it No. 79, and throw it into their faces. — 80. To catch them, take the dust from under your left foot, saying No. 80, and throw it into their faces. — 81. To open a door, take the root of lotos reed and place it under the tongue and say No. 81 against the door. — 82. To kill an ox or another beast, say into its ear No. 82-83. To inflame his heart, say No. 83 over a piece of raw meat, and give it to him to eat. — 84. To make a fool of one, say No. 84 over an egg and place it in his hands. — 85. To destroy the house of thy neighbour, say No. 85 over a new potaherd and throw it into his house. — 86. To expose (?) your neighbour, say No. 86 over oil of ... and smear it at the bottom of his jug (?). — 87. To make your neighbour disliked, take blood from phlebotomy, say upon it No. 87, and throw it upon his lintel. — 88. To make a woman have a miscarriage, say No. 88 over a cup of water and throw it over her lintel. — 89. To make a man ill, say No. 89 over olive oil and let him anoint himself with it. — 90. To know whether a man a sick person will die or live, say before him No. 90: if he turns his face towards you he will live; if away, he will die. — 91. To catch a lion by the ear, say No. 91 and make seven knots in the fringes of thy girdle and repeat these words with each knot, and you will catch him. — 92. To make thy renown go throughout the world, write No. 92 as an amulet and bury it in thy house. — 93. To shorten the way, say No. 93 over a single lotos reed. — 94. To cure hemorrhoids, take kernels of dates ... and burn them in fire and say No. 94, and mix it with oil of olives and place it as an amulet over it, and it will be good. — 95. For every spirit write upon a bowl No. 95 and hang it round the neck. — 96. For subtle poison, as cumin-seed and calamint, write No. 96 upon an egg and put it into wine, and repeat over it the same words and then drink it. — 97. For the thunder that comes from heaven, take a ring (round piece) of iron and lead, and hang it on the spot you wish (to protect), and say over it No. 97.-98. To go before king or lord, say No. 98 over a piece of lion's skin dipped in black hemp (?) and pure wine, and take it with thee. — 99. For blight, if it happen, take a sinew and soak it in turnip-juice in the night from Wednesday to Thursday, and say No. 99 over it; on the morrow sprinkle that water over the field. — 100. If the fruit gets worm-eaten, take a worm from the mud and put it into a tube and say No. 100 over it; then close the tube and bury it in that place. — 101. To free a man from prison (? shame), say over the grounds of Kappa (?) and unripe dates No. 101, and give it to him to eat. — 102. For a field that does not produce fruits, take eight cups from eight houses and fill them with water from eight rivers, and put salt into them from eight houses, and say over them No. 102 eight times, and pour out two cups at each corner, and break them on eight paths. — 103. If one does not know what a man is ailing from, soak mullein (verbascum) in water, and say over it No. 103, and let him drink it when he is thirsty. — 104. To make war, take the dust from under the left foot, say over it No. 104, and throw it into the (enemies') face, and there will appear knights with weapons in their hands who will fight for thee. — 105. To throw thy fear upon mankind, write No. 105 upon a leaden plate and bury it on the west side of the Synagogue. — 106. To have always light in the darkness, write No. 106 upon a chart (paper) and carry it always with thee. — 107. To catch (blind) the eye, write No. 107 upon a scroll and expose it in a wicker-basket to the stars, but you must not speak when writing. — 108. To send a sword which should fight for thee, say No. 108 over

a new knife wholly of iron, and throw it into their face. — 109. If thou wishest that they kill one another, say No. 109 over a new knife wholly of iron and bury it with your heel into the earth, and keep the heel upon it in the earth, and they will kilt one another, until you take it out from the earth. — 110. To make them pause, take the dust from under the right foot, and, saying the same word. again backwards, throw it into their face, and they will stop. — 111. If an enemy has got hold of thee and wishes to kill thee, bend the little finger of the left hand and say No. 111, and he will run away from thee like one who runs away from his murderer. — 112. To catch the eye (blind), say No. 112 over the skin of a lion and carry it with thee, and no one will be able to see thee. — 113. If thou fallest into a (?) and wishest to come out, say No. 113, and thou wilt come out in peace. — 114. If thou fallest into a deep pit, say in thy fall No. 114, and nothing will hurt thee. — 115. When thou fallest into a deep river say No. 115, and thou wilt come out in peace. — 116. If any burden or weight falls upon thee, say No. 116, and thou wilt be saved. — 117. If the king's servants lay hold on thee, bend the little finger of the left hand and say No. 117 before king or judge, and he will kill these people who have laid hands on thee. — 118. If a host has surrounded thee, turn thy face towards the west and say No. 118 before king or judge, and they will be like unto stones and will not move. — 119. If thou wishest to release them, turn thy face towards the east and repeat these words backwards. — 120. If thou walkest in vales or on the mountains and hast no water to drink, lift thine eyes to Heaven and say No. 120, and a fountain of water will be opened unto thee. — 121. If thou hungerest, lift thine eyes to Heaven and spread out thine arms and say No. 121, and a spirit will stand before thee and bring thee bread and meat. — 122. If thou wishest to call the angel (prince) of man, say over thy mantle (?) No. 122, and the angel bound by thee will come to thee and will tell thee whatever thou wishest (to know). — 123. If thou wishest to let him go (depart), say before him the same words backward, and he will depart. — 124. If thou wishest that any heavenly prince is to come to thee and teach thee, say No. 124 and conjure him in the third hour of the night from: "in the name of the Lord over the holy ones (No. 136) to the end of the 'Sword,'" and "Send him to me that he reveal unto me and teach me all that is in his power," and he will then disappear (!). — 125. To walk upon the water without wetting the feet, take a leaden plate and write upon it No. 125 and place it in thy girdle, and then you can walk. — 126. To become wise, remember for three months running, from the new moon of Nissan onwards, the words of No. 126, and add in the 'Eighteen benedictions': "May the gates of wisdom be opened to me so that I should meditate in them." — 127. To remember immediately all thou learnest, write on a new-laid egg No. 127, then wash it off with strong wine early in the morning and drink it, and do not eat anything for three hours. — 128. To make another forget what he has learned, write No. 128 in his name on laurel-leaves and bury them under his lintel. — 129. To send an evil spirit against thy neighbour, take a green grasshopper and say over it No. 129, and bury it in an earth-hill and jump over it. — 130. To send a plague, take the bone of a dead man and dust from under him in a pot and tie it up in a woven rag with saliva, and say upon it No. 130 in his name, and bury it in the cemetery. — 131. To tie and to fasten thieves and robbers, say No. 131, and whilst saying it put your little finger in the ear. — 132. To release them, say No. 132, and take thy finger out of the ear. — 133. To guard thy house from thieves, say No. 133 over a cup of water and pour it out round thy roof. Thus also to guard a house. — 134. To guard a house from hosts (robbers), take earth from an ant-hill and strew it round the roof, repeating the words of No. 134.-135. To guard thyself from Mazikim, say: "In the name of 'Nos. 1-5' may I, NN, pass in peace and not in hurt." The same must be done to excommunicate them when you meet them. — 136. For every other thing that has not been mentioned say, No. 136 to the end of the "Sword."

And upon every amulet that you write from this "Sword" write first: "In the name of the Lord of all the holy ones, may this 'Sword' be effectual to do my services, and may the lord of it approach to serve me, and may all these powers be delivered over to me so that I be able to use them, as they

were delivered to Moses, the son of Amram, perfect from his God and no harm befalling him!” If he will not act accordingly the angels of wrath, ire, fury, and rage will come near him to minister to him, and they will lord over him, and strangle him, and plague him all over. And these are the names of their leaders: the leader of the angels of wrath is Mzpopiasaiel; the name of the leader of the angels of ire is Zkzoromtiel; the name of the leader of the angels of fury is Kso’ppghiel; the name of the leader of the angels of rage is N’mosnikttiel. And the angels that stand under them are numberless, and these all will have power over him, and will make his body like unto a dunghill.

May the Lord preserve you from every evil. Amen!

End of the “Sword,” with the assistance of God feared in the council of the holy ones. End, end.

## APPENDIX I.

In the name of the Lord. The Sword of Moses.

I. [A long list of mystical names; then follows:] and the angel over the animals, whose name is Ittalinma; and the angel over the wild beasts, Mtnisl; and the angel over the wild fowls and over the creeping things, Trgiaob; and the angel over the deep waters and over the mountains, Rampel; and the angel over the trees, Maktiel; and the angel over the sweet-smelling herbs, Arias; and the angel over the garden fruit, (vegetables), Sofiel; and the angel over the rivers, Trsiel; and the angel over the winds, Mbriel; and over man, X. — ... hours are proper for man to pray and to ask for mercy upon man, be it for good or evil; and it is said that every hour is proper for man to pray, but during the three first hours in the morning man is to pray and to mention the hundred sacred names and the mighty ones, whose sum amounts to three hundred and four. Amen. Selah!

..... X give me healing ....

Which is the great light? All the ... X, I conjure you, mother of the (whether?) male and mother of the (or?) female, you, the “Twins,” I conjure you, the hard (strong) spirits, in the name of God, the mighty hero, the living one [Michael], in the name of God [Gabriel], . . Raphael (save) me from the Lions, the powerful ones (Archon?), and the Twins. I conjure you, strong spirits, in the name of God, the mighty hero, IH, IHVH, IHVH, I, N, son of N..

II. Verily, this is the (“Sword of Moses”) with which he accomplished his miracles and mighty deeds, and destroyed all kind of witchcraft; it had been revealed to Moses in the bush, when the great and glorious Name was delivered to him. Take care of it and it will take care of thee. If thou approachest fire, it will not burn thee, and it will preserve thee from every evil in the world. — 1. If thou wishest to try it take a thick (green) branch and utter this “Sword” over it five times at sunrise, and it will dry up. — 2. To catch fish, take sand from the sea and the root of the date (tree) (or the kernel of the date), and repeat this “Sword” over them, and the fish will come to the spot where thou throwest the sand. — 3. To walk on the waters of the sea take the wooden helve of an axe, bore a hole through it, pass a red thread through it, and tie it on to thy heel, then repeat the words of the “Sword,” and then you may go in and out in peace. — 4. To run quickly (?), write the “Sword” on “Chartis hieratikon,” then put water into a new earthenware pot, and let them drink it and wash their faces, and they will be victorious! — 5. To break it (?), write the “Sword” on a plate of copper (kyprinon) and put it in . . and they will be broken. — 6. To subdue a woman, write with the blood of thy hand thy (?) name upon thy gate, and write thy name upon a scroll of leather of a hart with the blood of thy finger, and say this “Sword,” and she will come to thee. — 7. To make thyself praised in the community, take in thy left hand porret-seed and utter over it the “Sword,” and throw it between them, [There is something probably missing here.] and descend (?) until the sun sets, and he will carry thee wherever thou wishest, and fast for three days, and burn incense and the smoke of white flower, and repeat the “Sword” in the morning and the evening, and he will come instantly and speak to thee and do thy

bidding. — 8. To get information through a dream, take balm and write upon “Chartis hieratikon,” and repeat the “Sword” in front of a light, and put out the light with a stick of olive-wood, and lie down. — 9. If thou wishest to go to a great man, take rose-oil and repeat the “Sword” over the oil and anoint thy hands and face with it, and he will hearken unto thee. — 10. To make strife in the community, take the left hand full of mustard, speak the “Sword” over it, and throw it amongst them, and they will kill one another. — 11. To separate a man from his wife, take ass’s meat in thy hand and say over it the “Sword,” and no harm will befall thee (?). — 12. To destroy thy enemy, take a leaden plate and some of his hair and clothes, and say the “Sword” over them, and bury them in a deserted house, and he will fall down. — 13. To walk in the street and not to be recognized by anyone, take wormwood, perfumes, and soot, and smoke thyself with it, and take the heart of a fox, and say the “Sword,” and go out in the street. — 14. If you are on the sea and the storm rages, stand up against the waves and say the “Sword” to them, and they will go down; then write on a plate, or potsherd, or a piece of wood, and hang it in front of the ship, and it will not founder. — 15. To break an enemy, write the “Sword” upon a potsherd that has not yet been burned, and plaster it over, and throw it into his house. — 16. To obtain anything thou likest, take into thy right hand wormwood, and say over it the “Sword” facing the sun, and everything will be fulfilled, and purify thyself for seven days, and thou wilt prosper in everything. Do kind deeds to thy friends, take heed not to take an oath, and walk modestly, and thus thou wilt prosper.

Write X upon the palm of thy left hand, take then a new lamp and fill it with olive-oil and naphtha, and put on new clean clothes, and sleep in a clean house, and the angel will come at once and wake thee, and reveal unto thee everything that thou wishest.

III. R. Akiba asked R. Eliezer the great: “How can one make the Angel of the Presence descend upon earth to reveal to man the mysteries from above and beneath, and the speculations of the foundations of heavenly and earthly things, and the treasures of wisdom, cunning, and help?” He said thereupon to me: “My son! I once made him come down, and he nearly destroyed the whole world, for he is a mighty prince and greater than any in the heavenly cohort, and he ministers continually before the King of the Universe, with purity and separation, and with fear and dread of the glory of his Master, because the Shekinah is always with him.” And he said to him: “My master, by the glory which thou hast bestowed upon me, I conjure thee to instruct me how to attach him to me.” (And he replied): “In that hour when I wish to attach him to me and to employ him, I sit and fast on that very day; but prior to it one must keep oneself free for seven days from any nocturnal impurity, and must bathe in the fountain of water, and not speak at all during those seven days, and at the end of this purification, on the day of the fast, he must sit in the water up to his throat, and before he utters the conjuration he must first say: ‘I conjure you, angels of dread, fear, and shaking, who are appointed to hurt those who are not pure and clean and desire the services of my heavenly servants — I conjure you in the name of X, who is mighty over all, and rules over all, and everything is in His hands, that you do not hurt me, nor terrify me, nor frighten me; verily, in the name of the powerful, the head of ...’ After this he may commence his conjuration, for now he has fortified himself and has sealed himself with the name of God of 42 letters, before which all who hear it tremble and are frightened, and the heavenly hosts are terror-struck. He must then again conjure, and say: ‘X, chief, who of all the destroying angels is the most hurtful and burning, with this Name and in this way I call thee AVZHIA, angel of the Presence, youthful minister before the King of the Universe, who art a prince and chief of the heavenly hosts; I conjure thee and decree upon thee that thou attachest thyself to me to fulfil my wish and to accept the decree of my conjuration and to accomplish my desires and fulfil my wishes, and do not frighten me, nor terrify me, nor overawe me, and do not make my frame shake and my feet vacillate, nor cause my speech to be perverted; but may I be fortified and strengthened, and may the conjuration be effective and the (sacred) Name uttered properly by my throat, and may no

vacillation take hold of me and no trembling of the feet by thy ministering angels confuse me and overawe me, and weaken my hands, and may I not be overcome by the fire and flame of the storm and whirlwind which precedes thee, O wonderful and exalted one, whose Ineffable name is X, of whose wrath the earth trembles, and nothing can withstand his anger, twice blessed. Again I conjure thee by thy 14 (!) names by which thou didst reveal thyself to thy prophets and seers, to place in their mouths sweet words of prophecy and to utter pleasant words; and these are the Ineffable names and their surnames (Kunya): Spirit Piskonnit, kunya, X; Atimon, kunya, X; Piskon (?), Hugron, kunya, X; Sanigron, kunya, X; Msi, kunya, X; Mokon, kunya, X; Astm, kunya, X; Sktm, kunya, X; Ihoaiel, kunya, X; lofiel, kunya, X; Ssnialiah, kunya, X; Kngieliah, kunya, X; Zabdiel, kunya, X. I conjure thee with these fourteen names, by which all the secrets and mysteries and signs are sealed and accomplished, and which are the foundations of heaven and earth. Four of these are engraved upon the heads of the Hayoth (Holy Creature), namely — X, the lord of powers; X, master of miracles; X, master of purity; and X master of the yoke. And four are engraved upon the four sides of the Throne, namely — X, three times holy; X, Adir, Adiri, Adiron, etc., the king of kings. And four are engraved upon the four crowns of the Ofanim (wheels) that stand against the Holy Creatures, as it is said: “When those went, these went; and when those stood, these stood” (Ezek. i, 21); and these they are — X, who is the mightiest over all; X, who rules over all the inhabitants of the heights (?), and in whose hands everything is. And two are engraved upon the crown of the most exalted and high King, and these they are — X, before whom every knee bends and every mouth utters praises; X, besides him there is no God and helper. With these names I conjure thee, and firmly decree upon thee to descend quickly to me, N, son of N, thou and not thy messenger. And when thou comest down do not turn my mind, but reveal unto me all the secret mysteries from above and beneath, and the hidden secrets from above and beneath, and all the secrets of wisdom and the cunning of helpfulness, just as a man speaks to his neighbour. For I have conjured thee with these Names, that are great and mighty and wonderful and awe-inspiring, and proved and arranged in proper order, through which the glorious throne has been established and the beautiful seat of the Most High, which has been wonderfully wrought, long before thou and the heavenly hosts had been created, “While as yet He had not made the earth nor the fields, and the inhabitants of the earth and the creatures therein” (Prov. viii, 26).

“I call thee further by (the power) of the five selected Names, to which only one is superior, and this is their form — X. I conjure thee by these five Names, which correspond to the five names of God, whose letters are written on burning fire, and they circle round the throne of glory, one ascending and the other descending, so that the angels of the Presence should not behold them, and this is their equivalent and form and glory — X. I conjure thee by these, as thou knowest their praise and greatness, which no mouth can utter, and no ear can hear, no, not even one of them. Thou hast been commanded and ordered by the Most High: “as soon as thou hearest anyone conjuring thee with these names, to do honour to My Name, and to descend quickly and fulfil the wish of the man who makes thee hear them; but if thou tarriest I will push thee into the fiery river Rigayon and place another in thy stead.” Do it, therefore, for His Name, and come quickly to me, N, son of N, not in a terror, and not in fear, not with fiery coals, not with hailstone, and not with the sleet and treasures of snow, and not with the howling of the storm, and not with the provinces of the whirlwind that usually accompany thee, and do my bidding and fulfil my desire, for everything is in thy hand; by the permission of thy God, the master over all and thy lord, and with His Names I conjure thee to attach thyself quickly to me; come and fulfil my wish, and do not tarry.

“I further call thee with the greatest of thy Names, the pleasant and beloved one, which is the same as that of thy Master, save one letter, with which He created and formed everything, and which He placed as a seal upon all the work of His hand; and this is its equivalent — X, and the other in the language of purity (permutations of the letters Yod, He) is read so — X. I conjure thee with the right

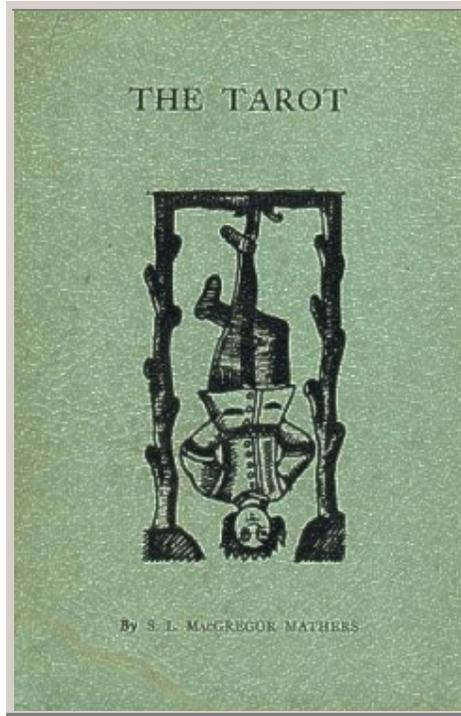
hand of sanctity and with His beloved Name, in whose honour everything has been created, and all are terror-struck by His mighty arm, and all the sons of the internal heavenly cohort (servants) tremble and shake of Him fear, which is X, and its equivalent by means of JHVH is X. Blessed be the name of His glorious kingdom for ever and ever. And all praise and extol thy Name, for they love thee. I conjure thee, and decree upon thee firmly, not to disobey my words, and not to alter my decree and my decision with which I conjured thee, and decreed upon thee, and established in peace. In the Name X, blessed be the name of His glorious kingdom for ever and ever, depart in peace, and do not frighten me in the hour of thy departure; in the name X, Lord, most high and holy, in the name of the Lord of Hosts, the God of Israel's battalions; in the name of the holy living Creatures, and in the name of the Wheels of the Chariot, and in the name of the river of fire, Ih, Zii, Ziin, and all His ministers, and in the name of IH, Ziin, Sabaoth, Z, El Z, Shaddai Z, X revealed Himself on Mount Sinai in the glory of His majesty.

“With these Names, terrible and mighty, which darken the sun, and obscure the moon, and turn the sea, and break the rocks, and extinguish the light, I conjure you, spirits, and . . . and Shiddim, and Satanim, that yen depart and disappear from N, son of N.”

## APPENDIX II.

I. Against an enemy. — I call thee, evil spirit, cruel spirit, merciless spirit. I call thee, bad spirit, who sittest in the cemetery and takes away healing from man. Go and place a knot in NN's head, in him eyes, in his mouth, in his tongue, in his throat, in his windpipe; put poisonous water in his belly. If you do not go and put water in his belly, I will send against you the evil angels Puziel, Guziel, Psdiel, Prziel. I call thee and those six knots that you go quickly to NN and put poisonous water in his belly and kill NN whom I mean (or, because I wish it). Amen, Amen. Selah.

II. Against an enemy. — Write upon a new-laid egg on a Nazarene cemetery: “I conjure you, luminaries of heaven and earth, as the heavens are separated from the earth, so separate and divide NN from him wife NN, and separate them from one another, as life is separated from death, and sea from dry land, and water from fire, and mountain from vale, and night from day, and light from darkness, and the sun from the moon; thus separate NN from NN his wife, and separate them from one another in the name of the twelve hours of the day and the three watches (?) of the night, and the seven days of the week, and the thirty days of the month, and the seven years of Shemittah, and the fifty years of Jubilee, on every day, in the name of the evil angel Tmsmael, and in the name of the angel Iabel, and in the name of the angel Drsmiel, and in the name of the angel Zahbuk, and in the name of the angel Ataf, and in the name of the angel Zhsmael, and in the name of the angel Zsniel, who preside over pains, sharp pains, inflammation, and dropsy, and separate NN from him wife NN, make them depart from one another, and that they should not comfort one another, swiftly and quickly.”



# The Tarot

**Its Occult Significance, Use in Fortune-Telling,  
and Method of Play, Etc.**

**By S. L. MacGregor Mathers**

# The Tarot

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To enter, within the limits of this short treatise, upon any long inquiry into the History of Cards is utterly out of the question; and I shall therefore confine myself to examining briefly into what relates to their most ancient form, the Tarot, or Tarocchi Cards, and to giving, as clearly and concisely as possible, instructions which will enable my readers to utilise them for fortune-telling, to which they are far better adapted, from the greater number and variety of their combinations, than the ordinary cards. I shall also enter somewhat into their occult and Qabalistical significations.

The term “Tarot”, or “Tarocchi”, is applied to a pack of 78 cards, consisting of four suits of 14 cards each (there being one more court card than in the ordinary packs — the Cavalier, Knight, or Horseman),

and 22 symbolical picture-cards answering for trumps. These latter are numbered from 1 to 21 inclusive, the 22nd card being marked Zero, 0. The designs of these trumps are extremely singular, among them being such representations as Death, the Devil, the Last Judgment, &c.

The idea that cards were first “invented” to amuse Charles VI of France is now exploded; and it is worthy of note in this connection that their supposititious “inventor” was Jacques Gringonneur, an Astrologer and Qabalist. Furthermore, cards were known prior to this period among the Indians and the Chinese. Etteilla, indeed, gives in one of his tracts on the Tarot a representation of the mystical arrangement of these cards in the Temple of Ptah at Memphis, and he further says:

“Upon a table or altar, at the height of the breast of the Egyptian Magus (or Hierophant), were on one side a book or assemblage of cards or plates of gold (the Tarot), and on the other a vase, etc.” This idea is further dilated upon by P. Christian (the disciple of Eliphas Levi), in his “*Histoire de la Magie*,” to which I shall have occasion to refer later. The great exponents of the Tarot, Court de Gèbelin, Levi, and Etteilla, have always assigned to the Tarot a Qabalistico- Egyptian origin, and this I have found confirmed in my own researches into this subject, which have extended over several years.

W. Hughes Willshire, in his remarks on the General History of Playing-Cards, says: “The most ancient cards which have come down to us are of the Tarot’s character. These are the four cards of the Musée Correr at Venice; the seventeen pieces of the Paris Cabinet (erroneously often called the *Gringonneur*, or Charles VI cards of 1392), five Venetian Tarots of the fifteenth century, in the opinion of some not of an earlier date than 1425; and the series of cards belonging to a *Minchiate* set, in the possession of the Countess Aurelia Visconti Gonzaga at Milan, when Cicognara wrote.”

W. A. Chatto, in his “*History of Playing-Cards*,” says that cards were invented in China as early as A.D. 1120, in the reign of Seun-Ho, for the amusement of his numerous concubines.

J. F. Vaillant, in “*Les Romes, histoire vraie des vraies Bohémiens*,” Paris, 1857, says that the Chinese have a drawing divided into compartments or series, based on combinations of the number 7. [i] “It so closely resembles the Tarot, that the four suits of the latter occupy its first four columns; of the twenty-one *atouts* fourteen occupy the fifth column, and the seven other *atouts* the sixth column. This sixth column of seven *atouts* is that of the six days of the week of creation. Now, according to the Chinese, this representation belongs to the first ages of their empire, to the drying up of the waters of the deluge by IAO; it may be concluded, therefore, that it is an original, or a copy of the Tarot, and, under any circumstances, that the latter is of an origin anterior to Moses, that it belongs to the beginning of our time, to the

epoch of the preparation of the Zodiac, and consequently that it must own 6600 years of existence.”

But, notwithstanding the apparent audacity of this latter statement, it must be evident on reflection that the Tarot, consisting, as it does, of the ten numbers of the decimal scale counter-changed with the tetrad, and of a hieroglyphic alphabet of twenty-two mystic symbols, must be relegated to far earlier period in the history of the world than that usually assigned to the introduction of cards into Europe; and we may take the fact of the Tarot being the origin of the modern card as being now pretty well established by general consensus of Opinion.

It was Court de Gèbelin who, in his “*Monde Primitif*” (Paris 1781), wrote: “Were we to hear that there exists in our day Work of the Ancient Egyptians, one of their books which had escaped the flames which devoured their superb libraries, and which contains their purest doctrine on most interesting subjects, every one would doubtless be anxious to acquire the knowledge of so valuable and extraordinary a work. Were we to add that this book is widely spread through a large part of Europe, and that for several centuries it has been accessible to every one, would not it be still more surprising? And would not that surprise be at its height were it asserted that people have never suspected that it was Egyptian, that they possess it in such a manner that they can hardly be said to possess it at all, that no one has ever attempted to decipher a single leaf, and that the outcome of a recondite wisdom is regarded as a mass of extravagant designs which mean nothing in themselves? Would not people think that one was trying to amuse oneself with, and to play upon the credulity of one’s hearers?”

“Yet this is a true fact. This Egyptian book, the sole remains of their superb libraries, exists to our day; it is even so common that no *savant* has designed to trouble himself about it, no one before myself having suspected its illustrious origin. This book is composed of seventy-seven leaves or illustrations, or rather of seventy-eight, divided into five classes, which each present objects as various as they are amusing and instructive. In one word, this book is the PACK OF TAROT CARDS.”

Let us now examine the word TAROT, or TARO, and discover, if we can, its true derivation and meaning. Court de Gèbelin states that there are three words of Oriental origin preserved in the nomenclature of the Pack. These are TARO, MAT, and PAGAD. Taro, he says, is pure Egyptian; from TAR, Path, and RO, ROS, or ROG, Royal—the Royal Path of Life. MAT is Oriental, and means overpowered, murdered, crack-brained; while PAGAD, he adds, is also Oriental, form PAG, chief, or master, and GAD, Fortune. Vailant says: “The great divinity Ashtaroth, *As-taroth*, is no other than the Indo-Tartar *Tan-tara*, the *Tarot*, the Zodiac.” My derivation of the word, which I have never found given by any author, is from the ancient hieroglyphical Egyptian word “*târu*”, to require an answer, or to consult; *ergo*, that which is

consulted, or from which an answer is required. This appears to me to be the correct origin of the word, while the second *t* is an Egyptian hieroglyphic final, which is added to denote the feminine gender. The following are interesting metatheses of the letters of TARO: TORA (*Hebrew*) = Law; TROA (*Hebrew*) = Gate; ROTA (*Latin*) = wheel; ORAT (*Latin*) = it speaks, argues, or entreats; TAOR (*Egyptian*) = Täur, the Goddess of Darkness; ATOR (*Egyptian*) = Athor, the Egyptian Venus. A Mr. Lumley tells me that there is a Zend word “*tarisk*”, meaning “to require an answer”.

There are Italian, Spanish, and German Tarot packs, and since the time of Etteilla French also, but these latter are not so well adapted for occult study owing to Etteilla’s attempted “corrections” of the symbolism. The Italian are decidedly the best for divination and practical occult purposes, and I shall, therefore, use them as the basis of the present treatise. Unfortunately the old-fashioned single-headed cards are obsolete now, and the only ones made are double-headed, which circumstance alters the symbolism in a few instances. I shall, therefore, wherever necessary, describe the omitted portion of the design, enclosing it within brackets to mark the same.

As I before observed, the Tarot pack consists of seventy-eight cards — namely, four suits of fourteen cards each, and twenty-two symbolic numbered trumps. The four suits are—

| <i>Italian.</i> | <i>French.</i> | <i>English.</i>              | <i>Answering to</i> |
|-----------------|----------------|------------------------------|---------------------|
| Bastoni         | Bâtons         | Wands, Sceptres, or Clubs    | Diamonds            |
| Coppé           | Coupes         | Cups, Chalices, or Goblets   | Hearts              |
| Spadé           | Épées          | Swords                       | Spades              |
| Denari          | Deniers        | Money, Circles, or Pentacles | Clubs               |

Each suit consists of Ace, Deuce, Three, Four, Five, Six, Seven, Eight, Nine, Ten; Fanti or Valet = Knave; Cavallo = Knight or Horseman; Dama or Reine = Queen; Re = King.

The Kings, in each instance, wear a cap-of-maintenance beneath the crown; the Queens wear the crown only. The Queen of Pentacles and the Knave of Sceptres are the only ones represented in profile. In the suit of Sceptres the King bears a wand akin to that represented on the small cards of the suit, while the other three honours bear a bludgeon similar to that which is shown for the ace. In the suit of cups, that only which is held by the Queen is covered, thus showing the essentially *feminine* properties of this suit, while the sceptre held by the King of the preceding suit shows its more *masculine* character.

If we examine the small cards carefully we shall be struck a once by the comparative similarities of pattern of the Sceptres and the Swords,

which are only distinguished from each other by the former being *straight* and the latter being *curved*. We shall also notice that the Deuces have peculiarities of their own, which distinguish them from the rest of the suit. The Deuce of Sceptres forms a cross with two roses and two lilies in the opposite angles; the Cross between the Rose of Sharon and the Lily of the Valley. The Deuce of Cups shows a tessellated pavement or cloth whereon the cups stand; between them is a species of Caduceus, whose serpents are replaced by Lion-headed foliations, which recall the Chnuphis Serpent of the Gnostics, and certain familiar forms of the Elemental Spirits; *practical* occultists will know to what I allude. The Deuce of Swords forms a species of *Vesica piscis* enclosing a mystic rose of the primary colours. The Deuce of Pentacles is bound together by a continuous band in such a manner as to form a figure 8, and represents the one as being the reflection of the other, as the Universe is that of the Divine Idea.

The four Aces stand out by themselves from the rest of the pack, each forming, as it were, the Key of its respective suit. The Ace of Sceptres recalls the Club of Hercules; it is surrounded by eight detached leaves, whose shape recalls that of the Hebrew Letter Yod, or I, and is crowned with the Symbol of the Triad represented by the three lopped branches; it is the Symbol of Almighty Strength within the cube of the Universe, which latter is shown by the eight leaves, for eight is the first cubical number. The Ace of Cups is of Egyptian origin, which can be more easily seen in the Spanish Tarot. The figure, like an inverted M on its front, is all that remains of the Egyptian twin Serpents which originally decorated it. It represents the Waters of Creation in the first chapter of Genesis. It is the Symbol of the Power which receives and modifies. The Ace of Swords is a Sword surmounted by a Crown, from which depend on either side an olive and a palm branch, symbolic of mercy and severity; around it are Six Hebrew Yods, recalling the Six days of the Mosaic Creation. It is the Symbol of that Justice which maintains the World in order, the equilibrium of Mercy and Severity. The Ace of Pentacles represents Eternal Synthesis, the great whole of the visible Universe, the Realisation of counterbalanced power.

The 22 trumps are the hieroglyphic symbols of the occult meanings of the 22 letters of the Hebrew alphabet. They are numbered from 0 to 21 inclusive. (See Table...).

| <i>No.</i> | <i>Italian.</i>       | <i>French.</i> | <i>English.</i>                       | <i>Hebrew Letter.</i> |   |
|------------|-----------------------|----------------|---------------------------------------|-----------------------|---|
| 1.         | Il Bagatto<br>(PAGAD) | Le Bateleur    | The Juggler or<br>Magician            | Aleph.                | A |
| 2.         | La Papessa            | La Papesse     | The High Priestess, or<br>Female Pope | Beth.                 | B |
| 3.         | L'Imperatrice         | L'Impératrice  | The Empress                           | Gimel.                | G |
| 4.         | L'Imperatore          | L'Empereur     | The Emperor                           | Daleth.               | D |
| 5.         | Il Papa               | Le Pape        | The Hierophant or<br>Pope             | He.                   | H |
| 6.         | Gli Amanti            | L'Amoureux     | The Lovers                            | Vau.                  | V |

|     |                 |                    |                            |         |    |
|-----|-----------------|--------------------|----------------------------|---------|----|
| 7.  | Il Carro        | Le Chariot         | The Chariot                | Zain.   | Z  |
| 8.  | La Giustizia    | La Justice         | Justice                    | Cheth.  | CH |
| 9.  | L'Eremita       | L'Ermite           | The Hermit                 | Teth.   | T  |
| 10. | Rota Di Fortuna | La Roue de Fortune | The Wheel of Fortune       | Yod.    | I  |
| 11. | La Forza        | La Force           | Strength, Fortitude        | Kaph.   | K  |
| 12. | Il Penduto      | Le Pendu           | The Hanged Man             | Lamed.  | L  |
| 13. | Il Morte        | La Mort            | Death                      | Mem.    | M  |
| 14. | La Temperanza   | La Temperance      | Temperance                 | Nun.    | N  |
| 15. | Il Diavolo      | Le Diable          | The Devil                  | Samech. | S  |
| 16. | La Torre        | Le Maison-Dieu     | The Lightning-struck Tower | Ayin.   | O  |
| 17. | Le Stelle       | L'Etoile           | The Star                   | Pe.     | P  |
| 18. | La Luna         | La Lune            | The Moon                   | Tzaddi. | Tz |
| 19. | Il Sole         | Le Soleil          | The Sun                    | Qoph.   | Q  |
| 20. | L'Angelo        | Le Jugement        | The Last Judgment          | Resh.   | R  |
| 0.  | Il Matto (MAT)  | Le Fou             | The Foolish Man            | Shin.   | SH |
| 21. | Il Mondo        | Le Monde           | The Universe               | Tau.    | TH |

I will now describe carefully the symbolism of each of these hieroglyphical keys.

**1. *The Juggler or Magician.*** Before a table covered with the appliances of his art stands the figure of a juggler, one hand upraised holding a wand (in some packs, a cup), the other pointing downwards. He wears a cap of maintenance like that of the kings, whose wide brim forms a sort of aureole round his head. His body and arms form the shape of the Hebrew letter Aleph, to which this card corresponds. He symbolises *Will*.

**2. *The High Priestess, or Female Pope.*** A woman crowned with a high mitre or tiara (her head encircled by a veil), a stole (or a solar cross) upon her breast, and the Book of Science open in her hand. She represents *Science, Wisdom, or Knowledge*.

**3. *The Empress.*** A winged and crowned woman seated upon a throne, having in one hand a sceptre bearing a globe surmounted by a cross, while she rests the other upon a shield with an eagle blazoned therein on whose breast is the cross. She is the Symbol of *Action*, the result of the union of Science and Will.

**4. *The Emperor.*** He is crowned (and leaning against a throne, his legs form a cross, and beside him, beneath his left hand, is a shield blazoned with an eagle). In his right hand he bears a sceptre similar to that of the Empress. His body and arms form a triangle, of which his head is the apex, so that the whole figure represents a triangle above a cross. He represents *Realisation*.

**5. *The Hierophant or Pope.*** He is crowned with the papal tiara, and seated between the two pillars of Hermes and of Solomon, with his right hand he makes the sign of esoterism, and with his left he leans

upon a staff surmounted by a triple cross. (Before him kneel two ministers.) He is the symbol of *Mercy* and *Beneficence*.

**6. *The Lovers*.** This is usually described as representing Man between Vice and Virtue, while a winged genius threatens Vice with his dart. But I am rather inclined to the opinion that it represents the Qabalistical Microprosopus between Binah and Malkuth (*see my [Kabbalah Unveiled](#)*), while the figure above shows the Influence descending from Kether. It is usually considered to mean *Proof* or *Trial*; but I am inclined to suggest *Wise Disposition* as its signification.

**7. *The Chariot*.** This is a most complicated and important symbol, which has been restored by Eliphas Levi. It represents a Conqueror crowned and bearing a sceptre, riding in a cubical chariot, surmounted by four columns and a canopy, and drawn by two horses, one of which looks straight forward, while the other turns his head towards him. (Two wheels are shown in the complete single-headed figure.) It represents *Triumph*, and *Victory* of Justice and Judgment.

**8. *Justice*.** A woman crowned and seated on a throne (between two columns), holding in her right hand an upright sword, and in her left the scales. She symbolises *Equilibrium* and *Justice*.

**9. *The Hermit*.** An old and bearded man wrapped in a mantle, and with his head covered with a cowl, bearing in his right hand the lantern of occult science, while in his left he holds his magic wand half hidden beneath his cloak. He is *Prudence*.

**10. *The Wheel of Fortune*.** A wheel of *seven* spokes (the two halves of the double-headed cards make it *eight* spokes, which is incorrect) revolving (between two uprights), On the ascending side is an animal ascending, and on the descending side is a sort of monkey descending; both forms are bound to the wheel. Above it is the form of an angel (or a sphinx in some) holding a sword in one hand and a crown in the other. This very complicated symbol is much disfigured, and has been well restored by Levi. It symbolises *Fortune*, good or bad.

**11. *Strength or Fortitude*.** A woman crowned with crown and cap of maintenance, who calmly, and Without effort, closes the jaws of a furious lion. She represents *Strength*.

**12. *The Hanged Man*.** This extraordinary symbol is almost unintelligible in the double-headed cards. Properly, it represents a man hung head downwards from a sort of gibbet by one foot (his hands are bound behind his back in such a manner that his body forms a triangle with the point downwards), and his legs a cross above it. (Two sacks or weights are attached to his armpits.) He symbolises *Sacrifice*.

**13. Death.** A skeleton armed with a Scythe (wherewith he mows down heads in a meadow like grass). He signifies *Transformation*, or *Change*.

**14. Temperance** An angel with the sign of the Sun on her brow Pouring liquid from one vessel into another. She represents *Combination*.

**15. The Devil.** A horned and winged demon with eagle's claws (standing on an altar to which two smaller devils are bound by a collar and cord). In his left hand he bears a flame-headed sceptre. He is the image of *Fate* or *Fatality*, good or evil.

**16. The Lightning-struck Tower.** A Tower whose Upper part is like a crown, struck by a lightning-flash. (Two men fall headlong from it, One of whom is in such an attitude as to form a Hebrew letter *Ayin*.) Sparks and *debris* are falling. It shows *Ruin*, *Disruption*.

**17. The Star.** A nude female figure pours water upon the earth from two vases. In the heavens above her shines the Blazing Star of the Magi (surrounded by seven others), trees and plants grow beneath her magic influence (and on one the butterfly of Psyche alights). She is the star of *Hope*.

**18. The Moon.** The moon shining in the heavens, drops of dew falling, a wolf and a dog howling at the Moon, and halted at the foot of two towers, a path which loses itself in the horizon (and is sprinkled with drops of blood, a crayfish emblematic of the sign Cancer, ruled over by the Moon, crawls through water in the foreground towards the land). It symbolises *Twilight*, *Deception*, and *Error*.

**19. The Sun.** The Sun sending down his rays upon two children, who suggest the sign Gemini. (Behind them is a low wall.) It signifies *Earthly Happiness*.

**20. The Last Judgment.** An Angel in the heavens blowing a trumpet, to which a standard with a cross thereon is attached. The Dead rise from their tombs. It signifies *Renewal*, *Result*.

**0. The Foolish Man.** A man with a fool's cap, dressed like a jester, with a stick and bundle over his shoulder. Before him is the butterfly of pleasure luring him on (while in some packs a tiger, in others a dog, attacks him from behind). It signifies *Folly*, *Expiation*.

**21. The Universe.** Within a flowery wreath is a female figure nude save for a light scarf. She represents Nature and the Divine Presence therein. In each hand she should bear a wand. At the four angles of the card are the four cherubic animals of the Apocalypse. Above, the Eagle and the Man; below, the Lion and the Bull. It represents *Completion*, *Reward*.

Thus the whole series of the twenty-two trumps will give a connected sentence which is capable of being read thus:—The Human *Will* (1) enlightened by *Science* (2) and manifested by

*Action* (3) should find its *Realisation* (4) in deeds of *Mercy* and *Beneficence* (5). The *Wise Disposition* (6) of this will give him *Victory* (7) through *Equilibrium* (8) and *Prudence* (9), over the fluctuations of *Fortune* (10). *Fortitude* (11), sanctified by *Sacrifice* of Self (12), will triumph over *Death* itself (13), and thus a *Wise Combination* (14) will enable him to defy *Fate* (15). In each *Misfortune* (16) he will see the Star of *Hope* (17) shine through the twilight of *Deception* (18); and ultimate *Happiness* (19) will be the *Result* (20). *Folly* (0), on the other hand, will bring about an evil *Reward* (21).

To prepare the pack for Fortune-telling, write at the top of each card its number and signification when in its proper position, and at the bottom its meaning when reversed. To facilitate this, and to assist in reading them I here append a list of the cards with the meanings, which, I think, will be found to answer all practical purposes R. means Reversed.

### MEANINGS OF THE CARDS

1. ***The Juggler.***—Will, Will-Power, Dexterity; R. Will applied to evil ends, Weakness of Will, Cunning, Knavishness.
2. ***The High Priestess.***— Science, Wisdom, Knowledge, Education; R. Conceit, Ignorance, Unskilfulness, Superficial Knowledge.
3. ***The Empress.***— Action, Plan, Undertaking Movement in a matter, Initiative; R. Inaction, Frittering away of power, Want of Concentration Vacillation.
4. ***The Emperor.***— Realisation, Effect, Development; R. Stoppage, Check, Immature, Unripe.
5. ***The Hierophant or Pope.*** Mercy, Beneficence Kindness, Goodness; R. Over-kindness, weakness, Foolish exercise of generosity.
6. ***The Lovers.***— Wise Dispositions, Proof, Trials Surmounted; R. Unwise Plans, Failure when put to the test.
7. ***The Chariot.***— Triumph, Victory, Overcoming obstacles; R. Overthrown, Conquered by Obstacles at the last moment.
8. ***Themis, or Justice.*** Equilibrium, Balance, Justice; R. Bigotry, Want of Balance, Abuse of Justice, Over-severity, Inequality, Bias.
9. ***The Hermit.***— Prudence, Caution, Deliberation; R. Over-prudence, Timorousness, Fear.

- 10. *The Wheel of Fortune.***— Good Fortune, Success, Unexpected Luck; R. Ill-Fortune, Failure, Unexpected Ill-Luck.
- 11. *Strength, or Fortitude.***— Power, Might, Force, Strength, Fortitude; R. Abuse of Power, Overbearingness, Want of Fortitude.
- 12. *The Hanged Man.***— Self-sacrifice, Sacrifice, Devotion, Bound; R. Selfishness, Unbound, Partial sacrifice.
- 13. *Death.***— Death, Change, Transformation, Alteration for the worse; R. Death just escaped, Partial change, Alteration for the better.
- 14. *Temperance.***— Combination, Conformation, Uniting; R. Ill-advised combinations, Disunion, Clashing interests, &c.
- 15. *The Devil.***— Fatality for Good; R. Fatality for Evil.
- 16. *The Lightning-struck Tower.*** Ruin, Disruption, Over-throw, Loss, Bankruptcy; R. These in a more or less partial degree.
- 17. *The Star.***— Hope, Expectation, Bright promises; R. Hopes not fulfilled, Expectations disappointed or fulfilled in a minor degree.
- 18. *The Moon.***— Twilight, Deception, Error; R. Fluctuation, slight Deceptions, Trifling Mistakes.
- 19. *The Sun.***— Happiness, Content, Joy; R. These in a minor degree.
- 20. *The Last Judgment.***— Renewal, Result, Determination of a Matter; R. Postponement of Result, Delay, Matter re-opened later.
- 0. *The Foolish Man.***— Folly, Expiation, Wavering; R. Hesitation, Instability, Trouble arising herefrom.
- 21. *The Universe.***— Completion, Good Reward; R. Evil Reward, or Recompense.
- 22. *King of Sceptres.***— Man living in the country, Country Gentleman, Knowledge, Education; R. A naturally good but severe man, Counsel, Advice, Deliberation.
- 23. *Queen of Sceptres.***— Woman living in the country, Lady of the Manor, Love of Money, Avarice, Usury; R. A good a virtuous Woman, but strict and economical, Obstacles, Resistance, Opposition.
- 24. *Knight of Sceptres.***— Departure, Separation, Disunion; R. Rupture, Discord, Quarrel.
- 25. *Knave of Sceptres.***— A Good Stranger, Good News, Pleasure, Satisfaction; R. Ill News, Displeasure, Chagrin, Worry.

- 26. *Ten of Sceptres.***— Confidence, Security, Honour, Good Faith; R. Treachery, Subterfuge, Duplicity, Bar.
- 27. *Nine of Sceptres.***— Order, Discipline, Good Arrangement, Disposition; R. Obstacles, Crosses, Delay, Displeasure.
- 28. *Eight of Sceptres.***— Understanding, Observation, Direction; R. Quarrels, Intestine disputes, Discord.
- 29. *Seven of Sceptres.***— Success, Gain, Advantage, Profit, Victory; R. Indecision, Doubt, Hesitation, Embarrassment, Anxiety.
- 30. *Six of Sceptres.***— Attempt, Hope, Desire, Wish, Expectation; R. Infidelity, Treachery, Disloyalty, Perfidy.
- 31. *Five of Sceptres.***— Gold, Opulence, Gain, Heritage, Riches, Fortune, Money; R. Legal proceedings, Judgment, Law, Lawyer, Tribunal.
- 32. *Four of Sceptres.***— Society, Union, Association, Concord, Harmony; R. Prosperity, Success, Happiness, Advantage.
- 33. *Three of Sceptres.***— Enterprise, Undertaking, Commerce, Trade, Negotiation; R. Hope, Desire, Attempt, Wish.
- 34. *Deuce of Sceptres.***— Riches, Fortune, Opulence, Magnificence, Grandeur; R. Surprise, Astonishment, Event, Extraordinary Occurrence.
- 35. *Ace of Sceptres.***— Birth, Commencement, Beginning, Origin, Source; R. Persecution, Pursuits Voilence, Vexation, Cruelty, Tyranny.
- 36. *King of Cups.***— A fair Man, Goodness, Kindness, Liberality, Generosity; R. A Man of good position, but shifty in his Dealings, Distrust, Doubt, Suspicion.
- 37. *Queen of Cups.***— A fair Woman, Success, Happiness, Advantage, Pleasure; R. A Woman in good position, but intermeddling, and to be distrusted; Success, but with some attendant trouble.
- 38. *Knight of Cups.***— Arrival, Approach, Advance; R. Duplicity, Abuse of Confidence, Fraud, Cunning.
- 39. *Knave of Cups.***— A fair Youth, Confidence, Probity, Discretion, Integrity; R. A Flatterer, Deception, Artifice.
- 40. *Ten of Cups.***— The Town wherein one resides, Honour, Consideration, Esteem, Virtue, Glory, Reputation; R. Combat, Strife, Opposition, Differences, Dispute.

- 41. *Nine of Cups.***— Victory, Advantage, Success, Triumph, Difficulties surmounted; R. Faults, Errors, Mistakes, Imperfections.
- 42. *Eight of Cups.***— A fair Girl, Friendship, Attachment, Tenderness; R. Gaiety, Feasting, Joy, Pleasure.
- 43. *Seven of Cups.***— Idea, Sentiment, Reflection, Project; R. Plan, Design, Resolution, Decision.
- 44. *Six of Cups.***— The Past, passed by, Faded, Vanished, Disappeared; R. The Future, that which is to come, Shortly, Soon.
- 45. *Five of Cups.***— Union, Junction, Marriage, Inheritance; R. Arrival, Return, News, Surprise, False projects.
- 46. *Four of Cups.***— Ennui, Displeasure, Discontent, Dissatisfaction; R. New Acquaintance, Conjecture, Sign, Presentiment.
- 47. *Three of Cups.***— Success, Triumph, Victory, Favourable issue; R. Expedition of business, Quickness, Celerity, Vigilance.
- 48. *Deuce of Cups.***— Love, Attachment, Friendship, Sincerity, Affection; R. Crossed desires, Obstacles, Opposition, Hindrance.
- 49. *Ace of Cups.***— Feasting, Banquet, Good Cheer; R. Change, Novelty, Metamorphosis, Inconstancy.
- 50. *King of Swords.***— A Lawyer, a Man of Law, Power, Command, Superiority, Authority; R. A Wicked Man, Chagrin, Worry, Grief, Fear, Disturbance.
- 51. *Queen of Swords.***— Widowhood, Loss, Privation, Absence, Separation; R. A Bad Woman, ill-tempered and bigoted, Riches and Discord, Abundance together with Worry, Joy with Grief.
- 52. *Knight of Swords.***— A Soldier, a man whose profession is arms, Skilfulness, Capacity, Address, Promptitude; R. A conceited fool, Ingenuousness, Simplicity.
- 53. *Knave of Swords.***— A Spy, Overlooking, Authority; R. That which is unforeseen, Vigilance, Support.
- 54. *Ten of Swords.***— Tears, Affliction, Grief, Sorrow; R. Passing Success, Momentary Advantage.
- 55. *Nine of Swords.***— An Ecclesiastic, a Priest, Conscience. Probity, Good Faith, Integrity; R. Wise distrust, Suspicion, Fear, Doubt, Shady character.

- 56. *Eight of Swords.***— Sickness, Calumny, Criticism, Blame; R. Treachery in the Past, Event, Accident, Remarkable Incident.
- 57. *Seven of Swords.***— Hope, Confidence, Desire, Attempt, Wish; R. Wise Advice, Good Counsel, Wisdom, Prudence, Circumspection.
- 58. *Six of Swords.***— Envoy, Messenger, Voyage, Travel; R. Declaration, Love proposed, Revelation, Surprise.
- 59. *Five of Swords.***— Mourning, Sadness, Affliction; R. Losses Trouble (same signification, whether reversed or not.)
- 60. *Four of Swords.***— Solitude, Retreat, Abandonment, Solitary, Hermit; R. Economy, Precaution, Regulation of Expenditure.
- 61. *Three of Swords.***— A Nun, Separation, Removal, Rupture, Quarrel; R. Error, Confusion, Misrule, Disorder.
- 62. *Deuce of Swords.***— Friendship, Valour, Firmness, Courage; R. False Friends, Treachery, Lies.
- 63. *Ace of Swords.***— Triumph, Fecundity, Fertility, Prosperity; R. Embarrassment, Foolish and Hopeless Love, Obstacle, Hindrance.
- 64. *King of Pentacles.***— A dark Man, Victory, Bravery, Courage, Success; R. An old and vicious Man, a Dangerous Man, Doubt, Fear, Peril, Danger.
- 65. *Queen of Pentacles.***— A dark Woman, a generous Woman, Liberality, Greatness of Soul, Generosity; R. Certain Evil, a suspicious Woman, a Woman justly regarded with Suspicion, Doubt, Mistrust.
- 66. *Knight of Pentacles.***— A useful Man, Trustworthy, Wisdom, Economy, Order, Regulation; R. A brave Man, but out of Employment, Idle, Unemployed, Negligent.
- 67. *Knave of Pentacles.***— A dark Youth, Economy, Order, Rule, Management; R. Prodigality, Profusion, Waste, Dissipation.
- 68. *Ten of Pentacles.***— House, Dwelling, Habitation, Family; R. Gambling, Dissipation, Robbery, Loss.
- 69. *Nine of Pentacles.***— Discretion, Circumspection, Prudence, Discernment; R. Deceit, Bad faith, Artifices, Deception.
- 70. *Eight of Pentacles.***— A dark Girl, Beauty, Candour, Chastity, Innocence, Modesty; R. Flattery, Usury, Hypocrisy, Shifty.
- 71. *Seven of Pentacles.***— Money, Finance, Treasure, Gain, Profit; R. Disturbance, Worry, Anxiety, Melancholy.

**72. Six of Pentacles.**— Presents, Gifts, Gratification: R. Ambition, Desire, Passion, Aim, Longing.

**73. Five of Pentacles.**— Lover or Mistress, Love, Sweetness, Affection, Pure and Chaste Love; R. Disgraceful Love, Imprudence, License, Profligacy.

**74. Four of Pentacles.**— Pleasure, Gaiety, Enjoyment, Satisfaction; R. Obstacles, Hindrances.

**75. Three of Pentacles.**— Nobility, Elevation, Dignity, Rank, Power; R. Children, Sons, Daughters, Youths, Commencement.

**76. Deuce of Pentacles.**— Embarrassment, Worry, Difficulties; R. Letter, Missive, Epistle, Message.

**77. Ace of Pentacles.**— Perfect Contentment, Felicity, Prosperity, Triumph; R. Purse of Gold, Money, Gain, Help, Profit, Riches.

The following additional remarks may be serviceable to the to the inexperienced Cartomancer. They are chiefly taken from Etteilla.

**24. Knight of Sceptres.**— This card is not to be read singly; it means the Departure of the card which follows it. R. Again, notice the card which follows it; if a Woman, Quarrel with a Woman; if Money, then Loss of Money, &c.

**25. Knave of Sceptres.**— R. Notice between what cards the News falls, which will show whence it comes, and of what nature it is.

**34. Deuce of Sceptres.**— R. If the cards fall 49 R., 34 R., you will be surprised by a change. If 47, 49 R., 34 R., it will be happy; but the reverse if they fall 54, 49 R., 34 R.

**38. The Knight of Cups.**— This shows the arrival of the card which follows it, as 38, 54, the arrival of affliction or grief; 38, 39, the visit of a fair young man, etc.

**43. Seven of Cups.**— Explains the card which follows; thus, 43,

30, 33, The idea of attempting some undertaking. This will again be modified by the following cards.

**44. Six of Cups.**— Shows either that what precedes it is past, has occurred already; or if R., what is going to happen.

**46. Four of Cups.**— The following cards might show what the displeasure or anxiety was about; the preceding cards, whence it originated.

**51. *Queen of Swords.***— This is not necessarily to be taken by itself; it may signify that the person symbolised by the cards near it has just lost, or is likely soon to lose, wife or husband. In some instances it may merely signify that if two people are married, the one will die some time before the other, but not necessarily that the event will occur immediately.

**53. *Knave of Swords.***— R. If 72, 53 R. An unexpected present. If 53 R., 54, unexpected grief, etc.

**55. *Nine of Swords.***— R. The card following will show whom or what to distrust, &c..

**56. *Eight of Swords.***— R. Shows Treachery or Deceit in the past, and will be explained by the neighbouring cards.

**57. *Seven of Swords.***— R. The cards which come next will show whether it will be good to follow the advice given or not. Also, the preceding cards will show from whom, and why, the advice comes.

**60. *Four of Swords.***— R. The cards near will show whether it is health or money that requires care.

**61. *Three of Swords.***— R. May show simply that something is lost, or mislaid for a time.

**62. *Deuce of Swords.***— R. If confirmed by the other cards may simply mean that the friends are not *of much use* to the inquirer in the matter under consideration.

**65. *Queen of Pentacles.***— R. (If this card does not signify any particular *person*). If 65 R., 31 R., It is not said that there will be a Lawsuit. If 31 R., 65 R., If you gain your case you won't be much the better for it.

**67. *Knave of Pentacles.***— R. Consult the following cards to see in what the person is prodigal. If 67 R., 57 R., it may simply mean that the person is too fond of giving advice, intermeddles too much with other people's business.

**71. *Seven of Pentacles.***— R. The next card will show the reason of the anxiety, and so on.

**73. *Five of Pentacles.***— Shows simply that there is some one whom the person loves.

The Court-Cards, and especially the Kings and Queens, may be taken to represent persons; in this case their additional meaning should not be read. The Swords represent very dark people; Pentacles, those not so dark; Cups, rather fair people; Wands or Sceptres, those much

fairer, and so on. Many Wands together might signify feasting, many Cups lovemaking, Swords quarrelling and trouble, Coins or Pentacles money.

Where the mode of reading the cards requires that the person consulting should be represented, he should take one of the Kings to represent himself, according to his complexion. If a lady consults the cards, let her take one of the Queens; if she be rather fair, the Queen of Cups; if she be very fair, the Queen of Wands or Sceptres. If the inquirer be quite a youth or a boy, let him take one of the Knights; if a very young girl, let her take the Knave, etc. Etteilla's plan was to take two of the Keys for Significators, that answering to the Pope for a man, that answering to the High Priestess for a woman; but I do not think this is so well. The worst of Etteilla's system is that he so completely destroys the meanings of the Keys in his attempted rearrangement of them, as to make them practically useless for higher occult purposes.

I shall now give several modes of laying out the cards for divination. The reader can adopt whichever he prefers, or he can combine them.

Whatever mode of laying out be adopted, it is necessary that the person inquiring should carefully shuffle the cards, with two objects in view; firstly, that of turning some of the cards upside down; secondly, that of *thoroughly* altering their position and sequence in the pack. They should then be cut. During the shuffling and cutting the inquirer should *think earnestly* of the matter concerning which he is anxious for information; for unless he does this the cards will rarely read correctly. This shuffling and cutting should be thrice repeated. The backs of the cards should be towards the person shuffling.

**FIRST METHOD.**— The full pack of seventy-eight cards having been first duly shuffled and cut, deal the top card on a part of the table which we will call B, the second card on another place which we will call A. (These will form the commencement of two heaps, A and B, into which the whole pack is to be dealt.) Then deal the third and fourth cards on B, and the fifth on A; the sixth and seventh on B, and the eighth on A; the ninth and tenth on B, and the eleventh on A. Continue this operation of dealing two cards on B, and one on A, till you come to the end of the pack. A will then consist of twenty-six cards, and B of fifty-two.

Now take up the B heap of fifty-two cards. Deal the top card on a fresh place which we will call D, and the second card on another place C. (This will form the beginning of two fresh

heaps, C and D.) Then deal the third and fourth cards on D, and the fifth on C; the sixth and seventh on D, and the eighth on C, and so on as before through these fifty-two cards. There will now be three heaps: A = 26 cards, C = 17 cards, and D = 35 cards.





ordinary manner. The dealer deals them out in three hands by five cards at a time, and places the remaining three cards at his own right-hand side. There will thus be three hands of 25 cards each, and three cards besides. The players sort their hands, and the dealer discards the three most useless cards in his own hand and exchanges them for the before-mentioned three cards. The deal is taken in rotation by each player. The method of dealing is the same, whether *two* or *three* players participate, three hands being dealt out in each instance, but if only two players contend with each other, the third hand is untouched by either party.

The points constituting the game are 100, which may be marked on a cribbage board, on paper, or by an ordinary bezique-marker.

Before the hands are played out their score is reckoned in the following way:

|   |
|---|
| The 22 trumps are not all of the same value.            |
| 21, 20, 19, 18, 17, are called the Five Greater Trumps. |
| 1, 2, 3, 4, 5, are called the Five Lesser Trumps.       |

Whoever has three of the Greater or three of the Lesser Trumps in his hand, scores 5 points for the same; 10 points if he has four; and 15 points if he have all five. If the player has *any* ten trumps in his hand they will score 10 points, *any* thirteen trumps 15 points. It does not matter if Greater or Lesser Trumps, which have been already scored, form part of such ten or thirteen; all scores are independent of other combinations. Furthermore, for any cards to be scored they must be shown to the adversary at the time of scoring; this rule holds good in all cases. The non-dealer scores and leads first. If three play, the player on the dealer's left hand begins.

Seven cards bear the distinguishing title of Tarot Trumps; they are:

The Universe, 21; the Mat, or Foolish Man, 0; the Pagad, Juggler, or Magician, 1; the King of Sceptres; the King of Cups; the King of Swords; and the King of Pentacles.

If the player has any two of these Tarot Trumps, he can ask his opponent for a third; if the latter cannot reply by showing a third Tarot Trump, the former can score 5 points; but if he has the third it must be given up to the asker, who then does not score, but gives him some card of small value in exchange. For every three Tarot Trumps actually held in the hand, the holder marks 15 points.

Sequences of trumps or of cards of the same suit count; for every four cards in sequence, 5 points; for every seven cards, 10 points; for ten cards, 15 points. All cards forming these scores must be shown to the adversary.

0, *The Foolish Man*, is the lowest card in the pack in playing the hand; can take no card of any suit, and may be played to a card of any suit. For instance, if the adversary leads a King, and you have only the Queen of that suit remaining in your hand, but have also the 0, you can play this instead of the Queen, and thus save her from being taken. A King cut counts 5 points to whosoever cuts it. In each suit King is highest, then come Queen, Knight, Knave, Ten, Nine, etc., down to Ace, which is lowest, and can only take the 0. The Trumps reckon from 21, which is highest, to 1, which is lowest. You must follow suit if you can; if not, you may trump. Each trick should be kept separate for counting afterwards. Of course, the principal care of the player should be directed towards saving his own important cards, and taking those of the adversary. The player who takes a trick leads next. When all the hand is played out, the tricks on either side are counted as follows:—

For every trick in which there is a Tarot Trump, 5 points (the 0 counts to its *original* possessor, while the Pagad, 1, counts to the player who takes it). For every trick with a

Queen, 4 points; with a Knight, 3 points; with a Knave, 2 points; for every other trick, 1 point.

At the end of each hand the points made by each player are added up separately, then the lesser is taken from the greater, and only the *excess* points of the more fortunate player are scored. The same is done in each hand, and the player who, in this way, first reaches 100 points (*or over* in the final hand) wins the game.

For my reader's convenience I append a table of the points which can be scored:

| <b><i>Scored in Hand.</i></b>                 |   | <b><i>Points.</i></b> |
|---|---|-----------------------|
| For any 3 of the Greater Trumps held in hand  | = | 5                     |
| For any 4 of the Greater Trumps held in hand  | = | 10                    |
| For all 5 of the Greater Trumps held in hand  | = | 15                    |
| For any 3 of the Lesser Trumps held in hand   | = | 5                     |
| For any 4 of the Lesser Trumps held in hand   | = | 10                    |
| For all 5 of the Lesser Trumps held in hand   | = | 15                    |
| For any 10 Trumps held in hand                | = | 10                    |
| For any 13 Trumps held in hand                | = | 15                    |
| For any 2 Tarot-Trumpes called unanswered     | = | 5                     |
| For any 3 Tarot-Trumpes actually held in hand | = | 15                    |
| For every Sequence of 4 Cards                 | = | 5                     |
| For every Sequence of 7 Cards                 | = | 10                    |
| For every Sequence of 10 Cards                | = | 15                    |
| <b><i>Scored in Play</i></b>                  |   | <b><i>Points</i></b>  |
| For a King, cut                               | = | 5                     |
| For each Trick containing a Tarot Trump       | = | 5                     |

|                                    |   |   |
|------------------------------------|---|---|
| The each Trick containing a Queen  | = | 4 |
| For each Trick containing a Knight | = | 3 |
| For each Trick containing a Knave  | = | 2 |
| For every Trick of two plain Cards | = | 1 |

If three players contend, of course the third player will form an additional factor in the game. Then, when the three compare their various scores in the same hand, only he who has most should score, and then only the amount by which he exceeds the player who comes second. The other players do not score at all.

Before concluding this short treatise, I will say a few words on the occult and Qabalistical signification of these wonderful Tarot Cards. It has been long known that the ordinary 52 card pack was susceptible of some peculiar numerical significations, *e.g.*:

|  |
|--|
| 52 Cards in the pack, suggest 52 weeks in the year.                                  |
| 13 Cards in each suit, suggest 13 lunar months in the year, 13 weeks in the quarter. |
| 4 suits in the pack, suggest 4 seasons in the year.                                  |
| 12 Picture Cards in the pack, suggest 12 months in the year, 12 signs of the Zodiac. |

Furthermore, if we add together:

|  |   |           |
|--|---|-----------|
| The pips on the plain cards of the four suits  | = | 220       |
| The pips on the 12 Picture Cards               | = | 12        |
| Twelve Picture Cards reckoned as 10 each       | = | 120       |
| The number of cards in each suit               | = | <u>13</u> |
| We shall obtain the number of days in the year | = | 365       |

But concealed behind their apparently arbitrary and bizarre designs, the Tarot Cards contain a far more complicated system of recondite symbolism. We find the number ten multiplied by the mystical number four, and combined with a primitive hieroglyphic alphabet of twenty-two letters.

Eliphas Lèvi says in his "*Histoire de la Magie*": "The absolute hieroglyphical science had for its basis an alphabet of which all the gods were letters, all the letters ideas, all the ideas numbers, and all the numbers perfect signs.

"This hieroglyphical alphabet of which Moses made the great secret of his Cabala, and which he retook from the Egyptians; for, according to the *Sepher Yetzirah*, it came from Abraham; this alphabet, we say, is the famous Book of Thoth, suspected by Court de Gèbelin to be preserved to the present time under the form of that peculiar pack of cards, which is called the Tarot. . . The ten numbers and twenty-two letters are what are called in the Cabala the thirty-two paths of science,

and their philosophical description is the subject of that primitive and revered work known as the *Sepher Yetzirah*, which is still to be found in the collection of Pistorius and others. The Alphabet of Thoth is the original of our Tarot, only in an altered form. The Tarot which we have is of Jewish origin, and the types of the figures cannot be traced back further than the reign of Charles VI.”

The *Sepher Yetzirah* referred to in the above quotation has been recently translated by my friend [Dr. Wynn Westcott](#), who is a skilful and erudite Qabalistical student, so that it can now be read in English. It certainly gives, in my opinion, the Qabalistical Key of the Tarot; and shows at once, by evident analogy, the ancient and religious origin of its bizarre symbolism. It consists of thirty-three short sections (the thirty-third being merely recapitulatory) divided into five chapters, and elucidated by thirty-two occult paragraphs called the “Paths”. In fact, it may be called a treatise on the ten and the twenty-two. The numbers from one to ten are said to symbolise the Spirit, Air, Water, Fire, Height, Depth, East, West, North, South. The twenty-two letters are divided into three Mother Letters, A, M, SH, referring to Air, Water, and Fire; seven double letters, B, G, D, K, P, R, TH, referring to the seven planets, etc.; and twelve simple letters, H, V, Z, CH, T, I, L, N, S, O, Tz, Q, referring to the twelve signs of the Zodiac, etc.

Christian, the disciple of Lèvi, in his recent work on Magic, has made the explanation of the twenty-two hieroglyphics of the Tarot form part of the initiatory ceremonies of the Egyptian mysteries of Crata Repoa.

The symbols of three of the twenty-two Trumps of the Tarot were thus restored by Eliphas Lèvi.

**7. *The Chariot.***— A cubical chariot with four columns, surmounted by an azure and star-decked canopy. Within the chariot and between the four columns stands a Conqueror crowned with a circlet, from which rise and shine three pentagrams of gold. On his cuirass are three right angles; and on his shoulders the Urim and Thummim symbolised by the two crescents of the Moon in increase and decrease. In his hand is a sceptre surmounted by a globe, a square, and a triangle. His attitude is proud and tranquil. To the Chariot is attached a double sphinx, or rather two sphinxes joined together; one of them turns its head, and they both look in the same direction. The sphinx which turns its head towards the other is black and menacing, the other is white and calm. On the square which forms the front of the Chariot we see the Indian lingam surmounted by the flying globe of the Egyptians.

**10. *The Wheel of Fortune.***— A wheel of seven spokes, the cosmogonical wheel of Ezekiel, with a dog-headed figure ascending on one side (Anubis, the Egyptian Mercury); and a demon descending on the other (the Egyptian evil deity, Typhon); the former of these bears a caduceus, the latter a trident; both figures are bound to the wheel.

Above them is a sphinx at the balance-point of the wheel, holding a drawn sword between its lion's claws.

**12. *The Devil.***— Throned on a cube above the Universe is a goat-headed, satyr-like figure, bearing on its brow the pentagram, apex upward, so as to make it a symbol of Light. With one hand it points upwards to the symbol of the Moon in increase, with the other downwards to that of the Moon in decrease, thus symbolising the eternal equilibrium of Mercy and Justice; the first two fingers and thumb of each hand are extended as in giving the sign of benediction. One arm is feminine, the other masculine. The torch of intelligence is placed between its horns, as the Magical Light of the Universal Equilibrium. The caduceus which holds the place of the generative organs signifies the eternity of life; the belly is covered with scales to represent Water; the circle above it is the atmosphere; the Wings are the emblem of the Volatile; and the deformed and goat-like feet rest upon the earth.

Space does not allow me to enter further into the subject, on which, indeed, several volumes might be written without exhausting it. I can only hope that this short treatise will suffice to give my readers some idea of the recondite meaning of the Tarot Cards, and how to employ them in divination.

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[i] This is partly taken by Vaillant from Court de Gèbelin's "*Monde Primitif*" vol. 8, p. 387.

# **VOODOOS AND OBEAHS: Phases of West India Witchcraft**

JOSEPH J. WILLIAMS, S.J.

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# VOODOOS AND OBEAHS: Phases of West India Witchcraft

JOSEPH J. WILLIAMS, S.J.

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## INTRODUCTION

The NEW YORK TIMES of August 14, 1925, printed the following news item: "SEIZE PRICE LISTS OF VODOO DOCTOR POLICE GET CIRCULARS OFFERING 'WISHING DUST' AND LUCKY CHARMS TO NEGROES AT \$1 TO \$1,000. *Special to the New York Times.*—ATLANTIC CITY, Aug. 13. Twelve thousand circulars said to have been sent to this city by a New York voodoo doctor were seized by the police here today as they were being distributed to negro homes on the north side by six negro boys.

"The circulars bore the address of D. Alexander of 99 Downing Street, Brooklyn, N. Y.

"All sorts of love powders, wishing dust, lucky charms and incantations are offered for sale in the circular, with prices ranging from \$1 to \$1,000.

"'Guffer Dust, New Moon, No. 1, good, \$50; Happy Dust, \$40; Black Cats' Ankle Dust, \$500; Black Cat's Wishbone, \$1,000; King Solomon's Marrow, \$1,000; Easy Life Powder \$100; Tying Down Goods, \$50; Chasing Away Goods, \$50; Boss Fix Powders, \$15, and Buzzard Nest, \$100,' were some of the goods offered."

"Inquiry developed that 'Bringing Back Powders' were designed to return an errant wife or husband to a grieving spouse, 'Tying Down Goods' were said to keep the subject of one's affections from departing, while 'Chasing Away Goods' had the opposite effect. 'Boss Fix Powders' keep one's employer in a friendly mind."

Four days after the appearance of the foregoing in The Times, we find this despatch from Cuba on the first page of The BOSTON POST:

"SAVE CHILD FROM TORTURE RESCUED DURING VODOO DEATH RITES HAVANA, Aug. 17. Paula Cejes, a three-year-old white girl, was saved from a horrible death at the hands, of Voodoo worshippers at Aguacate, Havana Province, today, due to the rapidity of a search after she had disappeared.

"Paula, who lives with her parents on the Averhoff sugar plantation, was enticed away by Voodoo worshippers who bound and gagged her in a cane field and were in the act of performing their rites when a posse of searchers came upon them.

"Rural guards later captured a white man and a colored man who had in their possession articles used by voodooists in sacrificing life."

It may have been items such as these that inspired William Buchler Seabrook to go to Haiti with the set purpose of learning first hand whatever he could of Voodoo and kindred practices. At all events, after some stay in the island, he published in 1929 *The Magic Island* which at once became the centre of heated controversy. To some it was a weird conglomeration of fact and fancy worthy of little serious consideration and of even less credibility.[1]

On the other hand, the usually conservative LITERARY DIGEST[2] apparently accepted it in its entirety as historic fact, and without question or cavil devoted five entire pages almost entirely to excerpts from its more startling passages and the reproduction of

[1. Note: *Magic Island* was unquestionably received with fulsome praise by reviewers generally. Thus THE BOOKMAN, February 1929, p. 68: "It has been a long time since a volume has held my attention so completely as W. B. Seabrook's *Magic Island*. It is not a twice told tale but a vivid record of things seen." The NEW YORK HERALD-TRIBUNE, January 8, 1929: "Here in its own field is the book of the year." The NEW YORK EVENING POST, January 12, 1929, calls it "a sensational vivid and immensely important book." To the OUTLOOK, January 9, 1929: "It is a prize among travel books." While the SATURDAY REVIEW, February 23, 1929, declares: "Mr. Seabrook has done justice to this remarkable subject not only in investigating the system, but in presenting the results of his work."

The more thoughtful reviews, however, refuse to be entirely carried away by the general acclaim, and modify their praise with almost hesitant reserve. Thus the YALE REVIEW, Autumn, 1929, p. 185, makes the restriction: "He spoils much of his material by his exaggerated style and his dubious psychology." The AMERICAN JOURNAL OF SOCIOLOGY, September, 1929, p. 316, insists: "He has written as an artist, not as an ethnologist." And the NATION, February 13, 1929, p. 198, urges: "It is time for a tempered intelligent presentation on the manner in which they live, one that staying close to facts, probing under the surface, and eschewing rumors, will make quite as fascinating a tale."

We may be pardoned, then, if we seem to delay too long on Mr. Seabrook and his sensational book, but we must risk the criticism in the interest of fair play as regards Haiti and the popular estimate of Voodoo.

2. February 23, 1929, p. 35 ff.]

several photographs. One single reference to "the element of the occult which Mr Seabrook seems to believe" is the nearest approach to a guarded caution about the actuality of the most improbable details, a few of which may be mentioned in passing,

Thus, for example, at the "blood baptism," a truly voodooistic rite, when the author was to receive the "ouanga packet" prepared for him by Maman Célie, after the preliminary sacrifice of two red cocks and two black, an enormous white turkey and a pair of doves," in due course the sacrificial goat was led forth. "He was a sturdy brown young goat, with big, blue, terrified, almost human eyes, eyes which seemed not only terrified but aware and wondering. At first he bleated and struggled, for the odor of blood was in the air, but finally he stood quiet, though still wide-eyed, while red silken ribbons were twined in his little horns, his little hoofs anointed with wine and sweet-scented oils, and an old woman who had come from far over the mountain for this her brief part in the long ceremony sat down before him and crooned to him alone a song which might have been a baby's lullaby."[3]

After a further ritual with the goat, Catherine, the sixteen-year-old daughter of Maman Célie was led in by her brother Emanuel who "had to clutch her tightly by the arm to prevent her from stumbling when they

brought her to the altar. Maman Célie hugged her and moaned and shed tears as if they were saying good-bye forever. The papaloi pulled them apart, and some one gave the girl a drink from a bottle. She began to protest in a dull sort of angry, whining way when they forced her down on her knees before the lighted candles. The papaloi wound round her forehead red ribbons like those which had been fastened around the horns of the goat, and Maman Célie, no longer as a mourning mother but as an officiating priestess, with rigid face aided in pouring the oil and wine on the girl's head, feet, hands and breast. All this time the girl had been like a fretful, sleepy, annoyed child, but gradually she became docile, somber, staring with quiet eyes, and presently began a weird song of lamentation." [4] The song

[3. Seabrook, *Magic Island*, New York, 1929, p. 61.

4. Seabrook, *l.c.*, p. 62.]

itself is summed up in the last verse: "So I who am not sick must die!" [5] The author then continues: "And as that black girl sang, and as the inner meaning of her song came to me, I seemed to hear the voice of Jephtha's daughter doomed to die by her own father as a sacrifice to Javeh, going up to bewail her virginity on Israel's lonely mountain. Her plight in actuality was rather that of Isaac bound by Abraham on Mount Moriah; a horned beast would presently be substituted in her stead; but the moment for that mystical substitution had not yet come, and as she sang she was a daughter doomed to die."

"The ceremony of substitution, when it came, was pure effective magic of a potency which I have never seen equaled in Dervish monastery or anywhere. The goat and the girl, side by side before the altar, had been startled, restive, nervous. The smell of blood was in the air, but there was more than that hovering; it was the eternal, mysterious odor of death itself which both animals and human beings always sense, but not through, the nostrils. Yet now the two who were about to die mysteriously merged, the girl symbolically and the beast with a knife in its throat, were docile and entranced, were like automatons. The papaloi monotonously chanting, endlessly repeating, 'Damballa calls you,' stood facing the altar with his arms outstretched above their heads. The girl was now on her hands and knees in the attitude of a quadruped, directly facing the goat, so that their heads and eyes were in a level, less than ten inches apart, and thus they stared fixedly into each other's eyes, while the papaloi's hands weaved slowly, ceaselessly above their foreheads, the forehead of the girl and the forehead of the horned beast, each wound with red ribbons, each already marked with the blood of a white dove. By shifting slightly I could see the big, wide, pale-blue, staring eyes of the goat, and the big, black, staring eyes of the girl, and I could have almost sworn that the black eyes were gradually, mysteriously becoming those of a dumb beast, while a human soul was beginning to peer out through the blue. But dismiss that, and still I tell you that pure magic was here at work, that something

[5. Ditto, p. 63.]

very real and fearful was occurring. For as the priest wove his ceaseless incantations, the girl began a low, piteous bleating, in which there was nothing, absolutely nothing, human; and soon a thing infinitely more unnatural occurred; the goat was moaning and crying like a human child. . . . [6]

"While the papaloi still wove his spells, his hands moving ceaselessly like an old woman carding wool in a dream, the priestess held a twig of green with tender leaves between the young girl and the animal. She held it on a level with their mouths, and neither saw it, for they were staring fixedly into each other's eyes as entranced mediums stare into crystal globes, and with their necks thrust forward so that their foreheads almost touched. Neither could therefore see the leafy branch, but as the old mamaloi's hand trembled, the leaves flicked lightly as if stirred by a little breeze against the hairy muzzle of the goat, against the chin and soft lips of the girl. And after moments of breathless watching, it was the girl's lips which pursed up and began to nibble the leaves . . . . [7]

"As she nibbled thus, the papaloi said in a hushed but wholly matter-of-fact whisper like a man who had finished a hard, solemn task and was glad to rest, 'Ça y est' (There it is).

"The papaloi was now holding a machette, ground sharp and shining. Maman Célie, priestess, kneeling, held a gamelle, a wooden bowl. It was oblong. There was just space enough to thrust it narrowly between the mystically identified pair. Its rim touched the goat's hairy chest and the girl's body, both their heads thrust forward above it. Neither seemed conscious of anything that was occurring, nor did the goat flinch when the papaloi laid his hands upon its horns. Nor did the goat utter any sound as the knife was drawn quickly across the throat. But at this instant as the blood gushed like a fountain into the wooden bowl, the girl with a shrill, piercing, then strangled bleat of agony, leaped, shuddered, and fell senseless before the altar." [8]

But let us pass to an even more grewsome narrative. According

[6. Ditto, p. 63 f.

7. Ditto, p. 65.

8. Ditto, p. 66.]

{p. x}

to Seabrook, Celestine, the daughter of Antoine Simone, [9] "although under thirty, was reputed to be secretly the grande mamaloi of all Haiti, its supreme high priestess." [10] The author adds: "And not only Celestine herself but her father, Antoine Simone, president of the Republic, was reputed to be active in black sorcery. It was commonly said that magical rites and practices occurred even within the confines of the palace walls and probably they did." [11]

In explanation, then, of his chapter "Celestine with a Silver Dish," Seabrook writes: "The story of the silver dish is based on the evidence of two credible eye-witnesses, one a Frenchman who may still be seen and talked with at the Cape, the other a Haitian now dead. I talked with numbers of people about it and found none who questioned its approximate truth. It is current among the Haitians themselves; so they will forgive me for including it." . . . [12]

"One moonlight night in the Spring of 1909 it was during Easter week the Frenchman who now lives at the Cape was sitting in one of the vine-covered summer-houses with his Haitian friend. . . . Towards one o'clock in the morning they heard a tramping of feet from the direction of the palace, and presently saw a black sergeant with two squads of soldiers marching toward the stable yard, along a pathway of the deserted gardens. They passed close to the summer house. Behind them, at a little distance, came Celestine. She was barefooted, in a scarlet robe, and carried in her hands a silver dish.

"In a small, open, moonlit glade, close to the summer house, the sergeant halted his eight men, and lined them up at attention, as if on a parade ground. Except for his low voiced commands, not a word was spoken. Celestine in her red robe which fell loose

[9. Note: The author spells it with a final *e*, Simone. While in Jamaica, the family themselves always spelt it simply Simon.

10. Seabrook, l. c., p. 117.

11. Note: As one who knew the Simons in Jamaica, I can categorically deny both this assertion as well as the plausibility of the pseudo-voodooistic murder which is shortly to be described.

12 Seabrook, l. c., p. 121.]

{p. xi}

like a nightgown to her bare feet, laid the great silver platter on the grass.

"The sergeant handed Celestine a forked bent twig, a sort of crude divining-rod, and stepped back a little distance. Celestine, holding the wand loosely before her, facing the eight soldiers standing at attention, began a gliding, side-stepping dance, singing her incantations of mixed African and Creole in a low voice alternating from a deep guttural contralto to a high falsetto, but never raised loudly, pointing the wand at each in turn as she glided to and fro before them.

"The men stood rigid, silent as if paralysed, but following her every movement with their rolling eyeballs as she glided slowly from end to end of the line.

"For a long ten minutes that seemed interminable, Celestine glided to and fro, chanting her incantation, then suddenly stopped like a hunting-dog at point before one man who stood near the center of the row. The wand shot out stiff at the end of her outstretched arm and tapped him on the breast.

"'Ou la soule, avant!' ordered the sergeant. (You there, alone, step forward.)

"The man marched several paces forward from the ranks, and halting at command, stood still. The sergeant, who seemed unarmed, drew the man's own knife-bayonet from its scabbard grasped the unresisting victim by the slack of his coat collar, and drove the point into his throat.

"While this was taking place, the other seven men stood silent obediently at attention. The victim uttered not a single cry, except a gurgling grunt as the point went through his jugular, and slumped to the grass, where he twitched a moment and lay still.

"The sergeant knelt quickly over him, as if in a hurry to get the job finished, ripped open the tunic, cut deep into the left side of the body just below the ribs, then put the knife aside, and tore out the heart with his hands.

"Black Celestine in her red robe, holding the gleaming platter before her, returned alone beneath the palm trees to the palace, barefooted queen of the jungle, bearing a human heart in a silver dish." [13]

The general reaction on the author of such scenes, whether given as personal experiences or otherwise, is utterly appalling.

Thus he tells us in connection with the ceremony described a few pages back: "Not for anything, no matter what would happen, could I have seriously wished to stop that ceremony. I believe in such ceremonies. I hope that they will never die out or be abolished. I believe that in some form or another they answer a deep need of the universal human soul. I, who in a sense believe in no religion, believe yet in them all, asking only that they be alive as religions. Codes of rational ethics and human brotherly love are useful, but they do not touch this thing underneath. Let religion have its bloody sacrifices, yes even human sacrifice if thus our souls may be kept alive. Better a black papaloi in Haiti with blood-stained hands who believes in his living gods than a frock-coated minister on Fifth Avenue reducing Christ to a solar myth and rationalising the Immaculate Conception." [14]

Of an earlier function at which he was present, he wrote: "And now the literary-traditional white stranger who spied from hiding in the forest, had such a one lurked near by, would have seen all the wildest tales of Voodoo fiction justified: in the red light of torches which made the moon turn pale, leaping, screaming,

writhing black bodies, blood-maddened, sex-maddened, god-maddened, drunken, whirled and danced their dark saturnalia, heads thrown wierdly {sic} back as if their necks were broken, white teeth and eyeballs gleaming, while couples seizing one another from time to time fled from the circle, as if pursued by furies into the forest to share and slake their ecstasy.

"Thus also my unspying eyes beheld this scene in actuality, but I did not experience the revulsion which literary tradition prescribes. It was savage and abandoned, but it seemed to me magnificent and not devoid of a certain beauty. Something inside myself awoke and responded to it. These, of course, were individual

[13. Ditto, p. 122 f.

14. Ditto, p. 61 f.]

emotional reactions, perhaps deplorable in a supposedly civilized person. But I believe that the thing itself their thing, I mean is rationally defensible. Of what use is any life without its emotional moments or hours of ecstasy?"[15]

We must not be surprised, then, that after watching the construction of the "ouanga packet" that was to preserve him "safe from all harm amid these mountains"[16], when bid to make a prayer, this should be the author's response: "May Papa Legba, Maitresse Exilee and the Serpent protect me from misrepresenting these people, and give me power to write honestly of their mysterious religion, for all living faiths are sacred."[17]

And how was this unholy pact carried out? Candidly, the glaring mistakes in ritual that the author makes in connection with his description of a Catholic funeral service,[18] which is open to the whole world to witness, does not inspire confidence in his exposition of the esoteric functions that are jealously reserved for the initiated alone.

As a matter of fact, Mr. Seabrook has divided his volume, perhaps of set purpose, into two distinct parts. First we have 282 pages devoted to the general story with weird fantastic drawings, more suggestive than illuminating, wherein the details are at variance with the text. Then follows, 52 pages under the general caption, "From the Author's Notebook" together with 27 photographs by the author. This second part is made up of quotations from standard authors and other references, with very few personal experiences and those of the most ordinary type.

While accepting, then, the latter portion of the book at its face value, it would seem safer to classify the earlier section as that sensational type of narrative that has become associated with the name of Trader Horn. This impression is strengthened by the fact that many passages in the story, especially those placed in the mouths of Louis and other informants, read almost as paraphrases

[15. Ditto, p. 42.

16. l. c., p. 48.

17. l. c., p. 53.

18. l. c., p. 118 f. Note: For example, not only is the *Dies Irae* badly misplaced, but there can be no Credo in a funeral Mass.]

from some of the authors who are mentioned later as references, and it seems as more than a coincidence that the quotation from Labat appearing on page 292 is probably copied without acknowledgment from Eugène Aubin,[19] as the same two variations from the original[20] appear in both places. The opening word has

been changed from "ces " to "les" and "ils" has been omitted before " *conservent*."

It is not at all surprising, then, that Dr. Price–Mars of Petionville, Haiti, whom Seabrook actually mentions in the course of his narrative[21] should publish an indignant reply to what he must needs consider a gross libel against his native island.

Of *Magic Island* as a whole, Dr. Price–Mars says: "This is nothing more than a chronicle, a rather long chronicle, if you will, but throbbing, passionate, sensational. It contains whatever Mr. Seabrook has seen, or thinks that he has seen, in Haiti, during a few months stay. I am forced to remark that this book is throughout very amusing and very cruel amusing, on account of the material replete with savage humor, and abominable, because the American reader, and even the Haitian who is not in a position to check up the facts advanced, is drawn to ask himself: 'Is what he relates true? In any case, these grewsome facts, such as are recorded, seem likely if they are not true.'"[22]

Dr. Price–Mars further states: "From the very beginning, Mr. Seabrook. . . . has grasped the two essential elements of Voodoo, religion and superstition; religion, whose rites are preserved by oral tradition alone, and superstition which is its grotesque caricature. Not only is this distinction unknown to nine–tenths of the Haitians, but most assuredly, as the writer expresses it, Voodoo is a cause of astonishment, nay of a scandal, for most of us. And it is on account of this disdain, of this fear of a fact, however important, in the life of our plebian and rural masses, that our pitiful ignorance records the sinister narratives

[19. *En Haïti*, Paris, 1910, p. 46.

20. P. Labat, *Nouveau Voyage aux Isles de L'Amérique*, La Haye 1724, Vol. II, p. 44.

21. Seabrook, l. c., p. 318.

22. Dr. Price–Mars, *Une–Étape de l'Évolution Haïtienne*, Port–au–Prince, 1929, p. 153.]

of which we make ourselves the complacent echo. And it is no less in this way, that, as a ripple of culture, our mystic mentality displays itself. When, then, foreign writers arrive among us, I mean above all journalists who as a rule are in quest of sensational copy, they have only to imbibe at this fount of absurd beliefs the most marvellous discourses and put them on the lips of authentic individuals, to color them with an appearance of truth. Their misconception or even evil intention is nothing in comparison with the Haitian ignorance. How pitiful!"[23]

Dr. Price–Mars stamps the "Goat–Cry Girl–Cry" episode as "A ceremony in which he pretends to have taken part. But to my way of thinking, this ceremony is a creation of his fertile imagination." [24] And again, he positively asserts: "As regards the ceremony of initiation, it is in every way false." [25]

Furthermore, after recounting the description of the "Petro Sacrifice" which Seabrook[26] claims to have attended, Dr. Price–Mars continues: "And was he, then, the spectator that he claims to be? I don't think so. It is probable that he did assist at Voodoo ceremonies. I personally sought to secure the opportunity for him, because, in the interviews that we had, I was made aware that he was familiar with the comparative history of religions, and the occasion seemed to me opportune to call attention to certain rites which indicate the antiquity of Voodoo, the solid foundation of my theory, to wit, that Voodoo is a religion. I was disappointed in my purpose, because I encountered a persistent distrust on the part of the peasants to whom I addressed myself, despite my long established and friendly relations with them. That Mr. Seabrook may have succeeded in winning the confidence of a Maman Célie. I am willing to concede to him, on the condition, however, that he does not dramatize the situation by depicting to us the peasant community whose guest he has been as a nook lost in the highest and most inaccessible mountains, isolated from all communication with urban

centres. These conditions render his account absolutely

[23. Dr. Price–Mars, l. c., p. 154 f.

24. Ditto, p. 54.

25. Ditto, p. 172.

26 Seabrook, l. c., p. 28 ff.]

improbable, because there is not a single peasant in a true rural centre who would consent to organize real Voodoo ceremonies for the sole pleasure of a stranger. On the other hand, the ceremony which he has described is only half true. At the very outset, he has committed a ritual absurdity in making the bull the principal sacrificial matter of the Petro. They sacrifice the bull as the fowl and the goat in nearly all the Voodoo ceremonies, but the victim proper to the Pedro is the pig. The absence of this animal in a ritual display of Pedro is equivalent to a blunder so stupid that it would falsify its meaning. Moreover, the sacrifice of the bull considered as a god, or symbol of a god, is totally unknown in Voodoo. It seems to me an invention or at least a very fantastic interpretation and which the footnote of Seabrook sufficiently explains." This reference is to "the Bacchae" of Euripides.[27] Here we may leave Mr. Seabrook for the present.[28]

Just as fetishism was for a long time accepted as a generic term covering all that was nefarious in the customs of the West African tribes, so in the popular mind today, Voodoo and Obeah are interchangeable and signify alike whatever is weird and eerie in

[27. Dr. Price–Mars, l. c., p. 161 f.

28. Note: It must not be supposed that what has been written is intended in any way to impeach the veracity of Mr. Seabrook. Personally I am convinced of his sincerity and straightforwardness and that in his really fascinating account he is no party to an imposition. Of course I can never agree with his extraordinary profession of faith, and I doubt if he really takes himself seriously in that regard. He was probably carried away by the spirit of his narrative.

As regards the story itself, I honestly believe that he has tried to stick to facts as he has seen them or in many cases as they have been told to him, with perhaps just a little of the personal element added for effect. But what I do fear is that he has been too credulous in accepting all that has been told to him.

The West Indian Negro, especially if paid by results, is a mine of "information." The workings of his imagination are extraordinary. A couple of years ago I was striving to collect all the various anansy stories, in connection with a folk–lore study of Jamaica. The teacher of a government "bush" school, seriously offered to invent for me all the stories, that I wanted if I gave him sufficient time and paid for the results. Fortunately for the value of my collection I was restricting the contributors to children of school age. I have no doubt that Mr. Seabrook must have encountered the same generous spirit, especially if he was paying by results.

Even the goat scene may have been a clever piece of acting. The histrionic powers of the West Indian are no wit inferior to his ability as a raconteur.

But in any case, no matter how we are to explain away the objective inaccuracies of *Magic Island*, even if we must invoke hallucination or that subtle form of hypnotic influence, such as is at times ascribed to Voodoo worship, let there be no suspicion that there is any intention of questioning Mr. Seabrook's honesty of purpose.]

the practices of the descendants of these same tribes as they are found throughout the West Indies and the southern portion of the United States.

And yet technically, not only are Voodoo and Obeah specifically distinct, one from the other, both in origin and in practice, but if we are to understand the true force and influence which they originally exercised over their devotees, we must dissociate them from the countless other forms of magic, black or white, that have gradually impinged themselves upon them as so many excrescences.

Logically, then, we must begin our study, not in the West Indies but in Africa itself, going back as far as possible to the origins of the present day practices, and watching their development, both before and after their transplanting, through the medium of slavery, to new and fertile soil where they have become a rank, though exotic, growth.

The present writer first visited Jamaica in December, 1906, and he became at once intensely interested in the question of Obeah, and in a less degree in Voodoo. Since then he has made three other visits to the island and has spent there in all about six years. He has penetrated to the least accessible corners of mountain and "bush" and has lived for some time in those remote districts where superstitious practices are prevalent. He has steadily sought to extend his knowledge of the Black Man's witchcraft, both by conversation with the natives of every class and by seeking out its practitioners. He has conversed with professional Obeah men, whom, however, he has invariably found evasive and noncommittal. But despite this latter fact he has by chance, rather than by any prearrangement, had occasion at times to watch surreptitiously the workings of their grewsome art.

Meanwhile, for a quarter of a century he has culled the works of others and sought not only to familiarize himself with the smaller details of Voodoo and Obeah, but no less to discriminate judiciously between fact and fiction to the best of his ability. The result of his researches and observations are now set forth in the following pages.

## Chapter I. AFRICAN OPHIOLATRY

Edward B. Tylor writing as long ago as 1871 observed: "Serpent worship unfortunately fell years ago into the hands of speculative writers, who mixed it up with occult philosophies, Druidical mysteries, and that portentous nonsense called the 'Arkite Symbolism,' till now sober students hear the very name of ophiolatry with a shiver." [1] Yet it is in itself a rational and instructive subject of inquiry, especially notable for its width of range in mythology and religion." [2]

Dr. C. F. Oldham, Brigade Surgeon of his Majesty's Indian Army, tells us in the Preface of his interesting little volume, *The*

[1. Note: Cfr. C. Staniland Wake, *Serpent—Worship and other Essays*, London, 1888, p. 105 f.: "The facts brought together in the preceding pages far from exhaust the subject, but they appear to justify the following conclusions:

"First. The serpent has been viewed with awe or veneration from primeval times, and almost universally as a re-embodiment of a deceased human being, and as such there were ascribed to it the attributes of life and wisdom, and the power of healing.

"Secondly the idea of a simple spirit re-incarnation of a deceased ancestor gave rise to the notion that mankind originally sprang from a serpent, and ultimately to a legend embodying that idea.

"Thirdly, This legend was connected with nature or rather Sun-worship and the Sun, was, therefore, looked

upon as the divine serpent–father of man and nature.

"Fourthly, Serpent worship, as a developed religious system, originated in Central Asia, the home of the great Scythic stock, from whom all civilized races of the historical period sprang.

Fifthly, These peoples are the Adamites, and their mythical ancestor was at one time regarded as the Great Serpent, his descendants being in a special sense serpent–worshippers." This of course, would presuppose that Adam was the founder of only a family and not of the human race that long antedated Adam.

Wundt, on the other hand, with equal assurance, suggests as a reason for the fact that spirits are so often depicted as assuming the shape of snakes, since the serpentine form naturally suggests itself to the primitive mind through the association of ideas with the maggots that commonly infest dead bodies during the process of decay. Cfr. C. Meinhof, *Die Dichtung der Afrikaner*, Berlin, 1911, p. 18. This is perhaps about as reasonable as the claims of those who connect the snake with phallic worship.

2. Edward B. Tylor, *Primitive Culture*, Boston, 1874, p. 239.]

### Sun and the Serpent

:[3] "This work, which is based upon papers read before the Royal Asiatic Society in 1901, was at first intended to refer only to Indian serpent worship. It was soon found, however, that the serpent worship of India did not originate in that country but was, in fact, a branch of the worship of the Sun and the Serpent, which was once well–nigh universal. It became evident, therefore, that a history of the Indian cult would go far to explain the nature and origin of serpent worship, in other countries and in other times." While we cannot accept many of the views expressed in the course of this work, his final conclusion is most important, coming as it does from such a source. He says: "It would seem, moreover, that the deification of totems, of kings, of ancestors, and of the heavenly bodies, which furnish so many of the divinities associated with the Sun–god; as also the human sacrifices and other abominations, which occurred in some Sun–worshipping countries, all arose from the corruption of the earlier worship of a supreme deity who was believed to reside in the Sun. The Gayatri the most sacred text of the Veda, which must not be uttered so as to be overheard by profane ears, and which contains the essence of the Hindu religion, is a short prayer to the Sun–god, who is addressed as Savitri, the generator or creator. The early Egyptians, and other ancient peoples also, seem to have worshipped the Sun–god as the Creator." [4]

[3. London, 1905, p. 5.

4. Ditto, p. 206 f. Note: Dr. Oldham also states, p. 183: "It seems in the highest degree improbable that this close connection between the Sun and the serpent could have originated, independently, in countries so far apart as China and the west of Africa, or India and Peru. And it seems scarcely possible that, in addition to this, the same forms of worship of these deities, and the same ritual, could have arisen, spontaneously, amongst each of these far distant peoples. The alternative appears to be, that the combined worship of the Sun and the serpent–gods must have spread from a common centre, by the migration of, or communication with, the people who claim Solar descent." This is Elliot Smith's theory which would derive the entire cult from Egypt. Oldham, however, differs from Elliot Smith in as much as he would make Asia and not Egypt the point of origin. Thus, p. 197: "The social customs and religious rites of the Egyptians were closely related to those of the Sun–worshipping people of Asia. There can, indeed, be little doubt as to the Asiatic origin of the Pharaohs and their followers." Nevertheless, {footnote p. 3} Wilfrid D. Hambly, in the case of serpent worship, at least, rejects the whole explanation. He finds in zoological evidence, sufficient reason for spontaneous origins of the serpent cult in various parts of the world. Cfr. Wilfrid D. Hambly, *Serpent Worship in Africa*, Chicago, 1931, Chapter VII, p. 68 ff.

Cfr. also, John Bathurst Deane, *The Worship of the Serpent*, London, 1830, who states in his Preface, p. xii f.: "The plan of this treatise is simple. It professes to prove the existence of Ophiolatrea in almost every considerable country of the ancient world, and to discover in the mythology of every civilized nation, evidences of a recollection of the events in Paradise. If these facts can be established, the conclusion is obvious that all such traditions must have had a common origin; and that the most ancient record, which contains their basis, must be the authentic history. The most ancient record containing this basis is the Book of Genesis, composed by Moses. The Book of Genesis, therefore, contains the history upon which the fables, rites, and superstitions of the mythological serpent are founded." The Reverend Mr. Deane, M.A., F.S.A. is recorded in the first edition of his work as "Late of Pembroke College, Cambridge: Curate of St. Benedict Finck; and evening preacher at the Chapel of the Philanthropic Society." His avowed purpose, the support of the Biblical narrative and his unquestioning acceptance of the Mosaic origin of Genesis, etc., effectively excludes him from the consideration of most so-called critical scholars. However, while admitting his partiality and bias, and even his lack of modern scientific methods, there is much that he has to say that is really worthy of serious consideration.

Reference should also be made to Professor Clemen of Bonn, who after stating: "Every possible kind of animal is regarded as a higher being by both primitive and civilized peoples, and it is not always easy to give a reason in the various cases," adds: "Especially frequent is the worship of the snake, whose power of locomotion without feet, as well as its repeated sloughing of its skin, its fixed gaze and its poisonous fangs, no doubt attracted special attention." Carl Clemen, *Religions of the World*, New York, 1931, p. 30.

Finally, M. Oldfield Howey, *The Encircled Serpent*, Philadelphia, 1928, p. 17, asserts: "The origin of Egyptian Ophiolatry is lost in the mists of antiquity, but it is said to have been derived from Chaldea, which country is thought to have given it birth, and certainly produced enthusiastic adherents of its tenets. Put the serpent is everywhere in the mythologies and cosmogonies of Eastern lands, so that to trace out the ultimate source of its appearance in so ancient a civilization with any certainty is probably impossible."] in speaking of Africa, however, Egypt, at least for the present must be excluded from our consideration. For our question now deals with rites distinctively belonging to the black tribes, whether we class them as Bantus or Negroes in the strict sense of the word. And while at first glance it seems but natural to assign an Egyptian origin for the cult, as far as the dark continent is concerned, Wilfrid D. Hambly, Assistant Curator of African Ethnology at the Field Museum of Natural History, Chicago, the first to produce a strictly scientific work on the question of serpent worship in Africa[5] after a prolonged and careful study, has adduced strong and convincing reasons to the contrary. Hence his conclusion: "Examination of African Python worship in relation to cults and beliefs from other parts of the world provides

[5. Field Museum of Natural History Publication 289, Chicago, 1931, Anthropological Series, Vol. XXI, No. 1.] no evidence that Africa received Python worship from extraneous sources. On the contrary, the evidence is strongly in favour of an indigenous origin of Python worship."[6] And again: "There is nothing more than a superficial resemblance between the snake beliefs of Africa and those of ancient Egypt."[7]

In any case, the subject does not really come within the scope of the present work. We are, it is true, in quest of the origin of Voodoo as a serpent cult, but precisely, as we shall see later, under the particular aspect of worshipping the non-poisonous python. We have nothing to do here directly with rainbow-snakes, or other like variants of the serpent cult.[8]

Canon Roscoe furnishes us with a description of the principal centre of serpent worship in East Africa. He tells us: "The python god, Selwanga, had his temple in Budu, by the river Mujuzi, on the shore of the lake Victoria Nyanza. . . . The appearance of the new moon was celebrated by a ceremony extending over seven days; for this the people made their preparations beforehand, because no work was done during the festival. A drum was sounded as soon as the moon was seen, and the people gathered together to make their requests and to take part in the ceremonies. Those who wished to make any request brought special offerings, whilst the

rest brought beer and food as they pleased. The priesthood of this deity was confined to members of the Heart Clan; the chief of the state upon which the temple stood was always the priest. His dress was the usual priestly dress, that is, it consisted of two barkcloths, one knotted over each shoulder, and two white goat-skins as a shirt; round his chest he tied a leopard-skin decorated with beads and with seed of the wild banana, and in his hand he carried two fly-whisks made from the tails of buffalo. The priest first received the offerings for the

[6. Ditto, p. 74.

7. Ditto, p. 75.

8. Note: Hambly remarks, p. 55: "My general conclusion is that Python worship is an indigenous factor of Negro culture; but on the contrary African ideas of rainbow-snakes, snake-monsters, and birth-snakes, are derived from Hamito-Semitic beliefs of southwestern Asia." And again, p. 64: "I am reluctant to accept any statement with regard to the Egyptian origin of snake-sun beliefs. There are, however, many Egyptian serpent beliefs, both ancient and modern, which may assist in tracing the origin of African beliefs and customs." god and heard the people's requests; then, going into the temple to the medium, he gave the latter a cup of beer and some of the milk from the python's bowl mixed with white clay. After the medium had drunk the beer and milk, the spirit of the python came upon him, and he went down on his face and wriggled about like a snake, uttering peculiar noises and using words which the people could not understand. The priest stood near the medium and interpreted what was said. During the time that the medium was possessed the people stood round, and the temple drum was beaten. When the oracle ended, the medium fell down exhausted, and would lie inanimate for a long time like a person in a deep sleep." [9]

To further clarify our position, we may at the outset accept Hambly's distinction between worship and cult as a scientific working basis. Thus he says: "The difficulty of supplying a rigid and logical definition of an act of worship is indisputable, but in practice confusion of thought may be avoided by using the word in connection with certain beliefs and acts. These might reasonably include ideas of a superhuman being, a priesthood, provision of a special house or locality, and also the employment of sacrifice and ritual procedure. The word 'cult' may be used to designate beliefs and acts whose nature is less clearly defined than is the case with concepts and ceremonies surrounding an act of worship. . . . The subject of serpent worship has suffered from hasty generalizations and a lack of classificatory treatment. Consequently there have been assumptions of similarities and identities where they do not exist." [10]

Of Africa in general, Hambly says: "The distribution of Python worship is clear. The main foci are the southwest shore of Lake Victoria Nyanza; also several centres in the coastal regions of the west, from Ashanti to the south of the Niger. Python worship was probably indigenous to an ancient possibly aboriginal Negro population, which was driven to the west by

[9. John Roscoe, *The Baganda, An Account of their Native Customs and Beliefs*, London, 1911, p. 320f.

10. Hambly, l. c., Preface, p. 8.] racial pressure in the east. Eventually the python-worshipping people were forced into unfavourable situations in the Niger delta, where they are found at present. Around the main centres of python worship are python cults; also python and snake beliefs." [11]

Let us now follow Hambly's argument and see in a general way what facts have led him to this conclusion. "West Africa," he remarks, "undoubtedly yields evidence of python worship, especially in Dahomey and southern Nigeria. There is also supplementary evidence with regard to python cults and beliefs. . . . A geographical survey through the Congo, South Africa, and up the east is negative with regard to the existence of python worship. [12] Not until the region of Lake Victoria Nyanza is reached is there evidence of a definitely organized python worship with a sacred temple, a priesthood, and definite ritual acts including

sacrifice. There appears to be no definite evidence of python worship in Cameroon, but the serpent design is often employed in wood carving and the equipment of medicine-men." [13]

[11. Ditto, p. 75. Cfr. also p. 48: "Python and snake worship were undoubtedly more firmly established in Africa years ago than they are at present." And, p. 55: "Python worship of West Africa is found to be strongly entrenched among people of Negro blood who speak non-Bantu languages, and of these the Ijaw are the best example. In East and West Africa the python is associated with success in agriculture and fishing. These occupations were followed by Negroes who were driven out by pastoral immigrants."

12. Cfr., however, Thomas J. Hutchinson, *Impressions of Western Africa*, London, 1858, p. 197. Writing from Fernando Po, where he was his Britannic Majesty's Consul, having spent eight years in West Africa, Hutchinson says: "The coronation of a king is a ceremonial that I have not yet had the pleasure of witnessing; but it has been reported to me as one possessing interesting features. It is so bound up with their notions of a spirit or devil, that I deem it necessary to explain the peculiarity of their belief on this latter point. 'Maaon' is the title given to the devil, and the Botakimaaon (his high priest) is supposed to have influence with him through communication with the cobra-capella, the 'Roukarouko.' Their faith in God, to whom the name of 'Rupe' is given, is a loftier aspiration than that of the devil; but they believe that the Deity's favour can be only obtained by intercession through the 'Botakimaaon' with his master. At the ceremony of coronation, the Botakimaaon steps into a deep hole, and pretends to hold conversation with one of the Roukaroukos at the bottom; the candidate for regal honours standing alongside, and all his subjects, *in futuro*, being about. This conference is, I believe, carried on by means of ventriloquism, a faculty with which many of the Fernandians are reported to me to be endowed. The Botakimaaon then delivers to the king the message from the Roukarouko for his guidance in his high station." The "Maaon" referred to is probably not the devil, but some ancestral or other spirit as happens elsewhere in the serpent worship.

13. Hambly, l. c., p. 18. Hambly further observes, p. 69: "Pythons of various kinds have a distribution ranging from the southern Sahara to Natal. The {footnote p. 7} Python *sebae*, the largest of all, may be found almost anywhere through the Sudan from Senegal to Dafur. Pythons of some species attain enormous size, have great crushing power, are non-poisonous, are easily tamed, seldom attack human beings, and are slow to bite if handled gently. With these points in view it is not difficult to understand why the python should have been selected as a suitable snake for captivity in temples. The reptiles are easily controlled by priests, and at the same time are harmless to those who come with petitions and sacrifices." He had already said, p. 44: "Most observers have remarked on the fearlessness with which priests and priestesses handle large pythons. These snakes are, however, non-poisonous, and their general harmlessness and domesticability are well attested. Very seldom do they attack human beings. The question of immunity in handling poisonous snakes is another problem, but in this connection it must be admitted that many poisonous snakes, unless disturbed suddenly and startled, are reluctant to strike."] Again: "There are two unquestionable areas of python worship, namely West Africa and a smaller region in Uganda, but there is no definite evidence of similar institutions in the great extent of country between the two centres. There are, however, usages which may be the residue of a decadent python cult. . . . The following factors are common to the East and West African forms of python worship: (1) The python only, but no other snake, is selected for definite worship. This choice may be due to the impressive size of the large species of python. The reptiles are tractable and non-poisonous. All observers are agreed that the python rarely attacks a human being. (2) Hut structures (temples) contain internal arrangements for feeding the reptiles. (3) The python embodies a superhuman being, god of war, spirit of the water, patron of agriculture, or goddess of fertility. (4) The king sends messengers and offerings. He asks for prosperity. (5) Sacred groves are found in addition to temples. (6) Acts of worship bring people who offer sacrifice and make requests. (7) Priests and priestesses are employed; the latter are wives of the python. Both dance themselves into ecstatic trance in which they make oracular utterances which are given in a language not understood by the worshippers." [14]

Hambly later returns to the same point: "One of the most important questions is the possible relationship

between the python worship of Uganda and that of West Africa. The points of comparison between these two centres have already been given in

[14. Hambly, l. c., p. 29 ff. Note: He has already observed: "In Uganda the main ceremonies of supplication are carried out at new moon; to this I have found no parallel in the ceremonies reported from West Africa." l. c., p. 21.] detail. Briefly they are: The acceptance of the python as a supernatural being; the honouring of the reptile, which is fed and generally cared for; the appointment of priests and priestesses who undergo special preparation; belief in the python as a source of productiveness in relation to human fecundity, agriculture, and fishing; making of petitions and the offering of sacrifice; ecstatic dances of priests and priestesses. These go into trance during which they prophesy and answer the requests of worshippers. These points suggest relation rather than independent origin, though it has to be admitted that the points of resemblance are of a rather general nature. Zoological observations prove that the python is likely to be accepted anywhere as an object of adoration." [13] Despite the last assertion, then, Hambly would trace the python worship of Uganda and West Africa at least to a common source rather than ascribe them to independent origin.

He continues; "Knowledge of racial migrations in Africa points to the probability that python worship passed across the continent from east to west. [16] To a certain extent the movement of African races are understood; the defect of our knowledge lies in the absence of a chronology for the mass movements of races. It is known, however, that under Hamitic pressure in the Horn of Africa the primitive Negro of the Lake Region moved across the continent from east to west, sending branches of the migratory stem into the Congo area, in which the movement was from north to south and from east to west. There is not a fragment of evidence to suggest that the intrusive Hamites brought python worship with them. The most reasonable suggestion is that the worship is indigenous to the early Negroes of Uganda though the ritual is now practiced by people who are somatically and linguistically Hamitic. The migration of python worship was probably of a purely racial character. The forms of worship are found in their fullest structure and activity at both ends of the main racial

[15. Hambly, l. c., p. 49.

16. Note: Later he states, p. 75: "Within the African continent itself migration of ideas has probably played a more important part than has independent invention. Easy communication from east to west, and from north to south; known Hamitic and Semitic movements; also the appeal made by transmigration and fecundity ideas in all grades of society, have assisted a ready diffusion." migratory line; that is, in Uganda at the eastern end, and southern Nigeria and Dahomey at the western end of the line. . . . When the main masses of migrants had passed across the continent, they were fifteen degrees north of the equator, that is, to the north of Dahomey, Ashanti, and Nigeria. Owing to pressure from the Fulani and the Hausa, these Negro tribes from East Africa had to move south into the unfavourable coast regions of the area from Liberia to the mouth of the Niger. It is precisely in these non-Bantu regions that python worship, cults, and beliefs are found at present. They were exceptionally strong at Brass, the terminus of some of the oldest of these racial migrations." [17]

This theory of Hambly is amply supported by independent observations. Thus as regards East Africa, we may quote one or two in passing." A. L. Kitching published a work in 1912 of which he says himself: "This book embodies the experiences and observations of ten years spent among the outlying tribes of the Uganda Protectorate." [19] In the chapter on "Superstition" he writes: "While some of the tribes in Uganda may be said to know God in a certain sense, and to look to and pray to a Supreme Being, whose influence is expected to be benign and helpful, the religion of the majority . . . consists largely, in common parlance, of dodging evil spirits." [20] Then, speaking of the Gan' people of northwest Uganda, he states: "In the same vague fashion sacrifices are offered to demons on the rocks that abound throughout the district; the spot usually preferred is one where there is a hole in which dwells a snake. The demon, so I was informed, is supposed to reside in the body of the snake, a statement which has decided Biblical flavour, although there was no suspicion of Christian knowledge about my informer." [21]

Canon Roscoe writing of the Banyoro, or as he prefers to call

[17. Hambly, l. c., p. 50 f.

18. Note: The fact that among the Lango only the wizards eat snakes might indicate at least a vestige of serpent cult. Cfr. J. H. Driberg, *The Lango, a Nilotic Tribe of Uganda*, London, 1923, p. 105.

19. A. L. Kitching, *On the Backwaters of the Nile*, London, 1912, Foreword, p. xi.

20. Ditto, p. 256.

21. Ditto, p. 259.] them the Bakitara, located along the eastern shore of Lake Albert in Uganda, stresses the point that in the common estimation rivers and waterholes are usually under the guardianship of snakes to whom sacrifices are offered. Thus, for example, "At the Muzizi there was a medicine-man, Kaupinipini, who was in charge of the river and cared for the snake, to which he made offerings when people wished to cross. He affirmed that it was useless to attempt to build a bridge over the river for the snake would break it down, and the only means of crossing was by large papyrus rafts on which the people, after giving offerings to the medicine-man for the snake, had to be ferried over. The king sent periodical offerings of black cows to this snake and the medicine-man presented them to it with prayers that it would not kill men." [22] And again: "Pythons were held to be sacred, and in some places offerings were made regularly to them to preserve the people. A few men kept pythons in their houses, taming them and feeding them on milk with an occasional fowl or goat. It was said that these pythons did not kill children or animals in their own villages but went further afield for their prey. The king had a special temple at Kisengwa in which a priest dwelt with a living python which he fed on milk." [23]

[22. John Roscoe, *The Bakitara or Banyoro*, Cambridge, 1923, p. 42

21. Roscoe, l. c., p. 44. Note: After twenty-five years of missionary work in Africa, Canon Roscoe undertook an ethnological expedition there in 1919. He tells us, John Roscoe, *The Soul of Central Africa*, London, 1922, Preface, p. vii: "For some time funds for such a purpose were not available, but Sir James G. Frazer, who first aroused in me an interest in anthropology, was unceasing in his attempts to find some means of financing the work. At length, owing to his efforts, Sir Peter Mackie, of Glenreassdell, became interested in the project, and most generously came forward and shouldered the whole financial burden, handing over to the Royal Society ample sums for the purpose." It is interesting then, to find Frazer writing from Cambridge on Feb. 5, 1908, to his friend Sir Spencer Gillen in Australia, *Spencer's Scientific Correspondence Sir J. G. Frazer and others*, Oxford, 1932, p. 107: "I wish if possible to relieve J. Roscoe of his mission work in Central Africa, and set him free there entirely for anthropology. We should learn very much from him. I know no keener anthropologist than he." Particular value, then, is attached to the following testimony of Roscoe, taken from the very book that we have quoted in the text, *The Bakitara or Banyoro*, p. 21: "Though the Bakitara had a great number of objects of worship, there was but one god, Ruhanga, the creator and father of mankind. With him were associated the names Enkya and Enkyaya Enkya, whose identity it is not easy to separate from that of Ruhanga. One man asserted that they were a trinity and yet one god; but as he had been for some years a devout Christian, in constant attendance at the Roman Catholic Mission Station his statement may have {footnote p. 11} been coloured by Christian ideas. The general impression gathered, however, was that their belief was entirely monotheistic, and that, if the three were not one deity, then Enkya and Enkyaya Enkya were subordinate gods whose appearance in their theology was later than that of Ruhanga, and more frequently, Enkya and Enkyaya Enkya were called upon by the people in distress or need; prayers were made to them in the open, with hands and eyes raised skywards."

In connection with East African Ophiolatry, the following citations might be noted.

"The only disquietude to a stranger in their houses arises from the snakes which rustle in the straw roofs, and disturb his rest. Snakes are the only creatures to whom either Dinka or Shillooks pay any sort of reverence. The Dinka call them 'brethren' and look upon their slaughter as a crime. I was informed by witnesses which I have no cause to distrust, that the separate snakes are individually known to the householder, who calls them by name, and treats them as domestic animals." Georg Schweinfurth, *The Heart of Africa*, London, 1874, Vol. I, p. 158.

"When a medicine-man or a rich person dies and is buried, his soul turns into a snake as soon as his body rots; and the snake goes to his children's kraal to look after them." Masai saying recorded by A. C. Hollis, *The Masai: Their Language and Folklore*, Oxford, 1905, p. 307.

"Under ordinary circumstances a snake is killed at sight. A snake is also killed if it enters a house, and a hole has to be made in the wall in order to eject the body, as it may not be thrown out of the door. But if a snake goes in to the woman's bed, it may not be killed, as it is believed that it personifies the spirit of a deceased ancestor or relation, and that it has been sent to intimate to the woman that the next child will be born safely." A. C. Hollis, *The Nandi: Their Language and Folklore*, Oxford, 1909, p. 90.

"According to the belief of a great many Bantus, especially in South Africa, the dead appear chiefly in the form of snakes." Lucien Lévy-Bruhl, *The "Soul" of the Primitive*, New York, 1928, p. 292.

"The Zulu . . . recognizes the soul of an ancestor in the snake which visits his kraal." Frank Byron Jevons, *An Introduction to the History of Religion*, London, 1896, p. 303.

These instances refer rather to serpent cult than to formal Ophiolatry.] it is well to note here what has been remarked by Hambly: "The Wa Kikayu regard the snake and some other animals as having a mysterious connection with spirits. When a snake enters the village the people offer it milk and fat. These snakes are not exactly the spirits themselves, but their messengers, who give warnings of future evils and come to indicate that an offering to the spirits will be opportune.[24]

Having thus sufficiently established the fountain-head of Negro Ophiolatry at Uganda, we may turn to West Africa for a more intimate and detailed study of its development at what Hambly calls the western end of the racial migratory line.

Major Arthur Glyn Leonard, writing in 1906, after ten years of personal contact with the natives of South Nigeria, came to the conclusion that here at least the Ophiolatry practiced was a

[21. Hambly, l. c., p. 34.] form of ancestor worship. In his opinion the Nigerian venerates the snakes precisely because he believes that the spirits of his ancestors are embodied in them. Thus he states: "In Benin City, at Nembe, Nkwerrri, and in various localities all over the Delta, Ophiolatry, so-called, exists and flourishes, as it has always done ever since man taught himself to associate the spirits of his ancestors with the more personal and immediate objects of his surrounding. And as snakes—living as they did in the olden days in caves and trees, and as they now do not only in the towns, but inside the houses, underground as well as in the thatched roofs—were very closely associated with man, it is no wonder that they were early chosen to represent ancestral embodiment." [25]

[25. Arthur Glyn Leonard, *The Lower Niger and its Tribes*, London, 1906, p. 327. Note: In a Preface to Major Leonard's work (p. xii) Professor A. C. Haddon thus explains the author's general animistic theory. "We learn that the religion of the Niger delta natives is based on the adoration of ancestral spirits, materially represented by emblems, the latter being nothing more nor less than convenient forms of embodiment which can be altered or transferred according to circumstances. These objects, rude and senseless as they may be, are regarded as vehicles of spiritual influence, as something sacred because of their direct association with

some familiar and powerful spirit, and not as objects which in themselves have, or carry with them, any so-called supernatural powers. It is not the object itself, but what is in or is associated with it. The object accordingly becomes nothing more nor less than a sacred receptacle, and its holiness is merely a question of association. The thing itself is helpless and powerless. it cannot do harm, just as it cannot do good; the spirit, which is invariably ancestral, even when deified, alone does the mischief and wrecks the vengeance in the case of neglect or impiety, or confers the benefits and the blessings when the ancestral rites are performed with due piety by the household."

According to Major Leonard, ancestor worship eventually postulated a Supreme Being. Thus he argues, p. 89: "Surrounded on all sides by evil, *i. e.* by people who were inimical to him, and spiritual influences, who sought his life on every opportunity, the family looked to its head for protection. But he, poor man, was to a greater extent than this family circumvented by enemies on all sides, and in spite of his skill, his strength, and his prowess, he felt himself powerless in the face of them all. So in his misery he turned to the spirit of his father, whom during his lifetime he had honoured and revered, and to whose spiritual aid, when he was victorious, he had once attributed the victory. But victory did not always shine upon him, for the race was not always to the swift, nor was the battle always to the strong. Therefore it was in these moments that he looked beyond his father to the first or spirit ancestor who had made every man and everything, good or evil. A moment this of supremest exaltation, arising out of the lowest depths of despair. Of supremest triumph also, for the Supreme One had once more asserted his power and given him the victory. Having recognized the existence and presence of a Creator, and evoked his aid, the next stage in the process was the formation of a system by which the victory of the Supreme One and his great influence were to be commemorated and kept alive." We cannot accept the Major's process of reasoning on the part of the so-called primitive. But it is sufficient for our purpose that he does require a Supreme Being in the present-day belief. To all appearances, Major Leonard is {footnote p. 13} only following Frazer who says: "The theology of the Bantu tribes, especially of such of them as have remained in the purely pastoral stage, appears generally to be of the most meagre nature: its principal element, so far as we can judge from the scanty accounts of it which we possess, is the fear or worship of dead ancestors, and though these ancestral spirits are commonly supposed to manifest themselves to their descendants in the shape of snakes of various kinds, there is no sufficient ground for assuming these snakes to have been originally totems." J. G. Frazer, *Totemism and Exogamy*, London, 1910, Vol. IV, p. 32.

In his chapter on "The Gods of the Priests and People," Major Leonard states; p. 416: "This system of religion is based fundamentally that is, purely and entirely on the close and naturally inseparable ties and associations of family or ancestral relationships, which is regarded by these natives as a natural order, direct from the Supreme God." To one observation of Major Leonard we must draw particular attention. It is this: "Irrespective of tribe and locality, one fact in connection with these natives impressed me very forcibly, and that was that in every case, with regard to snakes, the emblem revered is the python, and not one of the poisonous varieties, such *e.g.* as the cobra or horned viper. . . . The snakes whose bite means death are looked on as representing the spirits of evil." [26]

In Northern Nigeria there are comparatively few vestiges of the serpent cult, which may formerly have existed there, as indicated by certain finds. Thus C. K. Meek reports in connection with the Bauchi Plateau: [27] "From a surface deposit at Rop there was discovered a representation in tin of a coiled snake. This evidently had some religious or magical significance, and once again points to the presence of a former people who knew how to work in tin, who had a developed artistic sense, and among whom the cult of the serpent was perhaps a feature of their religion." [28] And again, "The Hausa states were foreigners from the East and all belonged to the same racial stock. . . . The legend further suggests that the ancient people of Hausaland revered the snake. This we can readily believe, as certain snakes are still regarded as sacred by the Angas, whose language is closely allied to Hausa, and representations of snakes have been dug up on the Bauchi Plateau." [29] Later he adds: "Before the introduction of Islam, among the early peoples of the Hausa states various snakes were apparently common totem animals, especially among

[26. Leonard l. c. p. 328.

27. Located about N. 10°; E. 10°.

28. C. K. Meek, *The Northern Tribes of Nigeria*, Oxford, 1925, Vol. I, p. 54.

29. Ditto, p. 76 f.] the people of Katsina and Daura. The Abayajidu invaders of the Daura traditions would appear to have slain the local snake and substituted their own sacred animal, *e. g.* the lion (zaki), or some other worship instead." [30]

Percy Amaury Talbot of the Nigerian Political Service published

[30. Meek, l. c., p. 174. Note: In a later work, *Tribal Studies in Northern Nigeria*, London, 1931, Meek adds further details. Thus, Vol. I, p. 164, we read: "The Melim are natural objects worshipped publicly in the bush, but families and individuals protect themselves with minor objects known as 'habtu' which are amulets or 'fetishes,' according as the efficacy is transmitted from outside or is due to the presence of an indwelling spirit." He is referring to the Bura and Pabir tribes located around N. 12°½; E. 10°½. Again, p. 165; "Habtu Pwapu is a striking representation in iron of a snake (pwapu means 'snake') which is commonly seen in houses. Or it may be attached to the leg as an amulet. In the houses they may be seen set in pairs (male and female) in the shell of a baobab nut. They are said to ward off evil influences and appear to have a fertility signification. Their custodians are women, but every householder must at harvest offer benniseed and cotton and the blood of a chicken to his Habtu Pwapu, otherwise one of his household will be bitten by a snake. It may be noted here that the figure of the serpent appears as a personal or house-protecting amulet all through Egyptian history. A specimen of a Habtu Pwapu was obtained."

Writing of the Mumuye, located about N. 9°; E. 11°½, Vol. I, p. 468, Meek states: "The rain cult par excellence for all the Mumuye and surrounding tribes is that centred at Yoro. When a serious drought occurs all the senior priests of the tribe proceed with gifts to the rain-maker Yoro. To this cult even the chief of Kona appeals as a last resort, by sending numerous gifts. The rites are said to be as follows. The priest (the *kpanti mi*, *i. e.* rain-chief) removes from a large pot the symbol of the cult, which is a piece of iron fashioned like a snake. It is kept rolled up in a curtain of black string. The priest unwinds the curtain and fastens it to two pegs on opposite walls of the hut. Then taking a blacksmith's hammer in his right hand and a pair of iron scissors in his left, he says: 'What I am about to do my forefathers did before me. Grant that this drought may cease, and that we may have corn to eat.' He then chews a piece of the *vitis quadrangularis* creeper and spits it out on the implements. which he lays on the ground. Picking up the iron snake he says, 'You we received from Yoro in the East; a drought has come upon us, and if we do not have rain, how shall we obtain food to eat? Grant, therefore, that by your graciousness we may have rain in abundance. and that in due course we may reap a sufficient harvest,' He again takes a piece of the creeper, chews it and spits it out on the iron snake. He then hurls, the snake against the hammer and scissors, and it is said that as soon as this is done the first peal of thunder is heard. It is a sympathetic rite, the clanging of the iron being a simulation of thunder."

As regards the Hausa, C. G. Seligman, *Races of Africa*, London, 1930, p. 81 f., records the derivation of the word title which now signifies king or chieftain in the Hausa language. The founder of the royal line was said to have been a son of the King of Bagdad. On his arrival at Daura he found the well guarded by a serpent called Ki Serki, who prevented the drawing of water. He slew the serpent, married the Queen of the country, and was thereafter called Mai-Kai Serki, the man who killed Serki. Seligman adds: "This legend is recorded since. on the one hand, it seems to preserve some features of the older organization of the land (matrilineal descent, snake-worship): and on the other emphasizes the constant tendency to borrow and greatly exaggerate Eastern connections, due to the increasing prestige & pressure of Islam." ] in 1912 the conclusions resultant of five years of intimate contact with the Ekoi who were located on both sides of the boundary between the Cameroons and Southern Nigeria. It is his suggestion that Ophiolatry reached Nigeria from

Egypt and had its origin in the introduction "of non-poisonous snakes into granaries, in order to protect their contents from predatory rodents." He writes: "Possibly the cult of the snake and crocodile has come down from very ancient times. It is well known that both were honoured in Egypt as tutelary gods, and if the Ekoi have trekked, as seems likely, from the east of Africa, it is probable that the original reason for deifying snake and cat, *i. e.* that these creatures were the principal scourges of the plague-carrying rat, lies at the back of the powerful snake cult, while traces of cat worship are still to be found. Rats are a great pest all over the land, and every possible means is taken to keep them down, though with little result. In Egypt the snake was not only the guardian of house and tomb, but a snake goddess presided over the harvest festival, held in the month of Pharmuthi or April. Doubtless among other attributes she was regarded as the protectress of the garnered grain, and her cult grew from the practice of introducing non-poisonous snakes into granaries, in order to protect their contents from predatory rodents." [31]

Fourteen years after the appearance of his first book, Talbot brought out a truly scholarly work in four volumes entitled, *The Peoples of Northern Nigeria*. [32] He was still of opinion that "The striking resemblance between the Nigerian cults and those of

[31. P. Amaury Talbot, *In the Shadow of the Bush*, London, 1912, p. 25. Note: Of the religion of the Ekoi, Talbot says, p. 13: "The religion of the Ekoi is altogether a fascinating study. Its principal features are the Cult of Ancestors and of Nature Forces.... Of actual Deities there are only two, Obassi Osaw, the Sky God, and the Earth God Obassi Nsi."

Major A. J. N. Tremearne, *The Ban of the Bori*, London, 1914, p. 413, remarks: The names of many snake-worshipping tribes in the West Sudan consist of *sa* or *so*, in combination with other letters. But *sa* or *za* alone or in combination, also mean chief and rulers with these names are said to have come from the east; Sa, a younger son of Misraim or Menes, the earliest historic king of Egypt, being given the district bordering the Fezzan route to the desert." He personally rejects the opinion of those who hold that the *Sa* in question really stands for serpent.

32. Oxford, 1926.] ancient Egypt and the Mediterranean area generally can only be explained by intercourse, direct and indirect." [33]

The following excerpts are of interest: "Minor deities often assume the form or inhabit the bodies of snakes, some species of which, especially pythons, are held sacred throughout the region of marsh-lands and waters inhabited by the most ancient tribe of all, the Ijaw, while there are traces of Ophiolatry in many other parts." [34]

"The chief juju in the Badagri region used to be Idagbe, symbolized by a large python." [35]

"In some parts of the Brass country, the principal worship is that of Ogidiga which was apparently introduced from Benin by Isalema, the first settler at Nembe. He is represented by a python and is supposed by some to be identical with the Bini and Yoruba Olokun, God of the Sea." [36]

"The Elei Edda worship a male Alose named Aru-Nga, who resides in a very nimble snake, probably *Dandrapis augusticeps*. If anyone kills this, a chief dies. It lives in a grove near the town and comes out when the priest sacrifices to it; it is supposed to bite and kill any bad person." [37]

"The Ake-Eze Edda chiefly worship Ezi-Aku, 'the property of the Quarter,' to whom sacrifices are offered at the foot of a special tree. Snakes are called her children and no one may touch or hurt them." [38]

"Among the Ekoi the most usual name for juju is some form of Ndeum. . . . The Ejagham appear to confine the word to those spirits, usually female, who live in trees, though they manifest themselves at times in the

shape of snake or crocodile."[39]

Finally after another six years, Talbot further enhances his reputation as the leading authority on Southern Nigeria by publishing

[33. Ditto, Vol. II, p. 14.

34. Ditto, Vol. II, p. 83 f.

35. Ditto, Vol. II. p. 93.

36 Ditto, Vol. II, p. 103.

37 Ditto, Vol. II, p. 112.

38 Ditto, Vol. II, p. 112.

39 Ditto, Vol. II, p. 126.] his *Tribes of the Niger Delta* ,[40] where we read: "There is a special snake called Adida, which is also worshipped at Tombia. This is said to be the wife of Simingi and may never be slain. Should any Oru–Kuru–Gbaw find one of these lying dead, she would give it burial just as the juju priests do for the Adumu serpents."[41]

That this serpent cult can have its disadvantages at times is evidenced by the following incident related by Talbot: "One evening, when staying in the rest house at Omi–Akeni, an Ibo town in Owerri District, Chief Gabriel Amakiri Yellow came to say that he had heard of a woman's juju named Ogugu, the shrine of which was near at hand. Our informant began: 'Ogugu is the chief juju of the women of this country, and is very powerful for the granting of children. . . . If anyone promises something to the juju and fail to give this, or swear on it name but does not carry out the thing, Ogugu always sends visitors to remind the person. Big snakes she sends to lie across the threshold of the house. At midnight, one will creep into bed, or coil by the head of the sleeper. Never, never does such a messenger leave again until the promise has been fulfilled.'"[42]

Before passing on, it should be remarked that despite the insistence of Mr. Talbot that the serpent cult of Nigeria probably owes its origin to Egypt, as he bases his supposition in great part on the fact that the Ijaws are ultimately from distant East Africa, so far from weakening Hambly's theory, he only strengthens it as the latter has already shown that the Ijaw derive their origin, in all probability, not from Egypt but from Uganda.

Stephen Septimus Farrow, in his thesis for the degree of Doctor of Philosophy in the University of Edinburgh, 1924, tells us: "Among the Ibo tribes of the Owerri District (near neighbours of the Yorubas) the boa–constrictor is worshipped. On the 27th day of each month a white cock is offered to him, with cowries, palm–oil or palm–nuts, white cloth and kola nuts. The sacrifice

[40. London, 1932.

41. Ditto, p. 78.

42. Ditto, p. 92.] is deposited at cross roads, away from the town. There is, however, no reptile worship among the Yorubas, except in the case of crocodiles, belonging to Olosa the lagoon–goddess.[43]

Briefly, then, to sum up our present chapter. Prescinding from the question whether African Ophiolatry is a diffusion from abroad or of independent origin, we may accept Hambly's theory that as regards the Dark Continent itself, the local centre from which it emanated was in all probability in Uganda. Further we may

accept his assertion that it was indigenous to distinctively Negro tribes which under pressure from Hamitic invasion, trekked across the continent, carrying with them their old tribal beliefs and customs. Thirdly, we agree that while the oppressors in East Africa assimilated in some small degree more or less of its principles, West and not East Africa gradually became its true centre of influence.

While the examples thus far cited in connection with the practice in West Africa have savoured rather of the cult than of the formal worship of the serpent in the strict sense of the word, still the following points are of value. Independently of Whydah, where in the next chapter we will find Ophiolatry practiced in detail, scattered around this centre we have all the requisites to satisfy our definition of serpent worship. True, it is, that they serve as confirmatory evidence and nothing more. But the very fact that they are scattered over many localities and not restricted to one place, adds to the strength of the argument. For local causes may at times lead to some particular introduction of a temporary cult, as in the instance related by Colonel Ellis, who writes: "Djwi-j'ahnu . . . was a god who formerly resided at Connor's Hill. Tradition says that the people of Cape Coast first discovered his existence from the great loss which the Ashantis experienced at this spot on the 11th of July, 1824. The slaughter was so great, and the repulse of the Ashantis so complete, that the Fantis, accustomed to see their foes carry everything before them, attributed the unusual result of the engagement to the assistance

[43. S. S. Farrow, *Faith, Fancies and Fetish, or Yoruba Paganism*, London, 1926, p. 20.] of a powerful local god. They accordingly sacrificed some prisoners to him, and sent to Winnebah to inquire of the priests of Bobowissi if their surmise was correct. The reply being in the affirmative, a regular cult was established, according to the directions of the priests of Bobowissi. At that time Connor's Hill was covered with usually dense bush, which swarmed with snakes. Indeed, even at the present day, when the bush is cleared every year, they are still very numerous, and large numbers are killed by the West India soldiers employed in his work. From this circumstance probably arose the idea that Djwi-j'ahnu ordinarily presented himself to his worshippers in the shape of a serpent in the shape of the *cerastes*, one of the most deadly of the *ophidia*. [44] Other snakes accompanied him, and were regarded as his offspring or dependants. The first sacrifices offered were human victims, but in later times eggs became the ordinary offering. If the god did not present himself to his worshippers in his assumed form., it was imagined that one of their number had given him offence, and the priests then made inquiries to discover the offender. He, being found, would then be mulcted of a sheep, a white cloth, and some rum; and with this special propitiatory offering the worshippers would again proceed to the hill. If the god still remained invisible, it was assumed that he was still dissatisfied, that the atonement was insufficient; and additional offerings were enforced upon the guilty member till the god revealed himself. Djwi-j'ahnu was also believed to assume other shapes; and a leopard, which some thirty years ago haunted the vicinity of the hill, and became by its depredations the terror of the neighbourhood, was believed to be the god who had adopted this form. When undisguised, Djwi-j'ahnu was believed to be of human shape and black in colour, but of monstrous size. He was represented as bearing a native sword in his right hand. His worship has now been extinct for some twenty years, the acquisition of

[44. Note: Here we should observe that in the case of this local cult the serpent chosen is a poisonous one; which fact immediately distinguishes it from the general acceptance of the non-poisonous python. Indeed if the origin of this local cult had not been preserved for us historically, the instance might have been quoted to weaken the claim that one of the characteristics of the serpent peculiar to African Ophiolatry is that it is of the non-poisonous type.] the hill by the Imperial Government, the clearing of the bush, and the building of huts for the accommodation of troops, having proved fatal to the continuance of this particular cult." [45]

Before going on to examine Ophiolatry as it existed at Whydah, we must accentuate one detail that already asserts itself, and that is the prevalence with which the veneration of the serpent, whether as a cult or worship, is associated with what is usually called ancestor worship. But even here, while the reptile may be regarded as the receptacle or dwelling place of the spirits, they in turn are only intercessors or messengers of the Supreme Being to whom the petitions or veneration ultimately tend. [46] It is not, then, idolatry, if we

confine ourselves to the strict definition of the word, as was so frequently assumed by the early African travellers who came in contact with it and only too frequently described it in distorted terms.[47]

[45. A. B. Ellis, *The Tshi-Speaking Peoples of the Gold Coast of West Africa*, London, 1887, p. 40 ff.

46. Note: Cfr. C. Staniland Wake, *Serpent Worship*, p. 28: "The fact is that the serpent was only a symbol, or at most an embodiment of the spirit which it represented, as we see from the belief of several African and American tribes, which probably preserves the primitive form of this superstition. Serpents are looked upon by these peoples as embodiments of their departed ancestors, and an analogous notion is entertained by various Hindu tribes." Also, M. Oldfield Howey, *The Encircled Serpent*, p. 17: "The religion of ancient Egypt is from the earliest times closely interwoven with the symbolic worship of sun and serpent. Not only was the serpent looked upon as an emblem of Divinity in the abstract, but it was connected with the worship of all the Egyptian gods." And a couple of pages later, p. 19: "Both serpent and sun were emblems of the Celestial Father and participated in the honours that through them were paid to the Supreme Being." And finally, J. B. Schlegel, *Ewe-Sprache*, p. xiv: "Serpents hold a prominent place in the religions of the world, as the incarnations, shrines or symbols of high deities. Such were the rattlesnake's worshipped in the Natchez temple of the Sun, and the snake belonging in name and figure to the Aztec deity Quetzalcoatl; the snake as worshipped still by the Slave Coast Negro, not for itself but for its indwelling deity!" As quoted by Edward B. Tylor, *Primitive Culture*, p. 241.

47. Note: In cases where the serpent cult of Africa may actually imply more than the invoking of the intercessory power of ancestors with the Supreme Being, and where seemingly perhaps the Deity himself is venerated in the reptile, before ascribing the act of worship to idolatry, it would be well to weigh carefully Father Hull's explanation of a similar phase of Hindu worship in India, where not serpents but figures of stone are the object of the cult. Cfr. Ernest R. Hull, *Studies in Idolatry*, Bombay, 1912, p. 1 ff. He says: "A European just come out to India, if asked what he means by idolatry, will point at once to some Hindu salaaming or prostrating himself in front of a lump of stone. 'That man,' he says, 'is worshipping a stone. He is paying to it that supreme reverence which is due to God alone. Idolatry means worshipping a stock or stone as God, and instead of God.'

{footnote p. 21 }

"Now it is difficult to believe that idolatry of this crude kind exists. Could any man short of an idiot believe that a stone as such is God?"

"Those who think that the uneducated Hindus really regard the material object as God seem to be misled by the crude way in which simple Hindus express themselves. They certainly do call the stone object a God. But they must all know well enough that before certain ceremonies the stone was an ordinary stone; and in one of their festivals they actually drive the God out of the image before throwing it into the sea. This clearly shows that the God is rather an inhabitant of the stone than the stone itself. In short, all the facts we know about Hindu worship are totally against this view. . . .

"A second explanation current among the exponents of Hinduism, is as follows: The man does not believe that the stone as such is God. What he believes is that a stone, when selected, and set up, and consecrated in some way, becomes the dwelling place of God. In this case, worship is directed, not to the stone as such, but to the God present in the stone, which is merely an outward and visible object marking that presence. . . . Hence the material stone is revered or respected as sacred on account of its connection with the divine presence. But no Hindu, they say, dreams of paying divine worship to the stone as such. . . . It is true that the common people do not think metaphysically on the subject. The divine presence is in the material object, and they venerate the object in the rough divine. Still there is. no difficulty in allowing that their worship is far removed from the utterly preposterous idea that God is the stone as such, or that the stone as such is God. The

real object to which their worship is directed, is sometimes as it were behind the stone—some preternatural being, real or imaginary, whom they believe to be God, whose special presence has been induced therein by certain religious rites.

"As far as one can see, the normal belief of the mass of Hindus, is of this kind. A fairly educated Hindu layman and a well educated Hindu priest may be quoted for this. The layman said: 'I believe in the divine presence in the image, and I suppose three—quarters of my fellow Hindus do the same.' The priest said: 'The common people believe that the image contains the God, but we educated men do not. What we believe is that the object is a representation of an avatar, i.e. the form under which God has manifested himself on earth; or, if not a representation of the actual form, it is a symbolic representation of some divine attribute manifested to man.' This introduces the third view, according to which the object is a mere stone unendowed with any divine presence; it is at most a symbol or representation embodying some divine fact. The image in this case is respected as sacred, being devoted to a sacred purpose; but worship is not directed to it. An educated Hindu praying towards it is really praying not to it but to his God; that is to say, his worship, which is outwardly directed towards the stone, is internally directed to the God in heaven, and not to the God as specially present in the stone." In the African serpent cult the second explanation holds true in such cases as the serpent itself seems to be venerated. Usually, however, the reptile is merely the habitation of some spirit, ancestral or otherwise, who acts as an intermediary with God and through whom the veneration is actually given to God himself.]

## Chapter II. SERPENT CULT AT WHYDAH

Père Labat writing of the year 1698 in the Island of Martinique, recounts what he had personally heard from the lips of Père Braguez, who in turn had actually witnessed the serpent cult at Whydah when the King himself was in attendance to consult the oracle. This is probably the earliest recorded account of an eye—witness, before European contacts had modified the ritual. The narrative runs as follows: "The people on their knees and in silence were withdrawn some distance apart; the King alone with the Priest of the country entered the enclosure, where after prolonged prostrations, prayers and ceremonies, the priest drew near to a hole where supposedly he had a serpent. He spoke to him in behalf of the King and questioned him as regards the number of vessels that would arrive the following year, war, harvest and other topics. According as the serpent replied to a question, the priest carried the answer to the King who was kneeling a short distance away in an attitude of supplication. This by—play having been repeated a number of times, it was finally announced that the following year would be prosperous, that it would have much trade, and that they would take many slaves. The multitude expressed their joy by loud shouts, dancing and feasting." Père Braguez further stated that he had subsequently interviewed the officiating priest who assured him: "That the cult rendered to the serpent was only a cult in its relation to the Supreme Being, of whom they were all creatures. That the choice was not left to themselves, but that they had adopted it through obedience to the common Master's orders, which were always founded on sound principles. The Creator knew perfectly the dispositions of the creatures who had come from his hands, and appreciated only too well man's pride and vanity, not to take every means suitable to humble him; for which purpose nothing seemed more effective than to oblige him to bow down before a serpent, which is the most despicable and the vilest of all animals." [1]

Reynaud Des Marchais, the French navigator, went on his first voyage to Guinea in 1704. During the next twenty years, on recurrent visits, he made a close study of the customs and practices of the various kingdoms. In 1724 he sailed on his last voyage to the Coast and spent several months carefully revising his notes and checking up on his sketches. Shortly before his death he gave his manuscript to Père Labat who published it in 1730.[2] In his Preface Père Labat accentuates the fact that on the voyage of 1724 Des Marchais had corrected "the observations which he had made on several earlier ones." [3] The narrative itself shows that Des Marchais was an eye—witness of the scenes that he describes concerning the serpent cult at Whydah and the dates on his sketches indicate that he attended these functions in different years.

Concerning the origin of this worship of the serpent at Whydah he states: "The principal divinity of the country is the serpent, although it is not known just when they began to acknowledge him, to render him a cult. They only know as absolutely certain that this pretended divinity came from the Kingdom of Ardra. These Whydahs having undertaken to give battle to the Ardras, a large serpent left the enemy's army and came to deliver himself to that of Whydah. But he appeared so gentle, that instead of biting like the other animals of his species, he caressed and embraced everybody. The chief sacrificer made bold to take hold of him and raise him up on high to bring him in view of the entire army, which, astonished at the prodigy, prostrated themselves before this compliant animal, and rushed on their enemies with such courage that they completely routed them. They did not fail to attribute their victory to this serpent. They respectfully carried

[1. P. Labat, *Nouveau Voyage aux Isles de l'Amérique*, Vol. II, p. 41 f.

2. Cfr. *Nouvelle Biographie Générale*, Paris, 1860, Vol. XXXIII, p. 467.

3. P. Labat, *Voyage du Chevalier Des Marchais en Guinée, Isles Voisines, et à Cayenne, fait en 1725, 1726 & 1727, Amsterdam, 1731*, Vol. I, Preface, p. ii.] him along, built him a house, brought him sustenance, and in a short time this new god eclipsed all the others, even the fetishes which were the first and oldest gods of the country." [4]

Des Marchais adds: "It is of particular note that the most thoughtful Negroes very seriously assert that the serpent which they venerate today is really the identical one which came to find their ancestors, and which enabled them to achieve this famous victory which freed them from the oppression of the King of Ardra." [5]

This would suggest that the centre of Ophiolatry at Whydah is of comparatively recent origin, and other indications point strongly in the same direction.

Up to the beginning of the nineteenth century the capital of Whydah is usually marked on the maps as Xavier or Sabi, also spelt Sabe, Saby, Savi, etc., and presumably a corruption of the word Xavier which alone appears on the D'Anville map of Guinea dated April, 1729. Des Marchais, also, heads his chapter on the subject merely as "The Town of Xavier." [6] It is hard to believe that at so early a date this name should have been applied anywhere except to a Jesuit Mission. As a matter of fact from about 1600 to 1617, one or more Jesuits were labouring continuously along the Guinea Coast with headquarters at Sierra Leone. In 1607 Fr. Balthasar Barreira, S. J. certainly visited Benin and in 1613 Fr. Emmanuel Alvarez, S. J. built a chapel at Lagos. [7]

Whether or not the Jesuits did actually establish a mission in Whydah and named it Xavier, this much is certain; that, in connection with their labours along the Guinea Coast, there is absolutely no mention of serpent worship in any form. And as

[4. Labat, *Des Marchais*, Vol. II, p. 133 f.

5. Ditto, p. 134. Note: For his own part, Des Marchais seems to be rather sceptical about the longevity of this serpent. He writes: "If he is still alive, and it has always been so believed since he was given to this people, he should be of prodigious length and thickness. But it is needful to pay attention to what these people say of it and then believe what one thinks proper. For it is only the chief Sacrificer who has the privilege of entering its secret apartments, the King himself can do so only once when he goes to present his offerings, three months after his coronation." *Des Marchais*, l. c., Vol. II, p. 136.

6. Ditto, Vol. II, p. 36.

7. Cfr. Antonius Francus, *Synopsis Annalium S. J. in Lusitania*, 1540–1725, Augsburg, 1726.] the Jesuits in

their Relations are proverbially so detailed in such matters, we have a strong presumption that it was non-existent within their field of activity at the beginning of the seventeenth century.

This presumption is strengthened by the fact that Charles Chaulmer in 1661, while describing the fetish practices of Guinea does not mention the subject." Moreover Dr. O. Dapper who goes into great details about each of the Guinea Kingdoms and their religions in 1668,[9] as well as John Ogilby, two years later,[10] are both silent on this point of serpent worship.

From all this it is safe to conclude that in all probability the Ophiolatry of Whydah had its origin in the latter half of the seventeenth century as it was well established there before the century's close.

The whole story of the advent of the serpent, it must be admitted, if taken by itself savours somewhat of a mythological derivation of the cult from neighbouring Ardra. But this suggestion would be scarcely compatible with known facts, as we find no indication that Ophiolatry had any previous existence there. Actually Des Marchais takes care to point out that, in the fetishism of Ardra, it is the buzzard that is singled out for veneration, and that they show these birds "the same respect and the same attention as is had for the good serpents at Whydah." [11]

But even if we exclude this mythological aspect of the story, at least as far as Ardra is concerned, there is still a possibility that it may have reference to some migration from the east that brought to Whydah, together with Ophiolatry, much-needed succour in the time of some war against Ardra.

Before leaving Des Marchais, attention should be called to his minute description of the procession held on April 16, 1725, in honour of the serpent after the coronation of the King of Whydah.[12] He also goes into great detail about the recruiting and

[8. Charles Chaulmer, *Le Tableau de l'Afrique*, Paris, 1661.

9. Dapper, *Naukeurige Beschrijvinge der Afrikaensche Gewesten*, Amsterdam, 1668.

10. John Ogilby, *Africa*, London, 1670.

11. Labat, *Des Marchais*, Vol. II, p. 261.

12 Ditto, Vol. II, p. 145 ff.] training of little girls for the future office of priestesses and their subsequent marriage to the serpent.[13]

We may now take up chronologically the principal accounts of the serpent worship at Whydah that have come down to us. The earliest detailed narrative and antedating even that of Des Marchais is from the pen of William Bosman, the Chief Factor for the Dutch at the Castle of St. George d'Elmina. Written originally in Dutch in 1700, it was quickly translated and circulated throughout Europe. Concerning Whydah, or as he calls it Fida, he declares: "It is certain that his country-men have a faint idea of the true God, and ascribe to him the attributes of Almighty and Omnipotent; they believe that he created the universe, and therefore vastly prefer him before their idol-gods: but yet they do not pray to him, or offer any sacrifices to him; for which they give the following reason. God, say they, is too high exalted above us, and too great to condescend so much as to trouble himself or think of mankind: wherefore he commits the government of the world to their idols; to whom, as the second, third and fourth persons distant in degrees from God, and our appointed lawful governors, we are obliged to apply ourselves. And in firm belief of this opinion they quietly continue. Their principal gods, which are owned for such throughout the whole country, are of three sorts. First, a certain sort of snakes, who possess the chief rank amongst their gods. . . . Their second-rate gods are some lofty high trees; in the formation of which Dame Nature seems to have expressed her greatest art. The third and meanest

god or younger brother to the other is the sea. These three mentioned are the public deities which are worshipped and prayed to throughout the whole country.[14]

"They invoke the snake in excessive wet, or barren seasons: on all occasions relating to the government and the preservation of their cattle, or rather in one word, in all necessities and difficulties in which they do not apply to their new batch of gods. And for

[13. Ditto, Vol. II, p. 144 ff.

14. William Bosman, *A New and Accurate Description of the Coast of Guinea, divided into the Gold, the Slave, and the Ivory Coast*, London, 1705, p. 368.] this reason very great offerings are made to it, especially from the King.[15]

"The snake-house . . . is situated about two miles from the King's village, and built under a very beautiful lofty tree, in which, say they, the chief and largest of all the snakes resides. He is a sort of grandfather to all the rest; is represented as thick as a man, and of an unmeasurable length. He must also be very old, for they report that they found him a great number of years past; by reason of the wickedness of men, he left another country to come to them, at which being overjoyed, they welcomed their new-come god with all expressible signs of reverence and big veneration and carried him upon a silken carpet to the snakehouse, where he is at present." [16] This is a slight variation from the account of Des Marchais.

Bosman continues: "The reverence and respect which the Negroes preserve for the snake is so great that if a black should barely touch one of them with a stick, or any otherwise hurt him, he is a dead man, and certainly condemned to the flames. A long time past, when the English first began to trade here, there happened a very remarkable and tragical event. An English Captain having landed some of his men and part of his cargo, they found a snake in their house, which they immediately killed without the least scruple, and not doubting but they had done a good work, threw out the dead snake at their door, where being found by the Negroes in the morning, the English preventing the question who had done the fact, ascribed the honour to themselves; which so incensed the natives, that they furiously fell on the English, killed them all and burned their house and goods.[17]

"In my time an Aquamboean Negro took a snake upon his stick, because he durst not venture to touch it with his hands, and carried it out of the house without hurting it in the least, which two or three Negroes seeing, set up the same cry that is usual on account of fire, by which they can in a small time raise the

[15. Ditto, p. 369.

16. Ditto, p. 370.

17. Ditto, p. 376.] whole country. . . . By these instances we are deterred from meddling with the accursed gods or devilish serpents, notwithstanding that we are frequently molested by them, since in hot sunshine weather, as if they were lovers of darkness, they visit us by five and six together, creeping upon our chairs, benches, tables, and even our beds, and bearing us company in sleep: and if they get a good place under our beds, and our servants out of laziness don't turn up our bedding, they sometimes continue seven or eight days, where they have also cast their young. But when we are aware of these vermin and do not desire to be troubled with them any longer, we need only call any of the natives, who gently carries his god out of doors.[18]

"But what is best of all, is, that these idolatrous snakes don't do the least mischief in the world to mankind. For, if by chance in the dark one treads upon them, and they bite or sting him, it is not more prejudicial than the sting of the millepedes. Wherefore the Negroes would fain persuade us that it is good to be bitten or stung

by these snakes, upon the plea that one is thereby secured and protected from the sting of any poisonous snake. But here I am somewhat dubious, and should be loth to venture on the credit of their assertions, because I have observed that the gods themselves are not proof against these venomous serpents, much less can they protect us from their bite. We sometimes observe pleasant battles betwixt the idol and venomous snakes, which are not wanting here.[19]

"The species of these idol serpents here are streaked with white, yellow and brown; and the biggest which I have seen here is about a fathom long, and the thickness of a man's arm." [20]

"If we are ever tired with the natives of this country, and would fain be rid of them, we need only speak ill of the snake, after which they immediately stop their cars and run out of doors. But though this may be taken from a European that they like; yet,

[18. Ditto, p. 377.

19. Ditto, p. 379.

20. Ditto, p. 380.] if a Negro of another nation should presume to do it, he would run no small risk.[21]

"In the year 1697, my brother factor Mr. Nicholas Poll, who then managed the slave trade for our Company at Fida, had the diversion of a very pleasant scene. A hog being bitten by a snake, in revenge, or out of love to god's flesh, seized and devoured him in sight of the Negroes, who were not near enough to prevent him. Upon this the priests all complained to the King; but the hog could not defend himself, and had no advocate; and the priests, unreasonable enough in their request, begged of the King to publish a royal order, that all the hogs in his kingdom should be forthwith killed, and the swiny race extirpated, without so much as deliberating whether it was reasonable to destroy the innocent with the guilty." [22]

Twenty years after Bosman wrote his narrative, John Atkins, Surgeon in the Royal Navy, sailed from Spithead, February 5, 1720, on an expedition in quest of the pirates that were infesting the slave route from the Guinea Coast to the West Indies. Under the caption "Whydah" he wrote in his account of the voyage: "This country is governed by an absolute king, who lives in Negrish majesty at a town called Sabbee, six miles from the sea. His palace is a dirty large bamboo building, of a mile or two round, wherein he keeps near a thousand women, and divides his time in an indolent manner. . . . He is fattened to a monstrous bulk, never has been out since he became king (nigh twelve years)." [23]

Concerning the religion of the country, Atkins remarks: "The most curious of their customs, and peculiar to this part, is their snake worship, which, according to my intelligence, is as follows. This snake, the object of their worship, is common in the fields, and cherished as a familiar domestick in their houses, called deyboys; they are yellow, and marbled here and there, have a

[21. Ditto, p. 381.

22. Ditto, p. 381.

23. John Atkins, A Voyage to Guinea, Brasil, and the West Indies in His Majesty's Ships, the Swallow and Weymouth, London, 735, p. 110.] very narrow swallow, but dilatible (as all of the serpent kind are) to the thickness of your arm on feeding. It is the principal deity or fetish of the country, and brought into more regularity than others, by the superior cunning of their fetishers, who have one presiding over them, called the grand fetisher, or high priest, who is held in equal reverence with the King himself; nay, sometimes more, through gross supersitition and fear, for they believe an intercourse with the snake, to whom they have dedicated their service, capacitates them to stop or promote the plagues that infest them. He hath the craft by

this means, to humble the King himself on all occasions for their service, and to drain both him and the people, in supplying their wants. It is death for a native to kill one of these snakes, and severe punishments to Europeans. When rains are wanted at seedtime, or dry weather in harvest, the people do not stir out after it is night, for fear of the angry snake, which, provoked with their disobedience, they are taught, will certainly kill them at those times, if abroad, or render them idiots." [24]

All this was written on the eve of the destruction of Whydah as a nation. The Dahomans of the interior were bent on securing an outlet to the sea, that they might eliminate the coastal tribes from their position of middle-men in the lucrative slave trade. After the conquest of Ardra, Whydah alone stood between them and the consummation of their plan. Ordinarily a stout resistance might have been expected. But, as Atkins' description has shown us, the reigning king was devoid of the most fundamental qualities for directing affairs in such a crisis.

William Snelgrave who visited the country three weeks after the event, places the date of the destruction of Whydah by the Dahomans as March, 1727. [25] In this connection he writes: The King of Dahomey "was obliged to halt there by a river, which runs about half a mile to the northward of the principal town of

[24. Ditto, p. 113.

25. William Snelgrave, *A New Account of some Parts of Guinea and the Slave-Trade*, London, 1734, p. 2.] the Whidaws, called Sabee, the residence of their King. Here the King of Dahomey encamped for some time, not imagining he could have found so easy a passage and conquest as he met with afterwards. For the pass of the river was of that nature, it might have been defended against the whole army, by five hundred resolute men: but instead of guarding it, these cowardly luxurious people, thinking the fame of their numbers sufficient to deter the Dahomans from attempting it, kept no set guard. They only went every morning and evening to the river side, to make fetiche as they call it, that is, to offer sacrifice to their principal God, which was a particular harmless snake they adore, and prayed to on this occasion, to keep their enemies from coming over the river.

"And as worshipping a snake may seem very extravagant to such as are unacquainted with the religion of the Negroes, I shall inform the readers of the reasons given for it by the people of Whidaw. This sort of snake is peculiar to their country, being of a very singular make; for they are very big in the middle, rounding on the back like a hog, but very small at the head and tail, which renders their motion very slow. Their color is yellow and white, with brown streaks; and so harmless that if they are accidentally trod on (for it is a capital crime to do so wilfully) and they bite, no bad effect ensues; which is one reason they give for their worshipping of them. Moreover, there is a constant tradition amongst them, that whenever any calamity threatens their country, by imploring the snake's assistance, they are always delivered from it. However this fell out formerly, it now stood them in no stead; neither were the snakes themselves spared after the conquest. For they being in great numbers, and a kind of domestic animal, the conquerors found many of them in the houses, which they treated in this manner. They held them up by the middle, and spoke to them in this manner: If you are gods, speak and save yourselves: Which the poor snakes not being able to do, the Dahomans cut their heads off, ripped them open, broiled them on the coals, and ate them. It is very strange, the conquerors should so far condemn the gods of the country, since they are so barbarous and savage themselves, as to offer human sacrifices whenever they gain a victory over their enemies." [26]

Another valuable witness is William Smith who was sent out by the Royal African Society of England which desired "an exact account of all their settlements on the coast of Guinea." [27] He arrived at Whydah. Road, April 7, 1727, that is, immediately after the snake incident. He adds many interesting details to Captain Snelgrave's account. Thus he tells us: "His Majesty of Whydah, who is the largest and fattest man I ever saw, thinking himself a little too bulky to fight, was, upon the first alarm, privately conveyed away by the main strength of a couple of stout lusty Negroes in a hammock, by which means he saved his life." [28]

"The city of Sabee was above four miles in circumference. The houses neatly built, though only mud-wall covered with thatch, having no stone in all that country nor even a pebble as big as a walnut." [29]

Concerning the serpent worship, Smith states: "They are all pagans and worship . . . a large beautiful kind of snake, which is inoffensive in its nature. These are kept in fittish-houses, or churches, built for that purpose in a grove, to whom they sacrifice great store of hogs, fowls, and goats, &c. and if not devoured by the snake, are sure to be taken care of by the fittish-men, or Pagan priests. . . . The laity all go in a large body by night with drums beating, and trumpets of elephant's teeth sounding, in order to perform divine worship, and implore either a prosperous journey, fair weather, a good crop, or whatsoever else they want. To obtain which from the snake, they then present their offering, and afterwards return home. They are all so bigoted to this animal that if any Negro should touch one of them with a stick,

[26. Ditto, p. 10 f.

27. William Smith, *A New Voyage to Guinea*, London, 1745, p. I.

28. Ditto, p. 190.

29. Ditto, p. 192. Note:—According to Robert Norris, *Memoirs of the Reign of Bossa Ahadee, King of Dahomy*, London, 1789, p. 69: "The infatuated Whydahs contented themselves with placing, with great ceremony, the fetish snake in tile path, to oppose the invading army, which not answering their hopes and expectations, they deemed all other resistance vain, and fled precipitately before the conqueror."] or otherwise hurt it, he would be immediately sentenced to the flames. One day as I walked abroad with the English Governor, I spied one of them lying in the middle of the path before us, which indeed I would have killed had he not prevented me, for he ran and took it up in his arms, telling me, that it was the kind of snake which was worshipped by the natives, and that if I had killed it, all the goods in his fort, and our ship would not be sufficient to ransom my life, the country being so very populous that I could not stir without being seen by some of the natives; of whom there were several looking at us that happened to be on their march home from their captivity at Adrah. They came, and begged their god, which he readily delivered to them, and they as thankfully received and carried it way to their fittish-house, with very great tokens of joy." [30]

The destruction of Whydah as a Kingdom did not put an end to the veneration of the serpent there. According to William Davaynes, who was one of the directors of the East India Company and who had left the Coast of Africa in 1763 after having resided there twelve years, eleven years as Governor at Whydah and the other at Annamboe, "The snake was the peculiar worship of the ancient people of Whydah, and when this province was conquered by the King of Dahomey, the worship of the snake was continued upon motives of policy. Formerly a person who killed a snake was put to death; but now a goat is sacrificed as an atonement." [31] The last statement must apply to the case of Europeans alone, for as we shall see the death penalty against

[30. Ditto, p. 196 f. Note: Speaking of Dahomey and vicinity he says, p. 213: "All the natives of this Coast believe there is one true God, the Author of them and all things." C. des Brosses, *Du Culte des Dieux Fetiches, ou Parallèle de l'Ancienne Religion de l'Égypte avec la Religion de Nigritie*, Paris, 1760, pp. 25–37, drawing his information principally from Atkins, Bosman and Des Marchais, gives us a detailed account of the serpent cult at Whydah which he calls by its old name Juidah. As the title of his book suggests, he would make Egypt the source of this Ophiolatry of West Africa.

31. Note: Cfr. *Report of the Lords of the Committee of Council appointed for the consideration of all matters relating to trade and foreign Plantations, London, 1789. Part I, View of the Evidence that the Committee had obtained of the present state of those parts of Africa from whence slaves have been exported*. This is a large folio volume of some twelve hundred pages which are unfortunately not numbered, thus making reference difficult.] natives who injured the sacred snake continued for some time to come.

Concerning the continuation of the serpent cult itself, Robert Norris states: "By Trudo's management (in tolerating his subjects with the free exercise of their various superstitions; and incorporating them with the Dahomans by intermarriage if it may be so-called), no distinctions being made between the conquerors and the conquered, who were now become one people, many of those who had fled their native countries, to avoid the calamities of war, were induced to return and submit quietly to his government." [32] And "The remnant of the Whydahs who had escaped the edge of Guadja's sword, were abundantly thankful to him, for permitting them to continue in the enjoyment of their snake worship." [33]

Archibald Dalzel went out to Africa as a surgeon in the year 1763, and resided three years on the Gold Coast, some little part of the time as Governor, and four years as Governor of Whydah, returning to England in the year 1770. He was one of the witnesses who testified before the Committee of Council appointed for the consideration of all matters relating to trade and foreign plantations. Reference has already been made to the Report of this Committee which was published in 1789, and which contains the following statement: "With respect to the religion of the people at Whydah and the general object of their worship, Mr. Dalzel observed that in no part of Africa had he been able to understand the religion of the natives. At Whydah they pay a kind of veneration to a particular species of large snake, which is very gentle. In Dahomey they pay the same kind of veneration to Tigers. Thus veneration does not prevent people from catching and killing them if they please, but they must not touch the beard, which is considered as a great offence. They have a great number of men they call Fetiche men, or padres. The word fetiche is derived from a Portuguese word meaning witchcraft." [34]

[32. Norris, *Memoirs of the Reign of Bossa Ahadee, King of Dahomey*, p. 2.

33. Ditto, p. 105, Note.

34 Note: Cfr. also, Archibald Dalzel, *History of Dahomey, an Inland Kingdom of Africa*, London, 1793, Introduction, p. vi: "Most of the savage nations {footnote p. 35} have some confused notion of a Supreme intellectual Being, the maker of the universe; but this idea not being easily understood among a people not much addicted to metaphysical reasoning, a variety of corporeal beings have been selected as objects of devotion, such as the sun, moon, living animals, trees, and other substances. The tiger is the fetish of Dahomey; the snake, that of Whydah." ] For the condition at Whydah in the closing days of the eighteenth century, when throughout the British Empire the slave trade was coming to an end, we have the testimony of Dr. John M'Leod formerly of the British Navy who in 1803 served as surgeon on a ship, bound from London to the Coast of Africa, in the slave trade. On this occasion. he visited the centre of the serpent cult and tells us: "In Whydah, for some unaccountable reason, they worship their Divinity under the form of a particular specie of snake, called Daboa, which is not sufficiently large to be terrible to man, and is otherwise tameable and inoffensive. These Daboahs are taken care of in the most pious manner, and well fed on rat, mice and birds, in their fetish-houses or temples, where the people attend to pay their adoration, and where those also who are sick or lame apply to them for assistance." [35]

That the British abolition of slavery made little change in the serpent worship at Whydah, is evidenced by ample testimony. Thus, John Duncan in his journal records at Whydah in the Spring Of 1845: "The snake is also a fetish here; and houses are built in several parts of the town for the accommodation of the snakes,

[35. John M'Leod, *A Voyage to Africa with some Account of the Manners and Customs of the Dahomian People*, London, 1820, p. 32. Note: Dr. M'Leod had previously stated of Dahomey in general: Snakes of the boa species are here found of a most enormous size; many being thirty to thirty-six feet in length, and of proportionate girth. They attack alike the wild and domestic beasts, and often the human kind." l. c., p. 32. These are certainly not the sacred species, as he tells us on the very next page: "The bulk of the animals these serpents are capable of gorging would stagger belief, were the fact not so fully attested as to place it beyond doubt. The state of torpor in which they are sometimes found in the woods after a stuffing meal of this kind,

affords the Negroes an opportunity of killing them" l. c., p. 31. If they were of the sacred variety they would not be killed by the Negroes.

To this same period belongs Pierre Labarthe, who writes, *Voyage à la Côte de Guinée*, Paris, 1893, p. 133: "They have here a kind of high-priest whom the Negroes call the Great Fetisher or Great Voodnoo; he claims to have descended from heaven and poses as the interpreter of the gods on earth; under this guise he demands the same honours as are shown to the King." And again: "Despite their superstitions, these people have a confused idea of a Supreme Being, all Powerful, immense; they seek to placate Him through their fetishers: they are persuaded that God is too good to do them harm: that is why they render Him no worship." l. c., p. 135.] where they are regularly fed. These houses are about seven feet high in the walls, with conical roof, about eight feet in diameter, and circular. The snakes are of the boa-constrictor tribe, and are considered quite harmless, although I have my doubts upon it. They generally leave this house at intervals, and when found by any of the natives, are taken up and immediately conveyed back to the fetish-house, where they are placed on the top of the wall, under the thatch. It is disgusting to witness the homage paid to these reptiles by the natives. When one of them is picked up by anyone, others will prostrate themselves as it is carried past, throwing dust on their heads, and begging to be rubbed over the body with the reptile. After taking the snake up, a very heavy penalty is incurred by laying it down, before it is placed in the fetish-house. Wherever a snake is found it must be immediately carried to the fetish-house, whether it has ever been placed there before or not. Snakes abound about Whydah; their average length is four feet and a half; head flat, and neck small in proportion." [37]

Another entry in Duncan's *Journal* is of particular interest, as it gives us in detail the punishment inflicted on the natives for even accidentally killing a sacred serpent. Earlier writers merely indicate that such an individual was given to the flames. Here, however, we have a full description. Under date of May 1, 1845, he writes at Whydah: "Punishment was inflicted for accidentally killing two fetish snakes, while clearing some rubbish in the French fort. This is one of the most absurd as well as savage customs I ever witnessed or heard of. Still it is not so bad as it was in the reign of the preceding King of Dahomey, when the law declared the head of the unfortunate individual forfeited for

[36. John Duncan, *Travels in Western Africa in 1845 & 1846*, London, 1847, Vol. I, p. 126. Note: The Reverend Thomas B. Freeman, who visited Dahomey in 1843, to promote the interests of the Wesleyan Missionary Society under date of March 14th records in his journal, *Journal of various Visits to the Kingdoms of Ashanti, Aku, and Dahomi in Western Africa*, London, 1844, p. 265: "When we had proceeded about two miles and a half we passed one of the King's fetish-houses; from whence a fetishman came and pronounced a blessing, begging of the fetish a safe journey for us to Abomi. Though I pitied the people on account of their superstitions, yet I could not help admiring their apparent sincerity." ] killing one of these reptiles, even by accident. The present King has reduced the capital punishment to that described below. On this occasion three individuals were sentenced as guilty of the murder of this fetish snake. A small house is thereupon made for each individual, composed of dry faggots for walls, and it is thatched with dry grass. The fetish-men then assemble, and fully describe the enormity of the crime committed. Each individual is then smeared over, or rather has a quantity of palm-oil and yeast poured over them, and then a bushel basket is placed on each of the heads. In this basket are placed small calabashes, filled to the brim, so that the slightest motion of the body spills both the oil and the yeast, which runs through the bottom of the basket on to the head. Each individual carries a dog and a kid, as well as two fowls, all fastened together, across his shoulders. The culprits were then marched slowly round their newly prepared houses, the fetish-men haranguing them all the time. Each individual is then brought to the door of his house, which is not more than four feet high. He is there freed from his burthen, and compelled to crawl into his house on his belly, for the door is only eighteen inches high. He is then shut into this small space with the dog, kid and two fowls. The house is then fired, and the poor wretch is allowed to make his escape through the flames to the nearest running water. During his journey there he is pelted with sticks and clods by the assembled mob; but if the culprit has any friends, they generally contrive to get nearest to him, during his race to the water, and assist him, as well as hinder the mob

in the endeavours to injure him. When they reach the water they plunge themselves headlong into it, and are then considered to be cleansed of all sin or crime of the snake–murder." [37]

Mr. Duncan subsequently returned to Whydah in 1849 as Vice Consul to the Kingdom of Dahomey, [38] and it was at his personal request that Commander Forbes was appointed to accompany him

[37. Ditto, Vol. I, p. 195.

38. Frederick E. Forbes, *Dahomey and the Dahomans: being the Journals of two Missions to the King of Dahomey, and Residence at his Capital, in the years 1849 and 1850*, London, 1851, Vol. I, p. 43.] to the Court of Dahomey in the interests of the suppression of the slave trade. We may profitably cull some extracts from the Journal kept by Commander Forbes on this occasion.

Thus he writes: "The religion of Dahomey is a mystery only known to the initiated. There is no daily worship, but periods at which the fetish–men and –women dance. They who are initiated have great power and exact much in return. It is a proverb that the poor are never initiated. The Fetish of Abomey is the leopard, that of Whydah the snake. The human sacrifices at the See–que–ah–nee are neither to the invincible god 'Seh,' nor to the fetish Voh–dong,' but to the vitiated appetites of the soldiery. At the Cannah Customs there are sacrifices to the Voh–dong; and at the See–que–ah–nee there are sacrifices to the manes of their ancestors; the Dahomans, like the disciples of Confucius, looking to their departed ancestors for blessing in this life." [39]

March 8, 1849, he records: "The lions of Whydah are the snake fetish–house and the market. The former is a temple built round a huge cotton tree, in which are at all times many snakes of the boa species. These are allowed to roam about at pleasure; but if found in a house or at a distance, a fetish–man or woman is sought, whose duty it is to induce the reptile to return, and to reconduct it to its sacred abode, whilst all that meet it must bow down and kiss the dust. Morning and evening, many are to be seen prostrated before the door, whether worshipping the snake directly, or an invisible god, which is known under the name of 'Seh,' through these, I am not learned enough to determine." [40] In a supplementary chapter on "Religion," however, he states unequivocally: "The 'Voo–doong,' or fetish, represents on earth the supreme god 'Sell,' and in common with thunder and lightning, 'Soh.'" [41]

Humour at times creeps into the *Journal*. On March 10th, Commander Forbes writes: "Called on the viceroy, and had a long conversation with him about trade. . . . On leaving a fetish–man

[39. Ditto, Vol. I, p. 32.

40 Ditto, Vol. I, p. 108 f.

41. Ditto, Vol. I, p. 171.] was passing the gate, with two large snakes. State officers in most barbarous countries find it more convenient to remain at home, except when duty calls them abroad. The burly officer, was, according to custom, seeing me beyond his gate–and this was an opportunity not to be lost,–the fetish–man addressed him at great length, in praise of his extraordinary liberality to the fetish, for which he had no doubt to pay handsomely." [42] And again, on July 12th he records: "On leaving the British fort this morning, we learned that an extraordinary instance of the gorging of the fetish snake had taken place in the night. The reptile lay in the kitchen in dreadful pain, trying to force the hind legs and tail of a cat into his distended stomach, now in the shape of the half–swallowed victim. A fetish–woman arriving, carried the deity to the temple." [43]

It is not so surprising then, to find Father Lafitte, who arrived at Dahomey in 1861, and devoted eight years to missionary work, reporting that among those employed in the service of the sacred serpents was a physician,

"charged especially to watch over the welfare of their laborious digestion." [44]

Another witness covering this same period is J. Leighton Wilson, who devoted eighteen years to missionary work in Africa and subsequently became a Secretary of the American Presbyterian Board of Foreign Missions. Of the sea-port town of Whydah, he says: "There is no place where there is more intense heathenism; and to mention no other feature in their superstitious practices, the worship of snakes at this place fully illustrates this remark. A house in the middle of the town is provided for the exclusive use of these reptiles, and they may be seen here at any time in very great numbers. They are fed, and more care is taken of them than of the human inhabitants of the place. If they are seen straying away they must be brought back; and at the sight of them the people prostrate themselves on the ground, and do them all possible reverence. To kill or injure one of them is to

[42. Ditto, Vol. I, p. 112.

43. Ditto, Vol. I, p. 201.

44. J. Lafitte, *Le Dahomé*, Tours, 1873, p. 101.] incur the penalty of death. On certain occasions they are taken out by the priests or doctors, and paraded about the streets, the bearers allowing them to coil themselves around their arms, necks, and bodies." [45]

This brings us to Richard F. Burton of Arabian Nights fame, who, writing in 1864, more than a century and a quarter after the event, thus details the debacle of the over-trustful devotees of the serpent-god at Whydah. "The infatuated "Whydahs," he says, "instead of defending their frontier line, were contented to place with great ceremony Danh, the fetish snake, Dan-like, in the path. Agaja had retired to levy his whole force, leaving the field army under his general. The latter seeing only a snake to oppose progress ordered 200 resolute fellows to try the ford. They not only crossed it unimpeded, but were able to penetrate into the capital." [46] He has already said: "When the Dahomans permitted

[45. J. Leighton Wilson, *Western Africa, Its History, Condition, and Prospects*, London, 1856, p. 207. Note: Wilson says of himself, Preface, p. iv: "The writer has spent between eighteen and twenty years in the country. He has had opportunity to visit every place of importance along the seacoast, and has made extended excursions in many of the maritime districts. He has studied and reduced to writing two of the leading languages of the country, and has enjoyed, in these various ways, more than ordinary advantages for making himself acquainted with the actual condition of the people. He claims for his book the merit of being a faithful and unpretending record of African Society." Of West Africa in general, he asserts, p. 209: "The belief in one great Supreme Being, who made and upholds all things is universal. Nor is this idea imperfectly or obscurely developed in their minds. The impression is so deeply engraved upon their moral and mental nature, that any system of atheism strikes them as too absurd and preposterous to require a denial. Everything which transpires in the natural world beyond the power of man, or of spirits, who are supposed to occupy a place somewhat higher than man, is at once spontaneously ascribed to the agency of God. All of the tribes in the country with which the writer has become acquainted (and they are not few) have a name for God, and many of them have two or more, significant of his character as a Maker, Preserver, and Benefactor." And again, p. 218: "On some parts of the Gold Coast the crocodile is sacred; a certain class of snakes, on the Slave Coast, and the shark at Bonny, are all regarded as sacred, and are worshipped, not on their own account, perhaps, but because they are regarded as the temples, or dwelling-places, of spirits. Like every other object of the kind, however, in the course of time the thing signified is forgotten in the representative, and these various animals have long since been regarded with superstitious veneration, while little is thought of the indwelling spirit. . . . The snake at Popo has become so tame that it may be carried about with impunity, and is so far trained that it will bite, or refrain from biting, at the pleasure of its keeper."

46. Richard F. Burton, *A Mission to Gelele, King of Dahome*, London, 1864, Vol. I, p. 146.] serpent worship

to continue, the Whydahs abundantly thankful, became almost reconciled to the new stern rule." [47]

The serpent revered as sacred in Burton's day was clearly of identical species with that first described by visitors to Whydah. For he says: "The reptile is a brown yellow—and—white—streaked python of moderate dimensions; and none appear to exceed five feet. The narrow neck and head tapering like the slow—worms, show it to be harmless; the Negro indeed says that its bite is a good defence against the venomous species, and it is tame with constant handling. M. Wallon saw 100 in the temple, some 10 feet long, and he tells his readers that they are never known to bite, whereas they use their sharp teeth like rats. Of these 'nice gods' I counted seven, including one which was casting its slough; all were reposing upon the thickness of the clay wall where it met the inner thatch. They often wander at night, and whilst I was sketching the place a Negro brought an astray in his arms; before raising it, he rubbed his right hand on the ground and duly dusted his forehead, as if grovelling before the king. The ugly brute coiled harmlessly round his neck, like a 'doctored' cobra in India or Algeria. Other snakes may be killed and carried dead through the town, but strangers who meddle with the Danhgwe must look out for 'palavers' which, however, will probably now resolve themselves into a fine." [48] Then follows a description, differing

[47. Ditto, Vol. I p. 96. Note: According to Burton, Vol. I, p. 61: "The word 'Whydah' is a compound of blunders. It should be written Hwe—dah, and be applied to the once prosperous and populous little kingdom whose capital was Savi. A 'bush town' to the westward, supposed to have been founded and to be still held by the aboriginal Whydahs, who fled from the massacres Dahome, retains the name Hwe—dah. The celebrated slave—station which we have dubbed 'Whydah' is known to the people as Gre—hwe or Gle—hwe, 'Plantation—house.'" Cfr. also, Archibald Dalziel, History of Dahomey Preface, p. xii: "Whydah," as it is Pronounced by the natives who sound the *w* of it strong, like in whip, the French write Juida; the Dutch, Fida, &c."

Burton also asserts, Vol. I, p. 96: "Ophiolatry in our part of Africa is mostly confined to the coast regions; the Popos and Windward races worship a black snake of larger size; and in the Bight of Biafra the Nimbi or Brass River people are as bigoted in boa—religion as are the Whydahs. The system is of old date: Bosman at the beginning of the last century, described it almost as it is at present. It well suits the gross materialism of these races, and yet here men ought to be tired of it."

48. Burton, l. c., Vol. I. p. 94.] only slightly in detail from Duncan's account of two decades earlier. Thus: "In older times death has been the consequence of killing one of these reptiles, and if the snake be abused, 'serious people' still stop their ears and run away. When under former reigns, a native killed a Danhgwe, even accidentally, he was put to death; now the murderer is placed somewhat like the Salamanders of old Vauxhall, in a hole under a hut of dry faggots thatched with grass which has been well greased with palm—oil. This is fired, and he must rush to the nearest running water, mercilessly belaboured with sticks and pelted with clods the whole way by the Danhgwe—no, or fetish—priests. Many of course die under the gauntlet." [49]

Of the "Boa Temple" he observes: "It is nothing but a small cylindrical mud hut—some fetish—houses are square—with thick clay walls supporting a flying thatch roof in extinguisher shape. Two low narrow doorless entrances front each other, leading to a raised floor of tamped earth, upon which there is nothing but a broom and a basket. It is roughly whitewashed inside and out, and when I saw it last a very lubberly fresco of a ship under full sail sprawled on the left side of the doorway. A little distance from the entrance were three small pennons, red, white and blue cotton tied to the top of tall poles." [50] And again: "On the other side of the road the devotees of the snake are generally lolling upon the tree roots in pretended apathy, but carefully watching over their gods. Here, too, are the fetish schools, where any child touched by the holy reptile must be taken for a year from its parents who 'pay the piper' and must be taught the various arts of singing and dancing necessary to the worship. This part of the system has, however, lost much of the excesses that prevailed in the last century when at the pleasure of the strong—backed fetish—men, even the king's daughters

were not excused from incarceration and from its presumable object. The temple is still annually visited by the Viceroy, during the interval after the Customs and before the campaigning season. He takes one bullock, with goats, fowls,

[49. Ditto, Vol. I, p. 95.

50. Ditto, Vol. I, p. 93.] cloth, rum, meal, and water to the priest, who holding a bit of kola nut, prays aloud for the king, the country, and the crops."[51]

Burton relates one incident which shows what a hold the fanaticism had on the people at large even in his day. Speaking of the Catholic Mission Station at Whydah which was located in what was known as the Portuguese "Fort": "In March, 1863, the fort was struck by the lightning—god, Khevioso, the Shango of the Egbas; and they are not wanting who suppose that the fetishers, having been worsted in dispute by the Padres, took the opportunity of a storm to commit the arson. As the inmates impiously extinguished the fire, they were heavily fined; and, on refusing to pay, the Father—Superior was imprisoned. In June of the same year occurred another dispute, about a sacred snake that was unceremoniously ejected from the mission premises, and doubtless this anti—heathenism will bring them to further grief."[52]

Pierre Bouche who spent seven years on the Slave Coast, was resident at Whydah in 1868, where, as he tells us, he witnessed this scene: "One day I was on my way to visit a sick person. The boy who accompanied me suddenly cried out: 'Father, a fetiche!' I turned quickly, and saw a large serpent which had passed by me. Before it, a black prostrated himself, placing his brow in the dust and bowing low. His prayer deeply distressed me: 'You are my father, you are my mother,' said he to the reptile; 'I am all yours . . . my head belongs to you! . . . Be propitious to me!' And he covered himself with dust as a mark of humiliation."[53]

Writing of the same period, E. Desribes tells us: "The cult of living serpents is in vogue at many points along the Coast; but no where have they temples and regular sacrifices as at Whydah. . . . At Grand Popo not far from Whydah, the serpents have no temple, it is true, but they receive a cult even more revolting. There is there a species of large, very ferocious reptiles; when one of these serpents encounters small animals, he mercilessly devours them; and the more voracious it is, the more it excites the devotion of its

[51. Ditto, Vol. I, p. 98.

52. Ditto, Vol. I, p. 71.

53. Pierre Bouche, *La Côte des Esclaves et le Dahomey*, Paris, 1885, p. 389.] worshippers. But the greatest honours, the greatest blessings are bestowed on it when, finding a young child it makes a meal of it. Then the parents of the poor victim prostrate themselves in the dust, and give thanks to one so divine as to have chosen the fruit of their love to make of it a repast."[54] We shall have occasion to refer to this incident later.

Our next witness is J. A. Skertchley who tells us: "In the early part of 1871 I left England with the object of making zoological collections on the West Coast of Africa."[55] On account of local wars, he was unable to penetrate the interior at Assinee and Accra and so proceeded to Whydah, where he was induced to visit King Gelele at Aborney, where he was detained as a "guest" for eight months. Incidentally he relates: "Opposite Agauli, hidden from profane eyes by a thick grove of fig trees which form but a mere undergrowth when compared with several tall bombaxes in their midst, is the far—famed snake house, or 'Danh—hweh,' as it is usually called. The name is derived from Daub, a snake, and Hweh, a residence. It is sometimes called Vodun—hweh, *i. e.* the fetiche house; and again, 'danhgbwe—hweh,' or the big snake (python) house. I was much disappointed at this renowned fetiche, for instead of a respectable temple, I found nothing but a circular swish hut, with a conical roof; in fact, an enlarged model of the parian inkstands to be seen in every toy—shop. There was a narrow doorway on the eastern side[56] leading to the interior, the floor of which was

raised a foot above the street. The walls and floors were whitewashed, and there were a few rude attempts at reliefs in swish. From the roof there depended several pieces of coloured yarn, and several small pots containing water were distributed

[54. E. Desribes, *L'Évangile au Dahomey et à la Cote des Esclaves*, Clermont–Ferrand, 1877, p. 184 f. Note: Another instance of exaggerated deference to the serpent is given by Mary H. Kingsley, *West African Studies*, London, 1899, p. 483, as follows: "The python is the Brass natives' titular guardian angel. So great was the veneration of this Ju–Ju snake in former times, that the native kings would sign no treaties with her Britannic Majesty's Government that did 'not include a clause subjecting any European to a heavy fine for killing or molesting in any way this hideous reptile."

55. J. A. Skertchley, *Dahomey as it is; being a narrative of eight months' Residence in that Country*, London, 1874, Preface, p. vii.

56. Note: This fact may strengthen the supposition that the cult came originally from the east.] about the floor. The roof was raised above the circular walls by short projecting pieces of bamboo; and coiled up on the top of the wall, or twining round the rafters, were twenty–two pythons. The creatures were the ordinary brown and pale yellow reptiles, whose greatest length is about eight feet. They were the sacred Danhgbwes whose power was relied upon to save the kingdom from the conquering armies of Agajah. It was the tutelary saint of Whydah, and when that kingdom was conquered, was introduced into the Dahoman pantheon. As recent as the late King's reign, if a native had the misfortune to accidentally (for no one would have had the temerity to purposely) kill a Danhgbwe, he was at once sacrificed, and his wives and property confiscated to the church. At the present time the defaulter has to undergo a foretaste of the sufferings of his portion hereafter." [57] Then follows a description of the ordeal by fire which has already been described.

Incidentally, Skertchley gives indication of a decadence having

[57. Skertchley, l. c., p. 54. Note: Skertchley later observes, p. 461: "The Dahoman religion consists of two parts, totally distinct from each other. First a belief in a Supreme Being, and second, the belief in a whole host of minor deities. The Supreme Being is called Man, and is vested with unlimited authority over every being, both spiritual and carnal. He is supposed to be of so high a nature as to care very little for the circumstances of men, and his attention is only directed to them by some special invocation. He resides in a wonderful dwelling above the sky, and commits the care of earthly affairs to a race of beings, such as leopards, snakes, locusts, or crocodiles, and also to inanimate objects, such as stones, nags, cowries, leaves of certain trees, and, in short, anything and everything. This deity is said to be the same as the God of civilization; but the white man has a far freer access to Him than the Negro, who is therefore obliged to resort to mediators. Hence the origin of fetishism."

Cir. also, A. Le Herissé, *L'Ancien Royaume du Dahomey; Mœurs, Religion, Histoire*, Paris, 1911, p. 96: "The Dahoman believe in a Supreme Being whom they call Mahon (God) or Se (Beginning, Intelligence). They have neither statue nor symbol to represent Him, they dedicate no cult to Him; His name is only pronounced in some exclamations or invocations. Mahou has created the universe; He has in particular created the fetishes, Vodoun, and has given them certain forces, certain powers of which they made use in their own way to govern human destinies. These Vodoun moreover, are not, in the strict sense, intermediaries of Mahon, but rather his free and independent agents: 'The fetish is a creature of God' 'Vodoun e gni Mahounou.' Or, again: 'God possesses the fetish 'Mahou oue do Vodoun.' The Vodoun are innumerable for, to the Dahoman, every monstrosity or phenomenon which exceeds his imagination or his intelligence is fetish, a creature of God which demands a cult. The thunder, small–pox, the sea are all fetishes; the telegraph and our railways would most assuredly also be so, if they were not a 'machine of the whites.'" M. Le Herissé was writing as Administrateur des Colonies. He is dealing with ancient Dahomey and consequently independent of the Whydah influence.] set in, at least as regards external discipline. That reverence for the sacred serpent, as

regards the populace, is becoming subservient to greed oil the part of the custodians of the temple, is evidenced by the following passage: "The doorway being always open, the snakes frequently make excursions after nightfall. Should an unfortunate person of either sex meet the strolling deity, he is obliged to prostrate himself before it, and then, taking it tenderly in his arms, carry it to the priests. Of course he is rewarded by these gentlemen for taking care of the god, says the reader. No such thing! He is fined for meeting the snake, and imprisoned until it is paid to the last cowrie." [58]

Eight years after Skertchley, Colonel Ellis visited Whydah and thus describes his experience: "While at Whydah I stayed at the French Factory, and there I had a rather unpleasant adventure on the night of my arrival. It was a very close night, and I was sleeping in the grass hammock slung from the joists of the roof, when I was awakened by something pressing heavily on my chest. I put out my hand and felt a clammy object. It was a snake, I sprung out of the hammock with more agility than I have ever exhibited before or since, and turned up the lamp that was burning on the table. I then discovered that my visitor was a python, from nine to ten feet in length, who was making himself quite at home, and curling himself up tinder the blanket in the hammock. I thought it was the most sociable snake I had ever met, and I like snakes to be friendly when they are in the same room with me, because then I can kill them the more easily; so I went and called one of my French friends to borrow a stick or cutlass with which to slay the intruder. When I told him what I purposed doing he appeared exceedingly alarmed and asked me anxiously if I had yet injured the reptile in any way. I replied that I had not, but I was going to. He seemed very much relieved, and said that it was without doubt one of the fetish snakes from the snake-house, and must on no account be harmed, and that he would send and tell the priests, who would come and take it away in the morning. He told me that a short time back the master of a merchant vessel had killed

[58. Skertchley, l. c., p. 56.] a python that had come into his room at night, thinking he was only doing what was natural, and knowing nothing of the prejudices of the natives, and had in consequence got into a good deal of trouble, having been imprisoned for four or five days and made to pay a heavy fine.

"Next morning, I went to see the snake-house. It is a circular but with a conical roof made of palm branches, [59] and contained at that time from 200 to 250 snakes. They were all pythons, and of all sizes and ages; the joists and sticks supporting the roof were completely covered with them, and looking upwards one saw a vast writhing and undulating mass of serpents. Several in a state of torpor, digesting their last meal, were lying on the ground; and all seemed perfectly tame, as they permitted the officiating priest to pull them about with very little ceremony.

"Ophiolatry takes precedence of all other forms of Dahoman religion, and its priests and followers are most numerous. The python is regarded as the emblem of bliss and prosperity, and to kill one of these sacred boas is, strictly speaking, a capital offence, though now the full penalty of the crime is seldom inflicted, and the sacrilegious culprit is allowed to escape after being mulcted of his worldly goods, and having 'run-a-muck' through a crowd of snake-worshippers armed with sticks and fire-brands." [60] Evidently the ordeal of the burning huts has been mitigated, still another indication of the decadence in ritual.

Ellis continues: "Any child who chances to touch, or to be touched by one of these reptiles, must be kept for a space of one year at the fetish-house under the charge of the priest, and at the expense of the parents, to learn the various rites of Ophiolatry and the accompanying dancing and singing." [61]

Abel Hovelacque, writing in 1889, thus depicts the formal nuptial ceremonies with the serpent which the priestess undergoes when she has attained the marriage age of about fourteen or fifteen

[59. Note: We must here notice that in the case of the snake-house, the mud hut has given way to one of palm branches. This is another indication that decadence in the worship has begun.

60. A. B. Ellis, *The Land of Fetish*, London, 1883, p. 43 f.

61. Ditto, p. 46.] years: "They are brought to the temple. On the following night they are made to descend into a vaulted cellar, where it is said that they find two or three serpents who espouse them in the name of the great serpent. Until the mystery is accomplished, their companion and the other priestesses dance and sing with the accompaniment of instruments. They are then known under the name of wives of the great serpent, which title they continue to carry all their lives." [62]

During the last half of the nineteenth century a rapid decay set in as regards the veneration of the serpent at Whydah, due no doubt to increasing contacts with the white man and consequent European influences. Thus Édouard Foà, a resident in Dahomey from 1884 to 1890, describes conditions as they existed at the time of the French occupation which was completed in 1894. Remarking the extraordinary prestige which Dangbe enjoyed, he tells us: "One being alone, however, makes exception to the rule: it is the pig. When he meets the god (which happens at every step in Dahomey and Popo) without regard for the veneration of which it is the object, kills it, eats it up, or at least tramples it under foot when he has sufficiently gorged himself with the kind." [63] And apparently there are now no retaliatory measures on the part of the devotees of the serpent.

Finally M. Brunet, who was the delegate of Dahomey at the World Exposition of 1900, while stating that no mother would dare rescue her own child if seized by one of the sacred snakes, asserts later that for some years the cult of the serpent has been on the decline, and adds: "Today, when a black has accidentally killed or injured a reptile, they are content to have the culprit flogged." [64]

[62. Abel Hovelacque, *Les Nègres de l'Afrique Sus-Équatoriale*, Paris, 1889, p. 403. Cfr. also M. Malte-Brun, *Universal Geography*, Philadelphia, 1827, Vol. III, p. 23: "In Whydah a serpent is regarded as the god of war, of trade, of agriculture, and of fertility. It is fed in a species of temple, and attended by all order of priests. Some young women are consecrated to it, whose business it is to please the deity with their wanton dances, and who are in fact a sort of concubines of the priests. Every new king brings rich presents to the serpent. (Des Marchais, II, p. 180. Oldendorp, p. 328)."

63. Édouard Foà, *Le Dahomey*, Paris, 1895, p. 226 f.

64. L. Brunet, *Dahomey et Dépendances*, Paris, 1901, p. 353 f.] The evidence adduced in the present chapter shows conclusively that the Ophiolatry as practiced by the Whydahs was worship in the strict sense of the word. Its ultimate object is a superhuman being: we find a well organized priesthood; the snake-house or temple is described by all visitors; sacrifices are certainly employed and there is ritual procedure.

When we first come in contact with the worship of the serpent at Whydah towards the end of the seventeenth century, we find it well organized and in full vigour. Still there are indications that it had not been long established there. Certainly, all traditions point to the fact that it is not indigenous and that it has come presumably from the east. This is in conformity with the supposition that Uganda is the fountainhead of African Ophiolatry.

After the destruction at Sabee of the original centre of Whydah Ophiolatry, it springs up again and is extended to other localities. For the most part, it follows closely at first the old ritual, but as time goes on and European contacts assert themselves, modifications gradually creep in, and we find at one centre at least, Grand Popo, the introduction of a decadent variant. A human child becomes a victim when the sacred serpent sees fit to appropriate one for the purpose. Thus while the worship of the serpent was well regulated and clearly defined, should a child come in contact with one of the sacred reptiles, it was regarded as a sign of vocation to its service, and the little one was immediately attached to the school established for the purpose, where the service of the deity was formally taught. In the decadent days, however, as witnessed independently by Desribes and Brunet, mothers readily yielded up their children not merely to the service of

the sacred snakes, but as a living holocaust should one of these reptiles appropriate the little one for the purpose.

We must also notice, that especially in the earlier accounts of the worship at Whydah there is no question of idolatry. The serpent itself is not the object of adoration, it is merely a medium of giving worship to the Supreme Being, whatever concept in the native mind this term may represent. In the present work we are excluding all theological considerations and we must leave to a later volume the analysis of what the real divinity was that was usually honoured by the title of Creator or Maker.

Furthermore, there are indications, as noted by Forbes, that the superhuman being to whom the Whydah addressed himself was probably the ancestral spirits, and that these were in some way connected with the sacred pythons.

The Reverend Robert Hammill Nassau, a Presbyterian minister, with a Doctorate both in Medicine and in Sacred Theology, was for forty years a missionary in French Congo, and published in 1904 a work on fetishism in West Africa, wherein he gives us the fruit of his life—study of native customs and superstitions.

Mary H. Kingsley gives due credit to Mr. Nassau for much valuable information on fetish, and then playfully takes him to task for not having thrown open to science the mass of valuable material collected in long years of research. Thus she writes: "I am quite aware that Dr. Nassau was the first white man to send home gorilla's brains: still I deeply regret he has not done more for science and geography. Had he but had Livingstone's conscientious devotion of taking notes and publishing them, we should know far more than we do at present about the hinterland from Cameroons to Ogowe, and should have for ethnological purposes, an immense mass of thoroughly reliable information about the manners and religions of the tribes therein, and Dr. Nassau's fame would be among the greatest of the few great African explorers—not that he would care a row of pins for that." [65] All unknown to Miss Kingsley, Dr. Nassau had been taking the necessary notes and the publication of his book repaired the other shortcoming referred to by his critic who had been so deeply impressed by the Doctor's "immense mass of thoroughly reliable information about the manners and religion of the tribes" he had visited.

Dr. Nassau, it is true, is treating of the Bantu tribes situated for the most part south of the equator, but much that he says is also applicable to the Negroes in the strict sense of the word, namely, those tribes from which the bulk of the slaves were drawn, and which go by the generic term of West Africans.

[65. Mary H. Kingsley, *Travels in West Africa*, p. 394 f.] Quite possibly, Miss Kingsley, if asked, might not have given to the finished book the same encomium which she extended to the material in hand. Still as she was like Ellis, whose writings carry great weight with her, to a certain extent a professed follower of Spencer, her general approval of Dr. Nassau's conscientiousness and ability in his scientific researches, should lend considerable support to the facts adduced as well as to the conclusions drawn.

Dr. Nassau is unreserved in his assertion: 'I see nothing to justify the theory of Menzies [66] that primitive man or the untutored African of today, in worshipping a tree, a snake, or an idol, originally worshipped those very objects themselves, and that the suggestion that they represented, or were even the dwelling—place of, some spiritual Being is an after—thought up to which we have grown in the lapse of ages. Rather I see every reason to believe that the thought of the Being or Beings as an object of worship has come down by tradition and from direct original revelation of Jehovah Himself. The assumption of a visible tangible object to represent or personify that Being is the after—thought that human ingenuity has added. The civilized Romanist claims that he does not worship the actual sign of the cross, but the Christ who was crucified on it; similarly, the Dahoman in his worship of the snake.' [67]

Again Dr. Nassau asserts: "The evil thing that the slave brought with him was his religion. You do not need

to go to Africa to find the fetich. During the hundred years that slavery in our America held the Negro crushed, degraded, and apart, his master could deprive him of his manhood, his wife, his child, the fruits of toil, of his life; but there was one thing of which he could not deprive him,—his faith in fetich charms. Not only did this religion of the fetich endure under slavery —it grew. None but Christian masters offered the Negro any other religion; and by law, even they were debarred from giving them any education. So fetichism flourished. The master's children were infected by the contagion of superstition;

[66. *History of Religions*, p. 129 ff.

67. Robert Hammill Nassau, *Fetichism in West Africa: Forty Years' Observation of Native Customs and Superstitions*, London, 1904, p. 48.] they imbibed some of it at the Negro foster—mother's breasts. It was a secret religion that lurked thinly covered in slavery days, and that lurks today beneath the Negro's Christian profession as a white art, and among the non—professors as a black art; a modern memory of the revenges of his African ancestors; a secret fraternity among slaves of far distant plantations, with words and signs, the lifting of a finger, the twitch of all eyelid, that telegraphed from house to house with amazing rapidity (as today in Africa) current news in old slave days and during the late Civil War; suspected, but never understood by the white master; which, as a superstition, has spread itself among our ignorant white masses as the 'Hoodoo,' Vudu, or Odoism, is simply African fetichism transplanted to American soil." [68]

Père Baudin, while labouring as a missionary among the Dahomans, writes: "Their traditions and religious doctrines suggest a people more civilized than the blacks of Guinea of the present day. And on the other hand, many customs, usages, and industries show clearly that they are a people in decadence. The wars, particularly the civil wars, which have laid waste, and still continue to lay waste, these countries, have caused them to lose what they had preserved of their ancient civilization, which was in great part Egyptian, as indicated by many customs and usages. . . .

"Though scattered over an immense extent of country, these fetish—worshippers have a certain uniformity of religious belief;

[68. Ditto, p. 274. Note: Cfr. also J. J. Cooksey and Alexander McLeish, *Religion and Civilization in West Africa*, London, 1931, p. 82, in reference to Dahomey: "The native fetish priests are not the simple, ignorant men, many in Europe suppose them to be, on the contrary, they belong to the *élite* of the people and are of more than average intelligence. Actually a cunning sage, the fetish priest uses uncanny tricks designed to lead the common people to believe that, by virtue of an initiation of which he holds the secret, he can command the good or evil powers of the spirit world. On all sides in Dahomey, whether around Port Novo, the capital, or away in the northern bush country, wayside shrines, snake temples and sacred groves are seen, all furnished with fantastic objects of veneration. The terrific hold of fetishism which was responsible for the revolting butchery of 'The Annual Customs' still persists in Dahomey, and is the great obstacle alike to civilization and the progress of the Gospel." Then in a footnote is added the remark: "The tremendous hold which this Voodoo worship has over its votaries is seen in its persistence in the Republic of Haiti, in which many people from Dahomey are found."] their divinities are identical, differing only in name; and the particular details which we give of the blacks of the Slave Coast of Yoruba, Dahomey, Benin, and other neighbouring kingdoms apply to all fetish—worshipping nations." [69]

Of "The Religious System of the Negroes of Guinea," he asserts: "The religion of the blacks is an odd mixture of monotheism, polytheism, and idolatry. In these religious systems the idea of a God is fundamental; they believe in the existence of a Supreme Primordial Being, the Lord of the Universe, which is His work. Monotheism recognizes at the same time numbers of inferior gods and subordinate goddesses. Each element has its divinity who is as it were incorporated in it, who animates and governs it, and is the object of adoration. After the gods and goddesses there are infinite numbers of good and evil genii; then comes the worship of heroes and great men who were distinguished during their lives. The blacks also

worship the dead, and believe in metempsychosis, or the migration of souls into other bodies. They believe in the existence of an Olympus, where dwell the gods and celebrated men who have become fetishes, and in an inferior world, the sojourn of the dead, and finally in a state of punishment for great criminals. They have also their metamorphosis, their sacred animals, their temples and their idols, etc. In a word, their religion is similar in all things to the old polytheism of the ancients; and notwithstanding the abundant testimony of the existence of God, it is practically only a vast pantheism, a participation of all the elements of the divine nature, which is as it were diffused throughout them all." [70]

He then proceeds to go into details: "The idea of God Although deeply imbued with polytheism, the blacks have not lost the idea of the true God; yet their idea of Him is very confused and obscure. . . . They represent that God, after having commenced the organization of the world, charged Obatala with the completion and government of it, retired and entered into an eternal

[69. P. Baudin, *Fétichisme et Féticheurs*, Lyon, 1884, p. 3.

70. Ditto, p. 5.] rest, occupying Himself only with His own happiness; too great to interest Himself in the affairs of this world. He remains like a Negro king, in a sleep of idleness.

"Thus the black renders no worship whatever to God, completely neglecting Him, to occupy themselves with the gods and goddesses and the spirits to which they believe themselves indebted for their birth, and their fate in this life and the next. However, although they seem to expect nothing from God, the Negroes by instinct naturally address themselves to him in sudden danger or in great afflictions. When they are victims of injustice, they take God to witness their innocence." [71] This last statement nullifies in great part what he has just said about God being unconcerned about the affairs of the blacks, and their reciprocal neglect of Him. Elsewhere this condition certainly does not exist. As we shall see among the Ashanti, for example, he actually has his temple and his priesthood.

As regards the demi-gods, Père Baudin gives us the following explanation: "A family establishes itself near a river, a forest, a rock, or a mountain; imagination aided by the fetish-priests soon creates a belief in a demi-god, a tutelary genius of the place, and thus a new divinity makes its appearance in the Negro pantheon, and it is not long before it has its legend also." [72]

"The worship of the dead has greatly aided in augmenting the number of the gods. joined to the worship of nature is that of humanity. The descendants from generation to generation offer presents and sacrifices on the tomb of their ancestor, and end by adoring him as a local divinity, the origin of which becomes more and more obscure and consequently more and more venerable. This occurred at Porto-Novo in the case of the chiefs of families in various parts of the city, of whom the inhabitants are the real descendants." [73]

Concerning the lesser spirits, Père Baudin writes: "After the gods and the demi-gods come: the spirits or genii. The genii are

[71. Ditto, p. 6 f.

72. Ditto, p. 37.

73. Ditto, p. 37.] very numerous; some are good and some bad spirits. A certain number serve as messengers to the gods and demi-gods, some are considered nearly as powerful as the gods themselves and have authority over lesser spirits who are their messengers, and these in turn command others, forming a hierarchy which is not very defined. The more ordinary spirits dwell in the forests and deserts." [74]

One of these lesser spirits has its own interest for us. We are told: "Audowido, the rainbow, is a genius, held

in great veneration at Porto–Novo. In Yoruba he is called Ochumare. The temples dedicated to this genius are painted in all the colors of the rainbow, and in the middle of the prism a serpent is drawn. This genius is a large serpent; he only appears when he wants to drink, and then he rests his tail on the ground and thrusts his mouth into the water. He who finds the excrement of this serpent is rich forever, for with this talisman he can change grains of corn into shells which pass for money."[75]

[74. Ditto, p. 40.

75. Ditto, p. 45. Note: Against the tendency of those who would exclude from scientific consideration the testimony of missionaries, under the pretence that they must of necessity show bias in their views, let us quote Sir James George Frazer, who will scarcely be accused of being prejudiced in their regard. In connection with the anthropological study of still surviving savage or barbarous peoples, he says, *Garnered Sheaves*, London, 1931, p, 244: "The method is neither more nor less than induction, which after all, disguise it as we may under the showy drapery of formal logic, is the only method in which men can and do acquire knowledge. And the first condition of a sound induction is exact observation. What we want, therefore, in this branch of science is, first and foremost, full, true, and precise accounts of savage and barbarous peoples based on personal observation. Such accounts are best given by men who have lived for many years among the peoples, have won their confidence, and can converse with them familiarly in their native language; for savages are shy and secretive towards strangers, they conceal their most cherished rites and beliefs from them, nay, they are apt wilfully to mislead an inquirer, not so much for the sake of deceiving him as with the amiable intention of gratifying him with the answers which he seems to expect. It needs a peculiar combination of intelligence, tact, and good nature to draw out a savage on subjects which he regards as sacred; to very few men will he consent to unbosom himself.

"Perhaps the class of men whose vocation affords them the best opportunities for observing and recording the habits of savage races are missionaries. They are men of education and character; they usually live for many years among the people, acquire their language, and gain their respect and confidence. Accordingly some of the very best accounts which we possess of savage and barbarous peoples have been written by missionaries, Catholic and Protestant, English, French, Dutch, German and Spanish."]

### Chapter III. VODOO IN HAITI

The Report of the Lords of the Committee of Council appointed for the consideration of all matters relating to trade and foreign plantations

, published in London, in 1789, states, "Mr. Dalzell supposes that the number of slaves exported from the Dominions of the King of Dahomey amounts to 10,000 or 12,000 in a year. Of these, the English may export 700 to 800, the Portuguese about 3,000, and the French the remainder." This will explain how the Dahomans with their serpent cult became so centred in the French islands of the West Indies, and especially in Haiti.

William Snelgrave who, as we have seen, was the first to visit Whydah, after the conquest by the Dahomans, says of the slavery there: "And this trade was so very considerable, that it is computed, while it was in a flourishing state, there were above twenty thousand Negroes yearly exported thence, and the neighbouring places, by the English, French, Dutch, and Portuguese."[1] As he was in the trade himself, he may be regarded as speaking with authority.

It is with good reason, then, that Colonel Ellis states: "In the southeastern portions of the Ewe territory, the python deity is

[1. Snelgrave, *A New Account of some parts of Guinea and the Slave–Trade*, p. 2. Note: On p. 159 of the same book, Snelgrave states that from the entire Guinea Coast, the Europeans of all nations "have in some

years, exported at least seventy thousand."

Cfr. also, W. D. Weatherford, *The Negro from Africa to America*, New York, 1924, p. 33: "Dahomey, a small kingdom on the Slave Coast, has sufficient open country, to allow of cooperation and aggressive military operations. It is said that this state at one time had an army of 50,000 mien and its terrible fighting Amazons of 3,000 women were no inconsiderable military force. . . . This Dahomey kingdom flourished for centuries and was one of the most powerful allies of the slave traders during the seventeenth and eighteenth centuries. It is supposed that this country alone, at the height of the slave trade, delivered an annual quota of fifteen thousand slaves, most of which were captured from neighbouring tribes." ] worshipped, and this vodu cult, with its adoration of the snake god was carried to Haiti by slaves from Ardra and Whydah, where the faith still remains today. In 1724 the Dahomies invaded Ardra and subjugated it; three years later Whydah was conquered by the same foe. This period is beyond question that in which Haiti first received the vodu of the Africans. Thousands of Negroes from these serpent-worshipping tribes were at the time sold into slavery, and were carried across the Atlantic to the eastern island. They bore with them their cult of the snake. At the same period, Ewe-speaking slaves were taken to Louisiana." [2]

Elsewhere Ellis remarks: "That the term vodu should survive in Haiti and Louisiana, and not in the British West India Islands, will surprise no one who is acquainted with the history of the slave trade. The Tshi-speaking slaves (the Ashanti and kindred tribes) called Coromantees in the slave-dealer's jargon, and who were exported from the European fort on the Gold Coast, were not admitted into French and Spanish colonies on account of their dispositions to rebel and consequently they found their way into the British colonies, the only market open to them, while the French and Spanish colonies drew their chief supply from the Ewe-speaking slaves exported from Whydah and Badogry." [3]

Richard F. Burton had already asserted positively: "I may observe that from the Slave-Coast 'Vodun' or Fetish we may derive the 'Vaudoux' or small green snake of the Haitian Negroes, so well known by the abominable orgies enacted before the (Vaudoux King and Queen) and the 'King Snake' is still revered at S'a Leone." [4] He had previously stated: "Vodun is Fetish in general. I hardly know whether to write it Vodun or Fodun, the sound of the two labials is so similar." [5]

[2. A. B. Ellis, *On Vodou-Worship*, POPULAR SCIENCE MONTHLY, Vol. XXXVIII (1891), p. 651 ff.

3. A. B. Ellis, *The Ewe-Speaking Peoples of the Slave Coast of West Africa*, London, 1890, p. 29. Note: The body-guard of Christophe was known as the "Royal Dehomays." Cfr. Blair Niles, *Black Hayti*, New York, 1926, p. 289.

4. Burton, *A Mission to Gelele*, King of Dahome, Vol. I, p. 98.

5. Ditto, Vol. I. p. 79. Note: In the opening number of the JOURNAL OF AMERICAN, FOLK-LORE issued in 1888, William W. Newell, under the caption *Myths of Voodoo Worship and Child Sacrifice in Haiti*, strives to annihilate the whole question of Voodoo in Haiti. He thus enunciates his purpose, p. 17 f.: "Although all the {footnote p. 58} writers who have alluded to these superstitions have assumed that they are an inheritance from Africa, I shall be able to make it appear first, that the Vaudoux, or Voodoo, is derived from a European source; secondly,, that the beliefs which the word denotes are equally imported from Europe; thirdly that the alleged sect and its supposed rites, have in all probability, no real existence, but are a product of popular imagination."

His own conjecture is even more fantastic than the most extreme tenets of his adversaries. He would have us believe that the word itself as used in Haiti was derived from the followers of Peter of Lyons who was condemned by the Council of Verona in 1184, and who came to be known as Waldenses or Vaudois. According to his theory, "the word vaudois, feminine vaudoise, had in fact come to mean a witch, as its

abstract vauderie or vauldoverie signified sorcery," and was brought to Haiti in the seventeenth century when the rule of the island passed from Spain to France. He continues: "To establish my second proposition, that the characteristic practices ascribed to the alleged Haitian sect, as well as the name, are of European origin, it will only be necessary to compare the charges now made against the Vaudoux of Haiti with those which in the fifteenth century were made against the Vaudois of France and Switzerland." And as both accusations were groundless, according to his theory, although three centuries apart, the one must be the source of the other. It is difficult to see logic in such deductions. In fact in a subsequent issue of the *JOURNAL OF AMERICAN FOLK-LORE*, Vol. II, 1889, p. 41, Mr. Newell makes the suggestive confession: "A few days before the publication of the article in question appeared the third volume of a history of the Inquisition of the Middle Ages by Mr. H. C. Lee in which a like derivation of the name Voodoo is incidentally set forth." "Incidentally," too, Mr. Newell makes the further admission, p. 45: "Whatever opinion may be entertained about the worship, which I consider as probably imaginary, there can be no doubt concerning the habitual practice, even at the present day in the United States, of sorcery under the name of Voodooism." Further while quoting Mr. B. F. Whidden, United States Minister to Haiti, as saying that the trial and conviction of certain Voodooists at Port-au-Prince in 1864, was unfair, since the "evidence was extracted by torture," p. 41; he adds, seemingly with approval: "Mr. Whidden is of opinion that, if the truth were ascertained, there would be found no more cannibalism in Haiti than in Jamaica. On the other hand he thinks that there is no doubt concerning the existence of a Vaudoux worship and dance, which latter he has frequently seen and heard."] There is extent but one detailed account of Haitian Voodoo as it existed in the days of slavery, but that description, being by an experienced eye witness is invaluable for our present purpose. In fact it would be difficult to find a man better qualified than Moreau de Saint-Méry to place before us the true picture of the period. His youth in Martinique, his years as a legal practitioner and later as a Magistrate in Haiti, his executive and administrative ability as shown in the most trying days of the outbreak of the Revolution in France, all mark him out as a witness of the utmost reliability.[6]

[6. Note: We must crave pardon if we seem discursive in giving a brief outline of the principal events in the life of our witness on the difficult question of Voodoo as it existed in Haiti immediately before the slave insurrection.

Médéric Louis Élie Moreau de Saint-Méry was a West Indian by birth and through marriage a distant relative of the Empress Josephine of France. Born {footnote p. 59} in Martinique, January 13, 1750, he came to Paris at the age of nineteen to enlist in the King's Gendarmes. During his three years of service he continued his studies and qualified as a barrister. To recoup financial losses, he took up the practice of law at Le Cap in Haiti about 1772, and some eight years later he entered the Superior Council of the Island. Thenceforth he devoted the hours of leisure afforded by his office of magistrate, to classify and arrange the laws of the French Colonies. In 1780 the fruits of his earlier labours had appeared in Paris as a five volume work, which immediately attracted much attention. Louis XVI called him to Paris to assist in the colonial administration and he was received with acclaim by the learned world and was honoured by men of letters.

With the outbreak of the French Revolution, Moreau de Saint-Méry took a leading part in the political life of Paris. As President of the electors assembled there, he was twice called upon to address the King, and, it is said, it was he who prevailed upon his colleagues to place Lafayette at the head of the National Guard. The appreciation of his efforts was shown when the Assembly unanimously voted him a medal.

In 1790, he represented Martinique in the Constitutional Convention where he made the affairs of the colonies his chief concern, and in the following year he was a member of the Judicial Council established by the Minister of Justice.

While a partisan of liberty, he was the uncompromising adversary of licence, and as such he incurred the enmity of Robespierre. A few days before the fatal August 10th, the latter's partisans attacked and seriously wounded Moreau de Saint-Méry, who was thus forced to retire to a seaport town in Normandy. This accident

probably saved his life, as on the dissolution of the Constitutional Assembly, he was immediately proscribed, but escaped the scaffold through the devotion of one of the local guard to whom he had done some favour in the past. Making his escape to the United States, he remained there until 1799, when he returned to France, and held several state and diplomatic posts until in 1806 he fell into disfavour with Napoleon. Thereafter until his death at the age of sixty-nine, he scarcely kept body and soul together, and even that: was made possible solely through the charity of the Empress Josephine, and later through the bounty of Louis XVIII. He died at Paris on January 28, 1819. Cfr. *Nouvelle Biographie Générale*, Paris, 1861, Vol. XXVI, p. 498; F. X. de Filler, *Dictionnaire Historique*, Lyon, 1822, Vol. CII, p. 546.] Moreau de Saint-Méry classified Voodoo among the various dances of Haiti which he thus describes.[7] "What enraptures the Negroes, whether they were born in Africa or America was their cradle, is the dance. There is no amount of fatigue which can make them abandon going to very great distances, and some times even during the dead of night, to satisfy this passion.[8]

[7. Note: As the work that we are quoting is extremely rare, we feel justified in giving the entire passage especially as the description will enable us later in the final analysis, to distinguish the other dances that are today so often mixed in with Voodoo in a most confusing manner. The full title of the work is: *Description topographique, physique, civile, politique, et historique de la partie Française de l'isle Saint-Domingue. Avec des observations générales sur la population, sur le caractère et les mœurs de ses divers habitants; sur son climat, sa culture, ses productions, son administration, &c. &c. Accompagnées des détails les plus propres à faire connaître l'état de cette Colonie à l'époque du Octobre 1789; et d'une nouvelle carte de la totalité de l'isle.* Par M. L. E. Moreau de Saint-Méry, Philadelphia, 1797-98. Our quotation is from Vol. I, pages 44 to 51.

8. Cfr. also Pierre de Vaissière, *Saint Domingue: La Société et la vie Créoles sous l'Ancien Régime* (1629-1789), Paris, 1909, p. 177. In reference to the only rest days of the slaves, namely Sunday and Feast-days, he remarks how "some {footnote p. 60} spent them in a complete stupor, stretched out before their doors," while the greater number "passed their leisure in drinking and dancing, the only distraction from work with which they were familiar. The dance especially is with them a real passion!" "One Negro dance has come with them from Africa to San Domingo, and for that very reason it is common also to those who are born in the colony, and these latter practice it almost from birth, they call it the Calenda.

"To dance the Calenda, the Negroes have two drums made, when possible from the hollow trunk of a tree in a single piece. One end is open and they stretch over the other a skin of sheep or nanny-goat. The shorter of these drums is named Bamboula, because it is sometimes formed out of a very thick bamboo. Astride of each drum is a Negro who strikes it with wrist and fingers, but slowly for one and rapidly for the other. To this monotone and hollow sound, is joined that of a number, more or less great, of little calabashes half-filled with small stones, or with grains of corn, and which they shake by striking them on one of the hands by means of a long haft which crosses them. When they wish to make the orchestra more complete, they add the Banza, a kind of Bass viol with four strings which they pluck. The Negresses arranged in a circle regulate the tempo by clapping their hands, and they reply in chorus to one or two chanters whose piercing voice repeats or improvises ditties. For the Negroes possess the talent of improvising, and it gives them an opportunity for displaying especially their tendency to banter.

"The dancers male and female, always equal in number, come to the middle of a circle (which is formed on even ground and in the open air) and they begin to dance. Each appropriates a partner to cut a figure before her. This dance which has its origin on Mt. Atlas, and which offers little variation, consists in a movement where each foot is raised and lowered successively, striking with force, sometimes the toe and sometimes the heel, on the ground, in a way quite similar to the English step. The dancer turns on himself or around his partner who turns also, and changes place, waving the two ends of a handkerchief which they hold. The dancer lowers and raises alternately his arms, while keeping the elbows near the body, and the hand almost closed. This dance in which the play of the eyes is nothing less than extraordinary, is lively and animated, and

an exact timing lends it real grace. The dancers follow one another with emulation, and it is often necessary to put an end to the ball, which the Negroes never abandon without regret.[9]

"Another Negro dance at San Domingo, which is also of African origin, is the Chica, called simply Calenda in the Windward Isle, Congo at Cayenne, Fandango in Spanish, &c. This dance has an air which is especially consecrated to it and wherein the measure

[9. Père Labat, *Nouveau Voyage aux Isles de l'Amérique*, Vol. II, p. 51 f., writing of the year 1698, devotes a lengthy chapter to the West Indian slaves. While resident in Martinique at the time, his remarks are general. He says of the Negroes: "The dance is their favourite passion. I don't think that there is a people on the face of the earth who are more attached to it than they. When the Master will not allow them to dance on the Estate, they will travel three and four leagues, as soon as they knock off work at the sugar-works on Saturday, and betake themselves to some place where they know that there will be a dance.

"The one in which they take the greatest pleasure and which is the usual one is the Calenda. It came from the Guinea Coast and to all appearance from Ardra. The Spaniards have learned it from the Negroes and throughout America dance it in the same way as do the Negroes.

"As the postures and movements of this dance are most indecent the Masters who live in an orderly way, forbid it to theirs, and take care that they do not dance it; and this is no small matter; for it is so to their liking, that the very children who are as yet scarcely strong enough to stand up, strive to imitate their fathers and mothers whom they see dancing, and will spend entire days at this exercise." He then describes the two drums used as accompaniment in the Calenda, the larger to beat the time and direct the dance, while the smaller is beaten much more rapidly as all undertone with a higher pitch. Seemingly the one really directs the dance, the other arouses the passions. The dance itself is thus described by Père Labat. "The dancers are drawn up in two lines, one before the other, the men on the one side and the women on the other. Those who are waiting their turns and the spectators make a circle around the dancers and the drums. The more adept chants a song which he composes on the spur of the moment, on some subject which he deems appropriate, the refrain of which, chanted by all the spectators, is accompanied by a great clapping of hands. As regards the dancers, they hold their arms a little after the manner of those who dance while playing the castanets. They skip, make a turn right and left, approach within two or three feet of each other, draw back in cadence until the sound of the drum directs them to draw together, striking the thighs one against the other, that is to say the man against the woman. To all appearances it seems that the stomachs are hitting, while as a matter of fact it is the thighs that carries the blows. They retire at once in a pirouette, to begin again the same movement with altogether lascivious gestures, as often as the drum gives the signal, as it often does several times in succession. From time to time they interlock arms and make two or three turns always striking the thighs and kissing. One easily sees from this abbreviated description how the dance is opposed to decency." It will be noticed that this is not the real Calenda but rather a modified form of the Chica which as stated by Saint-Méry in the next paragraph of the text, was called Calenda in Martinique as one of the Windward Islands.] is strongly marked. The proficiency in the dance consists in the perfection with which she can move her hips and lower part of the back while preserving the rest of the body in a kind of immobility, that even the slightest movement of the arms which balance the two ends of a handkerchief or her petticoat does not make her lose. A dancer approaches her, all of a sudden he leaps into the air, and lands in measured time so as almost to touch her. He draws back, he jumps again, and excites her by the most seductive play. The dance becomes enlivened and soon it presents a tableau, of which the entire action at first voluptuous afterwards becomes lascivious. It would be impossible to depict the Chica in its true character, and I will limit myself to saying that the impression which it produces is so strong, that the African or Creole, it does not matter of what shade, who comes to dance it without emotion, is considered to have lost the last spark of vitality.

"The Calenda and the Chica are not the only dances in the Colony derived from Africa. There is also another which has been long known there especially in the western part, and it is called Voodoo.

"But it is not merely as a dance that Voodoo deserves consideration, or at least it is accompanied by circumstances which ranks it among those institutions where superstition and bizarre practices have a considerable part.

"According to the Negro Aradas,[10] who are the real devotees of Voodoo in the Colony, and who keep up its principles; and rules, Voodoo signifies an all powerful and supernatural being on whom depends whatever goes on in the world. But this being is the nonpoisonous serpent, or a kind of adder, and it is under its auspices that all those assemble who profess the same doctrine. 'Knowledge of the past, realization of the present, foreknowledge of the future, all pertain to this adder, which, however, agrees to communicate

[10. Saint-Méry, Vol. I, p. 29, explains that the word Arada is a corruption of the pronunciation of Ardra, the name of a kingdom on the Slave Coast, which was prior to its conquest by the Dahomans located between Dahomey and Whydah. The term Aradas, then, applies specifically to the people of Ardra, but generically to any tribes from the Gold or Slave Coasts. Here it seems to signify {sic} Dahomans, including those from Ardra proper and Whydah.] its power, and make known its wishes, only through the medium of a high priest whom its devotees select, and even more so through that of the Negress, whom the love of the other has raised to the rank of high priestess.

"These two ministers who claim themselves inspired by their god, or in whom the gift of inspiration is really manifested for the devotees bear the pompous names of King and Queen, or the despotic ones of master and mistress, or finally the touching titles of papa and mama. They are, for life, the chiefs of the grand family of Voodoo, and they have the right to the limitless respect of those who compose it. It is they who determine if the adder approves of the admission of a candidate into the society, it is they who prescribe the obligations, the duties which he must fulfil; it is they who receive the gifts and presents which the god expects as a just homage; to disobey them, to resist them, is to resist God himself, and expose oneself to the greatest misfortunes.

"This system of domination on the one side, and of blind obedience on the other, once well established, they meet at fixed intervals at gatherings where King and Queen Voodoo preside, according to those usages which they may have brought from Africa, and to which Creole customs have added many variants and traits which disclose European ideas; for example, the scarf or the rich belt which the Queen wears in this assembly, and which she sometimes varies.

"The reunion for the true Voodoo, that which has least lost its primitive purity, never takes place except secretly, when the night casts its shadows, and in a secure place, and under cover from every profane eye. There each initiated puts on a pair of sandals and fastens around the body a more or less considerable number of red handkerchiefs or at least of handkerchiefs in which this colour is strongly predominant. The Voodoo King has more beautiful handkerchiefs and in greater numbers and one which is entirely red and which he binds around his brow is his crown. A girdle, usually blue, puts the finishing touch to display his striking dignity. "The Queen clad with a simple luxury, shows also her predilection for the colour red, which is most frequently that of her sash or belt.

"The King and Queen take their place at one end of the room near a kind of altar on which is a box where the serpent is kept and where each member can see it through the bars.

"When they have made sure that no busy-body has gained admission to the enclosure, they begin the ceremony with the adoration of the adder, by protestations to be faithful to its cult and submissive to whatever it may prescribe. With hands placed in those of the King and Queen, they renew the promise of secrecy which is the foundation of the association, and it is accompanied by everything horrible that delirium has been able to devise to make it more impressive.

"When the devotees of Voodoo are thus disposed to receive the impressions which the King and Queen desire to make them feel, they finally take the affectionate tone of compassionate father and mother, boasting to them of the good-fortune which is attached to whoever is devoted to the Voodoo; they urge them to confidence in it, and to give proof of this by following their advice as to the way they are to conduct themselves in the most important circumstances.

"Then the crowd scatters, and each according to his needs, and following the order of seniority in the sect, come to implore the Voodoo. For the most part they, ask of it talent to direct the mind of their masters; but this is not enough. One asks for more money, another the gift to please an unresponsive one; this one wishes to recall a faithless mistress; that one desires a speedy cure, or a long life. After these, an old hag comes to conjure the god to end the disdain of him whose happy youth she wishes to captivate. A maid solicits eternal love, or she repeats the malediction with which hate inspires her against a preferred rival. There is no passion which does not utter a vow, and even a crime does not always disguise those who have for object its success.

"At each of these invocations, the Voodoo King is wrapped in thought; the spirit is working in him. All of a sudden he takes the box wherein the adder is, places it on the ground and makes the Voodoo Queen stand upon it. As soon as the sacred ark is under her feet, the new pythoness is possessed by the god. She shivers, her entire body is in a convulsive state, and the oracle speaks by her lips. At times she flatters and promises happiness, again she inveighs and breaks out in reproaches; and according to her heart's desire, or her own interests, or her caprice, she dictates as obligatory without appeal whatever it pleases her to prescribe, in the name of the adder, to the imbecile crowd which opposes not even the smallest doubt to the monstrous absurdity, and which only knows to obey all that is despotically prescribed.

"After all the questions have received some sort of an ambiguous answer from the oracle, they form a circle, and the adder is replaced on the altar. This is the time when they bring to it a tribute, which each one has tried to make most worthy of it, and which they place in a covered hat, that a jealous curiosity may not cause anyone to blush. The King and Queen promise to make this acceptable to it. It is by the profits of these offerings that they pay the expenses of the assembly, that they obtain help for members absent or present, who are in need, or from whom the society expects something for its glory or its renown. Suggestions are made, measures are determined, actions are prescribed which the Voodoo Queen always declares to be the will of god, and which have not as invariably good order and public tranquillity as an object. A new oath, as execrable as the first, engages each one to silence as regards all that has passed, to give assistance to whatever has been determined, and sometimes a vessel wherein is the blood of a goat, still warm, goes to seal on the lips of the congregation the promise to suffer death rather than reveal anything, and even to inflict it on anyone who forgets that he is thus solemnly bound to secrecy.

"After that, there begins the dance of the Voodoo.

"If there is a candidate to be received, it is with his admission that the ceremony begins. The Voodoo King traces a large circle with some substance that blackens, and places therein the one who wishes to be initiated, and in his hands he puts a packet of herbs, horse-hair, pieces of horn, and also other disgusting objects. Tapping him lightly, then, on the head with a little wooden wand, he intones an African chant which those who surround the circle repeat in chorus; then the candidate begins to tremble and to dance; this is what is termed to 'make Voodoo.' If by mischance the excess of his transport makes him leave the circle, the chant ceases at once, the Voodoo King and Queen turn their backs on him to avert misfortune. The dancer recovers himself, reenters the circle, begins anew, drinks, and finally becomes convulsive. Whereupon the Voodoo King orders him to stop by tapping him lightly on the head with his wand, or stirring stick, or even with a blow of the voodooistic whip if he judges it fitting. He is conducted to the altar to take the oath, and from that moment he belongs to the sect.

"The ceremonial finished, the King places his hand or his foot on the box wherein is the adder, and soon he

becomes agitated. This condition he communicates to the Queen, and by her the commotion is spread around, and each one goes into contortions in which the upper part of the body, the head and the shoulders seem to be dislocated themselves. The Queen above all is a prey to the most violent agitations; she goes from time to time to seek new frenzy from the Voodoo serpent; she shakes the box, and the little bells with which it is decorated produce the effect of a fool's bauble. The delirium increases. It is even further aroused by the use of spiritous liquors which in the intoxication of their imagination the devotees do not spare, and which in turn keeps them up. Fainting fits, swoonings follow for some, and a kind of madness for others; but with them all there is a nervous trembling which they seem unable to control. They ceaselessly whirl around. And finally it comes about that in this sort of Bacchanalia, they tear their clothes and bite their own flesh; others who become senseless and fall to the floor, are carried, without interrupting the dance, to a nearby room, where in the darkness a disgusting prostitution holds the most horrible sway. Finally, weariness puts an end to those demoralizing scenes, but for a renewal of which they have taken good care to fix a time in advance. "it is most natural to believe that Voodoo owes its origin to the serpent cult, to which are particularly addicted the inhabitants of Juida (Whydah), who it is said come originally from the Kingdom of Ardra, of the same Slave Coast, and when one has read to what an extreme these Africans carry the superstition for this animal, it is easy to recognize it in what I am about to relate.

"What is unquestionably true, and at the same time most remarkable in Voodoo, is that sort of magnetism which prompts those who are assembled to dance to insensibility. The prepossession in this regard is so strong that even the Whites found spying on the mysteries of this sect, and touched by one of the members who have discovered them, are sometimes set to dancing, and have agreed to pay the Queen Voodoo, to put an end to this punishment. Nevertheless, I cannot refrain from remarking that never has any man of the constabulary who has sworn to fight Voodoo, felt the power which forces one to dance, and which has doubtlessly preserved the dancers themselves from the necessity of taking flight.

"Without doubt, to assuage the fears which this mysterious cult of Voodoo causes in the Colony, they pretend to dance it in public, to the sound of drums and with the clapping of hands; they even have it follow a repast where they eat nothing but poultry. But I affirm that this is nothing more nor less than a scheme to escape the vigilance of the magistrates, and the better to assure the success of these dark conventicles which are not a place of amusement and pleasure, but rather a school where feeble souls go to deliver themselves to a domination which a thousand circumstances can render baneful.

"One cannot believe to what an excess extends the dependence in which the Chiefs of the Voodoo hold the other members of the sect. There is not one of these latter who would not choose anything in preference to the misfortune with which he is threatened if he does not go regularly to the assemblies, if he does not blindly obey whatever the Voodoo commands him. One has seen that the fear of it has been sufficiently aroused to deprive them of the use of reason, and those who, in a fit of frenzy, have uttered shrieks, shun the gaze of men and excite pity. In a word, nothing is more dangerous, by all accounts, than this cult of the Voodoo, founded on this extravagant idea; but of which one can make a truly terrible force where the 'ministers of being' whom they have honoured with the name, know and can do everything.

"Who will believe that Voodoo gives place to something further, which also goes by the name of dance? In 1768, a negro of Petit-Goave, of Spanish origin, abusing the credulity of the Negroes, by superstitious practices, gave them an idea of a dance, analagous to that of the Voodoo, but where the movements are more hurried. To make it even more effective the Negroes place in the rum, which they drink while dancing, well crushed gun-powder. One has seen this dance called Dance to Don Pédro, or simply Don Pédro, induce death on the Negroes; and the spectators themselves, electrified by the spectacle of this convulsive exercise, share the drunkenness of the actors, and hasten by their chant and a quickened measure, a crisis which is in some way common to them. It has been necessary to forbid dancing Don Pédro under grave penalty, but sometimes ineffectually." [11]

[11. Moreau de Saint-Méry, l. c., Vol. I, p. 44 ff. Note: Moreau de Saint-Méry, *Loix et Constitutions des Colonies Françaises de l'Amérique sous le Vent*, Paris, 1780, Vol. I, p. 4,5, shows that the Code Noir, published in March, 1685, by Article II prescribes that slaves must within a reasonable time be instructed and baptized as Catholics. By Article III, Masters who permit their slaves to gather for religious purposes other than Catholic service are as liable as if they took part themselves in such gatherings. By Article XVI, Gatherings of slaves belonging to different masters are forbidden "either by day or night, under pretence of weddings or otherwise, either on the premises of one of the masters or elsewhere, and even more so if on the public highway or in hidden places." Corporal punishment is prescribed for the first offence, with the death penalty for repeated infractions. By the next Article, Masters who permit such gatherings are liable to fines, etc. Cfr. also: Vol. V, p. 384: Official Orders for the Police of Port-au-Prince, issued May 23, 1772. Article II forbids all kinds of assemblies and gatherings of slaves under pain of corporal punishment. And Article VI forbids even free Negroes and persons of color from holding night-dances or the Calenda. Even the dances that are allowed to them must stop at 9 P. M. Vol. IV, p. 234: On August 5, 1758, Sieur Lebrun, manager of the Carbon Estate at Bois de L'Anse is fined 200 pounds "for having permitted an assembly of Negroes, and a Calenda on the 23rd of July preceding, on the said Estate." Vol. IV, p. 829: *Order of the Governor General dated January 15, 1765*, for the formation of a Corps of Light Troops, to be known as the "First Legion of San Domingo." It assigns as one of their duties: "To break up the assemblies and Calendas of the Negroes."

That the Calenda was danced despite all legal restrictions, we have ample evidence. Thus for example, the Baron Wimpffen, who spent two years in the island during the period of unrest that immediately preceded the actual uprising of the slaves, records in his diary in August, 1789, that the day of the {footnote p. 69} arrival of the French mail was celebrated as a festival for the Negroes who were dispensed from work, feasted and allowed to dance a Calenda. In the same entry of the diary we read that baptism meant practically nothing for the Negroes generally except a change of name, which was frequently thereafter ignored the sole motive being to please the master and nothing else. Cfr. Albert Savine, *Saint-Domingue à la Veille de la Révolution*, Paris, 1911, p. 93.] According to Moreau de Saint-Méry, then, four kinds of dances were indulged in by the Haitian slaves before the insurrection. The Calenda and the Chica have accompaniments of drums, etc. and the Voodoo and Don Pédro in which there is no mention of such instruments. In fact, drums and the clapping of hands are actually introduced at the pretended Voodoo which was invented as "a scheme to escape the vigilance of the Magistrates and the better to assure the success of these dark conventicles which are not a place of amusement and pleasure," as we are expressly told. Here we have the first main distinction—the presence or absence of drums.

Don Pédro, being an outgrowth from Voodoo with even the year of its origin, 1768, clearly defined, may be passed over for the present with the single remark that in place of the goat of Voodoo, the pig becomes the particular animal of sacrifice.

Voodoo itself as described by Moreau de Saint-Méry bears a close resemblance to its prototype of Whydah, making due allowance for local conditions, and it clearly satisfies all our requisites to be classed as worship in the strict sense of the word, as distinct from a mere Cult.[12] Furthermore, despite the rankling controversy

[12. Dr. Price-Mars, in setting out to prove that Voodoo is a religion, accepts as his definition of the word religion, that adopted by the "sociological school of Durkheim." *Ainsi Parla L'Oncle*, Compeigne, 1928, p. 30. Then follows a quotation from J. Bricourt, *Où en est l'Histoire des Religions*, Paris, 1912, p. 15, which is ultimately taken from Durkheim's chapter on "Definition of Religions Phenomena and of Religion" Emile Durkheim, *The Elementary Forms of the Religious Life*, London, 1926, p. 37. The words quoted really form no part of Durkheim's definition which is only formulated towards the end of the chapter, where it runs as follows: "A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs, and practices which unite into one single moral community called a Church, all those who adhere to them." p. 47. However the two are perfectly compatible and Voodoo satisfies them both as well as most of the other definitions of religion, enunciated by standard authors. Thus for example,

"Religion may be defined subjectively and objectively. Subjectively, it is the knowledge and consciousness of dependence upon one or more transcendental personal Powers, to which man stands in a reciprocal relation. Objectively, it is the sum of the outward actions in which it is expressed and made manifest, as prayer, sacrifice, sacraments, {footnote p. 70} liturgy, ascetic practices, ethical prescriptions, and so on." W. Schmidt, *The Origin and Growth of Religion*, New York, 1931, p. 2.

Dr. Price–Mars, *Ainsi Parla l'Oncle*, p. 32, advances his claim as follows: "Voodoo is a religion because all the adepts believe in the existence of spiritual beings who live in part in the universe in close touch with human beings Whose activity they control. These invisible beings constitute a numerous Olympus of gods, of whom the highest among them bear the title of Papa or Great Master and have the right to special homage.

"Voodoo is a religion because the cult developed to its god, demands a hierarchical sacerdotal body, a congregation of faithful, temples, altars, ceremonies, and in fine, altogether an oral tradition which certainly has not come down to us unchanged, but thanks for it, has transmitted the essential part of the cult.

"Voodoo is a religion because through the medley of legends and the corruption of fables one can disentangle a theology, a system of representations, thanks to which, primitively, our African ancestors had an explanation for the natural phenomena and which in a hidden way lays the foundation of the anarchistic beliefs on which rests the hybrid Catholicism of the masses of the people."

Then after considering the other side of Voodoo which consists of magic or witchcraft, concludes, p. 37: "And now, if we summarize the results of this he brief discussion, we may draw a first conclusion, to wit, that Voodoo is a very primitive religion, founded partially on the beliefs in all powerful spiritual beings gods, demons, disincarnated souls partially on the beliefs in witchcraft and magic. If we evaluate this double character we will disclose in proportion to our researches the state more or less pure in its country of origin, and on our soil, modified by its more than a century of juxtaposition to the Catholic religion adapted to the conditions of life of our rural masses, fighting against legal statute of the nation which wished to free itself of all contact with this form of beliefs, from which it has nothing else to expect. And there you have in brief the position which Voodoo occupies in our social status."] concerning modern Voodoo in Haiti, all disputants seemingly accept Moreau de Saint–Méry's account, at least substantially. We are safe, then, in making this our starting point in our study of Haitian Voodoo.

It is also generally agreed, that the slave insurrection was fostered and made possible by nocturnal assemblies that have been commonly ascribed to Voodoo.

This uprising of the slaves which resulted in the first massacre of the Whites in Haiti, in 1791, is thus described by Dr. Dorsainvil: "It was then that Boukman entered on the scene and determined to arouse the imagination and the senses. Born in Jamaica, Boukman was a N'Gan or priest of Voodoo, the principal religion of the Dahomans. His tall statue, his herculean strength, had attracted the attention of the Master of the Plantation, Turpin, who had him appointed successively an overseer and a coachman. Over all the slaves who came in contact with him he exercised an ascendancy which became extraordinary. "To put an end to all hesitation and to arouse complete devotion, he gathered together on the night of August 14, 1791, a large number of slaves in a clearing in the Caiman woods, near Morne–Rouge. All were assembled when a tempest broke. The jagged flashes of lightning illuminating a sky of low and sombre clouds. In a few minutes a torrential rain flooded the ground; at length under the repeated assaults of a violent wind, the trees of the forest writhed, moaned, and even their heavy branches, torn away, fell with a crash.

"In the midst of this impressive setting, the bystanders, motionless, seized with holy terror, saw an old Negress arise, her body shaking with prolonged shivers; she chants, spins around, and whirls a large cutlass above her head. Rigid stance, gasping breath, silence, blazing eyes fixed on the Negress, the audience is fascinated. Then is brought in a black pig, whose grunting is lost in the uproar of the storm. With a quick

movement, the inspired priestess plunges her cutlass into the throat of the animal. The blood gurgles forth, it is collected foaming, and distributed round about to the slaves, all drink of it, all swear to carry out the orders of Boukman." [13]

Since Boukman was a Jamaican it would be reasonable to suppose that he introduced Jamaican features into the cult as he practiced

[13. J. C. Dorsainvil, *Manuel d'Histoire d'Haïti*, Port-au-Prince, 1925, p. 81 f. Note: Cfr. also Thomas Madiou, *Histoire d'Haïti*, Port-au-Prince, 1922, vol. I, p. 102, who states briefly: "On the night of August 14, 1791, 200 delegates from the ateliers of the northern province assembled in the Lenormand plantation. There a coloured man harangued them about a pretended decree whereby the King granted them three days of freedom each week. It was decided then the 22nd of the same month the insurrection should be general."

Concerning the originator of the Don Pédro, Dorsainvil asserts, *Vodou et Névrose*, Port-au-Prince, 1931, p. 46: "Popular tradition, well after Independence, speaks among others of a certain Don Pédro, a being of flesh and bone, who, at a certain time, had come from the Dominican Republic to take up his abode in the mountains of the Commune of Petit-Goave. This Don Pédro was the introducer of that violent dance which by corruption the people call: the Pédro. At his death, Don Pédro did not delay in taking all honourable place in the Voodooistic pantheon, drawing in his train an entire progeny, such as Jean Philippe Pédro, Criminel Pédro, etc." Cfr. also, D. Trouillot, *Esquisse Ethnographique: Le Vaudoux*, Port-au-Prince, 1885, p. 28: "It was from the Dominican Republic, at the time a Spanish Colony, that there came to Haiti in the last century, the famous Don Pédro, an African who founded at Petit-Goave the infernal sect, known under the same name as its author. The Don Pédro is a dance of Vaudoux where the most unbelievable orgies are perpetrated; this sect, diminishing daily, is only found in the hills of the place of origin." ] it. In all probability he had been banished from Jamaica for complicity in previous unrest there. His administering of the solemn fetish oath bears resemblance to the Myalistic ceremonial that will be discussed in a later chapter. In any case the sacrificial victim was a pig, the rite strictly speaking belonged to the Don Pédro and not to Voodoo proper. This fact alone suggests that Don Pédro, which had started only twenty-three years previously, in its very origin, may have been devised precisely in preparation for such an uprising.

Very little notice was paid to Haitian Voodoo by the outside world until 1884, when there appeared a book which has caused no end of controversy from that day to this. It was entitled *Hayti or the Black Republic*, and the author was Sir Spencer St. John. His claim to credibility was based on the following facts. Before becoming her Majesty's Envoy Extraordinary and Minister Plenipotentiary to Mexico, he had been England's Resident and Consul-General in Haiti for more than two decades. Secondly, as he says himself, he had personally known "the Haitian Republic above twenty-five years." [14] Again writing from Mexico, November 13, 1888, in the introduction to his Second Edition, he says of his original work: "The most difficult chapter to write was that on 'Vaudoux-worship and Cannibalism.' I have endeavoured to paint them in the least sombre colours, and no one who knows the country will think that I have exaggerated: in fact, had I listened to the testimony of many experienced residents, I should have described rites at which dozens of human victims were sacrificed at a time. Everything I have related has been founded on evidence collected in Haiti, from Haitian official documents, the press of Port-au-Prince, from trustworthy officers of the Haitian Government, my foreign colleagues, and from residents long established in the country, principally, however, from Haitian sources." [15] And: "As my chapter on Vaudoux-worship and Cannibalism excited considerable attention both in Europe and the

[14. Spencer St. John, *Hayti or the Black Republic*, London, 1889, Introduction, p. vii.

15. Ditto, p. xi.] United States, and unmitigated abuse in Haiti, I decided again to look into the question with the greatest care. The result has been to convince me that I underrated the fearful manifestations; I have therefore rewritten these chapters, and introduced many new facts which have come to my knowledge." [16]

In view of this last statement all our quotations will be taken from this Second Edition of the work.

Let us, then, carefully weigh the testimony of Sir Spencer St. John. At the very outset, he states: "I must notice that there are two sects which follow the Vaudoux—worship those who only delight in the flesh and blood of white cocks and spotless white goats at their ceremonies, and those who are not only devoted to these, but on great occasions call for the flesh and blood of 'the goat without horns,' or of human victims. It is a curious trait of human nature that these cannibals must use a euphemistic term when speaking of their victims, as the Pacific Islanders have the expression of 'long pig.'" [17]

We must here remark the careful distinction between the cults in Haiti, and while the author does not also distinguish them by name, the legitimate cult, if we may so term it, is Voodoo proper, while the cannibalistic element belongs to Don Pédro. Further, it should be noted that while the human sacrifice is called the "goat without horns" it is really substituted, not for the goat of Voodoo, but for the pig of Don Pédro: just as in those Pacific Islands that are referred to, where the term "long pig" is used.

But to resume St. John's narrative: "When Haiti was still a French Colony, Vaudoux—worship flourished, but there is no distinct mention of human sacrifice in the accounts transmitted to us. In Moreau de Saint—Méry's excellent description of the island, from whose truthful pages it is a pleasure to seek for information, he gives us a very graphic account of fetishism. as it existed in his day, that is, towards the close of the last century." He means of course the eighteenth century. Then follows a lengthy citation from the very passage that we have already quoted.

[16. Ditto, p. xiii.

17. Ditto, p. 192.] At the close of the quotation, St. John observes: "In studying this account, freely taken from Moreau de Saint—Méry, I have been struck how little change, except for the worse, has taken place during the last century. Though the sect continues to meet in secret, they do not appear to object to the presence of their countrymen who are not yet initiated. In fact, the necessity of so much mystery is not recognized, since there are no longer any French magistrates to send these assassins to the scaffold." [18]

A few pages further on, we read: "After studying the history of Haiti, one is not astonished that the fetish worship continues to flourish. The Negroes imported from the west coast of Africa naturally brought their religion with them, and the worship of the serpent was one of its most distinguishing features. Saint—Méry writes of the slaves arriving with a strange mixture of Mohammedanism and idolatry, to which they soon added a little Catholicism. Of Mohammedanism I have not myself observed the faintest trace. When the Negroes found the large, almost harmless serpent in Haiti, they welcomed it as their god, and their fetish priests soon collected their followers around them. The French authorities tried to put down all meetings of the Vaudoux, partly because they looked upon them as political, but they did not succeed. Many of the tribes in Africa are to this day cannibals, and their ancestors no doubt imported this taste into the French colony." [19]

Sir Spencer St. John had already remarked, "I have been informed on trustworthy testimony that in 1887 cannibalism was more rampant than ever," [20] and now in the body of his work he writes: "There are in Haiti, as I have before noticed, two sects of Vaudoux—worshippers; one, perhaps the least numerous, that indulges in human sacrifices;—the other, that holds such practices in horror, and is content with the blood of the white goat, and the white cock. . . . In the country districts the Catholic priests say these fetish—worshippers call themselves 'Les Mystères,' and

[18. Ditto, p. 199.

19. Ditto, p. 229.

20. Ditto, Introduction, p. xii.] that they mix Catholic and Vaudoux ceremonies in a singular manner; the name probably refers to the rites they practice."[21] And, "I have been informed that, besides the goat and cock, the Vaudoux priests occasionally sacrifice a lamb. . . . It is carefully washed, combed, and ornamented with bunches of blue ribands before being sacrificed."[22]

Let us come now to a spectacle that is even more revolting than any of those already described—one, in fact, where we are told that the rites actually included human sacrifice. The following letter appeared in the *NEW YORK WORLD* of December 5, 1886. The writer of it is personally vouched for by Sir Spencer St. John who quotes the letter in full.

"I spent some weeks in Cap Haitien, one of the largest and most important cities in Haiti, and while there I met a number of Dominican gentlemen, who for various reasons had been compelled to spend a long time in the sister republic. These gentlemen talked a great deal about the existence of cannibalism, and insisted that its existence was not, as all Haitians claim, merely in the minds of the writers who desire to publish sensational stories. I had shut my eyes and ears to the customs of the country people, and moreover I never allowed myself to think it possible that such horrible practices, as these gentlemen assured me were common, existed. Therefore I tried in every way to disabuse them of the illusions which I thought they entertained. Among these Dominicans was one who, irritated by my constant denials, determined to prove to me that his assertions were true. In April (1886) the workers on one of the coffee-plantations near Le Cap intended to have some kind of demonstration in honour of one of their superstitious observances, and my friend learned that, incidental to the Vaudoux-worship (which by the way, unaccompanied by human sacrifices no Haitian will deny exists), there would be a human sacrifice. In some manner my friend had ingratiated himself with certain of the Negro labourers who were to attend the sacrifices, and induced them to allow him and me to be present, also. On the

[21. Ditto, p. 130.

22. Ditto, p. 231.] evening of April 19 he came to my house, where both of us dressed ourselves in the ordinary country working-man's costume, and then had our hands and faces well blacked by the Negro who was to conduct us to the Vaudoux temple. To reach the temple we rode out over the smooth wagon-road which runs to and through the place called Haut-du-Cap, and when we had gotten about three miles beyond the little tavern on that place, where everybody stops for refreshments, our conductor suddenly left the highway, and by a little winding bridle-path led us up the big mountain to a spot about half-way up the side.

"Here the Negroes had constructed a rude wooden shanty among the trees and where it could be hardly noticed by any passer-by, if such there might be in that lonely quarter. Into this miserable hut we were ushered by our guide, who to obtain admittance, uttered some signal words to the two brawny Negroes who stood guard at the entrance, and who closely interrogated every person who entered. We were apparently a little late. In the single room there was a motley crowd of Negroes, men and women, congregated round a sort of wooden throne erected in the centre of the room. On this throne arranged in many coloured long gowns and adorned with tawdry finery, there sat on chairs draped with flaming red cloth, a man and a woman. They were the Papaloi and Mamanloi, or priest and priestess, of the order of the Vaudoux. At their feet was the box which contained the 'holy serpent,' which was being worshipped by this ungodly assemblage. Behind the throne was stretched across from wall to wall a red cloth partition, which divided the room, or rather which made another and smaller apartment behind it. As we entered the people were singing a chant low and monotonous, and at a sign from our mentor, we, my friend and I, joined it. When this chant had been finished, there succeeded an interval of deathly quiet during which the worshippers appeared to be engaged in prayer. Suddenly the silence was broken by the priest, who with violent gestures, and almost shrieking his words, harangued his audience for ten or fifteen minutes. He told them there was but one thing to do by which they might obtain spiritual as well as temporal reward, to adore the serpent and obey implicitly and without question its slightest order. The attitude of the people showed that they comprehended

the injunction and would obey. When he had wrought the crowd to a sufficiently high pitch of enthusiasm, the priest suddenly dropped his talk, and bursting into a chant again, was immediately joined by the others. A weird dance followed, the people singing as they danced, and gradually becoming almost delirious in their fervour. The place was soon in a fearful tumult, some of the women, who especially seemed to have lost all control over themselves, even climbing up to the rafters, wriggling their bodies, hissing, and trying in every way to imitate the movements of the snake.

"This ghastly dance was continued for two hours more, when silence was again produced by the appearance from behind the red curtain of two men leading by the hand a little trembling Negro boy in white robes. The child was led to the throne, and mounting it, he prostrated himself twice before the man and woman seated there. The Papaloi, holding his hands over the boy's head, blessed him in the name of the sacred serpent, and then asked him in pompous language what he most desired in the world. The little fellow, glancing up into the faces of his two conductors, replied (and the reply had evidently been taught him), 'That object above all other objects in the world which I most desire is the possession of a little virgin.' Hardly had he spoken when from the encurtained apartment came two women leading a Negro girl of four or five years, also dressed in the purest white. The second child was led to the throne and stood confronting the boy. Again the boy was asked what he most desired, and when he had repeated his former answer, both he and the girl were at once thrown down on their backs and bound hand and foot.

"A burly Negro, knife in hand, separated himself from the crowd, who had been watching the proceedings with breathless interest, and mounted the throne. Reaching the boy, he said something to the men, who with their hands over his mouth was trying to stop the little fellow's cries, and they held their victim by the feet up in the air. With a single slash across the little throat, the brutal executioner killed the child, and the others held him whilst the life-blood gushed into the receptacle placed below to receive it.

"At this moment an involuntary exclamation of horror escaped me, and immediately all eyes were turned towards me, looking with distrust and suspicion. The horrible proceedings on the throne were suspended, and a hasty consultation was held among the people on it. Fearing for my life, and obeying a slight signal from our guide, I somehow got out of the door, mounted my horse and rode as hard as I could to the town. The worshippers did not suspect that I was a white man. They assumed probably that I was a novice and not yet hardened to the sight. At any rate I was not pursued, and my friend was not interfered with. He remained until the end, joined me that night, or rather morning, and told me that the little girl had been killed in the same manner as the boy, and that then the bodies had been cut up, cooked, and eaten by the wretches. The whole awful orgy was ended only when every person present had become helplessly intoxicated." [23]

[23. Ditto, p. 203 ff. Note: St. John further quotes p. 243 from THE EVENING POST Of New York, for February 25, 1888: "Port-au-Prince, February, 1888. Recently the body of a child was found near this city; an arm and a leg had been eaten by the Vaudoux. During Christmas week a man was caught in the streets here with a child cut up in quarters for sale. Cannibalism still prevails, despite all the forced statements to the contrary. President Salomon, to please the masses, the Negro element, allows them to dance a Vaudoux dance formerly prohibited."

He also cites many "fully-authenticated" cases, some of them falling under his own observation, of the administering of drugs to induce apparent death. Subsequently the victims were brought back to consciousness, not infrequently after burial and disinterment, that they might be murdered and certain portions of them at least used in the ungodly sacrifices of Don Pédro. He concludes: "It was by these means that the Papalois probably were enabled to obtain their victims during the French colonial period."—1. c., p. 241.

The following quotation from St. John, p. 232, should also be noted: "Moreau de Saint-Méry, in naming the different tribes imported into Haiti during the last century, says: 'Never had any a disposition more hideous

than the last (the Mondongoes) whose depravity has reached the most execrable of excesses, that of eating their fellow creatures. They bring also to Santo Domingo those butchers of human flesh, for in their country there are slaughter-houses where they sell slaves as they would calves, and they are here, as in Africa, the horror of the other Negroes." Here we have additional evidence that whatever cannibalism may have existed in Haiti in connection with the Don Pedro rites, must not be {footnote p. 79} ascribed to Voodoo, but rather to other agencies, even as it was noticed in the decadent cult of the serpent at Grand Popo.] James Anthony Froude, writing in 1888, refers to Sir Spencer St. John's account, "Which," he says, "they cry out against with a degree of anger which is the surest evidence of its truth." [24]

Of his own visit to Port-au-Prince, he writes: "Immorality is so universal that it almost ceases to be a fault, for a fault implies an exception, and in Haiti it is the rule. . . . So far they are no worse than in our own English islands, where the custom is equally general; but behind the immorality, behind the religiosity, there lies active and alive the horrible revival of the West African superstitions; the serpent worship, and the child sacrifice, and the cannibalism. There is no room to doubt it. A missionary assured me that an instance of it occurred only a year ago within his own personal knowledge. The facts are notorious; a full account was published in one of the local newspapers, and the only result was that the president imprisoned the editor for exposing his country. A few years ago persons guilty of these infamies were tried and punished, now they are left alone, because to prosecute and convict them would be to acknowledge the truth of the indictment." [25]

Two years later the accusation was renewed by Hesketh Prichard in the following words: "Vaudoux, according to its more elect disciples, is an all-powerful deity, but the idea of the masses does not rise above the serpent, which represents to them their god and which presides, in its box, over all their services . . . Vaudoux is cannibalism in the second stage, In the first instance a savage eats human flesh as an extreme form of triumph over an enemy; so the appetite grows until this food is preferred to any other. The next stage follows naturally. The man, wishing to propitiate his god, offers him that which he himself most prizes. Add to this sacrifice the mysteries and traditions of the ages, and you have the Vaudoux of today. . . . Cannibalism has been brought as a very general accusation against the Haitians, but

[24. James Anthony Froude, *The English in the West Indies; or, the Bow of Ulysses*, London, 1888, p. 343.

25. Ditto, p. 344.] although there is no doubt that the child sacrificed in the worst Vaudoux rites is afterwards dismembered, cooked, and eaten, I do not think of recent years the practice of cannibalism, unconnected with sacrifice, is in any degree prevalent, although it is equally certain that scattered instances do still come to light. Haiti is the sole country with any pretence to civilization where a superstition contaminated by such active horrors exists." [26]

Such scathing accusations, whether true or false, could not fail to attract the notice of friends of Haiti, and many official and unofficial answers or rather refutations have been attempted. Notable among these defenders of the reputation of the Black Republic may be cited J. N. Léger, who, while Envoy Extraordinary and Minister Plenipotentiary of Haiti to the United States, in 1907 published simultaneously in French and English a work entitled *Hayti. Her History and Her Detractors*. [27] However, his partisan and exaggerated view is betrayed by his statement: "The island which is now called Haiti is the only one in the West Indies where cannibalism has never prevailed." [28] No doubt his ire has been provoked by the assertion of Prichard, "Haiti is the sole country with any pretence to civilization where a superstition contaminated by such active horrors exists," which we have recently quoted. But in any case, the very aspersion which he so indignantly repudiates in the case of his native island, he gratuitously cast against all the rest of the West Indies. This in itself might well make us cautious about accepting his reliability as a witness. And further on the very page where we find this bald accusation, he admits on the authority of Moreau de Saint-Méry [29] that of the Blacks imported to the Island of Haiti as slaves, one tribe at least was anthropophagous. This he terms "the small tribe of the Mondongues," but seeks to show that the gentle influence of the Congo Negroes entirely tamed this unnatural instinct and

[26. Hesketh–Prichard, *Where Black Rules White: A Journey across and about Hayti*, Westminster, 1900, p. 76 ff.

27. French Edition; *Haïti. Son Histoire et ses Détracteurs*, New York, 1907.

28. English Edition, p. 346; French Edition, p. 345.

29. Moreau de Saint–Méry, *Description de la Partie Française de Saint–Domingue*, Vol. I, p. 33.] blotted out the practice. But where has it been recorded of savages, that those of gentler traits prevailed over the warlike and the blood–thirsty?

To Sir Harry H. Johnston more attention must be paid when he comes forward as a defender of Haiti's fair name and reputation. He writes: "At least two out of the three millions of Haitian Negroes are only Christians in the loose statistics of geographers. They are still African pagans, with a vague recognition of the Cross as an unexplained but potent symbol. They believe in a far off scarcely heeding Deity and a multitude of spirits, ancestral and demiurgic. Magic or empirical medicine ('Wanga') is, of course, believed in; and ranges in scope from genuine therapeutics to sorcery, mesmerism, and poisonings. As to Vuduism, much exaggeration and untruth have been committed to paper on this subject, so far as it affects Haiti. Snake worship is of doubtful occurrence, owing to the rarity of snakes in Haiti.[30] Such harmless snakes as do exist are tolerated in some villages or fetish temples for their rat–killing propensities. The idea has therefore got abroad that they are 'kept' as sacred animals by the Vudu priests or priestesses. Sacrifices of eggs, rum, fowls, possibly goats (white fowls or white goats preferred) are offered to ancestors or minor deities presiding over the fertility of crops, rainfall (nature forces in fact), and various small animals (perhaps even human remains) are deemed useful in sorcery. . . . Isolated instances about four or five of cannibalism (the killing and eating of children)

[30. Note: Wilfrid D. Hambly here takes exception as follows, *Serpent Worship in Africa*, p. 59: "Johnston (1910) says that snake worship in Haiti is of doubtful occurrence owing to the rarity of the snakes there. Such harmless snakes as do exist are tolerated in some villages and fetish temples for their rat–killing propensities. The idea has therefore got abroad that they are kept as sacred animals by the voodoo priests and priestesses. Those seeking scientific truth on voodooism should doubt much of what has been written on this subject. Johnston rather negatives his own cautionary remarks by stating that the python worship of Africa was no doubt introduced by slaves into Haiti, Cuba, Louisiana, Carolina, Jamaica, the Guianas, and Brazil. If this is admissible, it is difficult to understand why the evidences of St. John respecting the survival of snake cults in Haiti (1889) should be discountenanced. Furthermore, Johnston's idea that snakes are rare in Haiti is a misconception, as snakes are both abundant and conspicuous on the island, though there are only a few species, and Haiti, like the rest of the Greater Antilles, has no poisonous snakes. There are boas, blind snakes, and also some Colubrine snakes." ] have occurred in the criminal records of Haiti during the last twenty years, but the convicted were, in nearly all cases, punished with death; the one or two not executed had been proved to be mad, and were confined in prison or asylum. These acts of cannibalism were mostly examples of mad religious exaltation. Haiti 'Vuduism' has absorbed elements of Freemasonry and Christianity. It predicts the future, investigates crime, arranges love affairs. . . . The 2,500,000 Haitian peasants are passionately fond of dancing, will even sometimes dance almost or quite naked. And following on this choreographic exercise is much immorality. It is for these dances and not for mystic 'Vudu' purposes that the drums may be heard tapping, tapping, booming, rattling at night. No secret is made, nor is any shame felt about these village dances, in which many young people take part." [31] Of the neighboring island of Cuba, Johnston writes: "The white Cubans charge the Negroes with still maintaining in their midst the dark Vudu or Hudu mysteries of West Africa. There seems to be no doubt that the black people of Cuba (not the mulattoes) do belong, to a number of secret or Masonic societies, the most widely–heard–of being the NYANNEGO; and it is possible that these confraternities or clubs are associated with immoral purposes. They originated in a league of defence against the tyranny of the masters in the old slavery days. Several of them (as described to me)

sounded as harmless as our United Order of Buffaloes. But those seeking after scientific truth should discount much that may be read on Voodooism. This supposed Dahomean or Niger cult of the python or big serpent (Monitor, lizard, crocodile or leopard), with which are associated frenzied dancing, mesmerism, gross immorality, cannibalism or corpse eating, really exists (or existed) all over West Africa, from Sierra Leone to Tanganyika, and no doubt was introduced by Inner

[31. Harry H. Johnston, *The Negro in the New World*, London, 1910, p. 193 f. Note: He is giving the "official" explanation for the sound of the drums. As we have noted there should be no drumming at real Voodoo or Don Pédro rites, although in practice a dance usually precedes the Voodoo function to "disguise" the purpose of the gathering, as an alibi for the local authorities who may have given tacit permission for the meeting which officially they should contravene. Cfr. Seabrook, *Magic Island*, p. 54: "There was no reason to suppose that we might be disturbed, but as an extra precaution a gay *danse Congo* was immediately organized to cover the real purpose of our congregation."] Congo, Niger Delta or Dahomey slaves into Haiti, Cuba, Louisiana, South Carolina, Jamaica, the Guianas and Brazil. Where Christianity of a modern type has obtained little or no influence over the Negro slaves and ex-slaves, these wild dances and witchcraft persist.[32] They are fast becoming a past phase in the life-condition of the American Negro, and much of the evidence to the contrary is out of date, or is manufactured by sensation-mongers for the compilation of magazine articles." [33]

Of the kindred cult in Cuba, Johnston further states: "The last vestige of noxious witchcraft lingering among the Cuban Negroes is (said to be) the belief that the heart's blood of the heart of a white child will cure certain terrible diseases if consumed by the sufferer. The black practitioners who endeavour to procure this wonderful remedy are known as 'Brujos' or 'Brujas' (*i. e.* male or female sorcerers). At the time I was in Cuba (December, 1908), there were four or five Negroes awaiting trial on this charge at Havana. Other cases said to have been proved beyond a doubt have occurred in Eastern Cuba within the last two or three years. But all these stories and charges are vague hearsay, and during the short time at my disposal I was not able to get proof of one. There is little doubt that occasionally in the low quarters of the old Spanish towns little white girls do disappear. It is too readily assumed that the Negro is at fault." [34]

Scarcely had these words of Johnston in defence of Haiti been written before a new attack was launched. Stephen Bonsal asserts without hesitation: "The truth is, that while you need have no fear whatever of eating human flesh in Haiti disguised as roast or as a round of beef, there is no place in the world where you could so easily satisfy a cannibalistic craving as in this land. . . .

"Voodoo is not a written creed over which a house of bishops presides publicly, a fact which should account for the many and

[32. Note: Is not this condition verified, then, in Haiti, where Johnston's own estimate was, as noted above, *The Negro in the New World*, p. 193: "At least two out of the three millions of Haitian Negroes are only Christians in the loose statistics of geographers. They are still African pagans, etc." It really looks as if Johnston had done more harm than good to Haiti's cause.

33. Johnston, *l. c.*, p. 64 f.

34. Ditto, p. 66 f.] extremely varied versions of its practices which are in circulation through the world. It is certainly not a mere veneer or an old garment from the Congo days of the black race which has not yet been cast away. But it is a substantial edifice of West African superstition, serpent worship, and child sacrifice which exists in Haiti today, and which undoubtedly would become rampant throughout the island were it not for the check and control upon native practices which the foreign residents exercise.

"Several Roman Catholic priests, who have long resided in the heart of Haiti, told me that one of the

hardships and difficulties of the combat against African darkness upon which they are engaged, is the extreme reticence not only of the active Voodooists themselves, but of all blacks in regard to the fetish–worshipping rites.

"A Haitian is often absolutely lacking in that form of self–respect which is the last to depart from the most ignoble white. 'All will confess the most despicable crimes,' said my priestly informant, 'and admit having sunk to the lowest form of human degradation, but even should you see him at the dance under the sablier tree at night, all smeared with the blood which may have flowed in the veins of a cock, or goat, or even a human child, he will deny having anything in common with the Voodoo sectaries.'"[35]

Again: "Of course, the real charge against Haitian civilization is not that children are frequently stolen from their parents and are often put to death with torture, and subsequently eaten with pomp at a Voodoo ceremony, but that Haitians officials, often the highest in the land, not only protect the kidnappers, but frequently take part in the cannibalistic rites which they make possible. This is the charge which I bring and which I am prepared to substantiate in every particular upon evidence which appears to me, and to many others to whom I have submitted it, to be absolutely unimpeachable."[36]

Finally: "Every moonlight night in Haiti you hear in the woods the tom–toming of the Voodoo drums and you know that the devil's priests are astir. On the horizon burns a great campfire, and around

[35. Stephen Bonsal, *The American Mediterranean*, New York, 1912, p. 88 f.

36. Ditto, p. 90.] it dance weird and shadowy forms. Now and again a piercing shriek rends the air, whether of joy or pain or uttered at the sight of death, you know not, and your friend and mentor, acclimated by twenty years of residence and sophisticated by much study of this strange people, takes you by the hand and says, at least so did mine; 'It is time, high time, to go now.'

"So I never saw the dark frenzy of the African rites descend to the level of the cannibalistic feast which, at least in the last generation, became so frequently a matter of court record, and I believe that today there is only one white man in Haiti, a French priest, who has seen the Voodoo rites carried out to their ghastly conclusion. The little green serpent, the ruling spirit of the abject Guinea coast sect, is often worshipped and the feast terminates in scenes of the most vile debauchery, the 'goat without horns,' however, is not always being sacrificed.

"The cannibalistic feed is only indulged in on rare occasions and at long intervals, and is always shrouded in mystery, and hedged about with every precaution against interlopers; for, be their African ignorance ever so dense, their carnal fury ever so unbridled, the papalois and mamalois, the head men and head women of the serpent worshippers never seem to forget that in these vile excesses there should perhaps be found excuse enough for the interference of the civilized world to save the people of the Black Republic from the further degradation which awaits them.

"Within the last fifteen years human victims have been sacrificed to the great god Voodoo in the national palace of Haiti. Last February there was assembled in the national palace what might justly be called a congress of serpent worshippers. During the life of Mme. Nord, which came to an end in October, 1908, not a week passed but what a meeting of the Voodoo practitioners was held in the executive mansion, and her deathbed was surrounded by at least a score of these witch doctors.

"General Antoine Simon, who recently achieved the presidency, may be the intelligent man he is represented to be by not a few White residents who have come in close contact with him during the years of his government of the southern arrondissements of the island. But one thing is quite sure: if he wishes to remain in the Black House and rule, he must share his sovereignty with the Voodoo priests. If he should exclude

them from power and banish them from his presence, his term of office will be of short duration." This prophecy was only too well verified. President Simon ruled about two years and a half, from December 17, 1908 to August 2, 1908, when he made his escape to Jamaica.

Bonsal continues: "There is generally, in fact invariably, much diversity of opinion in Haiti about things Haitian and a host of contradictory counsellors, but upon this point there is practical unanimity. No government can stand in Haiti unless it is upheld by the Voodoo priests or by foreign bayonets. At least two governments in the last fifty years, that of Geffrard and that of Boisrond-Canal, have tried to dispense with the priestly poisoners of men's minds and bodies without at the same time inviting the active support of the civilized world, and in each instance these governments ended in disaster and in bloodshed which lasted for years.

"But while few, if any, of the white men who are at present residents of the island have witnessed the sacrifice of the 'goat without horns,' it is the easiest thing in the world to assist at the preliminaries at least of a Voodoo feast. While my two visits to Haiti, taken altogether, do not cover quite a month, I have without great difficulty attended Voodoo feasts in town and country, in the open air under the moonlit heavens, and in the slums of the capital under the, pallid glare of the electric light." [37]

This would almost indicate that even as visitors to Chinatown are said at times, to be allowed to visit some stage-set opium dive, where the actors for the occasion play up to the part with grewsome reality, so too, perchance the Haitian brethren of the cult may not be averse to turn an honest penny by staging, in the hopes of a small consideration, a Voodoo spectacle to satisfy the demands of tourists who in all good faith fancy that they have been admitted to the most secret mysteries. This would explain much that Seabrook has reported.

Bruce W. Merwin, Assistant Curator at the University of

[37. Ditto, p. 101 f.] Pennsylvania Museum, writes in THE MUSEUM JOURNAL, [38] under the caption "A Voodoo Drum from Hayti" as follows: "During the first three centuries of colonization of the New World many of the native customs and beliefs of West Africa were introduced and retained by the slaves. Of these fetish worship with considerable development or modification survives even to the present time. In Haiti, as the Voodoo cult with its human sacrifices, this worship is the most primitive and degraded in the two Americas. Attention was drawn to the cult recently by a Voodoo priest's drum presented to the University Museum by Mr. J. Maxwell Bullock, who had received it from 'Major Alexander Williams of the United States Marines. During the insurrection in 1916 in Haiti it had been confiscated and its head punctured because the beating of a drum was the signal to assemble the Voodoo devotees and to incite them to a religious race war." This statement must be accepted with restrictions. The term Voodoo is here employed not technically but in its broadest possible sense. Moreover, anyone familiar with the famous talking drums of Africa might suspect here that during the Haitian troubles messages were actually transmitted through the island by drum language. While I have never found among West Indies the slightest vestige of what must now be a lost art among them, certainly their ancestors were most proficient in this regard and it is still actively practiced in Africa. This much, however, is certain; that the average drummer of the West Indies is as proficient as any army bugler in the conveying of conventional calls and commands.

Merwin further states: "The incessant booming of the drum, the sight and taste of blood, and the great amount of rum drunk cause a religious form of hysteria to sweep over the audience. At the close of the sacrificial ceremony the worshippers begin a dance called the 'loiloichi,' or stomach dance, which is well known in West Africa. The dance gets wilder and. wilder and more degraded until it ends in an orgy of the worst description which lasts until daylight. . . . In Haiti the basis of Voodooism is the frank worship

[38. Vol. VIII (1917), p. 123 f.] of the sacred green snake that must be propitiated in order to keep off the evil

duppies."[29]

We have here to all appearances the Chica dance of slave days with a title that combines the old name with the Voodoo "loi." Hence we may conclude that it was presumably a Voodoo feast at which the Chica was danced.

George Mannington, in 1925 published a work on the West Indies in which he tries to sum up the whole question dispassionately. His book boasts a Foreword by the Rt. Hon. Baron Olivier, a former Governor of Jamaica. The following statement is of interest: "Voodooism or serpent worship, is a degraded form of religion commonly practiced by the ancestors of the present Negroes in the forests of Africa, and was the only religion known to the slaves in the early days. It is said to be followed still in the remoter parts of some of the islands—especially Haiti. It is only fair to say, however, that the more self-respecting of the people indignantly deny that such practices are now followed even among the most backward of the race. But reports to the contrary still persist. It is certain that the Haitian Negroes still assemble in groves or clearing in the forests and dance until they are exhausted to the accompaniment of tom-toms and wild chantings; rum-drinking adds zest to the proceedings. These scenes are occasionally witnessed by spectators concealed from view; it would not be safe to show themselves openly. Whether or not the more degraded forms of Voodooism are associated with these gatherings cannot be positively stated, though such an assertion is made by many. The belief of the Voodoo (or Vaudoux) votaries appears to be that an all-powerful non-venomous serpent controls all human events, knows all things past, present and future, and communicates his power and will to the priest and priestess who administer the rites, and who are called Papaloi and Mamaloi, loi being the equivalent of the French roi and stands in the Negro terminology which is without gender for both king and queen. This 'deity' is supposed to require the sacrifice of 'a goat without horns.' Accordingly the sacrifice of goats accompanied by incantations was the common

[39. Ditto, p. 125.] practice, the animals being afterwards cooked and eaten. It is alleged that the phrase 'goat without horns' was also interpreted to mean a child, that small children were killed and eaten in secret groves, and that the mothers were proud that their children should be chosen for sacrifice. The victim's blood was mixed with rum and drunk."[40]

Dr. Price-Mars, whom we quoted at length when considering Seabrook's *Magic Island*, gives us an extended view of Voodoo as he sees it. Being a devoted and loyal son of the little isle that was once so glorious as the proudest boast of Colonial France, he may be partial in his views at times, but his sincerity cannot be questioned.

Of the rise of the Haitian community, he tells us: "We know, it is true, what elements have made up the Haitian community. We know that a drove of slaves, imported to San Domingo from the far-stretched western coast of Africa, presented in its entirety a microcosm of all the black races of the continent. We know how from the promiscuous intercourse of the white with his black concubine, and from the artificial conditions of a society governed by the law of castes, there developed a group intermediate between the master and the body of slaves. We know further how the clash of interests and passions, how the confronting of egoisms, and how the principles evoked by the strange revolution, all brought about the insurrection which led the erstwhile slaves to found a nation. Such in a few words is the origin of our people."[41]

Concerning the days that preceded the slave uprising, Dr. Price-Mars writes: "We have at hand two documents whence we may gather valuable information. The first is entitled *L'Essai sur l'Esclavage et Observations sur l'État Présent des Colonies*. It treats of the anxiety which was aroused among the whites by the frequent nocturnal gatherings of the slaves, where they fomented their plots, against the colonial regime. In this connection, the author makes the following remark: 'Their designs would have

[40. George Mannington, *The West Indies with British Guiana and British Honduras*, New York, 1925, p.

267 f.

41. Dr. Price–Mars, *Ainsi Parla l'Oncle*, p. 107.] been undiscoverable if they had not been betrayed by the women concubines of the whites to whom they were generally very much attached. The dance called at Surinan, *Water Mama*, and in our Colony the *Mere de l'eau*, is rigidly forbidden. They make it a great mystery and all that can be said of it is this, that it greatly excites the imagination. They work themselves up to debauchery when they keep the mind fixed on evil purposes. The leader of the conspiracy goes into an ecstasy so as to lose all consciousness; on returning to his senses, he pretends that his god has spoken to him and has commanded some undertaking, but, as they do not adore the same god, they hate him and they spy one on another, and their projects are nearly always denounced.'

"From this curious document may be drawn an important conclusion. It is that at the period to which it makes reference, probably about 1760, the religion of the slaves had not yet been unified, and without questioning the fact, the author of the Essay gives the reason when he informs us that the Negroes do not adore the same god." [42]

Dr. Price–Mars goes on to state that while at this time, probably about 1760, there could have been no uniformity of religious cult among the Negro slaves, yet "less than thirty years later, we find under the name of 'Voodoo' a religious establishment of which Moreau de Saint–Méry was the first to give a detailed analysis and which has remained famous, and has become the theme, enlarged and borrowed, of most of the accounts which have been given of the cultural ceremonies of Voodoo by writers who have not themselves had the occasion of observing them." [43]

Dr. Price–Mars remarks elsewhere: "The great mass of Negroes gathered from different parts of Africa and brought to San Domingo were from pious races attached to Mohammedanism, Dahoman religion, and a few Catholics." [44]

However, "With many of the slaves Christianity was little more than an external formality to be observed during the hours of the

[42. Ditto, p. 113f.

43. Ditto, p. 114.

44. Dr. Price–Mars, *Une Étape de l'Évolution Haïtienne*, p. 127.] day. By night they met in small groups to practice surreptitiously their old tribal Customs." [45] Gradually "These nocturnal meetings became regular occurrences under the indomitable influence of the Aradas, the Ibos and the Dahomans." [46]

Showing that during the long formation period there steadily developed a composite religious cult by a process of assimilating the various animistic beliefs of Africa, Islamism included, he observes: "But there was only one religion which retained a solid framework of disciplinary traditions, a sacerdotal hierarchy, capable of imposing some of its rites upon the composite beliefs, and this was the Dahoman." [47]

In connection with his criticism of Seabrook's *Magic Island*, Dr. Price–Mars asks a question and then answers it: "Is there a Voodoo initiation whereby a neophyte, it matters not who he is, thanks to the good will of the hougan, [48] may be admitted to the congregation? It seems not. Listen, however. If anyone believes in the rites of Voodoo and he desires actually to take part in some ceremony, rites of exorcism, of annual commemoration, expiatory rites, etc., be he white or black, he has only to address himself to the first hougan met, who will give him the mode of procedure. As a general rule, the one officiating will not trouble himself to find out how far the applicant is sincere. His mere application is

[45. Ditto, p. 139.

46. Ditto, p. 141.

47. Ditto, p. 142 f. Note: After observing that the Dahoman rites have undergone great changes and adaptations in the process of absorption, he adds, p. 144: "One may remark, in passing the ritual gesture of the Mohammedan in the habitual salaam of the official who holds his hands towards the east before beginning each Voodoo ceremony. One finds there, too, taboo of the forbidden foods and the unlucky days." And he sums it all up on the next page, p. 145: "It is nothing less than a syncretism of beliefs."

Cfr. also, D. Trouillot, *Esquisse Ethnographique: Le Vaudoux*, p. 28: "The Creole Vaudoux is a syncretism of the different sects of the primordial Vaudoux and of the superstitions as well African as Aryan mingled together by slavery. It is certain that if an old Guinean was to return, he would not know what to do in the midst of the dance and Vaudoux ceremonies of today."

48. Note: Dr. Price–Mars tells us that the word Hougan signifies fire or the warmth of fire, p. 144. It is derived from the Habbes of the Central Nigerian Plateau so well described by Louis Desplagnes. Cfr. *La Plateau Central Nigérien*, Paris, 1907. Referring to the Hougans as "magico–religious leaders of our rural population of the north and southwest," he continues: "These leaders are constrained by the ceremonies of initiation to a life of austerity which bespeaks the great moral authority which they enjoy." Cfr. Dr. Price–Mars, l. c., p. 130.] sufficient guarantee of good faith. Seabrook was in a position to make such an application, and I believe that nothing more unusual was done for the sake of making sport.

"On the contrary, is the individual a menial who is ignorant of his own prerogatives? I mean to say supposing that he is an individual, who thus far has been shut out from all participation in the ritual obligations of the Voodoo, and who has suddenly become aware of them, and has been inspired by 'the mysteries.' He may wish 'to renounce,' to wit, to make up the arrears due to the gods, and take a more intimate part in the congregation. Then the hougan proceeds to those ceremonies which are more or less the rites of initiation–baptism of 'loi bossales,' and of the 'hounsis' and of the 'hougainikons.'

"But these initiations are all esoteric. They are accomplished only by degrees. In the case suggested, the first order of the hougan to the neophyte, is a severe penance, sexual and dietary abstinence, penance as regards clothing; then there is the rigorous retreat and the fast, followed by the ceremony of initiation and finally the trials.

"As regards this part of the rite, the initiation is in every way secret. Moreover the ceremony allows variations. Sometimes the hougan keeps himself in a darkened room where he has a pool, the candidates, clothed in white, are stretched on couches in the adjacent room, having each a wide–mouthed pitcher full of water which is supposedly ready to receive the 'Mystery' with which the hougan is going to converse. In fact, the congregation outside the enclosure can hear at a given moment a kind of conversation between the one officiating and the pretended 'Mystery' which, having come at his call, may converse with the subject whom he has honoured with a fellow–feeling towards him, the 'Mystery.' To my mind, this conversation a probable effect of ventriloquism –is the boldest of trickeries and it is on that account that there is so much need of obscurity and of solitude as is claimed by the hougan. When, at last, the 'Mysteries' have taken possession of the elect, these come forth from the enclosure in procession, carrying their pitchers on head and shoulder, make the round of the arbour where the bulk of the congregation is gathered, taking part in the feverish ecstasy of the dances and submitting to the ordeal of the 'Canzo' which consists in plunging the hand into a boiling pot of mess intended for the cult meal. The aroused congregation cries out at this moment: 'Aie Bobo! Aie Bobo!'

"At other times, it is at a spring, or occasionally on the bank of a river, or, if in a locality where there is

neither water course nor Spring, it is beside a large cistern, or even a half-cask that the hougan establishes a 'shrine,' made of a trellis of reed, on which are spread large white cloths. There the gods are thought to establish their temporary domicile. The one officiating enters alone. By his interpretation, the gods, whom certain ones who have died 'serve,' constrain the voice of the dead to converse with their kindred, their friends among the congregation which is kept at a respectful distance. In this variant, the rite assumes a character, half-expiatory, half-initiatory, as it is assumed that the hougan can transfer to the living 'the Mystery' of his departed parent." [49]

Throughout these initiation functions, we notice in clothing and draperies the entire absence of red, which is the characteristic colour of Voodoo. If the rites described really belong to present-day Voodoo, then a marked change has been effected in the whole cultural ritual. As a matter of fact, the entire ceremony as described by Dr. Price-Mars suggests Ashanti origin rather than Dahoman or Whydah.

After a lengthy quotation from Moreau de Saint-Méry, Dr. Price-Mars observed in his earlier book: "This page of Moreau de Saint-Méry assumes in our eyes an importance of the very first order, not only because it is the only authentic document which contains serious facts on the religious manifestations of the Negroes of San Domingo, but on account of the fulness of details, the precision of delineation, the character of the whole work, one recognises at once the evidence of the truth. Well does the author tell us that the sect was secret and it is still so in our day his relation actually gives us the impression of a deposition of an eye-witness. However, if as we believe, and as we shall prove later, the ritual of

[49. Dr. Price-Mars, l. c., p. 172 f.] cult is sensibly modified since the colonial epoch, many of the distinctive details in the celebrated description have remained unchanged even today. They help us to establish the primordial elements of Voodoo." [50]

Dr. Price-Mars now makes a very serious mistake by assuming that Voodoo, as he sees fit to portray it at the present day, is substantially unchanged in one hundred and fifty years, and that it is specifically the same rite as it was in slave times. Rather, since he admits that Moreau de Saint-Méry has described accurately the real Voodoo of Colonial times, it would be more profitable to us if he had simply pointed out the present variants; perhaps, however, it would be more accurate to say that it has been so radically changed that the term Voodoo can be applied to it only by an extension, if not distortion, of its meaning. That is, of course, providing that Dr. Price-Mars is actually describing present-day Voodoo to us and not some kindred rite, when he says: "Of these traits the most characteristic is the state of trance in which the individual possessed by the god finds himself enthralled." This is certainly more like an Ashanti function than one from Whydah as noted previously. "The second trait," we are told, "which gives its tone to the ceremony is the dance, a rhythmic dance, to the sound of a trio of long drums to the cadence of the 'assons,' executed on the syncopated airs which a leader improvises, his voice being echoed multifold by the enthusiastic congregation." Drums at a Voodoo ceremony! And what of his assertion that "the initiation is in every way secret." And: "Well does the author tell us that the sect was secret and it is still so in our day." What secrecy, or even privacy can be had with the blatant summoning of the drums?

"As regards the rest," he continues, "what seems to be the essential of the belief we speak of the adoration of the adder this part of the rite has been eliminated from Voodoo or relegated altogether to the background of the ceremonial. We believe it is almost abolished. On this point we may be permitted to give our personal testimony. In the course of our investigations, we have had occasion to assist at numerous Voodoo ceremonies—a hundred

[50. Dr. Price-Mars, *Ainsi Parla l'Oncle*, p. 117 f.] at least of which some were celebrated in the most remote districts, we have never seen, not even once, homage rendered to the adder. And, a remarkable coincidence, the writers either Haitians or foreigners, who have seriously devoted themselves to the question, are unanimous in remarking the same, whether they say it explicitly or they fail to make mention of such a

ceremony." [51] With all due respect to the experience of Dr. Price–Mars, one cannot refrain from making the reflection: Either he was fully initiated into the cult, or he was not. If he was, then he has taken the oath to conceal the true facts; if he was not, then from his own statements, being an uninitiated, he would never be admitted to the full ceremonies. [52]

Furthermore, if the present state of Voodoo in Haiti, is precisely as Dr. Price–Mars describes it, with the serpent eliminated, there must have been a very radical change quite recently. Some twenty years ago, I was assured personally by Haitians in Jamaica, whom I certainly considered worthy of credence, that to their own knowledge, the mixture of Voodoo and Catholicism in Haiti had given rise to many altars with regular tabernacles, such as are commonly found in Catholic churches, but in each case the tabernacle was reserved by the owner for the use of the serpent.

This view is further confirmed by the personal experience of one

[51. Ditto, p. 118 f.

52. Note: Prichard is not far wrong in his conclusions, *Where Black Rules White*, p. 81: "Vaudoux is so inextricably woven in with every side of the Haitian's life, his politics, his religion, his outlook upon the world, his social and family relations, his prejudices and peculiarities that he cannot be judged apart from them."

Arthur W. Holly, *Les Daimons du Culte Voudou*, Port–au–Prince, 1918, starts his Preface with a blatant profession of faith: "Without vanity or false shame, or cowardice, I declare that I am an esoterist that is to say one initiated to the sciences whose roots are deep set in Ethiopic–Egyptian antiquity sciences which allow one to recognize in the priestly writings the cosmogonic beginnings, to disengage from a symbol, a sign, a given letter the value of the idea, its metaphysical sense or its true scientific character." The work itself is merely an esoteric pretence of the most amateur type and of practically no real value. However, Dr. Holly stresses one point that may be significant, Preface, p. x: "Definitively I have good reason for asserting that the Negro initiated in the true Voodoo cult, in conformity with pure traditions, enters into no relations whatever with Satan. The demons to whom they accuse him of sacrificing are not tile spirits of darkness, and therefore malevolent. They are rather the Daimons according to the Greek concept, that is to say 'bright spirits.' Witchcraft, sordid magic, is incompatible with the great principles preconized {sic} by Voodoo morale." who spent many years in Haiti and Jamaica. While not free to disclose the name of the party in question, whom we may refer to as Madam X., the writer can unreservedly attest her honesty and sincerity. She was a lady of education and refinement, and the exemplary mother of a family. Of her stay in Haiti she subsequently told a missionary in Jamaica: "When I first moved there, I was told that I must be very careful about my baby, because the natives often stole babies, white babies especially, to use them in their obi rites or services." By obi is here meant witchcraft in its generic form; though, of course, Voodooism would be specifically more correct. Madam X. continues: "Soon after I arrived, a woman living next door, whose husband had been a notorious Obeah man and had died just a short time before, came to visit me. She was very friendly, and when she saw my chapel, she said; 'You know I have a chapel, you must come over and see me and see my chapel which I have for my services; my husband was a great Obeah man and all the great people came to him.' When I went to see her, she showed me a room generously fixed up like a chapel; there was a box corresponding to our tabernacle, an altar and two statues. . . . There was a white goat there which was used in Obeah rites, she used to dress up this goat in the most costly robes; there was a barrel in which was a large snake which was dressed in ribbons. She showed me lots of costly presents which had been given her by rich people, costly robes for the goat, wine, jewels, etc. After her husband's death she had kept up his work. She said that all the people from the president down, even practical Catholics, went to the ignorant Obeah men and women. She added, that in order to get sacred particles the Obeah men and women used to go to communion, keep the Hosts dry in their month, and bring them home to their Obeah chapel and keep them in their tabernacles." [53]

Despite his perfervid descriptions, Seabrook has much of real value and particularly as already noted in the second portion of his book. Thus for example: "Voodoo in Haiti is a profound and vitally alive religion . . . . Voodoo is primarily and basically a form of worship, and . . . its magic, its sorcery, its witchcraft

[53. A. J. Emerick, *Obeah and Duppyism in Jamaica*, Woodstock, 1915, p. 192 f.] (I am speaking technically now), is only a secondary, collateral, sometimes sinisterly twisted by-product of Voodoo as a faith." [54] And "Voodoo is not a secret cult or society in the sense that Freemasonry or the Rosicrucian cult is secret; it is a religion, and secret only as Christianity was secret in the catacombs, through fear of persecution. Like every living religion it has its inner mysteries, but that is secretness in a different sense. It is a religion toward which whites generally have been either scoffers, spiers, or active enemies, and whose adherents, therefore, have been forced to practice secrecy, above all where whites were concerned. But there is no fixed rule of their religion pledging them to secrecy, and Maman Célie was abrogating nothing more than a protective custom when she gave me her confidence." [55]

Again he says: "Although Damballa, the ancient African serpent god remains enthroned as its central figure, this Voodoo ceremony is not the old traditional ritual brought over from Africa, but rather a gradually formalized new ritual which sprang from the merging in earliest slave days of the African tradition with the Roman Catholic ritual, into which the slaves were all baptized by law, and whose teachings and ceremonials they willingly embraced, without any element of intended blasphemy or diabolism, incorporating modified parts of Catholic ritual as for instance the vestments and the processional into their Voodoo ceremonials, just as they incorporated its Father, Son, Virgin, and saints in their pantheistic theology." [56]

[54 Seabrook, *Magic Island*, p. 12.

55. Ditto, p. 3 1.

56. Ditto, p. 34. Note: Gr. also Seabrook, p. 89: "In America the word Voodoo has come to mean indiscriminately any Negro sorcery, secret ceremony, or old African witch-doctor practice. In Haiti the word is similarly loosely used sometimes even by natives, so that when they wish to distinguish sharply they are likely to use the word Rada as the name of their religion, and Service Petro, or Service Legba for their ceremonial religious rites." P. 295: "Petro or Service Petro is the name given to the blood-sacrificial Voodoo ceremony. It derives from the name of a slave who was a famous papaloi in colonial times." p. 308: The following literally translated, is one of the formulas pronounced by the sorcerer over a death ouanga before hiding it in the secret place where it is to lie rotting: "Old master, now is the time to keep the promise you made. Curse him as I curse him and spoil him as I spoil him. By the fire at night, by the dead black hen, by the bloods, throat, by the goat, by the ruin on the ground, this ouanga be upon him. May he have no peace in bed, nor at his food, nor can he hide. Waste {footnote p. 98} him and wear him and rot him as these rot." But this is not Voodoo, it is undiluted witchcraft.] We rather suspect that the following passage is, partially at least, ascribable to Dr. Price-Mars from whom much of Seabrook's technical information was gathered. "The worship of the snake in Haiti," he declares, "is by no means so literal as commentators have supposed. It is true that on every Petro altar in Haiti there is a serpent symbol, sometimes painted on the wall, sometimes carved of wood and elevated on a staff. It is true also that living snakes are regarded as sacred objects, not to be injured or molested. One of the commonest and handsomest is a harmless green tree snake which grows to three or four feet in length, but all snakes are held sacred. But the serpent is worshipped symbolically, and not because they believe he has any power of his own; he represents the great god Damballa. . . . So far as I am aware no living serpent is kept 'in a box' or otherwise on any Voodoo altar to-day in Haiti. A negro friend has told me, however, of an Obeah ceremony which he had seen in Cuba in which a living snake was the central object. He said that a large, non-poisonous snake was kept in a big earthen jar on an altar, that some ten or fifteen negroes made a sort of circular endless chain beginning and ending at the rim of the jar by lacing their arms around each others shoulders: that the snake was then drawn from the jar and induced to crawl over their shoulders, making the circuit and returning to the jar." [57]

Finally Seabrook tells us: "It is not my intention to gloss over the fact that actual human sacrifice is also an occasional integral part of the Voodoo ritual in Haiti. . . . That human sacrifice in Voodoo today may seem strange and to many persons horrible, but only, I think, because they consider it in terms of 'time.' . . . I have described no human sacrifices on the pages of this book solely for the reason that I never saw one. If I had lived for many years instead of months with Maman Célie in the mountains, it is probable that I should have seen one. Such sacrifices, however, Maman Célie tells me, are rare and performed only under stress of

[57. Ditto, p. 311.]

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seeming necessity. That they never reach the courts or public notice is due to the fact that when they are pure authentic Voodoo, the sacrificial victim is never kidnapped, stolen, or procured by other criminal means, but always voluntarily offered from within the religious group. Occasionally also, however, occurs some extraordinary criminal abuse of this practice, followed by denunciation and prosecution. In this category was the case of Cadeus Bellegarde which occurred in 1920. He was a papaloi turned criminal, a pathological monster." [51]

Dr. J. C. Dorsainvil, a Haitian physician of standing, in an address to the Historical and Geographical Society of Haiti stated in 1924: "Ten years ago, in a study published by the review HAITI MEDICALE, we asserted that Voodoo in its psycho-physiological effects consists in this, it is a racial psycho-nervous disorder, of a religious character bordering on paranoia. Our opinion has in no way changed. But as you see the question was then viewed from a medical standpoint." [59]

"We are permitted today to present to you the same question under another aspect, the philological viewpoint. This will be nothing else but a study chapter wherein we trace our origins.

"As much if not more than our revolution, Voodoo has tended to destroy the reputation of our country. The imagination of well-meaning chroniclers, such as St. John our latest visitor, to pass over Alaux, Texier and others, who does his utmost to discover in the frequently inoffensive ceremonies of this cult, the most repugnant

[58. Ditto, p. 319 f.

59. Cr. also, J. C. Dorsainvil, *Vodou et Névrose*, p. 48: "We affirm that Voodooism satisfies a nervous racial habit firmly established by the belief in secular practices among many Haitian families. The proofs of such a condition are plentiful, if one will only take the trouble to observe well the facts." However, we cannot endorse Dr. Dorsainvil's explanation of a "dual personality" even in the broad sense in which he uses the term.

Trouillot, *Esquisse Ethnographique: Le Vaudoux*, p. 10, thinks that excessive alcoholism and feverish excitement induces a sort of hypnotic effect at the Voodoo dances so that it makes the participant insensible to pain as when he plunges his hand into the boiling caldron. He further observes, p. 10 f.: "It is a fact that the financial return of a dance and the orgiastic pleasures which it furnishes to dancers and spectators are the only and real perpetuation of Vaudoux. It is no longer a religion with its dogmas and rites, it is only a gross indulgence having preserved the empty form of a vanished belief." And it was as far back as 1885 that these words were written!] scenes of cannibalism and orgies. Some of our journalists even speak of it with that inconsideration and absence of study, with which one can too frequently reproach them.

"We have then a deep interest in shedding the clearest light on the origins of this mysterious cult. This work is easy today, for the activity of investigators has left unturned no corner of the vast moral world of humanity." [60]

Taking up the meaning of the word, Dr. Dorsainvil asserts: "Voodoo . . . is simply a generic term of the fongbe dialect. . . It is the most important word of the dialect since it includes nearly the whole moral and religious life of the Fons and is the origin, or rather it is the invariable root, of an entire family of words. What is the precise meaning of the word in fongbe? It designates the spirits, good or evil, subordinate to Mawu and, by extension, the statue of one of these spirits, or every object that symbolizes their cult or their power, protective or malevolent." [61] Again, "The most celebrated expression of the religion of the Voodoo is the cult of the serpent or of the adder Da, pronounced Dan, incarnating the spirit Dagbe, pronounced Dangebe." He is writing as a Frenchman. "The two principal sanctuaries of this cult were found in the sacred woods of Somorne near Allada and at Whydah. Among us by contraction, the Dahoman expression Dangebe Allada has become the loa (a Congo word) Damballah, of which the symbol still remains an adder." [62]

Of the establishment of the cult in Haiti, Dr. Dorsainvil has this to say: "By comparison with other African tribes, the Aradas, Congos, Nagos, etc. the Fons have been very much in the minority in San Domingo. How, then, explain the strong religious impress with which they have marked the people? It is here that shows forth all the importance of the Voodoo cult in San Domingo. Whether it is pleasing or not, Voodoo is a great social factor in our history. The colonials tolerated all the noisy dances of the slaves, but feared the Voodooistic ceremonies. They instinctively

[60. J. C. Dorsainvil, *Une Explication Philologique du Vòdú*, Port-au-Prince, 1924, p. 14 f.

61. Ditto, p. 18 f.

62. Ditto, p. 20.] dreaded this cult with its mystical movements, and felt in a confused way that it could become a powerful element of cohesion for the slaves. They were not mistaken, for it was from the heart of these Voodooistic ceremonies that the great revolt of the slaves of San Domingo developed. Toussaint himself knew this so well that when he became the first authority of the colony, he no longer tolerated this kind cult" [63] He adds later: "Religion so hierarchic, so enshrouded in mystery, should, it is clear, exercise a powerful attraction in the other African tribes represented in San Domingo. It offered them a body of religious beliefs which were not in the least to be found in the superstitions practiced by themselves. But in branching out, Voodoo divested itself of its original characteristics. It overburdened itself with parasitic beliefs, Aradean, Congoleon, etc." [64]

Dr. Parsons thus begins her article on the Spirit Cult of Haiti, "During a recent folk-tale collecting tour to the south coast of Haiti, I had opportunities to observe combinations in cult of African paganism and French Catholicism of much interest to the student of acculturation, as well as to West Indian folklorist or historian. That this cult has heretofore passed undescribed in Haiti is probably due to the diversion of interest to one of its reputed features, ritual cannibalism or, in journalistic term, voodoo human sacrifice, the folklore of which is wide-spread among all foreigners, white and coloured, in Haiti, as well as among Caribbean neighbours. Some St. Lucia boys shipwrecked in San Domingo told me there that they had become afraid of going on to Haiti, as they once thought of doing, since they had heard how they killed and ate people in Haiti. It was the same story I had heard fifteen years before from the French wife of a Syrian merchant at the Haitian town of Ganaives. This lady felt outraged against the Island 'sauvages.' . . . If human sacrifice occur or has ever occurred in Haiti, it is in connection with the Taureau Criminel, the Criminal Bull, one of the spirits or loi of which there is a large number, both Catholic and African. Between patron saint and West Indian fetish

[63. Ditto, p. 29.

64. Ditto, p. 37.] no distinction is made in the cult which may be described as a theory and practice of possession by spirits. There is little or no philosophic or religious expression of the theory to be heard in Haiti, but descriptive details of the practice abound." [65]

Perhaps the most dispassioned account of Voodoo comes from the pen of one who had lived for years in Haiti towards the close of the last century and had sought to study the question scientifically. Eugène Aubin, in giving the results of his researches, dissociates himself from the partisans of every phase of sentiment. His narrative is simple and to the point."[66] Thus: "In the settlement as in the home, Negro life is dominated by old African superstitions, that is to say by the Voodoo cult. Although they point out many traces of it in the United States and in certain islands of the Antilles, it is nowhere more prevalent than in Haiti where its development remains unimpeded. Elsewhere it restricts itself to the exploitation of witchcraft for the profit of some shrewd individuals, which they call Obeah in the English colonies. The historic development of San Domingo is sole cause for the difference in Haiti. Whereas in the other islands fetishism tends, if not to disappear, at least to disguise itself under the influence of Christianity, supported by external force; the independence of Haiti encourages parallel progress, even the confusion of the two beliefs. . . .

"The study of Haitian fetishism is not easy. Those who treat of the subject do so with prejudice or inaccurately. The Fathers Du Tertre and Labat scarcely touch on it. The latter restricts himself to a mere expression of distrust. 'The Negroes,' he writes, 'do without scruple what the Philistines attempted; they associate the ark with Dagon and secretly preserve all their old idolatrous worship,

[65. Elsie Clews Parsons, *Spirit Cult in Hayti*, Paris, 1928, p. 1.

66. Note: Cfr. Seabrook, *The Magic Island*, p. 316 f.: "Eugène Aubin, a French writer who lived in Haiti for a number of years prior to 1898, interested himself in the study of Voodoo without ever apparently having wished to witness or participate in its sacrificial ceremonies. It is possible that he was restrained by moral scruples. He wrote, however, an excellent book called *En Haïti*, published in Paris in 1910, which shows he was on the friendliest terms with the leading papaloes and hougans of that period. He discussed sympathetically and at length with the more intelligent ones the nature of their creed and was admitted to a number of their temples." ] with the ceremonies of the Christian religion.' A 'trusty and intelligent Negress' understood little of anything at Descourtelz. As ever Moreau de Saint-Méry was the best informed of colonial writers. The educated creoles pretend complete ignorance of things so gross; unconsciously there survives in them the old prejudices of times when the planter felt himself insecure in his isolation among the Negroes, dreaded their mysterious cult, their secret meetings, their witchcraft and their poisons. For his part, the Negro remains attached to his practices, observant of his initiations. *Z'affe mouton pas z'affe cabrite*. The affairs of the sheep are not those of the nanny-goat, says the creole proverb; the things of the blacks do not concern the whites.

"However uncouth may seem the cult sprung from Haitian fetishism the fault is in no way due to the fundamental principle of their beliefs, which restrict themselves to seeking out the manifestations of the Divinity in the forces of nature. It is a pantheism, as any other, classified by the same standard as ancient paganism or the religions of India. The great wrong of the Negroes was to overindulge life, in exaggerating the evil character of the supernatural world and in conceiving the universe as peopled with predominantly evil spirits, among which the loïs and the ancestors freely enjoyed an aggressive rôle as regards suffering humanity. They came to the conclusion that it was necessary to conjure these evil influences by witchcraft, gifts and sacrifices; to the papaloes or sorcerers, people well versed in the mysteries, fell the charge and the profit of these conjurations. . . .

"According to the tribe, the rites and the traditions differ. just as the Negroes of San Domingo came in great numbers from all coasts of Africa, Haitian Voodoo results from the confusion of all the African beliefs. However, there stands out two principal rites, each constituting a distinct cult, the rite of Guinea and the 'Congo rite.' Although the blacks of this colony came in greater numbers from Congo than from Guinea, the followers are divided about equally, according to the origin or the convenience of the families. But, nevertheless, the superstitions of Guinea exercise a prepondering influence on the actual doctrines of Voodoo. In each of the two rites, experts remark a series of subdivisions, corresponding to the different tribes

of the north and of the middle coast of Africa. Arada, Nago, Ibo belong to the rite of Guinea; it seems that the north coast has had more agreeable fetishism and freely admits good spirits. The Arada would be the simplest and purest cult of all, knowing nothing whatever of witchcraft. The spirits venerated on the southern coast are more frequently wicked: these latter frequent the subdivision of the Congo rite, the Congo Franc, the Petro, and the Caplaou.

"The scenes of cannibalism which occur even now at times (an example of this kind was tried in 1904 by the criminal court of Port-au-Prince) would be the work of the adherents, fortunately few in number, of the particular divisions of the Petro and the Caplaou; some may be ascribed to the Mondongue, of which the character is a little out of the ordinary, although belonging to the Congo rite.

"The paraphernalia of all these rites have created a veritable mythology in Haitian Voodoo. The lois, saints, the mysteries found in nature, have received the names of ancient African kings or indeed of the localities where they have been deified. They add the title of Master, Papa or Mister. Legba, Dambala, Aguay, Guede, derived from the rite of Guinea, are the object of an almost universal cult; Master Ogoun, Loco, Saugo, Papa Badère . . . and they have also no end of others. The King of Engole (Angola) and the King Louange (Loango) belong to the Congo rite. . . .

"All the lois wish to be 'served'; and their service belongs to the papalois. Do these ministers restrict themselves to the good lois, namely to the rite of Guinea and to those elements of the Congo, as they say 'who serve with one hand alone'? 'To serve with two hands' implies no less the cult of the evil lois, pitiless deities, craving for blood and vengeance. The hounforts, sanctuaries of these multiple spirits, are on every hand in the plains, where the people, better circumstanced, take care to surround their fetishism with elaborate ceremonies, unknown in the uplands.

"The papaloi is a man versed in the rites, by heredity or study, who has gradually risen in the Voodoo hierarchy. He has sometimes attended the famous hounforts of the plains of Leogane and Arcahayé, received the most secret initiations and undergone the ordeal of an ordination. When these final ceremonies are concluded, the new papaloi presents himself to the faithful, and possessed by the spirit, he intones the chant proper to the loi who, during his life, will be the Maître-caye, the Maître-tête, and to whom will be consecrated the hounfort which he is about to enter.

"The foundation of the Voodoo cult is found in the family. Each familyhead, clothed with a family priesthood, honors the spirit of the ancestors and their protecting lois."[67]

To our way of thinking, then, Voodoo as first found in Haiti was substantially the serpent worship of Whydah; and in the beginning at least, it was but slightly modified by local conditions.

As the children of the African "bush" were ruthlessly torn away from their native haunts, they naturally carried with them the practices and superstitions that served as cherished memories of the past, and thus introduced to their new surroundings the diverse forms of perverted worship or sorcery, as the case might be, and for a time at least clung to their own peculiar customs.

Those who had practiced Ophiolatry in Africa, had a great advantage over the rest. Seemingly they had not lost their deity after all. For the non-poisonous python was waiting their arrival in Haiti. It was the one familiar object to meet their gaze. It was the one connection with the past. Naturally any of the priests and priestesses who were among them would not be slow to put the incident to good account.

In any case, Voodoo quickly became the dominant form of worship among the slaves, but as was to be expected it gradually suffered modifications and even split up into various sects according to the whim and fancy of some new leader who gained influence among the general body of the slaves.

Thus in 1768, Don Pédro came into being, as seems probable, directly as a means of stirring up the slaves to insurrection. At Whydah the serpent was consulted about the undertaking of war, and in a sense represented the god of war. But now something

[67. Eugène Aubin, *En Haiti*, Paris, 1910, pp. 43–51.] more aggressive and emotional was required. The serpent naturally was retained, but in the ritual not only were the dances quickened in their tempo, but the pig was substituted for the goat as the sacrificial animal.

With the arrival of Broukman from Jamaica, the Don Pédro cult in Haiti developed further, as it began to take on more and more the form of sorcery. Its religious element is gradually transferred from the service of the good spirits to that of evil spirits, and in course of time it becomes the cult of blood par excellence and finds its climax, at least on rare occasions, in human sacrifice and cannibalistic orgies.

As regards Voodoo proper, the account of Moreau de Saint-Méry, it must be admitted, might seem to indicate that the cult had become formal idolatry. But we should remember that the atheistic tendencies of that day would probably influence the point of view of one who subsequently was to take such an active part in the events that led up to the French Revolution.

There are equally strong indications from the testimony of later observers, that Voodoo in the nineteenth century could still be classed as formal worship, substantially unchanged though modified in many details.

However, it appears that the religious element in the cult was gradually yielding to social influences. Voodoo feasts are introduced, probably at first as a disguise for the secret session that will follow later. But in time, more and more is made of the accompanying dance, with the consequences that Voodoo in the strict sense of the word begins to wane. And unless Dr. Price-Mars is entirely wrong in his estimate of conditions, the present century finds the cult so modified and changed that it is now Voodoo in name only.

Meanwhile we have a general conglomeration of all the old cults, combined with dances of every description, all imbued with every form of witchcraft and sorcery, posing under the generic term of Voodoo. The religion of the Whydahs has become the witchcraft of the Haitians!

As regards the much resented accusation of human sacrifice and cannibalism, the weight of evidence would indicate that while these abuses are by no means common in Haiti, nevertheless, at times there are sporadic outbreaks. And it would be strange if the orgies of nerve-racking debauchery and dissipation so peculiar to tropical dances when the strong arm of the law does not intervene, did not at times evolve a paranoiac state of irrational craving, and subsequent surreptitious gratification of the lowest instincts in degraded human nature—the animal-like gratification of the "goat without horns" in Haiti and the "long pig" in the distant Pacific Islands.

It must not be supposed, however, that these disgusting orgies are countenanced by the present Government authorities, or that they are of frequent occurrence. Certainly within the coastal districts which are watched over by the American Marines, public Voodoo is non-existent. But back in the hills there must still be many a secret gathering as in the days of slavery, where Voodoo and even Don Pédro at times find outlets for pent-up energy and orgiastic excesses.

Nor on the other hand must this abnormality on the part of a few be held as a reflection on the Haitians as a people. The chapters of recent crimes in our own country, which may bespeak degeneracy and moronism on the part of individuals, would not ascribe these reproaches to the entire nation.

{p. 108}

## Chapter IV. ORIGIN OF OBEAH

Just as in the case of Voodoo there is a fundamental document that has served as a starting point for all writers on the subject, so we have a similar source of information as regards Obeah. This is the *Report of the Lords of the Committee of the Council appointed for the consideration of all matters relating to Trade and Foreign Plantation*, London, 1789.[1] Part III is entitled:

[1. Note: As mentioned before, this is a large folio volume of over twelve hundred unnumbered pages. As it is difficult of access, although a copy may be found in the Boston College Library, a somewhat lengthy citation may be permissible. Bryan Edwards says of this Report: "It was transmitted by the Agent of Jamaica to the Lords of the Committee of the Privy Council, and by them subjoined to their report on the slave trade; and, if I mistake not, the public are chiefly indebted for it to the diligent researches, and accurate pen, of Mr. Long." Bryan Edwards, *The History, Civil and Commercial, of the British Colonies in the West Indies*, London, 1793, Vol. II, p. 88. As Edwards was writing less than four years after the publication of the Report, his statement may be relied upon as accurate. The Long referred to, was Edward Long, the historian, He was the great-grandfather of Sir Esme Howard, recently the British Ambassador to the United States. His own great-grandfather in turn, was at the age of sixteen attached as Lieutenant to the regiment of his kinsman Col. Edward Doyley when he set out on the original Cromwellian Expedition that seized Jamaica in 1655. The Secretary of the Commissioners dying, young Long succeeded him. This started him on a career that found him Speaker of the House of Assembly of Jamaica at the age of thirty-three and Chief justice of Jamaica at thirty-eight. In the family tree with all its ramifications we find the names of nearly all the leading gentry of the island, and if we trace it back far enough it has a common origin with that of General Washington, the American patriot. Even Sir Henry Morgan, the notorious buccaneer, who on three separate occasions acted as Governor of Jamaica, was connected with the Long family by marriage. Edward Long, the historian, was born in England, but went to Jamaica in 1757 at the age of twenty-three. He was a member of the Jamaica Assembly from 1761 to 1768, and its Speaker for a time. Shortly afterwards he returned to England and died there in 1813. Cfr. Robert Mobray Howard, *Records and Letters of the Family of the Longs of Longville, Jamaica, and Hampton Lodge*, Surrey, London, 1925, Vol. I, p. 119 ff. Bryan Edwards' supposition that the Report was chiefly the work of Edward Long is strengthened by a letter written by his daughter Jane Catherine Long to her brother Edward Beeston Long, under date of March 6, 1785, where we read in the postscript: "You must not expect to hear from my Father. He is obliged every day either to attend Mr. Pitt or a West India Committee." l. c., Vol. I, p. 178.]

Treatment of slaves in the West Indies, and all circumstances relating thereto, digested under certain heads, and begins with a consideration of Jamaica, and as noted, the information is furnished by "Stephen Fuller, Agent for Jamaica, and assisted by Mr. Long and Mr. Chisholm. Questions 22 to 26 are as follows:

"Whether Negroes called Obeah men, or under any other denomination, practicing Witchcraft, exist in the Island of Jamaica?

"By what arts or by what means, do these Obeah men cause the deaths, or otherwise injure those who are supposed to be influenced thereby; and what are the symptoms *{sic}* and effects that have been observed to be produced in people, who are supposed to be under the influence of their practice?

"Are the instances of death and diseases produced by these arts or means frequent?

"Are these arts or means brought by the Obeah men from Africa, or are they inventions which have been originated in the islands?

"Whether any or what laws exist in the island of Jamaica for the punishment, and what evidence is generally required for their conviction?" The answer to this questionnaire follows.

"The term Obeah, Obiah, or Obia (for it is variously written), we conceive to be the adjective, and the Obe or Obi the noun substantive; and that by the words Obiah—men and women, are meant those who practice Obi. The origin of the term we should consider of no importance in our answer to the questions proposed, if, in search of it, we were not led to disquisitions that are highly gratifying to curiosity. From the learned Mr. Bryant's ' Commentary on the word Oph, we obtain a very probable etymology of the term: 'A serpent, in the Egyptian language, was called Ob or Aub.' 'Obion is still the Egyptian name for a serpent.'" Moses, in the Name of God, forbids the Israelites even to enquire of the daemon Ob, which is translated in our Bible, charmer or wizard, divinator aut sortilegus.' 'The woman at Endor is called

[2. Mythology, Vol. I, p. 48, 475, and 478.] Oub or Ob, translated pythonissa, and Oubaios (he cites from Horus Apollo) was the name of the basilisk or royal serpent, emblem of the sun, and an ancient oracular deity of Africa." [3]

"This derivation which applies to one particular sect, the remnant probably of a very celebrated religious order in remote ages, is now become in Jamaica the general term to denote those Africans who in the island practice witchcraft or sorcery, comprehending also the class of what are called Myal men, or those who by means of a narcotic potion made with the juice of a herb (said to be the branched calalue or species of solarium) which occasions a trance or profound sleep of a certain duration, endeavour to convince the deluded spectators of their power to reanimate dead bodies.

"As far as we are able to decide from our own experience and information when we lived in the island, and from concurrent testimony of all the Negroes we have ever conversed with on the subject, the professors of Obi are, and always were, natives of Africa, and none other, and they have brought the science with

[3. Note: Cfr. also, *The Discoverie of Witchcraft: proving that the compacts and contracts of witches with devils and all infernal spirits or familiars are but erroneous novelties and imaginary conceptions*. . . . By Reginald Scot Esquire. *Whereto is added an. excellent discourse of the nature and substance of devils and spirits, in two books*. . . . London, 1665. p. 71: "Book, VII. Chapter I. Of the Hebrew word Ob, what it signifieth where it is found: Of Pythonisses called Ventriloquae, who they be, and what their practices are; experience and examples thereof shewed. This word Ob. is translated Python, or Pvthonicus spiritus; sometimes, though improperly, Magus. . . . But Ob signifieth most properly a Bottle. and is used in this place, because the Pythonists spoke hollow. as, in the bottom of their bellies; whereby they are aptly in Latin called Ventriloqui; . . . These are such as take upon them to give oracles, etc."

Reginald Scot's work first appeared in 1584. and provoked a reply from no less a personage than King James I of England, whose treatise *Demonologie, in forme of a Dialogue, Divided into three Bookes*, Edinburgh, 1587, expressly declared itself "against the damnable opinions of two principally in an age, whereof the one called Scot an Englishman, is not ashamed in public print to deny that there can be such a thing as Witchcraft: and so maintains the old error of the Sadducces, in denying of spirits, etc." Montague Summer, who edited a new edition of Scot in 1930, says in his introduction, p. xxviii: "That Reginald Scot's *The Discoverie of Witchcraft* is both historically and as a literary curiosity a book of the greatest value and interest, no one, I suppose, would dispute or deny."

While not quoted as such. Scot in all probability was the source from which is the entire theory of the Egyptian Ob being the origin of the term Obeah. However, as shown elsewhere, *Hebrewisms of West Africa*, p. 13 ff., the word Ob did not originate with the Egyptian but may be traced back to the Canaanites from whom the Egyptians as well as the Hebrews derived it and if there is any value at all in this suggested derivation. it would be at most the indication of an Hebraic influence on the parent stock of the Ashanti from whom, as we shall see shortly, West India Obeah is directly derived.] them from thence to Jamaica, where it is so universally practiced, that we believe there are few of the larger Estates possessing native Africans, which have not one or more of them. The oldest and most crafty are those who usually attract the greatest

devotion and confidence, those whose hoary heads, and something peculiarly harsh and diabolic in their aspect, together with some skill in plants of the medicinal and poisonous species, have qualified them for successful imposition upon the weak and credulous. The Negroes in general, whether Africans or Creoles, revere, consult, and abhor them; to these oracles they resort and with the most implicit faith, upon all occasions, whether for the cure of disorders, the obtaining of revenge for injuries or insults, the conciliating of favour, the discovery and punishment of the thief or the adulterer, and the predicting of future events. The trade which these wretches carry on is extremely lucrative; they manufacture and sell their Obies adapted to different cases and at different prices. A veil of mystery is studiously thrown over their incantations, to which the midnight hours are allotted, and every precaution is taken to conceal them from the knowledge and discovery of the white people. The deluded Negroes, who thoroughly believe in their supernatural power, become the willing accomplices in this concealment, and the stoutest among them tremble at the very sight of the ragged bundle, the bottle or the eggshells, which are stuck to the thatch or hung over the door of the hut, or upon the branch of a plantain tree, to deter marauders. In case of poison, the natural effects of it are by the ignorant Negroes ascribed entirely to the potent workings of Obi. The wiser Negroes hesitate to reveal their suspicions, through a dread of incurring the terrible vengeance which is fulminated by the Obeah men against any who should betray them; it is very difficult therefore for the white proprietor to distinguish the Obia professor from any other Negro upon his plantation; and so infatuated are the blacks in general, that but few instances occur of their having assumed courage enough to impeach these miscreants. With minds so firmly prepossessed, they no sooner find Obi set for them near the door of their house, or in the path which leads to it. than they give themselves up for lost. When a negro is robbed of a fowl or a hog, he applies directly to the Obiah—man or woman; it is then made known among his fellow Blacks, that Obi is set for the thief; and as soon as the latter hears the dreadful news, his terrified imagination begins to work, no resource is left but to the superior skill of some more eminent Obiah—man of the neighbourhood, who may counteract the magical operations of the other; but if no one can be found of higher rank and ability, or if after gaining such an ally he should still fancy himself affected, he presently falls into a decline, under the incessant horror of impending calamities. The slightest painful sensation in the head, the bowels, or any other part, any casual loss or hurt, confirms his apprehensions, and he believes himself the devoted victim of an invisible and irresistible agency. Sleep, appetite, and cheerfulness, forsake him, his strength decays, his disturbed imagination is haunted without respite, his features wear the settled gloom of despondency; dirt, or any other unwholesome substance, becomes his only food, he contracts a morbid habit of body, and gradually sinks into the grave. A Negro who is ill, enquires of the Obiah—man the cause of the sickness, whether it will prove mortal or not, and within what time he shall die or recover? The oracle generally ascribes the distemper to the malice of some particular person by name, and advises to set Obi for that person; but if no hopes are given for recovery, immediate despair takes place, which no medicine can remove, and death is the certain consequence. Those anomalous symptoms, which originate from causes deeply rooted in the mind, such as terrors of Obi, or from poisons whose operation is slow and intricate, will baffle the skill of the ablest physician.

"Considering the multitude of occasions which may provoke the Negroes to exercise the powers of Obi against each other, and the astonishing influence of this superstition upon their minds, we cannot but attribute a very considerable portion of the annual mortality among the Negroes of Jamaica to this fascinating mischief.

"The Obi is usually composed of a farrago of materials most of which are enumerated in the Jamaica Law (Act 24, Sect. 10, passed 1760), viz. 'Blood, feathers, parrots beaks, dogs teeth, alligators teeth, broken bottles, grave dirt, rum, and eggshells.' . . .

"It may seem extraordinary, that a practice alleged to be so frequent in Jamaica should not have received an earlier check from the Legislature. The truth is that the skill of some Negroes in the art of poisoning has been noticed ever since the colonists became much acquainted with them. Sloane and Barham, who practiced physic in Jamaica in the last century, have mentioned particular instances of it. The secret and insidious manner in which this crime is generally perpetrated, makes the legal proof extremely difficult. Suspicions

therefore have been frequent, but detections rare. These murderers have sometimes been brought to justice, but it is reasonable to believe that a far greater number have escaped with impunity. In regard to the other and more common tricks of Obi, such as hanging up feathers, bottles, eggshells, &c. &c. in order to intimidate Negroes of a thievish disposition from plundering huts, hog-styes, or provision grounds, these were laughed at by the white inhabitants as harmless stratagems, contrived by the more sagacious for deterring the more simple and superstitious Blacks, and serving for much the same purpose as the scarecrows which are in general use among our English farmers and gardeners. But in the year 1760, when a very formidable insurrection of the Koromantin or Gold Coast Negroes broke out in the parish of St. Mary, and spread through almost every other district of the Island; an old Koromantin Negro, the chief instigator and oracle of the insurgents in that Parish, who had administered the fetish or solemn oath to the conspirators, and furnished them with a magical preparation which was to render them invulnerable, was fortunately apprehended, convicted, and hung up with all his feathers and trumperies about him; and this execution struck the insurgents with a general panic, from which they never afterwards recovered. The examinations which were taken at that period first opened the eyes of the public to the very dangerous tendency of the Obiah practices, and gave birth to the law which was then enacted for their suppression and punishment. But neither the terror of the Law, the strict investigation which has ever since been made after the professors of Obi, nor the many examples of those who from time to time have been hanged or transported, have hitherto produced the desired effect. We conclude, therefore, that either this sect, like others in the world, has flourished under persecution, or that fresh supplies are annually introduced from the African seminaries. . . .

"We have the following narratives from a planter in Jamaica, a gentleman of the strictest veracity, who is now in London, and ready to attest the truth of them.

"Upon returning to Jamaica in the year 1775, he found a great many of his Negroes had died during his absence; and that of such as remained alive, a least one-half were debilitated, bloated, and in a very deplorable condition. The mortality continued after his arrival, and two or three were frequently buried in one day, others were taken ill, and began to decline under the same symptoms. Every means were tried by medicines, and the most careful nursing, to preserve the lives of the feeblest; but in spite of all his endeavours, the depopulation went on for above a twelvemonth longer, with more or less intermission, and without his being able to ascertain the real cause, though the Obiah practice was strongly suspected, as well by himself as by the doctor and other white persons upon the plantation, as it was known to have been very common in that part of the island. Still he was unable to verify his suspicions, because the patients constantly denied having anything to do with persons of that order, or any knowledge of them. At length a Negress who had been ill for some time, came one day and informed him, that feeling that it was impossible for her to live much longer, she thought herself bound in duty before she died, to impart a very great secret, and acquaint him with the true cause of her disorder, in hopes that the disclosure might prove the means of stopping that mischief which had already swept away such a number of her fellow-slaves. She proceeded to say, that her step-mother (a woman of the Popo[4] country, above

[4. Note: As this woman came from the Popo country, one would immediately classify her as a Dahoman, but there is every possibility that she may have been {footnote p. 115} an Ashanti or from some other tribe, brought from the interior after capture.

A slave was generally spoken of, not by the name of the tribe from which he had originally come, but from the district of the African coast-line whence he had been shipped.] eighty years old, but still hale and active) had put Obi upon her, as she had also done upon those who had lately died, and that the old woman had practiced Obi for as many years past as she could remember.

"The other Negroes of the plantation no sooner heard of this impeachment, than they ran in a body to their master, and confirmed the truth of it, adding that she had carried on this business sit-ice her arrival from Africa and was the terror of the whole neighborhood. Upon this he repaired directly with six white servants to

the old woman's house, and forcing open the door, observed the whole inside of the roof (which was of thatch), and every crevice of the walls stuck with the implements of her trade, consisting of rags, feathers, bones of cats, and a thousand other articles. Examining further, a large earthen pot or jar, close covered, was found concealed under her bed. It contained a prodigious quantity of round balls of earth or clay of various dimensions, large and small, whitened on the outside, and variously compounded, some with hair and rags and feathers of all sorts, and strongly bound with twine; others blended with the upper section of the skulls of cats, or stuck round with cats teeth and claws, or with human or dogs teeth, and some glass beads of different colours; there were also a great many eggshells filled with a viscous or gummy substance, the qualities of which he neglected to examine, and many little bags stuffed with a variety of articles the particulars of which cannot at this distance of time be recollected. The house was instantly pulled down, and with the whole of its contents committed to the flames, amidst the general acclamation of all the other Negroes. In regard to the old woman, he declined bringing her to trial under the Law of the island, which would have punished her with death; but from a principle of humanity, delivered her into the hands of a party of Spaniards, who (as she was thought not incapable of doing some trifling kind of work) were very glad to accept and carry her with them to Cuba. From the moment of her departure, his Negroes seemed all to be animated with new spirits, and the malady spread no further among them. The total of his losses in the course of about fifteen years preceding the discovery, and imputable solely to the Obiah practice, he estimates, at the least, at one hundred Negroes. . . .

"The following paper relating to the Obeah man in Jamaica, was delivered by Mr. Rheder.

"Obeah men are the oldest and most artful Negroes; a peculiarity marks them, and every Negro pays the greatest respect to them, they are perfectly well acquainted with medicinal herbs, and know the poisonous ones, which they often use. To prepossess the stranger in favor of their skill, he is told that they can restore the dead to life; for this purpose he is shown a Negro apparently dead, who, by dint of their art, soon recovers; this is produced by administering the narcotic juice of vegetables. On searching one of the Obeah men's houses, was found many bags filled with parts of animals, vegetables, and earth, which the Negroes who attended at the sight of, were struck with terror, and begged that they might be christened, which was done, and the impression was done away. In consequence of the rebellion of the Negroes in the year 1760, a Law was enacted that year to render the practice of Obiah, death.

"The influence of the Professors of that art was such as to induce many to enter into that rebellion on the assurance that they were invulnerable, and to render them so, the Obeah man gave them a powder with which they were to rub themselves.

"On the first engagement with the rebels nine of them were killed, and many prisoners taken; among the prisoners was a very sensible fellow, who offered to discover many important matters, on condition that his life should be spared, which was promised. He then related the part the Obeah man had taken, one of whom was capitally convicted and sentenced to death.

At the place of execution he bid defiance to his executioner, telling him that it was not in the power of white people to kill him; and the Negro spectators were astonished when they saw him expire. On the other Obeah men, various experiments were made with electrical machines and magic lanterns, which produced very little effect; except on one who, after receiving many severe shocks, acknowledged his master's Obeah exceeded his own.

"I remember sitting twice on trials of Obeah men, who were convicted of selling their nostrums, which had produced death. To prove the fact, two witnesses are necessary, with corroborating circumstances."

As regards Barbados in this same Report, Mr. Braithwaite, Agent for the Assembly of the Island, stated: "Negroes formerly called Obeah men, but now more commonly called Doctors, do exist in Barbados, but I

understand that they are not so many at present as formerly, and that the number has diminished greatly in the course of the last twenty years." The Council of the Island answered the same question: "There is hardly any estate in the island in which there is not some old man or woman who affects to possess some supernatural power. These are called Obeah Negroes, and by the superstitious Negroes much feared." As regards the origin of Obeah, Mr. Braithwaite answered: "Most undoubtedly imported with them from Africa." The Council replied: "It has been so long known here, that the origin is difficult to trace, but the professors are as often natives as Africans."

The investigation concerning Antigua elicited the information that a few Obeah men were still to be found there though in decreasing numbers. Also that "the arts and means they use seem to operate on the mind rather than on the body; for though it has been supposed that they have occasionally been guilty of administering poison, Dr. Adair has never had just ground for believing that any disease could be traced to this cause, though he does not deny the probability of it."

Mr. Spooner, the Agent for the Islands of Grenada and St. Christopher, testified: "Obeah among the Negroes must be considered in the same light as witchcraft, second-sight, and other pretended supernatural gifts and communication among white men, with this difference only, that in proportion as the understanding of the Negroes are less cultivated and informed, and consequently weaker than those of white men, the impressions made on their minds by Obeah are much stronger, more lasting, and attended with more extraordinary effects." And further: "Obeah has its origin in Africa, and is practiced entirely by natives from thence: the creole Negroes, seldom, if ever, laying any pretensions to it."

Strange as it may seem, even at the date of this Report, 1789, practically nothing was known of Obeah which had already begun to threaten the white rule in Jamaica. They were satisfied to accept it as the remnant of "a very celebrated religious order in remote ages." It was a reflection of the distant Egyptian Ob of antiquity, etc.

The Council of Barbados alone was awake to the fact that Obeah is itself a vital, living force; that it is self-perpetuating. Elsewhere it is taken for granted that Obeah men are to be found solely among "salt-water" Negroes; that with the abolition of the slave trade, Obeah must of necessity die a natural death, as the race of imported Obeah men become extinct.

Even in Jamaica, up to the rebellion of 1760, Obeah occasioned nothing more than scornful mirth at the absurd superstitions of the blacks, and yet for more than a century, a terrible menace had been gathering force and threatening to obliterate the civilization and the morality of the island.

Mary H. Kingsley, in reference to that part of West Africa which had been described by Colonel Ellis, remarks: "From this one district we have two distinct cults of fetish in the West Indies, Voudou and Obeah (Tchanga and Wanga). Voudou itself is divided into two sects, the white and the red the first a comparatively harmless one, requiring only the sacrifice of, at the most, a white cock or a white goat, whereas the red cult only uses the human sacrifice the goat, without horns. Obeah on the other hand kills only by poison does not show the blood at all. And there is another important difference between Voudou and Obeah, and that is that Voudou requires for the celebration of its rites a priestess and a priest. Obeah can be worked by either alone, and is Dot tied to the presence of the snake. Both these cults have sprung from slaves imported from Ellis's district, Obeah from slaves bought at Koromantin mainly, and Voudou from those bought at Dahomey. Nevertheless it seems to me these good people have differentiated their religion in the West Indies considerably; for example, in Obeah the spider (anansi) has a position given it equal to that of the snake in Voudou. Now the spider is all very well in West Africa; round him there has grown a series of most amusing stories, always to be told through the nose, and while you crawl about; but to put him on a plane with the snake in Dahomey is absurd, his equivalent there is the turtle, also a focus for many tales, only more improper tales, and not half so amusing." [5]

Here Miss Kingsley is as much in error when she associates Obeah with serpent worship, as she is when she ascribes to the Anansi of Jamaica any rôle at variance with his established place in Ashanti folklore.[6]

W. P. Livingston has well said "Obeahism runs like a black thread of mischief through the known history of the race. It is the result of two conditions, an ignorant and superstitious receptivity on the one hand, and on the other, sufficient intelligence and cunning to take advantage of this quality. The Obeah Man is any Negro who gauges the situation and makes it his business to work on the fears of his fellows. He claims the possession of occult authority, and professes to have the power of taking or saving life, of causing or curing disease, of bringing ruin or creating prosperity, of discovering evil-doers; or vindicating the innocent. His implements are a few odd scraps, such as cock's

[5. Mary H. Kingsley, *West African Studies*, London, 1899, p. 139.

6. Note: Captain Rattray, *Ashanti*, p. 162, shows that Miss Kingsley was not familiar with the Ashanti language and attributes much to fetishism that has nothing whatever to do with the subject. In one place he naïvely remarks that it is fortunate that she could not understand what seemed to interest her very much. As to the information which she honestly thought that she was picking up from her West Indian informants, it is well to remember that the Jamaican, like our Southern Negroes, or I suppose any other child of Africa, is only too ready to furnish just the information that is most desired, especially if he is being paid for results. As a Resident Magistrate in Jamaica once said: "The real Jamaican in a Court of Law is essentially afraid of the truth, and seems to prefer to lose a case than abide by facts." When it comes to Obeah and the like he is even more reticent and deceptive with the "bockrah Masser" white Master and the real child of the "bush" will either assure you: "Me no belieb Obi, Sah!" or else will greet you with the laconic: "Me no no, Sah!" I don't know.] feathers, rags, bones, bits of earth from graves, and so on. The incantations with which he accompanies his operations are merely a mumble of improvised jargon. His real advantage in the days of slavery lay in his knowledge and use of poisonous plants. Poisoning does not now enter his practices to any extent, but the fear he inspires among the ignorant is intense, and the fact that he has turned his attention to particular persons is often sufficient to deprive them of reason. Obeahism is a superstition at once simple, foolish, and terrible, still vigorous, but in former times as powerful an agent as slavery itself in keeping the nature debased." [7]

The Jamaica term Obeah is unquestionably derived from the Ashanti word Obayifo, which according to Captain Rattray signifies "a wizard, or more generally a witch." [8] As noted else where: [9] "An Ashanti legend runs as follows. When Big Massa was busy with the work of creation, it happened that the little monkey Efo was making himself generally useful, and when the task was accomplished, he asked Big Massa that, in return for the help rendered, all creatures should bear his name. To this Big Massa acceded to such an extent that henceforth certain classes of creatures added to their proper names the suffix FO, in acknowledgment of the little monkey's part in the work. [10] Such is the Ashanti fable, and hence we find the suffix FO in the names of

[7. W. P. Livingston, *Black Jamaica*, London, 1890, p. 19 f. Note: The power of fear is well illustrated by an example given by Lillian Eichler, *The Customs of Mankind*, London, 1925, p. 631: "Superstition caused Ferdinand IV to die of fright. The story is that in 1312 Peter and John Carvajal were condemned to death for murder on circumstantial evidence. They were sentenced to be thrown from the summit to jagged rocks below. Ferdinand IV, then King of Spain, resisted obstinately every attempt to induce him to grant a pardon. Standing upon the spot from which they were to be thrown, the two men called upon God to witness their innocence, appealing to His high tribunal to prove it. They summoned the King to appear before this tribunal in thirty days. His Majesty laughed at the summons and gave the sign to proceed with the execution. In a few days the King fell ill. He retired to his country residence, ostensibly to rest, but really to shake off remembrance of the summons which somehow persisted. He could not be diverted. He became more and more ill, and on the thirtieth day he was found dead in bed a victim to the mysterious dread which had

gripped his heart from the moment the summons had been uttered." Some such fear works its effect in Obeah.

8. R. S. Rattray, *Ashanti Proverbs*, Oxford, 1916, p. 48.

9. Williams, *Hebrewisms of West Africa*, p. 17 f.

10. Cfr. Rattray, *Ashanti Proverbs*, p. 54.] peoples, nation and occupations. Dropping the suffix, then, from Obayifo, the resulting Obayi, as heard from the lips of the Koromantin slaves (shown to be Ashanti, at least as regards their leading spirits), was variously rendered by the Jamaican whites as obeah, obia, etc. For even now there is no agreement as to the correct spelling of the word. . . . Both with the Ashanti themselves and their descendants in Jamaica the word is commonly shortened into Obi. Thus we find the Obi country referred to in the history of the Ashanti Fetish Priest, Okomfo–Anotchi, that is Anotchi the priest. About the year 1700 after committing a capital offence, as Captain Rattray tells us, he 'fled for his life to the Obi country. Here he had made a study of fetish medicine and became the greatest fetish–man the Ashanti have ever had.' Referring to the Obi country, Rattray notes: 'I have so far been unable to trace this place, but to this day in Ashanti any big fetish priest is called Obi Okomfo, that is, Obi Priest.' So also in Jamaica, in the practice of Obeah, the natives 'make obi' even today."

Captain Rattray, whose scholarly works on the Ashanti really led the way to a complete revolution in the study and evaluation of West Africa customs, fearlessly abandoned the trodden path of narrow prejudice and *a priori* reasoning of the Spencerian School, and literally reconstructed the entire system of scientific research among the Negro tribes. We cannot do better then, than to study in some detail the Ashanti prototype of the Jamaica Obeah as described by so discriminating a scholar, who knows nothing of the bearings his observations will have on Jamaica witchcraft, but is conscientiously setting down the facts as he sees them in his own chosen field where he is the undisputed master.[11]

[11. Note: Previously, Ellis, Dennett and Miss Kingsley held complete sway, despite the fact that they were utterly unqualified for the task that they had undertaken. Stephen Septimus Farrow well adjudges their claims to credibility in his thesis for the Degree of Doctor of Philosophy in the University of Edinburgh, in 1924. This Essay drew from Dr. R. R. Marett, Rector of Exeter College, Oxford, the encomium: "Dr. Farrow, I think, has disposed of the all–too–facile explanations of earlier investigators." *Faith, Fancies and Fetish, or Yoruba Paganism*, p. vii. Of Col. Ellis, Farrow asserts, p. 5: "It is, unfortunately, not possible to exonerate the gallant colonel from a measure of anti–Christian bias, which at times leads him to jump to conclusions which are scientifically untrue." Concerning Dennett and Miss Kingsley, he writes, p. 5: "Mr. Dennett was intimately known to the writer, whose wife was first cousin {footnote p. 122} to this gentleman. Mr. Dennett never learned to speak the language, but wrote down Yoruba words as given to him by others; but, as he went openly to priests and keepers of shrines and asked direct questions, this thoroughly British and un–African method of inquiry was very likely, indeed certain, at times to lead to imperfect, and, not seldom untrue answers. Mr. Dennett's interpretations, deductions and conclusions are often at fault, owing to his poor acquaintance with the language, and also to the very free play he gave to his imagination. This is very prominent in his pamphlet, *My Yoruba Alphabet*. . . . It is also to be remembered that Dennett and Miss Kingsley alike borrow from Ellis and are influenced to some extent by his ideas."

Despite the fact that Ellis published grammars of more than one West African language, he was forced to do his work through an interpreter as he never acquired a conversational knowledge of any one of the languages about which he wrote.] Captain Rattray is unequivocally of the opinion that the Ashanti worship a Supreme Being, Onyame.[12] Furthermore he states: "I am convinced that the conception in the Ashanti mind, of a Supreme Being, has nothing whatever to do with missionary influence, nor is it to be ascribed to contact with Christians or even, I believe, with Mohammedans." [13]

Bosman had noticed at the beginning of the eighteenth century as regards certain West African tribes: "By

reason God is invisible, they say it would be absurd to make any corporeal representation of him . . . wherefore they have such multitudes of images of their idol gods, which they take to be subordinate deities

[12. Rattray, *Ashanti Proverbs*, p. 18. Also, R. S. Rattray, *Ashanti*, Oxford, 1923, p. 139.

13. Rattray, *Ashanti*, p. 140. Note: Rattray had previously written, *Ashanti Proverbs*, p. 19 f.: "In Ashanti, in remote bush villages, buried away in impenetrable forest, and as yet even untouched by European and missionary influence, it would seem incredible that the Christian idea of a one and Supreme Being should, if a foreign element of only some two or three hundred years' growth, have taken such deep root as to effect their folklore, traditions, customs, and the very sayings and proverbs with which their language abounds. These proverbs and traditions, moreover, which speak of and contain references to a Supreme Being, are far more commonly known among the greybeards, elders, and the fetish priestly class themselves than among the rising younger generation, grown up among the new influences and often trained in the very precincts of a mission. Fetishism and monotheism would at first sight appear the very antithesis of each other, but a careful investigation of facts will show that here in Ashanti it is not so."

Of the Ashanti Proverbs given by Rattray we need quote only the following: Proverbs #1, 10, 15: p. 17 ff.: "Of all the wide earth, Onyame is the elder." "The words that Onyame had beforehand ordained, a human being does not alter." "All men are the children of Onyame, no one is a child of earth."

Rattray further shows that this Supreme Being has a temple and a regular priesthood, *Ashanti*, p. 144, for which a three years novitiate is required, *Religion and Art in Ashanti*, Oxford, 1927, p. 45, and the prayer of consecration uttered by the priest begins with the words, l. c., p. 45: "Supreme Being, Who alone is great, it is you who begat me, etc.]" to the Supreme God. . . . and only believe these are mediators betwixt God and men, which they take to be their idols." [14]

This condition is verified by Rattray in regard to the Ashanti. He tells us: "In a sense, therefore, it is true that this great Supreme Being, the conception of whom has been innate in the minds of the Ashanti, is the Jehovah of the Israelites. As will be seen presently, every Ashanti temple is a pantheon in which repose the shrines of the gods, but the power or spirit, that on occasions enters into these shrines, is directly or indirectly derived from the one God of the Sky, whose intermediaries they are. Hence we have in Ashanti exactly that 'mixed religion' which we find among the Israelites of old. They worshipped Jehovah, but they worshipped other Gods as well." [15]

These intermediary deities engross the chief attention of the Ashanti and their religious system consists principally in their service and veneration. One by one they come into fashion and then pass out of vogue, only perhaps to bob up again if the right individual is found to espouse their cause. Listen to Captain Rattray's description of the origin of one such spiritual entity: "The word shrine is used in this particular context, to designate the potential abode of a superhuman spirit. It consists (generally) of a brass pan or bowl, which contains various ingredients. This pan upon certain definite occasions, becomes the temporary dwelling, or resting-place of a non-human spirit or spirits. . . .

"The following is an account, from a reliable source, checked and rechecked from many independent witnesses, of the making and consecration of a shrine for one of the Tano gods. . . .

"A spirit may take possession of a man and he may appear to have gone mad, and this state may last sometimes even for a year. Then the priest or some powerful god may be consulted and he may discover, through his god, that it is some spirit which has come upon the man (or woman). The one upon whom the spirit has come is now bidden to prepare a brass pan, and collect water, leaves, and 'medicine' of specific kinds. The possessed one will

[14. Bosnian, *New and Accurate Description of the Coast of Guinea* , p. 179 f.

15. Rattray, *Ashanti*, p. 141.] dance, for sometimes two days, with short intervals for rest, to the accompaniment of drums and singing. Quite suddenly he will leap into the air and catch something in both his hands (or he may plunge into the river and emerge holding something he has brought up). He will in either case hold this thing to his breast, and water will be at once sprinkled upon it to cool it, when it will be thrust into the brass pan and quickly covered tip. The following ingredients are now prepared: clay from one of the more sacred rivers, like the Tano, and the following medicinal plants and other objects; afema (*Justicia flavia*), Damabo (*Abras preicatorius*), the bark of the odum, a creeper called hamakyerehene, any root that crosses a path, a projecting stump from under water, the leaves of a tree called aya these are chosen which are seen to be quivering on the tree even though no wind is shaking them the leaves, bark and roots of a tree called Bonsam dua (lit. the wizard's tree), a nugget of virgin gold (a gold that has been in use or circulation must not be used), a bodom (so-called aggrey bead), and a long white bead called gyanie. The whole of these are pounded and placed in the pan, along with the original object already inside, while the following incantation or prayer is repeated: 'Supreme Being, upon whom men lean and do not fall, (whose day of observance is a Saturday), Earth Goddess (whose day of worship is Thursday), Leopard, and all beasts and plants of the forest, today is a sacred Friday; and you, Ta Kwesi (the particular god for whom in this case the shrine was being prepared), we are installing you, we are setting you (here), that we may have long life; do not let us get "Death"; do not let us become impotent; life to the head of the village; life to the young men of this village; life to those who bear children, and life to the children of this village. O tree, we call Odum Abena (to whom belongs the silk-cotton tree), we are calling upon you that you may come, one and all, just now, that we may place in this shrine the thoughts that are in our heads. When we call upon you in the darkness, when we call upon you in sunlight, and say, "Do such a thing for us" you will do so. And the laws that we are decreeing for you, this god of ours, are these if in our time, or in our children's and our grandchildren's time a king should arise from somewhere, and come to us, and say he is going to war, when he tells you, and you well know that should he go to fight he will not gain the victory, you must tell us so; and should you know that he will go and conquer, then also state that truth. And yet again, if a man be ill in the night, or in the daytime, and we raise you aloft and place you upon the head, and we inquire of you saying, "Is So-and-so about to die?" let the cause of the misfortune which you tell him has come upon him be the real cause of the evil and not lies. Today, we all in this town, all our elders, and all our children, have consulted together and agreed without dissent among us, we have all united and with one accord decided to establish your shrine, you, Ta Kwesi, upon this a sacred Friday. We have taken a sheep, and a fowl, we have taken wine, we are about to give them to you that you may reside in this town and preserve its life. From this clay, and so on to any future day, you must not fly and leave us. From this day, to any future day, you, O Tano's fire, in anything that you tell us, do not let it be a lie. Do not put water in your mouth and speak to us. Today you become a god for the chief, today you have become a god for our spirit ancestors. Perhaps upon some tomorrow the Ashanti King may conic and say, "My child So-and-so (or it may be an elder) is sick," and ask you to go with him, or maybe he will send a messenger here for you; in such a case you may go and we will not think that you are fleeing from us. And these words are a voice from the mouth of us all.[3]

"The various sacrifices are then made, and in each case the blood is allowed to fall upon the contents in the brass pan.

"I have had many similar accounts of the consecration of a new shrine as the temporary home of a new manifestation of a spirit universal and always present, but not subject to control.

"It will be noted that other minor spirits or powers of nature are not wholly ignored or neglected, and that all are considered as able in some manner to help the greater spirit that is called upon to guide and assist mankind.

"The priests tell me that at times, when the greater emanation of God is not present, that the spirits of some of

the lesser ones will flash forth for a moment and disclose their presence. For example, a priest will suddenly burst forth, singing, *odomae, die odo me omera* ('I am the odoma tree, let him who loves me come hither'). It seems that the priest and priestess, when in the ecstatic condition, are subject to many spirit influences. I have heard a priestess begin to talk in a different dialect from her own. This did not at all surprise the onlookers, who merely said, 'Oh that is the spirit of So-and-so' a dead priestess of the same god, who had come from another district, and had used that dialect. . . .

"Once the ingredients described have been put into the shrine, that is apparently an end of them. They are not directly mentioned, and it is only when the spirit of one of the ingredients the shrine takes charge, as it were, for a moment, that they even considered,"[16]

In connection with the Ashanti religious practices there is a strong veneration for ancestors as shown especially in the functions connected with the stools which are supposed to be closely associated with the vital spirit of these forebears.

So also we encounter animism in its broadest sense. This is well illustrated in the use of the protective charm or *suman* which really forms an integral part of the Ashanti religious practice. In describing some "proverb" weights, Rattray calls attention to the fact that they really represent a medicine man sacrificing a fowl to one of the best known charms in Ashanti, the "nkabere charm" and adds, "I once witnessed the making of one of these charms, and the following short account may be of interest. That this

[16. Rattray, Ashanti, p. 145 ff. Note: Cfr. also Rattray, l. c., p. 182: "Grouped round the walls of the temple and raised a little from the floor upon their stools were several shrines—all but two of these, I was informed, were now mere empty receptacles. The priests who had formerly tended them when they were active shrines had died, and since then the spirit that had formerly manifested itself within them had ceased to do so. 'Some day this spirit might descend upon someone who would then become their priest.'

"Several priests and priestesses I had spoken to told me that this was how they had first become priests. They had been seized with a spirit and had either lost all consciousness or seemingly had become mad. A god would be consulted, and he might say it was an effect of an outpouring of such and such a spirit. in which case, if there were a shrine already, such as had been described, its cult would be once again revived. If no shrine existed, then a new abode would be prepared."] charm should have been represented shows how generally the rite is seen.

"The object upon the ground, over which the offering is being held . . . is known throughout the Ashanti as a charm (*suman*) called *nkabere*, and the ceremony the medicine man is here seen performing is the sacrifice of a fowl preparatory to or after the ceremony known as *Kyekyere nkabere*, lit. to tie or bind the *nkabere*. The *nkabere* consists of three sticks: (a) A stick from the tree called *bonsam dua*, lit. the wizard's tree. (b) A piece of the root of a tree called *akwamea*, taken where it crosses a path. (c) A stick from the tree called *adwin*.

These three sticks are placed upon the ground, or sometimes upon an inverted pot, along with some pieces out of a sweeping broom. A piece of string is placed on top of all.

"The medicine man or priest now retires a few paces and then advances towards the charm with his hands behind his back, crossing one leg over the other as he walks. When he reaches the charm he stands with legs crossed, with his hands still behind his back, and stooping down sprays pepper and guinea grain which he has in his mouth over the charm, saying: 'My entwining charm *Nkadomako* (Note: "A title of Tano. The priest whom I saw performing this rite informed me that he gave his *suman* all these high-sounding titles to please and flatter it, as if it were really a god."), who seizes strong men, mosquito that trips up (Note: "The word used literally signifies to trip in wrestling.") the great silk-cotton tree, shooting stars that live with the Supreme Being, I have to tell you that So-and-so are coming here about some matter.' Here he takes his

hands from behind his back and, stooping down, picks up the sticks and twine. Making a little bundle of the sticks, saying as he does so: 'I bind up their mouths. I bind up their souls, and their gods. I begin with Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.' As he repeats each day he gives a twist of the string round the sticks till he has bound them all together, when he knots the string to keep it from unravelling, ending by saying: 'Whoever comes may this be a match for them.' From time to time a fowl will be offered to this suman. The medicine man or priest will advance upon it with crossed legs and hands held behind the back and perhaps with a whistle in his mouth, to call up the spirits, and will stand over the charm with legs crossed. He then holds the fowl by the neck and blows the whistle. This is what is shown in the weight." [17]

Thus far we have briefly outlined what might be called the religious atmosphere of the Ashanti. Concomitant with this and essentially antagonistic to it, we have another condition of affairs which may be summed up as witchcraft. Of this phase of life, Rattray says: "Witchcraft was essentially the employment of antisocial magic. The belief in its general prevalence was largely due to the fact that certain forms of illness resulting in death could not otherwise be accounted for. There appears to be considerable logic in regarding killing by witchcraft as akin to murder, even if its classification as such by the Ashanti was not directly due to an acknowledgment of a fact which was in many cases true, *i. e.* that poison in some form or other was often an important stock-in-trade of the professed witch." [18]

As already stated, the Ashanti word for witch was Obayifo, and they have the proverb, "Obayifo oreko e! obayifo oreko e! na wonye obayifo a, wuntwa wo ani. A witch is passing! a witch is passing! (someone cries), but if you are not a witch you do not turn your eyes to look." [19] This mysterious being is thus described by Rattray: "Obayifo, Deriv. bayi, sorcery (synonymous term ayen), a wizard, or more generally witch. A kind of human vampire,

[17. Rattray, *Ashanti*, p. 310.

18. Rattray, *Ashanti Law and Constitution*, Oxford, 1929, p. 313. Note: The association of poison with witchcraft is not peculiar to the Ashanti. It is recurrent throughout the history of magic. Thus Theocritus, writing in the third century B. C., describes a scene at Cos where a fire spell is laid against a neglectful lover by a maid whose affections have been spurned. Before a statue of Hecate, barley-meal, bay-leaves, a waxen puppet, and some bran are successively burned with appropriate incantations. Then follows a libation and the burning of herbs and a piece of the fringe of her lover's cloak. The ashes are to be rubbed by an attendant on the lintel of the lover. The maid's soliloquy shows that should her incantations fail to win back the faithless one, she has poisons in reserve to prevent his affections being bestowed elsewhere. Cfr. J. M. Edmonds, *The Greek Bucolic Poets*, London, 1916, p. 24 ff.; Theocritus, *The Spell*.

19. Rattray, *Ashanti Proverbs*, p. 53.] whose chief delight is to suck the blood of children whereby the latter pine and die.

"Men and women possessed of this black magic are credited with volitant powers, being able to quit their bodies and travel great distances in the night. Besides sucking the blood of victims, they are supposed to be able to extract the sap and juices of crops. (Cases of coco blight are ascribed to the work of the obayifo.) These witches are supposed to be very common and a man never knows but that his friend or even his wife may be one. When prowling at night they are supposed to emit a phosphorescent light from the armpits and anus. An obayifo in everyday life is supposed to be known by having sharp shifty eyes, that are never at rest, also by showing an undue interest in food, and always talking about it, especially meat, and hanging about when cooking is going on, all of which habits are therefore purposely avoided. A man will seldom deny another, even a stranger, a morsel of what he may be eating, or a hunter a little bit of raw meat to anyone asking it, hoping thereby to avoid the displeasure of anyone who, for all he can tell, is a witch or wizard.

"The obayifo can also enter animals, etc., e. g. buffalo, elephant, snakes, and cause them to kill people. The obayifo is discovered by a process analogous to the 'smelling out' of witches among the Zulu, i. e. the 'carrying of the corpse'. Witches and wizards are guarded against by a suman, and a little raw meat or other food is frequently placed at the entrance to a village for them to partake of. This offering also frequently takes the form of a bunch of palm nuts pinned down to the ground with a stick." [20]

Hence the proverb: "Obayifo kum wadi-wamma-me, na onkum wama me-na-esua. The sorcerer kills (by magic) the one who eats and gives him nothing, but he does not kill him who eats and gives him (even) a little piece." [21]

Another Ashanti proverb runs: "Sasabonsam ko ayi a, osoe obayifo fi. When a sasabonsam (devil) goes to attend a funeral, he lodges at a witch's house. 1~ 2 "This Sasabonsam will be met with

[20. Rattray, *Ashanti Proverbs*, p. 47.

21. Ditto, p. 53.

22 Ditto, p. 47.] again in Jamaica. Rattray here remarks well to our purpose: "Sasabonsam, Deriv. bonsam, a devil, or evil spirit (not the disembodied soul of any particular person, just as the fetish is not a human spirit). Its power is purely for evil and witchcraft. The obayifo is perhaps its servant as the terms are sometimes synonymous. Sasa or sesa is the word used for a person being possessed of a spirit or devil (oye no sesa)." 23 And again: "The Sasabonsam of the Gold Coast and Ashanti is a monster which is said to inhabit parts of the dense virgin forests. It is covered with long hair, has large blood-shot eyes, long legs, and feet pointing both ways. It sits on high branches of an odum or onyina tree and dangles its legs, with which at times it hooks up the unwary hunter. It is hostile to man, and is supposed to be essentially at enmity with the real priestly class. Hunters who go to the forest and are never heard of again as sometimes happens are supposed to have been caught by Sasabonsam. All of them are in league with abayifo (witches), and with the mmotia, in other words, with the workers in black magic. As we have seen, however, and will see again farther on, their power is sometimes solicited to add power to the suman (fetish), not necessarily with a view to employing that power for purposes of witchcraft, but rather the reverse. I cannot help thinking that the original Sasabonsam may possibly have been a gorilla. Under the heading of Witchcraft we shall see how the Sasabonsam's aid is solicited to defeat and to detect the very evil with which he is thought to be associated indirectly." [24]

That the Ashanti clearly distinguished between religious practices and witchcraft is evidenced by the following observation of Rattray: "From the information at our disposal, we now know that the Ashanti makes a distinction between the following: the okomfo (priest) the sumankwafo or dunseni (the medicine man); and the Bonsam komfo (witch doctor). The word okomfo, without any further qualification, refers to a priest of one of the orthodox abosom (gods). We see, however, that a witch doctor

[23. Ditto, p. 47.

24. Rattray, *Religion and Art in Ashanti*, p. 28.] is allowed the same name as a kind of honorary title or degree, being known as a Bayi komfo (a priest of witchcraft). Again, the ordinary medical practitioners are never termed okomfo, they are sumankwafo, dealers in suman; or dunsefo, workers in roots; or odu'yefo, workers in medicine." [25]

Clearly defined Ashanti witchcraft, then, as a practice of black

[25. Rattray, *Religion and Art in Ashanti*, p. 39. Note: Despite the fact, then, that in theory witchcraft is antagonistic to their religion, the Ashanti, as is so common elsewhere, in practical life blend the two without qualm or scruple. A further instance of this is found in the case of the talking drums. The first time a

drummer uses them oil a particular day, he begins by pouring a few drops of wine on the edges as he invokes the various parts of the drums and invites them to drink and concludes: Rattray, *Ashanti*, p. 264 f.: "Obayifo, gye nsa nom (Witch accept wine and drink). Asase, gye nsa nom (Earth deity accept wine and drink). Onyankopon Tweadumpon Bonyame, gye nsa nom (Supreme Being Nyankopon, Tweadumpon Creator, accept wine and drink)." Then in connection with the drum history of the Mampon division of Ashanti, Rattray tells us, l. c.: "Before the serious business of drumming the name of the chiefs begins, the spirits of the various materials, which have gone towards the making of the composite drum, are each propitiated in turn, and these spirits are summoned to enter for a while that material which was once a portion of their habitation. The drums thus, for a time, become the abode of the spirits of forest trees and of the 'mighty elephant.' The deities of Earth and Sky are called upon in like manner. Even the hated and dreaded witches (abayifo), who prey upon the human body and gnaw the vitals and hearts of men (just as humans partake of meat and other food), are not forgotten, lest in anger they might seize upon the drummer's wrists and cause him to make mistakes. A drummer who falters and 'speaks' a wrong word is liable to a fine of a sheep, and if persistently at fault he might, in the past, have had an ear cut off."

The prelude referred to above precedes every drum "piece," and closes with the invocation of the witches which is thus translated by Rattray, *Ashanti*, p. 280: "Oh Witch, do not slay me, Adwo,\*

Spare me, Adwo,  
The divine drummer declares that,  
When he rises from the dawn,  
He will sound (his drums) for you in the morning,  
Very early, Very early, Very early, Verly {sic} early,

Oh Witch that slays the children of men before they are fully matured,  
Oh Witch that slays the children of men before they are fully matured,

The divine drummer declares that,  
When he rises with the dawn,  
He will sound his drums for you in the morning,  
Very early, Very early, Very early, Verly {sic} early,  
We are addressing you,  
And you will understand."

\* Note: "A title of respect given to chiefs, by women to their husbands, and children to their elders."

This same introduction of an evil influence into a good or "lucky" charm is indicated in the following news item taken from the PHILADELPHIA EVENING TELEGRAM for August 7, 1884: "The left hind foot of a graveyard rabbit, which has a potent influence among the Southern Negroes has been presented to Governor Cleveland as a talisman in the campaign. The rabbit from which the foot was taken was shot on the grave of Jesse James."] magic, is in theory at least essentially antagonistic to religion in any form, and as clearly dissociated from the making of a suman, which may be regarded as white magic, as its practitioner, the Obayifo, is distinguished from the medicine man Sumankwafo. Nevertheless, the title Bayi komfo, a priest of witchcraft, would indicate that even in Ashanti, there has developed a phase of what might be called devil-worship in as much as the Sasabonsam, or devil, is so closely associated with witches.[26]

In all this, however, we do not find any real evidence of Ophiolatry, either as regards the religion or the witchcraft of the Ashanti.[27]

No doubt the Obayifo affected at times the rôle of medicine man. He might remain respectable before the community at large as a Sumankwafo, while in secret he plied his trade as a wizard. So, too, he must

naturally have borrowed occasionally from the suman-maker's technique to effectually disguise his own incantations. If in the making of a suman the real Sumankwafo actually invaded his realm by soliciting the aid of Sasabonsam, why should he not return the compliment in kind?

Practically, in a general way, the differentiation was in the specific object of the rite which determined whether the magic was to be regarded as white or black.[28] But over and above all this,

[26. Note: This would explain the statement of J. Leighton Wilson who when writing of the district of West Africa, between Cape Verde and the Cameroons, says: "Fetishism and demonology are undoubtedly the leading and prominent forms of religion among the pagan tribes of Africa. They are entirely distinct from each other, but they run together at so many points, and have been so much mixed up by those who have attempted to write on the subject, that it is no easy matter to keep them separated." Cfr. Wilson, *Western Africa, Its History, Condition and Prospects*, p. 211.

27. Note: Among the Ashanti, it is true, the python is a totem of the Bosommuru, the most important of all the ntoro exogamous divisions on a patrilineal basis. Cfr. Rattray, *Ashanti*, p. 47. In this connection Hambly remarks: "Rattray's description of reverence for the python in Ashanti includes statements which might reasonably be regarded as evidence of a decadent python cult. But the information is more correctly classified under totemism." Hambly, *Serpent Worship in Africa*, p. 13. Furthermore, a complete absence of serpent cult seems to be implied by the Ashanti Proverb: "Wonho owe, to a, wommo no aba. Unless you see a snake's head, you do not strike at it." Rattray, *Ashanti Proverbs*, p. 72.

28. Note: W. G. Browne, *Travels in Africa, Egypt and Syria, from the Year 1792 to 1798*, London, 1806, p. go, notices at Kahira a similar distinction in connection with Egyptian magic which is divided into "halal, lawful, and haram, unlawful." This division of Magic into White and Black, as determined by its lawfulness or unlawfulness has since come to be generally recognized.] there was also a wide divergence in the ingredients employed, just as the knowledge of vegetable qualities, good and evil, was used for curative or destructive purposes, according to the profession of the herbalist.

In fact, it would be natural to suspect that the really skilful Obayifo would play the double rôle from motives of self-protection if not from any mercenary reasons.[29]

D. Amaury Talbot, wife of the District Commissioner of the Nigerian Political Service, in her book, *Woman's Mysteries of a Primitive People*, devotes a chapter to "Love Philtres and Magic" wherein she tells us: "The principal ingredients in these philtres are the hearts of chickens pounded up to a smooth paste, together with leaves thought to contain magical qualities. It is not without significance, that among the Ibibios, save when administered in 'medicine,' intended to weaken the will and destroy the courage of the recipient, the hearts and livers of chickens are carefully avoided as food, since it is thought that those who partake will become 'chicken-hearted' in consequence. In order to render the charm efficacious it is necessary to draw forth the soul of some person and imprison it amid fresh-plucked herbs in an earthen pot never before used. The vessel is then hung above a slow fire, and, as the leaves dry up, the body of the man or woman chosen for the purpose is said to wither away." [30] Of course a little poison judiciously administered will supplement the efficacy of this sympathetic magic.

Père Baudin, in turn, speaking of fetish beliefs in general,

[29. Note: Anyone who has lived for some time in Jamaica has come in contact with really marvellous "Bush remedies." For example, a throbbing headache is quickly relieved by the application of a particular cactus which is split and bound on the forehead; and a severe fever is broken effectively by a "bush tea" made from certain leaves and twigs known only to the old woman who gathers them, and whose only explanation is "Jes seben bush, Sah, me pick dem one one." Too frequently, the Obeah man makes use of this knowledge of

herbals in connection With his art. In a particular case of Obeah poisoning that came under my personal notice, just as the victim was on the point of losing consciousness, the very individual who was for good reasons suspected of being the cause of the trouble, suddenly entered the sick room unannounced and administered the antidote. A change of heart or more probably fear of the consequences, had probably saved the life.

30. D. Amaury Talbot, *Woman's Mysteries of a Primitive People*, London, 1915, p. 138.] tells us: "The great or chief fetish priests have a secret doctrine, which differs greatly from the popular doctrine. In this secret doctrine they gradually initiate the priests of the lower ranks." Among these secrets he includes: "the medicinal receipts, especially those for poisons," and immediately adds: "I do not believe that there exists in the world more skilful poisoners. They preserve these receipts with great care." [31]

Moreau de Saint-Méry assures us: "It is unfortunately too certain that some of the old Africans profess at San Domingo the odious art of poisoning. I say profess, for there are those who have a school where hate and vengeance has sent more than one disciple." [32]

Louis p. Bowler, who urges as his credentials for presenting his little volume: "Eight years' experience in the jungle of the Gold Coast Colony," [33] recounts a number of cases of poisoning which came under his personal observation. From his narrative we may quote the following instances:

"Another case was brought to my notice where a European unwisely parted with money to a chief for consideration on a concession. After obtaining the chief's promise to accompany him to the coast town to sign the usual declarations before a District Commissioner, it appeared that he had previously sold the same concession and obtained money thereon. The European dies mysteriously the night before his projected departure. He was fond of pineapples, and the chief sent him a couple as a present, which he unfortunately partook of. It seems that the chief, or his medicine man, had inserted a deadly poison into the pineapple with a piece of thin wire." [34]

It may be objected that this is not Obeah, but cold-blooded murder. Yes, and the same may be said of Obeah wherever the end is produced in this way. No doubt the natives ascribed the untimely

[31. Baudin, *Fétichisme et Féticheurs*, p. 86.

32. Moreau de Saint-Méry, *Description de la Partie Française de Saint Dominique*, Vol. I, p. 36.

33. Louis p. Bowler, *Gold Coast Palava: Life on the Gold Coast*, London, 1911, p. 17.

34. Ditto, p. 136 f.] death to the workings of Obeah, and it is equally probable that the agent employed was himself an Obeah man.

The second instance which we are about to relate is, in a way, even more characteristic. Bowler writes: "I remember an instance of very fine powdered glass being placed in some soup on the table of a European, which fortunately was discovered in time. Powdered glass is a favourite Fantee [35] means of injuring or killing those they have a grudge against. It is broken up fairly fine, put into kankee or fufu (native food), and when swallowed lacerates the bowels, setting up internal hemorrhage. Another of their methods is to rub the sticky latex of the rubber vine on the latch of the doors, rails of beds, on the loin cloths, or anything their victim is likely to touch. They then shake the poisoned broken glass on the sticky rubber, and any person taking hold of these things and receiving a prick in the hands is inoculated with the poison. There are many deaths of Europeans in West Africa that are put down to fever, black-water, typhoid, and stomach complaints, that if their true cause were investigated, would be found to arise from irritants and other poisons that the natives are adepts at using." [36]

It is with good reason, then, that Norman Eustace Cameron, Principal of the Guianese Academy, insists: "I believe that African medicines should be taken more seriously, even though we in British Guiana and the West Indies are accustomed to think of African medicine in terms of Obeah practice. It is true that the native doctors (called medicine men or witch doctors by those who will not regard them with dignity) were acquainted with many deadly poisons; as, for instance, those which were used for poisoning their arrows in war; and it is also true that the Kings of Benin and Zimbabwe took precautions against death by poisoning. But we ought to bear in mind that poisoning any member of an

[35. Note: It is equally common in Ashanti, and is also found in Jamaica today. I never met with any case where it was administered to human beings, but I have known live stock to be destroyed in this way. I lost a horse myself on one occasion through this very means. The technical term is "obi-water" and it produces dysentery and a slow-wasting death.

36. Bowler, l. c., p. 137 f.] African community was and is considered by the community as murder, and if a person was suspected of having been killed by poison, elaborate inquiries were made to detect the murderer who would be tried and executed, sometimes cruelly, if found guilty." [37]

This is in keeping with the practice of the Jamaica Myalist to "dig up Obeah." And as we shall see in the next chapter, it was precisely with the suppression of the Myal dance in Jamaica that Obeah began to gain an ascendancy and develop into a quasi-religion with hatred of the white man and the ultimate overthrow of the white masters as an object.

In view of all this, it is hard to understand how Sir Harry Johnston could have written: "Obia (misspelt Obeah) seems to be a variant or a corruption of an Efik or Ibo word from the northeast or east of the Niger delta, which simply means 'Doctor.' . . . Obia is like Hudu or Vudu a part of the fetishistic belief which prevails over nearly all Africa, much of Asia, and a good deal of America. . . . In its 'well-meaning' forms, it is medical treatment by drugs or suggestion combined with a worship of the powers of Nature and a propitiation of evil spirits; in its bad types it is an attempt to frighten, obsess, and hypnotize, and failing the production of results by this hocus-pocus, by poison." [38]

Far more accurate is the definition of *The Encyclopedic Dictionary* : [39] "Obi (Obeah), A system of sorcery prevalent, though not to so great an extent as formerly among the Negro population of the West Indian Colonies. It appears to have been brought from Africa by Negroes who had been enslaved, and to these obeah-men (or women) the blacks used to resort for the cure of disorders, obtaining revenge, conciliating favour, the discovery of a thief or an adulterer, and the prediction of future events. The practice of Obi had become general towards the close of the last century, both in the West Indies and the United States, and there

[37. Eustace Cameron, *The Evolution of the Negro*, Georgetown, Demerara, 1929, Vol. I. p. 179.

38. Johnston, *The Negro in the New World*, p. 253, Note 1.

39. Philadelphia, 1894.] is little doubt that the Obeah man exercised vast influence, and that they carried on a system of secret slow poisonings, the effects of which were attributed by their more ignorant fellows to Obi. The system resembles other superstitions of savage peoples. It may have originated in ancient religious practices, in which sorcery bore a large part."

Hesketh J. Bell who spent many years in the British Colonial Service in the West Indies and was subsequently Governor of the Island Mauritius, has written at length on the subject of Obeah and incidentally contributed valuable data gathered either from personal observation or through reliable eye-witnesses.

Writing of Granada, an English island in the Windward Group, Bell says: "Before the emancipation, the

practice of Obeah was as

rampant in all the West Indian colonies, and laws and ordinances had to be framed to put it down, and combat its baneful influences. There were few of the large estates having African slaves, which had not one or more Obeah men in the number. They were usually the oldest and most crafty of the blacks, those whose hoary heads and somewhat harsh and forbidding aspect, together with some skill in plants of the medicinal and poisonous species, qualified them for successful imposition on the weak and credulous. In these days, an Obeah man would be hard to distinguish from other blacks, and might only be known by wearing his hair long, or some other peculiarity, or else by possessing a good substantial house, built out of the money obtained from his credulous countrymen, in exchange for rubbishing simples or worthless love–spells. The trade which these impostors carry on is extremely lucrative. A Negro would not hesitate to give an Obeah man four or five dollars for a love–spell, when he would grudge three shillings for a bottle of medicine, to relieve some painful sickness. A veil of mystery is cast over their incantations which generally take place at the midnight hour, and every precaution is taken to conceal these ceremonies from the knowledge of the whites. The deluded Negroes who thoroughly believe in the supernatural power of these sorcerers, screen them as much as possible and the bravest among them tremble at the very sight of the ragged bundle, the eggshells or Obeah bottle stuck in the thatch of a hut, or in the branches of a plantain tree to deter thieves.

"The darker and more dangerous side of Obeah is that portion under cover of which poison is used to a fearful extent,, and the dangerous and often fatal effects of many a magic draught are simply set down, by the superstitious black, to the workings of the spells of Obeah, and never to the more simple effects of the scores of poisonous herbs growing in every pasture, and which may have formed the ingredients of the Obeah mixture. Owing to the defective state of the laws relating to declaration of deaths and inquests, it is to be feared that very many deaths occur from poisoning, which are set down to a cold or other simple malady." [40]

Bell recounts the following narrative as he received it from the lips of a French priest in Granada: "I was riding to see a sick person living on the other side of the parish, when I happened to pass a small wooden house, before which a number of people were congregated, all talking together and evidently much exercised in their minds about something inexplicable. On asking what was the matter, I was told that the owner of the house was lying dead, and that he was an Obeah man who had lived quite alone in the place for many years, and that there was consequently no one willing to undertake the job of looking after the corpse and burying it. In fact no one would go inside the hut at all, as it was affirmed that his Satanic Majesty was there in person looking after the body of the Obeah man, which now undoubtedly belonged to him. To allay their alarms, I got off my horse, and with the assistance of a couple of men broke open the door and entered the hut. Lying on a wooden stretcher was the body of the unfortunate individual, whose death must have occurred a good many hours before, and the body was in urgent need of burial, so after scolding the people for their cowardice I prevailed on them to see about a coffin and other details as quickly as possible, It was, however, only in evident fear and trembling that any of them would enter the room, and the slightest noise would make

[40. Hesketh J. Bell, *Obeah; Witchcraft in the West Indies*, London, 1889, p. 9 f.] them start and look towards the door, in the expectation of seeing *le diable en personne* coming to claim his property.

"The dirty little room was littered with the Obeah man's stock–in–trade." Then after the catalogue of gruesome finds, he continues: "In a little tin canister I found the most valuable of the sorcerer's stock, namely, seven bones belonging to a rattlesnake's tail these I have known sell for five dollars each, so highly valued are they as amulets or charms in the same box was about a yard of rope, no doubt intended to be sold for hangman's cord, which is highly prized by the Negroes, the owner of a piece being supposed to be able to defy bad luck.

"Rummaging further, I pulled out from under the thatch of the roof an old preserved–salmon tin, the contents of which showed how profitable was the trade of Obeah. It was stuffed full of five–dollar bank–notes,

besides a number of handsome twenty-dollar gold pieces, the whole amounting to a considerable sum, which I confess I felt very reluctant to seal up and hand over to the Government, the Obeah man not being known to have heirs. I then ordered the people to gather up all the rubbish, which was soon kindled and blazing away merrily in front of the hut, to the evident satisfaction of the bystanders, who could hardly be persuaded to handle the mysterious tools of Obeah. The man, I heard, had a great reputation for sorcery, and I was assured that even persons who would never be suspected of encouraging witchcraft had been known to consult him or purchase some love-spell." [41]

Another incident related by the same French priest in Granada to Mr. Bell, must close this chapter. The incident runs as follows: I will give you an instance which happened to me, and which I have never been able to explain satisfactorily.

"Some years ago I was in Trinidad and had been sent by the Archbishop to take charge of a parish far in the interior of the island, and at that time but very little known and developed. There being no presbytery, I had to make shift, until I could build one, with part of a small wooden house, of which one room was occupied by an old coloured woman, who lived there with a little girl. This

[41. Ditto, p. 14 f.] woman was looked on with a good deal of dread by the people, being supposed to possess a knowledge of a good many unholy tricks, and it was confidently hoped that my near neighbourhood would do her good, and at all events induce her to be seen now and then at church, which is here a great sign of respectability. When taking possession of my part of the house, I was shown her room, and noticed particularly that it contained some really handsome pieces of the massive furniture so much esteemed by Creoles. A tremendous family four-poster, with heavy, handsomely turned pillars, stood in one corner near a ponderous mahogany wardrobe, and various other bits of furniture pretty well filled the little room. The door of her apartment opened on to my room, which she had to pass through every time she went out of the house. This was an unpleasant arrangement, but was shortly to be remedied by having another door made in her room leading outside. However, the night after my taking possession, I heard a monotonous sound through the partition, as if someone crooning a sing-song chant. This continued for over an hour, and more than once I felt inclined to rap at the partition and beg the old dame to shut up her incantations, but it finally acted as a lullaby and I soon dropped asleep. The next morning having got up and dressed, I noticed that all was perfectly silent next door, and on listening attentively failed to hear a sound. I feared something had gone wrong, but noticed that the door leading outside had not been opened, as a chair I had placed against it was in precisely the same position as I had left it. I then knocked at her door several times, but obtained no answer; fearing an accident had happened, I opened the door, and as it swung back on its hinges I was astonished to see the room perfectly empty and evidently swept clean. On examining the room carefully I found it only had two small windows besides the door leading into my room. From that day to this neither I nor anyone living in that district have ever seen or heard anything of that woman or of her little girl. How she moved all her heavy furniture out of that little room, has ever remained an inexplicable mystery. I would have defied any man to move the wardrobe alone, and even if the old woman had had strength enough to carry the furniture away, she never could have dragged it through my room without disturbing me. However, these are the facts of the case, and I have never been able to explain them." [42]

[42. Ditto, p. 17.]

## **Chapter V. DEVELOPMENT OF OBEAH IN JAMAICA**

As shown elsewhere it was the Ashanti in Jamaica who, during the days of slavery, maintained a commanding influence over all the other types of slaves, even imposing on them their peculiar superstitions and religious practices, and who have left their impress on the general population of the Island to such an extent that they may undoubtedly be declared the dominant influence in evolving our Jamaica peasant of the present day. [1] Thus, to briefly summarize a few of the principal facts, in Jamaica folklore, or Anancy stories,

we find the spider, anancy, as the central figure and his son Tacoma as next in importance, with both names and characters derived directly from the Ashanti. Here also the Ashanti name of Odum is preserved *{sic}* for the silk-cotton tree. These stories are passed along by the Nana or Granny, and again the function and title are both Ashanti. The funeral custom of raising and lowering the coffin three times, seemingly as a courtesy to the Earth Goddess before starting for the grave, while peculiar to the Ashanti in West Africa, is still prevalent in the Jamaica "bush" where they know nothing of its origin or significance, and where they give as the sole reason for doing so, that it is always done that way. Again, the fowl with ruffled feathers, and half-naked neck and which the Jamaica "picknies" call peal-neck, *i. e.* bald-neck, is technically known as sensey fowl in Jamaica and asense in Ashanti. So, too, the staple food of the Ashanti is fufu, consisting usually of mashed yam, and sometimes of mashed plantain. The term is the reduplicated form of fu, meaning white. In the Jamaica "bush" there is a particularly fine grade of white yam that is known as fufu yam, and it has lately been brought to

[1. Williams, *Hebrewisms of West Africa*, Introduction.] my attention that mashed yam in Jamaica still goes by the name of fufu. Many other details of identity in words and customs might be adduced but these must suffice for the present.

True it is, the Ashanti are not always expressly named as such in the rôle they occupied in Jamaica. It is as Koromantins that they figure so prominently in the history of the island, especially as regards the various slave-uprisings that so often threatened the white supremacy. But, as has been shown, the Koromantin, while generically Gold Coast slaves, were specifically, at least as applies to their leading spirits, Ashanti.[2]

Gardner declares: "Little can be said with confidence as to the religious beliefs of these people. The influence of the Koromantins seemed to have modified, if not entirely obliterated, whatever was introduced by other tribes. They recognized, in a being called Accompong, the creator and preserver of mankind; to him praise, but never sacrifice, was offered. . . . The tutelary deities included the departed heads of families, and the worship of such was almost the only one observed to any great extent by Africans or their descendants in Jamaica."[3]

The Supreme Being among the Ashanti, as we have seen, was Nyame, and his primary title was Nyankopon, meaning Nyame, alone, great one. Accompong, then, was the white man's attempt to transliterate the Nyankopon which he so often heard on the lips of the expatriated Ashanti.

As previously noted: Bryan Edwards, in his brief outline of the religious beliefs of the Koromantin slaves, asserts: "They believe that Accompong, the God of heavens, is the creator of all things; a Deity of Infinite goodness. In fact we have in Jamaica today, in the parish of St. Elizabeth, a Maroon town called Accompong, which according to Cundall, the Island Historian, was so called after an Ashanti chief who figured in one of the early

[2. Ditto, p. 9.

3. Gardner, *History of Jamaica*, p. 184. Note: Gardner further observes p. 184: "It is and ever has been very difficult to extract from an old Negro what his religious belief really was, but it seems probable that there was some idea that departed parents had influence with the supposed rulers of the world beyond the grave, and that prayers were offered to them in some such spirit as that of the Roman Catholic who appeals to the saints in his calendar."] rebellions of the Island. One's first impression would be that this chief had abrogated to himself the title of Deity. But we are assured by J. G. Christaller that among the Ashanti the Divine Name was frequently given to a slave in acknowledgment of the help of God enabling the owner to buy the slave."[4]

Herbert G. De Lisser, a native Jamaican whose facile pen has won for him well-merited distinction, writes:

"The West African natives and particularly those from the Gold Coast (from which the larger number of Jamaica slaves were brought) believe in a number of gods of different classes and unequal power. All these gods have their priest and priestesses, but there is one particular malignant spirit, which on the Gold Coast has no priesthood. He is called Sasabonsum, and any individual may put himself in communication with him. Sasabonsum's favorite residence is the ceiba, the giant silk-cotton tree. He is resorted to in the dead of night, his votary going to the spot where he is supposed to live, and collecting there a little earth, or a few twigs, or a stone, he prays to the god that his power may enter this receptacle. If he believes that his prayer has been heard he returns home with his shuman, as the thing is now named, and henceforth, he has a power which is formidable for injurious purposes, to which he offers sacrifice, and to the worship of which he dedicates a special day in the week. By the aid of this shuman he can bewitch a man to death. He can also sell charms that will cause death or bodily injury. His charms may also be put to other and less pernicious uses. Thus the shuman charm in the shape of a bundle of twigs, if hung up where it can be seen, is very efficacious for keeping thieves away from a house or provision-ground. Anyone may go out and get a shuman if he likes, but few there are who dare to do so, through fear of Sasabonsum, the witch's god, and public opinion which looks down upon a man with a shuman. The legitimate priests whose office it is to approach the gods also sell charms both for good and injurious purposes, but the main functions are to propitiate the gods and bewitch the people. They were called upon to undo the injury caused by the wizard and his shuman. Both

[4. Williams, *Hebrewisms of West Africa*, p. 16.] witches and wizards, priests and priestesses were brought to Jamaica in the days of the slave trade, and the slaves recognized the distinction between the former and the latter. Even the masters saw that the two classes were not identical, and so they called the latter 'Myal men' and 'Myal women'—the people who cured those whom the Obeah man had injured. Of the present-day descendants of these priests or Myal men more will be said later on. It is probable that many of the African priests became simple Obeah men after coming to Jamaica, for the simple reason that they could not openly practice their legitimate profession. But when known as Obeah men, however much they might be treated with respect, they still were hated and feared. Every evil was attributed to them. The very name of them spread dread." [5]

Myalism, then, was the old tribal religion of the Ashanti which we have studied in detail in the preceding chapter, with some modifications due to conditions and circumstances. It drew its name from the Myal dance that featured it, particularly in the veneration of the minor deities who were subordinate to Accompong, and in the commemoration or intercession of ancestors.

The old antagonism to Obeah or witchcraft on the part of the priesthood becomes accentuated, and gradually takes on a rôle of major importance, so that it actually forms a part of the religious practice. In Ashanti, the Okomfo openly combated the Obayifo as a matter of principle, and he had the whole force of Ashanti religious traditions and public sentiment to support him, until he eventually looked down with more or less disdain on the benighted disciple of Sasabonsum. In Jamaica, on the other hand, native religious assemblies were proscribed by law, as we shall see shortly, which greatly hampered the Okomfo in his sphere of influence, even his title being changed to Myal man, while the Obayifo or Obeah man, who had always worked in secret, flourished in his trade. For the very status and restrictions of slave life put his fellows more and more at his mercy and filled them with a growing fear of his spiteful incantations, backed up as they were with active poisonings. Their gods had abandoned them; why not

[15. Herbert G. De Lisser, *Twentieth Century Jamaica*, Kingston, 1913, p. 110 f.] cultivate the favour of the triumphant Sasabonsum, or at least assuage his enmity and placate his vengeance?

It was natural, too, for the Okomfo to adapt his practice to the new state of affairs. His hated rival, the Obayifo, must be conquered at any price. Personal interests demanded this as strongly as religious zeal. Since public service of the deities was no longer possible, he in turn was forced to work in secret, and it is not surprising that he met fire with fire, incantation with incantation. His religion had aimed primarily at the

welfare of the community, even as the object in life of the Obayifo was the harm of the individual. Open intercession for tribal success and prosperity necessarily gives way to secret machinations to break the chains of bondage. A fanatic zeal takes hold of the Myalist Okomfo and he devises the most impressive ritual he can, to arouse the dormant spirits of his fellow-slaves.

Thus it came to pass that it was the Okomfo and not the Obayifo, as is generally assumed, who administered the terrible fetish oath. It was he who mixed the gunpowder with the rum and added grave dirt and human blood to the concoction that was to seal upon the conspirators' lips the awful nature of the plot for liberty, and steel their hearts for the dangerous undertaking. It was he, no less, who devised the mystic powder that was to make their bodies invulnerable, and enable them to meet unscathed the white man's bullets. Finally, it was the Okomfo and not the Obayifo who, taking advantage of herbal knowledge, induced a state of torpor on subservient tools, that he might seem to raise the dead to life.

Yet, through it all, while he frequently substitutes for his own religious ceremonial the dark and secret rites of his rival practitioner, his aim at least is still within the tribal law, as he works white magic for the welfare of the community, no less than he continues to combat the black magic of his adversary.

It is not surprising, then, that the rôle of the Myalist Okomfo has been so little understood, and that his most effective work was ascribed by the whites of Jamaica to the agency of Obeah and that Myalism itself should become confused with witchcraft and even regarded by some as an offshoot of Obeah and nothing more.

Gardner is only partially correct when he states: "Of late years Myalism has generally been regarded as an art by which that of the Obeah man could be counteracted. Its first mode of development was as a branch of Obeah practice. The Obeah man introduced a dance called Myal dance, and formed a secret society, the members of which were to be made invulnerable, or if they died, life was to be restored. Belief in this miracle was secured by trick. A mixture was given in rum, of a character which presently induced sleep so profound, as, by the uninitiated and alarmed, to be mistaken for death. After this had been administered to someone chosen for the purpose, the Myal dance began, and presently the victim staggered and fell, to all appearance dead. Mystic charms were then used; the body was rubbed with some infusion; and in process of time, the narcotic having lost its power, the subject of the experiment rose up as one restored to life, a fact for which the Obeah man claimed all the merit. The plant said to be used was the branched calaloe, or solanum. If so, it can only be the cold infusion which has the narcotic power, and which is stated to belong to the European variety; for when boiled it is harmless. It is commonly used in Jamaica as a substitute for spinach, and enters largely into the composition of the famous pepper-pot." [11]

Matthew Gregory Lewis records in his diary under date of February 25, 1817: "The Obeah ceremonies always commence with what is called, by the Negroes, 'the Myal dance.' [7] This is intended to remove any doubt of the chief Obeah man's supernatural

[6. Gardner, *History of Jamaica*, p. 192. Note: In this connection it is interesting to find A. W. Cardinall, *In Ashanti and Beyond*, London, 1927, p. 239, who had spent many years as a District Commissioner of the Gold Coast, when describing the initiation to a Bimoda secret society, observing: "If a Kussassi Youth wishes to become a member he has to undergo a rather frightening ordeal. He is cut with a knife and medicine is inserted in the wounds: thereby he is reduced to unconsciousness for a long time. 'He dies for five days' is the expression used. They then anoint him with medicine, and he returns to consciousness."

7. Note: Lewis is evidently describing a Myal rite in the strict sense of the word. His reference to it as the opening of an Obeah ceremony is due to the common error of his day on the part of the whites who had not yet learned to distinguish between the functions of the Myalist Okomfo and the Obeah man, although it is clearly implied in the present instance by the subsequent reference to the officiating functionary whom he calls by his proper title "the chief Myal man" to whom he had previously misapplied the term "chief Obeah

man." ] powers; and in the course of which, he undertakes to show his art by killing one of the persons present, whom he pitches upon for that purpose. He sprinkles various powders over the devoted victim, blows upon him, and dances round him, obliges him to drink a liquor prepared for the occasion, and finally the sorcerer and his assistants seize him and whirl him rapidly round and round till the man loses his senses, and falls to the ground to all appearances and the belief of the spectators a perfect corpse. The chief Myal man then utters loud shrieks, rushes out of the house with wild and frantic gestures, and conceals himself in a neighbouring wood. At the end of two or three hours he returns with a large bundle of herbs, from some of which he squeezes the juice into the mouth of the dead person; with others he anoints his eyes and stains the tips of his fingers, accompanying the ceremony with a great variety of grotesque actions, and chanting all the while something between a song and a howl, while the assistants hand in hand dance slowly round them in a circle, stamping the ground loudly with their feet to keep time with this chant. A considerable time elapses before the desired effect is produced, but at length the corpse gradually recovers animation, rises from the ground perfectly recovered, and the Myal dance concludes." [8]

With the decline of Myalism from its early religious standards, it took on more and more a character of antagonism to Obeah until eventually to "dig up Obeah" became its principal differentiation from witchcraft, at least as far as the uninitiated were concerned. The spirit of fanaticism, however, held apace and after the abolition of slavery, when the restrictions on assemblies were removed, there was a recrudescence of the cult, sometimes referred to as "Revivalism" that has disturbed at times the peace of more than one Jamaica community. Thus for example, Gardner tells us: "In 1842 several Negroes residing on an estate near Montego Bay gave themselves out to be Myal men; and in St. James, Westmoreland, and Trelawney, thousands of deluded people became their followers. They were accustomed to meet together after

[8. Matthew Gregory Lewis, *Journal of a West India Proprietor, kept during a Residence in the Island of Jamaica*, London, 1834, p. 354 f.] nightfall, generally beneath the shadow of a cotton tree. Fowls were sacrificed, and wild songs sung, in the chorus of which the multitude joined. Dancing then began, becoming more and more weirdlike in character, until one and another fell exhausted to the ground, when their incoherent utterances were listened to as divine revelations. Half-demented creatures sat among the branches or in the hollow trunks of trees, singing; while others with their heads bound in fantastic fashion, ran about with arms outstretched, and declared that they were flying. It became necessary at last to swear in several hundreds of special constables, and to punish numbers of these deluded people for disturbing the peace. . . . Some six years later a Myal man, called Dr. Taylor, gave much trouble in Manchester and Clarendon, drawing great crowds after him. He was sent to the penitentiary, where he was accidentally killed. In 1852, the delusion again appeared: some now gave themselves out to be prophets, and saw visions, but the firmness of the missionaries soon put an end to these practices." [9]

There are some interesting details of the Myalistic outbreak of 1842 given by the Reverend R. Thomas Banbury, a native Jamaican, in a little volume which he published at Kingston, in 1895 on *Jamaica Superstitions*. He tells us: "It took its rise at Newman Hall estate in St. James and went through that parish, Westmoreland and Hanover, increasing as it went until it consisted of hundreds of deluded fanatics. They went by the name of 'Myal people'; they were also called 'angel men.' They declared that the world was to come to an end; Christ was coming, and God had sent them to pull all the Obeahs, and catch all the shadows that were spell-bound at the cotton trees. In preparation for these events they affected to be very strict in their conduct. They would neither drink nor smoke. Persons who were known to be notorious for their bad lives were excluded from their society. They went from place to place pulling out Obeahs and catching shadows and uttered fearful threats against sinners. About the time mentioned there was a very extraordinary comet, which continued in the heavens for several weeks. It was in the west, and the shape of it

[9. Gardner, *History of Jamaica*, p. 460.] was like a 'salt fish' (a cod fish split in two, with the head cut off), the head square and the body tapering off to a point. It was remarkably brilliant. These people made reference to it in their songs and pointed to it as an illustration of their divine mission, and the people were not a little

alarmed at its appearance. . . . Many songs were used when taking up Obeahs, which they did openly in the daytime, in the presence of a large concourse of people who flocked from all parts to see it. The overseers and bookkeepers on the sugar estates all were present. There were present an attorney and a proprietor. An Englishman and a member of the House of Assembly, who took them on his estate gave them room and encouraged them in every way. They publicly dug out of his yard a lot of Obeahs for him. . . . The amber was a talisman by which they pretended to divine. Both Myal men and Obeah men use it. Anything through which they look at the Obeah, either in the ground or skin is called an amber, the name not being strictly confined to the substance properly so-called.

"Four shillings was the price for pulling an Obeah and six shillings for catching a shadow, and they did make money. They accompanied their operations with violent singing and dancing. They worked themselves into violent animal excitement and fanaticism, jumping about, yelling like so many demoniacs. It was frightful to hear them. Sometimes one would bolt out of the ring and run into the bush and then the others would go after him, declaring that the spirits had taken him away. They had vials filled with the juice of bad-smelling bushes which they called 'their weed.' It was said that it had the effect of causing those upon whom it was sprinkled to become Myal people. Not a little injury was done to the churches by this Myal procession. A number of young people, especially females, were drawn away. They followed them all about and fell into immorality with the men, notwithstanding the affected piety of the latter. They went into the churches on Sundays and interrupted divine services by pulling out persons whom they suspected of dealing in Obeah, or who were so reported to them. Old men who looked suspicious were beaten, rolled in cotton bush and half killed. "In a Baptist church at Slater's Hill an attack of this kind was made on a man whom these people considered notorious for Obeah. Afterwards the authorities had to take cognizance of their outrages and sent some of them to prison. In returning from prison their song was:

Myal nigga, we come oh,  
 We go da jail, we come out.  
 Myal nigga, we come oh,  
 We work again, we come back,  
 Myal man we come oh.

And according to the song they did begin their revelries again.

"There is no doubt that these people laboured under a delusion from the devil. The Myalism of these people also put on a somewhat different feature from that which existed before. They professed to take up Obeahs, which the regular Myal man never did, for the work of the latter was confined to shadows, recovering persons who were struck by duppies and bringing home those who were carried away into the woods by the spirits." [10]

In this last statement, we fear, Mr. Banbury is a little confused, since "digging up Obeah" was the distinctive characteristic of the Myalist, while we have here for the first time any reference to "catching shadows," and their connection with "duppies." But what, it may be asked were these shadows and duppies?

Captain Rattray calls our attention to the fact that "The Ashanti use a number of names translated in to English by the words 'soul' or 'spirit' or 'ghost'." He then proceeds to define these various terms. Thus Saman "is a ghost, an apparition, a spectre; this term is never applied to a living person or to anything inherent in a living person. It is objective and is the form the dead are sometimes seen to take, when visible on earth. . . . The word 'has no connection whatever with any kind of soul.'" [11] This is the Jamaica "duppy," in every detail.

Again, he tells us: "The sasa is the invisible spiritual power of a person or animal which disturbs the mind of the living, or works

[10. R. Thomas Banbury, *Jamaica Superstitions, or The Obeah Book*, Kingston, 1895.

11. Rattray, *Religion and Art in Ashanti*, p. 152.] a spell or mischief upon them, so that they suffer in various ways. . . . The sasa is essentially the bad, revengeful, and hurtful element in a spirit; it is that part which at all costs must be 'laid' or rendered innocuous, the funeral rites . . . are really, I believe the placating, appeasing, and the final speeding of a soul which may contain this very dangerous element in its composition." [12] This is the "shadow" of Jamaica, where, however, both "duppy" and "shadow" have gradually assumed a material element in the general acceptance of the "bush."

Thus for example, on the occasion of deaths in the neighbourhood, especially if by violence, the superstitious will plug up every crack and crevice of their hovels at night, "to keep the duppies out," an entirely useless precaution if the expected visitants were purely spiritual and so impassible. After the hurricane in Montego Bay in November, 1912, when about a hundred were drowned, I wanted to send a messenger on the following day on an errand that would keep him out after dark. It was with the greatest difficulty that I found one the usual form of excuse being: "Everybody stay home a night. Too many det (dead) round, Sah!"

So, too, at a "bush" funeral, the most important circumstance is frequently the catching of the "shadow." I have more than once watched the process from a very short distance, near enough, in fact, to be able to hear all that was said, and to watch carefully most that was done, as the actors, for such I must call them, scrambled and grasped at empty nothingness, with such realism of pretence, that I found myself actually rubbing my eyes, almost convinced against myself that there must be an elusive something that escaped my vision.

When sufficient rum had been imbibed, and the singing led by a "selfish" voice had keyed up the assembly to the proper pitch, someone would excitedly cry out: "See 'im yere!" Immediately two or three or even more rival hunters would start after that "shadow" at one and the same time. From outside where I stood, it looked as if a general scramble had started in the hovel and I could see forms falling over one another and hear the imprecations

[12. Ditto, p. 53.]

and exclamations. After a time, one more "forward" than the rest would claim to have caught the prey, only to be greeted with cries of scorn: " 'Im get away! See 'im dah!" Whereupon the scuffle would start anew.

Eventually when all of them were breathless, dripping with perspiration, their clothes soiled or at times actually torn, and eyes almost popping out of their heads with excitement, while a general condition of hysteria had taken possession of the entire gathering, the feat would be accomplished by some belligerent individual, who would clasp his hands and let out a veritable Scream of defiance: "Me got 'im! Me got 'im!" with such vehemence that he would literally shout down all protests to the contrary, with perhaps just a little hint of possible physical violence that might follow as a support to the power of his vociferation. Then a box or at times a small coffin would be produced and with much ado, not perhaps without a final effort to escape, the poor "shadow" would be securely fastened in and properly "laid" to be buried later at the funeral.

I have further listened to two disputants on the following morning, while the rum fumes were still assertive, almost coming to blows as to which one of them had actually accomplished the feat of catching the shadow, and yet when I questioned them individually a few days later, despite the fact that I knew them intimately, both of them in perfect scorn, asserted, almost in the same identical words: "Me no belieb in 'shadow,' Sah! 'Im all nonsense, Sah!"

As far as I could form any judgment from my own observations, it seemed to me that one of the supposed avocations of the Obeah man was to catch the shadows of the living and nail them to a cotton tree, while the

Myal man, to undo the damage, was busying himself by "pulling" the shadows from their imprisonment in the tree. Again as the shadow may be harmful to the family of the deceased, it is the function of the Myal man and not the Obeah man to catch them at the funeral for this is a beneficial act.

Reverend A. J. Emerick, who devoted more than a decade to mission work in Jamaica, in a privately printed article gives us valuable information about Myalism as it existed at the beginning of the present century. He writes: "To attempt to describe Jamaica Mialism, a superstition imported from Africa, is like trying to describe the intricacies of the most cunningly devised Chinese puzzle. Mialism is so mixed up with Obeahism, Duppyism and other cults of African warp, together with whatever in Protestantism or Catholic ritual that may appeal to the bizarre African imagination, that it is hard to tell which is which and what is what. But for all that it is a most interesting study for the student of folklore. . . .

"But whatever may have been its origin, Mialism, properly so-called in Jamaica, is a species of Spiritualism, mixed with a peculiar form of animism. Mialism with its Mial men and Mial women, has been just as prevalent in Jamaica as Obeahism with its Obi men and Obi women. At present you do not often hear the words, 'Mialism and Mial people,' but they are still there in large forces, masquerading under other names.

"The mysterious operations of Mialism consist in communications with spirits or deaths ('dets' as the Jamaican terms it). The persons who are favoured with communications with spirits are called 'mial' people. They are said to be 'fo-eyed,' that is four-eyed, by which is meant that they can see spirits and converse with them. Both sexes make pretention to this power; hence you have mial men and mial women. They are believed to be able to kill or injure anyone by aid of spirits. A mial man and obi man are equally dreaded. The mial man harms by depriving persons of their shadows, or setting deaths upon them.[13] It is believed that after a person's shadow is taken he is never healthy and if it be not caught, he must pine away until he dies. It is said that the word for shadow in the language of some African tribes is the word for soul. Obi men and mial people sometimes carry little coffins to catch and keep shadows, which shadows they are supposed to nail to the cotton tree. This cotton tree in the days of slavery, like the oak in the days of Druidism was worshipped

[13. As just noted, in my own experience that was the work of the Obeah man. The Myal man released them.] and sacrifices were offered at its roots. This tree was held in veneration and it was hard to get Negroes to cut it down because they were afraid that if they did so the deaths which took up their abode at its roots would injure them. There are many interesting superstitions connected with the cotton trees, one curious belief about them was that they had the power of transporting themselves at night to hold conferences together. . . .

"In connection with shadow taking is shadow catching, that is, –the restoring of the shadow to the person who had been –deprived of it. The performance is rather strange. Shadow catching is invariably done in the night. The person suspected of having lost his shadow is taken to the cotton tree, where his shadow is, as the Jamaica people say, 'pell bound,' that is spellbound, or to which it was nailed. The mial men and mial women are accompanied by a large concourse of people. The victim is dressed all in white, with a white handkerchief about his head. Eggs and fowls are taken together with cooked food, to the cotton tree. The mial men and mial women parade up and down before the cotton tree with white cloths over their shoulders, singing and dancing, and all the people join in the chorus. The cotton tree is pelted with eggs, and the necks of fowls are wrung off and the bodies are cast at it. This is done to propitiate the deaths or duppies that had their shadows enthralled at the tree. The singing and dancing proceed more vigorously as the shadow begins to make signs of leaving the tree. A white basin of water to receive it is held up. After they have sung and danced to their heart's content, they suddenly catch up the person and run home with him, affirming that his shadow is caught and covered up in the basin. When the patient has reached his home, a wet cloth is applied to his head and his shadow is said to be restored to him." [14]

The narrative may here be interrupted to remark that Fr. Emerick fails to make the clear distinction between

Obeah man and Myal man, since at times the two functions are so confused and even exercised by the same individual under a dual rôle. In general, however, Obeah is secretive and malicious; Myalism is open

[14. A. J. Emerick, *Jamaica Mialism*, Woodstock, 1916, p. 39 ff.] and benevolent. When the "shadow" is "pulled" at the cotton tree, or "caught" at the funeral, just as when Obeah is "dug up," the larger the body of witnesses the greater is the satisfaction of the Myal man in this good deed which he performs. The Obeah man, on the contrary, seeks to avoid all publicity, as his purpose is evil. And even if, as occasionally does happen, the same individual is today an Obeah man and tomorrow a Myal man, to the best of my knowledge, he observes perhaps unconsciously the technique of the rite which he is performing, and his entire manner and method will change overnight.

Bringing the subject up to date, Fr. Emerick states: "Bedwardism has all the ear-marks of mialism, and in its fetish origin is fundamentally the same. Its founder was a lunatic, named Bedward, who was suffering from religious monomania. He claimed that he had visions from God, and that the spirit of God had descended upon him and that in him the prophets were reincarnated, at one time Jonas, at another Moses, then John the Baptist. He declared that in a vision God had made known to him that the water of Hope River cleansed from diseases and sin. It was rumoured that a sick woman was cured by partaking of this water. Belief in Bedward's miraculous powers gradually grew until persons from all over the island came to get the healing waters from him and stories of wondrous cures by him were spread about. The craze grew until as many as twenty and thirty thousand Negroes used to gather every Wednesday morning along the river bank at a place called August Town, on the Hope River. In the great throng were hundreds of the crippled, the deformed, lepers, the blind, consumptives and sufferers from every form of disease. At a few moments of nine the so-called prophet would appear in flowing white robes, and with a wand in his hand, with elaborate and majestic ceremonies, he would bless the water, whereupon, these thousands of men, women and children of all ages would strip naked and jump into the water. An indescribable scene followed. . . . I only introduce this short account of it here as a help to my study of Mialism and because Bedwardism seemed to have a parental affinity to Revivalism[15] which is now rampant it, Jamaica and which is nothing but Mialism pure and simple under a new name. . . .

"The Revivalists masquerade as a Christian sect and cover themselves with a glamour of Christianity, by such practices as exclaiming in the mialistic songs. . . . such expressions as 'Lord have mercy on us,' 'Christ have mercy on us,' words evidently taken from the Catholic Mass. But despite all this they are but pagan mialists, and their service is pagan. The mialists as a body as well as individually, believed and especially *FELT* themselves called by the spirit for their work. Their supreme effort in their demoniacal, frenzied worship was to get a plenitude of the spirit. So also the Revivalists believe and feel an excited call to perform some work or give some message. Sometimes individuals, getting the spirit during the night, arise and in a frenzied condition go over the hills and along the roads, stopping sometimes before houses and shouting at the top of their voices, quoting Holy Scripture, giving warning, and announcing what they consider their God-given message. They will sometimes give warning by shouting 'Hammer and nails!' This is intended to be a death warning. During the day you will sometimes see them making curious marking on the road before certain houses. One night while I was going along a mountain path I met a woman who was under this peculiar spell. She seemed to me like one of the frenzied Eumenides whirling by me. You see again from the name of 'Angel people,' as they call themselves, where they get their idea of being messengers from heaven." At one place in the mountains, I have myself heard one of these unfortunate creatures, half-crazed with emotionalism, as night after night for weeks on end, she stood up against a flat wall of rock which served as a sounding board and sent her voice booming out over the valley in a seemingly interminable repetition of "Fire and brimstone {sic}, Fire and brimstone, judgment on men, judgment on men!"

[15. Note: On the contrary Bedwardism is an offshoot of Revivalism which dates back to the closing days of slavery.] After stating: "The original mial dance is said to be an old West African priest dance," Fr. Emerick continues: "The Mialists robed themselves in white and affected the power of divination. The Revivalists do

all this. There was a band of Revivalists who met every Thursday at a place called Retirement, in the Dry Harbour Mountains. I often heard them, for it was one perpetual howl from morning till night, like the rise and fall of tidal waves on the sea beach. I have gone to see them and any account of demoniac possession that I ever read seemed tame in comparison with the demoniacal contortions, the hysterical singing and moaning, the frenzied gyrating, swaying, dancing and the abominable jerkings, of these people in the heat of their wild African, weird fetish worship to become possessed by the spirit. They form a compact circle, or rather wheel, of men and women. The whole living, squirming wheel circles and swirls in a body and each individual gyrates at the same time with many a curious bow and bend and dip and twist. Alternately they sing and moan and shout and scream. Every now and then by spells they go through abdominal contortions, just as if some infernal spirit of wondrous strength gripped them and threw into convulsions every fibre of their being. Their eyes and faces with the demon of possession looking from them made a horrible sight to see, and once you have seen it you will never forget it. They all do not do the same thing at the same time, some are doing one thing and others are doing different things, but all together they make a harmonious inharmonious whole. Each one held in his hand a green piece of bush or twig. I asked the reason for this, but got no satisfactory answer. . . . There is always one man who is called the leader, or band master. He stands still not performing any of the gyrations, but directs the performance like the director of an orchestra or band, and announces the revelations which those possessed by the spirit receive." [16]

Describing a similar open-air meeting of Revivalists, De Lisser says: "Each of the white-robed women had a bit of withe twisted round her left wrist, and each carried a short cane. Noticing this,

[16. A. J. Emerick, l. c., p. 47 f.] remembered that when the priests and priestesses of the African Gold Coast were about to dance in honour of their gods and to become possessed by them, they bound their wrists with addor and carried bundles of canes in their hands. Here then, clearly, was the survival of an African custom masquerading as a native Christian revivalist demonstration." [17]

Whatever, then, may be thought of the present-day decadent Myalism as seen in Bedwardism and other revivalist outbreaks, it is certain that in its inception, as the offshoot of the old Ashanti tribal religion, it was of so potent a religious force, that it has survived a century and a half of legal proscription and still a further century of an undisguised death-struggle with the powers of Obeah, and still is able to vitalize each recurrent upheaval against formal Christianity, even as it inspired the futile efforts to break the chains of slavery and cast off the white man's rule, before constitutional methods had found a way to right the crying wrong of humanity.

It is not surprising, then, that from the earliest days of legislation in Jamaica, a serious source of danger to the peace of the Colony was recognized to be ever present in the assemblies of slaves where the old religious tribal dances were openly accompanied by drumming which aroused the fanaticism of Africans to such a pitch as to endanger a general uprising. Before long it was discovered that a second cause of danger, this time a personal one to master and slave alike, was to be traced to the secret poisonings that were ever becoming more common. And yet many years passed before it was even suspected that there could be any connection between this state of affairs and Obeah, which was looked upon with amused toleration as foolish superstition and nothing more. But even when the rebellion of 1760, disclosed the connection of Obeah and poisoning, and there was a set determination to crush the dread menace at any cost, it was not suspected that they were not dealing with witchcraft alone but a recrudescence of the old religious spirit in a new and more dangerous guise.

In early legislation we find accentuated the danger from fanaticism

[17. De Lisser, *Twentieth Century Jamaica*, p. 134.] aroused by religious assemblies and nothing more. Then appears due provision against the menace of poisonings and finally formal condemnation of Obeah. But through it all the secret phase of Myalism and its confederation with its archenemy Obeah against the

oppressor of both, never seems to have been suspected. We may be pardoned, if we review somewhat in detail the legal development of this phase in the Law of Jamaica.

Appended to the *Laws of Jamaica passed by the assembly and confirmed by His Majesty in Council, April 17, 1684*[18] immediately following the Royal Confirmation and consequently disallowed, we have "An Act for the better ordering of slaves," wherein we find the words: "And it is further enacted by the authority aforesaid, that every master or mistress or overseer of a family in this island shall cause all slaves houses to be diligently and effectively searched once every fourteen days, for clubs wooden swords, and mischievous weapons, and finding any, shall take them away and cause them to be burnt." [19] This would indicate that even at this early date there was danger from a slave uprising.

Among the Acts passed in 1696 is one entitled: "An Act for the better order and government of slaves." Herein we read under Clause XIII the very same words as in the above Act which was disallowed in 1684.[20] Clause XXXII of this new Act runs as follows: "And whereas divers slaves have of late attempted to destroy several people, as well white as black, by poison; the consequences of which secret way of murdering may prove fatal, if not timely prevented: Be it enacted by the authority aforesaid, That if any Negro, or any slave or slaves, before the making of this Act, have maliciously given or attempted to give, or shall hereafter maliciously give, attempt or cause to be given to any person whatsoever, free or slave, any manner of poison, although the same was never taken, or if taken, death did not or shall not ensue upon the taking thereof; the said slave or slaves, together

[18. London, 1684, p. 140 ff.

19. Ditto, p. 142.

20. *Acts of Assembly, passed in the Island of Jamaica from 1681 to 1737, inclusive*, London, 1743, p. 50 ff.] with their accessories, as well before as after the fact, being slaves, and convicted thereof . . . shall be adjudged guilty of murder, as if the party or parties that took or shall take the same had died; and shall be condemned to suffer death, by hanging, burning, or such other way or means as to the said justices and freeholders shall seem most convenient." [21] Moreover Clause XXXIV of the same Act prescribes: "And for the prevention of the meeting of slaves in great numbers on Sundays and Holidays, whereby they have taken liberty to contrive and bring to pass many of their bloody and inhuman transactions: Be it enacted by the aforesaid authority, That no master, or mistress, or overseer, shall suffer any drumming or meeting of any slaves, not belonging to their own plantations, to rendezvous, feast, revel, beat drum, or cause any disturbance, but forthwith endeavour to disperse them, by him, or herself, overseer or servants; or if not capacitated to do the same, that he presently give notice to the next commission-officers to raise such number of men as may be sufficient to reduce the said slaves." [22] Failure in duty on this point, the commission-officers included, carries a penalty of "forty shillings for every offence." This Act was confirmed, January 5, 1699,[23] and thus became the first approved *Code Noir* of Jamaica.

We have, then, in the very foundation of the Jamaica Slave Law, and that before the close of the seventeenth century, a clear distinction between danger from the rebellion of slaves and danger from poisoning.

In 1717 there was passed "An Act for the more effective punishing of crimes committed by slaves," [24] of which Clause VIII thus accentuates the danger of slave uprisings: "And whereas the permitting or allowing of any number of strange Negroes to assemble on any Plantation, or settlement, or any other place, may prove of fatal consequences to this your Majesty's Island, if not timely prevented: and forasmuch as Negroes can, by beating on drums, and blowing horns, or other such like instruments of

[21. Ditto, p, 55.

22. Ditto, p. 55.

23. *Acts of the Privy Council*, Vol. II, p. 834.

24. *Acts of Assembly*, l. c., p. 108.] noise, give signals to each other at a considerable distance of their evil and wicked intentions: Be it further enacted, That in one month's time after the passing of this Act, no proprietor, attorney, or overseer, presume to suffer any number of strange Negroes, exceeding five, to assemble on his plantation or settlement, or on the plantation or settlement under the care of such attorney or overseer; nor shall any proprietor, attorney, or overseer, suffer any beating on drums, barrels, gourds, boards, or other such like instruments of noise on the plantations and settlements aforesaid." The penalty for each offence is to be ten pounds in the case of proprietor or attorney, and half that sum for overseers. This was an early recognition of the power of the "talking drums" which so long mystified African travellers.

In this Act of 1717, there is no mention of the danger of poisoning. However, in 1744, in consequence of a frustrated rebellion of the slaves, wherein "a general massacre of the white people was intended," there was passed: "An Act to explain and amend an Act, entitled, 'An Act for the better order and government of slaves,'" in which it is explained: "That it was the true intent and meaning of the said Act, that the crime of compassing and imagining the death of any white person by any slave or slaves, should be deemed and adjudged a crime of as high a nature as the crime of murder, and should be punished as such,"[25] and again reiterates "although the bloody purposes of such slave or slaves be prevented before any murder hath been or shall be committed." [26]

Thus what was originally applicable to the case of poisoning alone, is now by extension applied generally to any attempt whatsoever at the taking of the life of any white person. Again, before this last Act, the danger from rebellion had been clearly dissociated from the danger of poisoning. Henceforth, while the two groups of prohibitions will be preserved, the danger of rebellion is recognized in both. However, the second group of Clauses

[25. *Acts of Assembly, passed in the Island of Jamaica from 1681 to 1754, inclusive*, London, 1756, p. 263 ff.

26. Ditto, p. 264. ff.] are now formally connected with Obeah, while the prohibition against assemblies becomes more detailed and specific in purpose. Gardner tells us: "The safety of the island was again imperilled by the Koromantins. Several of the leaders met in St. Mary's in July 1765, when the solemn fetish oath was administered. Into a quantity of rum, with which some gun-powder and dirt taken from a grave had been mingled, blood was put, drawn in succession from the arm of each confederate. With certain horrid ceremonies this cup was drunk from by each person, and then came the council. It was agreed that during the ensuing Christmas holidays the rising should take place, and in the meantime all were to obtain companions." [27] The impetuosity of one of their number frustrated the plans of his associates who were acting not under the influence of Obeah but of Myalism, as the "solemn fetish oath" makes clear.

On Dec. 21, 1781, there was passed "An Act to repeal several Acts and Clauses of Acts, respecting slaves, and for the better order and government of slaves, and for other purposes." [28] The purpose of this consolidated Act was to rewrite the Code Noir in its entirety, and being passed for three years only, it was to expire with December 31, 1784. Clauses XII to XIV renew the former prohibitions about assemblies of slaves but the penalties are greatly increased. The master, owner, guardian or attorney is now liable in the sum of one hundred pounds, while overseers and bookkeepers may be punished with six months' imprisonment for violations of the code. As regards amusements which are permissible among their own slaves, the use of "drums, horns and such other unlawful instruments of noise" are of course prohibited.

Clause XLIX takes direct cognizance of Obeah. It runs as follows: "And in order to prevent the many mischiefs that may hereafter arise from the wicked art of Negroes going under the the {sic} appellation of

Obeah men and women, pretending to have

[27. Gardner, *History of Jamaica*, p. 141.

28. *Acts of Assembly, passed in the Island of Jamaica, from 770 to 1783, inclusive*, Kingston, 786, p. 256 ff.] communication with the devil and other evil spirits, whereby the weak and superstitious are deluded into a belief of their having full power to exempt them whilst under protection from any evils that might otherwise happen: Be it therefore enacted by the authority aforesaid, That from and after the first day of January, aforesaid, any Negro or other slave who shall pretend to any supernatural power, and be detected in making use of any blood, feathers, parrots–beaks, dogs–teeth, alligators–teeth, broken bottles, grave–dirt, rum, eggshells, or any other materials relative to the practice of Obeah or witchcraft, in order to delude and impose on the minds of others, shall upon conviction before two magistrates and three freeholders, suffer death or transportation; anything in this or any other act to the contrary in any wise notwithstanding." [29]

This Act never received the Royal Assent and at its expiration the matter was allowed to rest for a couple of years, but the action of the Assembly in Jamaica during the years 1787 and 1788 resulted in what was commonly called "The New Consolidated Act," [30] to which Stephen Fuller refers as "being the present Code Noir of that Island." Clauses XIX to XXI prohibit the meetings of slaves, etc. along the general lines of previous Acts. Clause XL represents the restrictions on Obeah without enumerating the paraphernalia, but specifies as the purpose of the deed: "In order to affect the health of lives of others, or promote the purposes of rebellion." 31 In Clause XLI, we find repeated the old penalty against poisoning, which had been overlooked in the Act of 1781, where it was supposed to be contained under the general decree against Obeah. [32]

December 14, 1808, there was passed "An Act for the protection, subsisting, clothing, and for the better order, regulation,

[29. Ditto, p. 277.

30. Stephen Fuller, *New Act of Assembly of the Island of Jamaica commonly called the New Consolidated Act*, London, 1789,

31. Ditto, p. 10.

32. Ditto, p. 11. Note: This Act failed to receive the Royal Assent and we find no mention of its provisions in *An Abridgement of the Laws of Jamaica being an alphabetical digest of all the public Acts of Assembly now in force*, published at St. Jago de la Vega, in 1802. In fact there is no reference there in any way pertaining to assemblies of slaves, Obeah or poisonings.] and government of slaves, and for other purposes," which was replaced on December 19, 1816, by "An Act for the subsistence, clothing, and the better regulation and government of slaves, for enlarging the powers of the council of protection; for preventing the improper transfer of slaves; and for other purposes." [33]

In the latter Act, Clauses XXXIV to XXXVI prohibit the assemblies of slaves in the usual form, but under the section permitting, amusements on the properties to which they belong, "so as they do not make use of military drums, horns and shells" we find the further restriction, "Provided that such amusements are put an end to by ten o'clock at night." [34]

Clause XLIX (p. 123 f.) deals with Obeah and Clauses LII and LIII [35] repeat the former penalties for poisoning and having poisons in one's possession. By Clause L, placed immediately between Obeah and poisonings, slaves are forbidden to preach or teach "without a permission from the owner and the quarter sessions," and by Clause LI nightly [36] and other private meetings of slaves are declared unlawful. And as

there is no mention of outside slaves or drumming or dancing we may safely conclude that these two new Clauses are associated with Myalism in its new form, the true nature of which even here escapes detection.[37] This surmise is strengthened by the fact that the whole matter is thus placed immediately after Obeah to which the legislators evidently thought it was connected. Clause LIII proceeds to extend the scope of previous legislation against the danger from poisonings and further identifies the process with Obeah. It runs as follows: "And be it further enacted, That if there shall be found in the possession of any slave any poisonous drugs, pounded glass,

[33. John Lunan, *Abstract of the Laws of Jamaica relating to Slaves*, St. Jago de la Vega, 1819, p. 105.

34. Ditto, p. 118.

35. Ditto, p. 124 f.

36. Ditto, p. 124.

37. Lunan, l. c., p. 124, Note: While the non-conformists have always felt that this legislation was aimed solely at their missionaries through motives of bigotry, more sincerity of purpose should be accredited to the Assembly than was generally accorded. The objective of the law is the Revivalist meetings initiated by the Methodists, it is true, but the real motive is self-protection against the rising spirit of Myalism fostered in these gatherings.] parrot's beaks, dog's teeth, alligator's teeth, or other materials notoriously used in the practice of Obeah or witchcraft, such slave upon conviction, shall be liable to suffer transportation from this island, or such other punishment, not extending to life, as the court shall think proper to direct." [38] The Act of 1781 had made the use of such instruments unlawful, the present Clause is directed against even having them in possession.

The prevalence of poisonings in Jamaica about this period is evidenced by a visitor to the island in 1823, as follows:[39] "A Negro man, named Schweppes or Swipes, to which his comrades had added the appellation of Saint, took it into his head to poison a preacher at Montego Bay. He but half killed the poor creature, who discovered the nature of the poison in time to prevent its fatal effects, though it is more than probable he will never recover his former health. The maniac did not escape, but argued that the spirit moved him to kill Massa Parson. He affirmed that the preacher always said 'he longed to lay down his burden; to quit this mortal life; to go to Abraham's bosom, to the bosom of his Saviour, to glory' and so forth and he Swipes (whose brain was turned topsy-turvy) out of good-will and love, wished to help him to Heaven and glory, for which he was anxious." Again while visiting an estate on Morant River, we are told: "The cook a few days before, had endeavoured to poison Mr. G. and his family, by mixing, I think he said, ground glass in some soup, which was, however, fortunately detected in time to prevent mischief." [41] Finally, just before sailing from Port Antonio, he thus describes the contents of the "cutacoo" of a vagrant Obeah man who was apprehended: "There was an old snuff-box, several phials, some filled with liquids and some with powders, one with pounded glass; some dried herbs, teeth, beads, hair, and other trash; in short the whole farrago of an Obeah man." [41]

On December 22, 1826, was passed "An Act to alter and amend

[38. Lunan, l. c., p. 124 f.

39. Cynric R. Williams, *A Tour through the Island of Jamaica, from the western to the eastern end, in the year 1823*, London, 1826, p. 38 f.

40. Ditto, p. 240.

41. Ditto, p. 344.] the Slave Laws of this Island." Clause LX to LXIV cover unlawful assemblies of slaves. The time for "innocent amusements" on their own properties is extended to midnight.[42] Clause LXXXII deals with Obeah and the following Clause repeats the prohibition against slaves preaching and teaching without permission, another evidence of rejuvenated Myalism.[43] In Clause LXXXIV there is a further extension of the general safeguard against the formation of "plots and conspiracies"[44] whereby meetings of sectarians between sunset and sunrise are prohibited: "Provided always, that nothing herein contained shall be deemed or taken to prevent any minister of the Presbyterian kirk, or licensed minister, from performing divine worship at any time before the hour of eight o'clock in the evening at any licensed place of worship, or to interfere with the celebration of divine worship according to the rites and ceremonies of the Jewish and Roman Catholic religions." Then follows an article for the punishment of designing teachers for laying contributions on slaves[45] and the usual prohibition against nightly meetings of slaves and the Clauses on poisoning.[46]

Clause LXXXIV prohibiting meetings of sectarians between sunset and sunrise aroused strong opposition, especially on the part of the Methodists who claimed that the instruction of the slaves was thereby practically restricted to the Established Church of England,[47] and the Act was accordingly disallowed. The despatch thereupon sent by W. Huskisson, His Majesty's Principal Secretary of State for the Colonies, addressed to the Governor of Jamaica, Sir John Keane, under date of September 22, 1827, states, in part: "Among the various subjects which this Act presents for consideration, none is more important in itself, nor more interesting to every class of society in this kingdom, than the regulations on the subject of religious instruction. The eighty-third

[42. *Slave Law of Jamaica with Proceedings & Documents relative thereto*, London, 1828, p. 95 ff.

43 Ditto, p. 108.

44 Ditto, p. 109.

45 Ditto, p. 110.

46. Ditto, p. 111.

47 Ditto, p. 231.] and the two following clauses must be considered as an invasion of that toleration, to which all His Majesty's subjects, whatever may be their civil condition, are alike entitled. The prohibition of persons in a state of slavery assuming the office of religious teachers might seem a very mild restraint, or rather a fit precaution against indecorous proceedings; but amongst some of the religious bodies who employ missionaries in Jamaica, the practice of mutual instruction is stated to be an established part of their discipline. So long as the practice is carried on in an inoffensive and peaceable manner, the distress produced by the prevention of it will be compensated by no public advantage.

"The prohibition of meetings for religious worship between sunset and sunrise will, in many cases, operate as a total prohibition, and will be felt with peculiar severity by domestic slaves, inhabiting large towns, whose ordinary engagements on Sunday will not afford leisure for attendance on public worship before the evening. It is impossible to pass over without remark the invidious distinction which is made not only between Protestant dissenters and Roman Catholics, but even between Protestant dissenters and Jews. I have indeed no reason to suppose that the Jewish teachers have made any converts to their religion among the slaves, and probably, therefore, the distinction in their favour is merely nominal; still it is a preference, which, in principle, ought not to be given by the Legislature of a Christian country."[48]

Again he says further on:[49] "It may be doubtful whether the restrictions upon private meetings among the slaves, without the knowledge of the owner, was intentionally pointed at the meetings for religious worship.

No objection, of course, could exist to requiring that notice should be given to the owner or manager whenever the slaves attended any such meetings; but, on the other hand, due security should be taken that the owner's authority is not improperly exerted to prevent the attendance of the slaves.

"I cannot too distinctly impress upon you that it is the settled

[48. Ditto, p. 146.

49. Ditto, p. 147.] purpose of His Majesty's government to sanction no colonial law, which needlessly infringes on the religious liberty of any class of His Majesty's subjects, and you will understand that you are riot to assent to any bill imposing any restraint of that nature, unless a clause be inserted for suspending its operation until His Majesty's pleasure shall be known."

Later, taking up the question of Obeah, he writes: "The definition of the offence of Obeah will be found to embrace many acts, against which it could not have been really intended to denounce the punishment of death. The definition of the crime of preparing to administer poison is also so extensive as to include many innocent and even some meritorious acts. Thus also the offence of possessing materials used in the practice of Obeah is imperfectly described, since no reference is made to the wicked intention in which alone the crime consists." [50]

The acknowledgment, to the Governor, of the receipt of this communication, on the part of the House of Assembly, on December 4, 1827, contains these significant words: "In enacting the eighty-third, eighty-fourth, and eighty-fifth clauses, which are particularly objected to, the House had before them the example of Demerara, and they deemed the restrictions necessary, as well for the peace of the colony as for the well-being of the slaves; that opinion the House still retains, and consequently are unable to present to your Honour any modified law on this subject." [51]

In the formal answer to the letter, passed unanimously [52] by the Jamaica House of Assembly on December 14th we read: "The eighty-third clause prohibits the preaching and teaching of slaves, not because mischief might possibly accrue, but because it has been found by experience, as the preamble in the clause declares, 'to be attended with the most pernicious consequences, and even with the loss of life.' So long as the slave subsists at the cost of the master, so long must that master's right be admitted to watch

[50. Ditto, p. 156.

51. Ditto, p. 159.

52. Ditto, p. 189.] over his actions, on which depend his health and his life. Neither health nor life can be secure, if slaves are allowed to unsettle the understanding of each other, by mutually inculcating their crude notions of religion, and have free license to meet under the pretence of preaching at unseasonable hours and in improper places. The House duly appreciate the pious motives of the King's ministers, who would extend the blessings of religion all over the world, but nevertheless it is their opinion, that no persons are competent to judge of regulations intended to restrain the malpractices of 'ignorant, superstitious, and designing slaves,' unless they have made themselves acquainted with the African character by a long residence among them. These remarks equally apply to the eighty-fourth clause. Meetings for religious worship between sunrise and sunset, are prohibited only to unlicensed preachers; and it is believed that in no well organized society are persons, without character or of doubtful or secret views, suffered to go at large, under shelter of the night, amongst an ignorant peasantry, and make upon their minds an impression that may be dictated by political or religious fanaticism. . . . Although the slaves of Jamaica have advanced rapidly in civilization within a very few years, yet it is not pretended that their progress has been so great that all those guards can be dispensed with which were thought essential by our predecessors. The eighty-third and eighty-fourth clauses are not

innovations, as Mr. Huskisson seems to suppose; they are taken from the old slave law, and come again into operation on the disallowance of the new law, with this difference, that the new law provides against any misconception of the law in respect to Catholics and Jews, and permits licensed ministers to perform divine worship at any licensed place of worship to the hour of eight; and when it is remembered that in Jamaica the setting sun varies from half-past five to half-past six, it will appear that time enough is afforded for the night worship of slaves. . . .

"The remarks of Mr. Huskisson, on the clause for the punishment of Obeah, naturally offer themselves to one ignorant of the extent of African superstition, and the horrible crimes Negroes will perpetrate sometimes to gratify revenge, and often to acquire influence that may enable them to levy contributions on the fears of their more timid fellows. Negroes are seen to pine away to death under the pretended sorceries of the Obeah man; and, where the imagination does not perform the work of death with sufficient celerity, the more certain aid of poison is called in, to hasten the fate of the victim. Mr. Huskisson considers, that under the next clause, many innocent and some meritorious acts are exposed to punishment. But it is submitted, that the possession of poisonous drugs by Negroes cannot be innocent, unless confided to them by their masters; which fact can readily be proven." [53]

Both sides to this controversy were right in part, and yet they both failed to discern the real point at issue. To the home government, there was actual need of suppressing what appealed to them as an outburst of religious bigotry against the non-conformists; to the planters in Jamaica it was clear that there was growing up among the slaves a religious fanaticism and unrest that could augur nothing but another upheaval of the social order with attempted massacre and destruction of property. What neither side of the argument even suspected was that under guise of Methodist Revivalism, the long persecuted and seemingly forgotten Myalism was taking a new lease of life and imbuing the slaves in general with its own peculiar religious mania in preparation for the day when the solemn fetish oath might be administered for the general overthrow of the white regime. And the Methodist authorities, on their part, could only see a consoling outpouring of the spirit, and countless brands saved from the burning, when in reality the consequence of misguided zeal was a dangerous recrudescence of pagan practices with a veneer of Christianity, cloaked and disguised as a Methodist Revival. [54]

Similar excesses were experienced later by another group who surpassed even the Methodists in the unbridled spirit of Revivalism.

[53. Ditto, p. 164 ff.

54. Note: Cfr. also D. Trouillot, *Esquisse Ethnographique: Le Vaudoux*, Port-au-Prince, 1885, p. 27, where Jamaica Revivalism is classified with the Haitian "Fandango," a Chica Dance and claimed to be a form of Voodoo in the wide sense of the word.]

{p. 172} Gardner thus describes the facts. "With a few exceptions, native Baptist churches became associations of men and women who, in too many cases, mingled the belief and even practice of Myalism with religious observances, and who perverted and corrupted what they retained of these; among them sensuality was almost unrestrained. Their leaders or 'daddies,' as a class were overbearing, tyrannical, and lascivious, and united the authority of the slave-driver with the darkest forms of spiritual despotism. Of scriptural teaching there was little. Simple facts were so perverted, that they would have been ridiculous had they not been blasphemous." [55] It was this condition of affairs that led up to the final slave-rebellion just before emancipation went into effect.

As recently as October 12, 1932, a letter appeared in THE DAILY GLEANER of Kingston, Jamaica, entitled "An Open Letter to Ministers of Religion" and signed by R. H. Ferguson, wherein the latest form of Myalistic Revivalism, known as Pocomanism, is thus described. "I see a house yonder. Those within are singing. Come

stealing sweet cadences the notes of that well-known hymn

'Day is dying in the West,  
Heaven is touching earth with rest.'

"The hymn ceases and ah! they strike up some lively tune as 'Bright soul, wha' mek you tun' back?' Bodies are swaying, and, oh soul of Bacchus! Are they drunk? Pandemonium! a religious frenzy. I am minded of the Berserkers a little madness as men and women jumping like kangaroos, to a well-timed rhythm place their hands to their mouths, grunting (is it grunting?) for all they are worth, like wild boars sounding their war-cries as they resist the onslaught of the charging hounds.

"That exercise over, a stalward Negro man, wearing a red and

[55. Gardner, History of Jamaica, p. 358. Note: The so-called "Native Baptist Churches" are not to be confused with the regular Baptists. They had their origin, it is said, in groups expelled from the older organization for superstition and immortality. They carried with them the name of Baptist and little more. Cfr. Samuel Green, *Baptist Mission in Jamaica*, London, 1842, p. 19 f. Many of the leaders in the insurrection of 1831 in St. James' parish, as well as not a few of those who were associated with the Morant Bay Rebellion Of 1865, were connected with these Native Baptist Churches.] white bandana, steps forth and makes an oration. Listen. 'I come here to take off ghosts and if the Devil himself come with you, him must go!' Can it be possible in law-abiding Jamaica? Sick folks are washed and anointed with evil-smelling oils, presumably, 'oil a tun' back,' 'oil a carry-away,' 'oil a keep him down,' 'oil a bamba,' 'dead man drops.' Oh shade of Æsculapius! Songs, songs, sacred songs.

"Does the law punish the man who practices Obeah? Are these practices a form of Obeah? If so, are they carried on in the guise of Christianity? Do such meetings contribute to the uplift of the people, and make of the children the ideal citizens of the days to come? . . .

"My humble opinion is that that sect should not be allowed to broadcast such demoralizing influences. The island can safely do without Pocomanism. . . .

"With the greatest alarm I once listened to a man haranguing a crowd in New Town. Said he, 'Your ministers tell you when you die, you gwine a heaven go drink milk and honey. Who tell dem say God have cow-pen a heaven? etc.' . . . And now I am asking potently, should such people be allowed to carry on and broadcast heresies, pernicious, destructive, damning? . . .

"I respectfully beg your fraternity to get together and represent this matter to the legislators to the end that our fair island may be saved the disaster of a religious upheaval brought about by whom? An ignorant set of dancing, prancing, steppers, a set of howling windbags men too lazy to work, and so elect to collect toll while preying on the credulity of the simple self-styled 'shepherds' determined to make a mess of Christianity."

This letter evoked the following editorial in THE DAILY GLEANER Of the following day.

"POCOMANISM. Mr. R. H. Ferguson cries aloud in his Open Letter to Ministers of Religion (published in this paper yesterday) that Pocomanism is 'tearing at the vitals of the Church.' He is aware that this 'Pocomanism,' which he says is the result of Pocomania, will strike the average reader as being something strange and weird; therefore in this letter to the ministers of religion he explains what Pocomanism is, and it turns out to be neither more nor less than our old friend Myalism, which is much better known in these days as Revivalism. Pocomania, then, is a frenzy brought about by men and women exciting themselves 'jumping like kangaroos,' as Mr. Ferguson expresses it singing hymns calculated to stimulate the emotions, deliberately surrendering their minds and bodies to superstitious influences. The leaders of these revivalists or

pocomaniacs claim to be able to exercise ghosts that are haunting afflicted persons, and also to cure the sick by anointing them with special mixtures, usually of an evil-smelling description. These men are nothing but a survival of the 'Myal men' of a hundred years ago, and of West African priests who practiced the same rites in their native country. And they seem to thrive on their deceptions.

"It is a pity that Mr. Ferguson writes in a manner that suggests a sort of long, loud scream of the pen, varied by spasmodic jumps, for the evil to which he calls attention is one that should certainly not be overlooked. His application to it of the term 'Pocomanism' is very effective in directing notice to the thing to which it refers. Religious revivals are of all sorts and descriptions; to speak of a revival merely, therefore, is not to evoke in the mind of the average hearer any startling picture of physical obscenity or moral degradation; which perhaps is why, when a protest is voiced against 'Revivalism' of the ghost-catching or 'balm' healing type, not much notice is taken of it. Yet those who have seen the ceremonies by which ghosts are supposed to be laid and sickness to be cured, recognize that even the ejaculatory manner adopted by Mr. Ferguson in describing— them does not exaggerate the facts. The thing itself is worse than any picture of it could be, and it is no wonder that he wants to know whether these practices are not a form of Obeah, even if carried on under the guise of Christianity. He suggests that legislation should be brought to bear on this Pocomanism and that the ministers of the island should unite to crush the Pocomaniacs, 'an ignorant set of dancing, prancing, steppers, a set of howling windbags, men too lazy to work, self-styled "shepherds" determined to make a mess of Christianity.'

"The language is strong, but not too strong; the denunciation is fully merited. We agree entirely that this sort of Revivalism, or Pocomanism, must have a bad effect upon the minds and morals of the younger people who witness it and that it deliberately encourages the basest forms of superstition. But it is no use appealing to the ministers of religion; they cannot put a stop to it. preaching and teaching will doubtless have a salutary effect in the long run, but that long run means years and years, a couple of generations, perhaps a century. We ought to have quicker and more effective action to deal with the evil; such action means legislation, and that in its turn will demand a comprehensive description and definition of the practices to be suppressed. That may not be easy, but we should hope that it will not be impossible. The claim to 'take off ghosts,' to heal diseases by anointing with oil, and incantations, is really a form of fraud such as Obeah is defined to be in our laws. A disguise is thrown over these thing by the use of terms current in the Christian religion, but the fraud, the superstition, the vileness of the dancing and the sexual excitation that follows are patent to everyone except the willingly deluded. It will have to be the lawyers, however, who must try their hands at framing legislation to suppress the practices complained of. We hope these lawyers will be equal to the task, for these orgiastic revival dances this Pocomanism which seems to be more common than should be possible at this date of our history undoubtedly do much to frustrate the efforts made by educationists and the religious organizations in this country."

But even if they do legislate against this latest Myalistic outbreak, it is to be feared that they will at best abolish for a time the public expression of the real spirit which we must expect merely to retire once more to secret functions in preparation for the day when it will ultimately break out anew under another guise in which it will not be immediately recognized. It is not always easy to analyze the Negro's purpose in a dance. In quite recent times, I have personally known well-meaning Ecclesiastics, comparatively new to Jamaica and its ways, commenting with approval regarding the Minto dance, that it was graceful and free from the objectional embraces of most modern dances. In their innocence, or rather ignorance, they never suspected the entire purpose of the dance which consists in the arousing of the passions, being derived from the same source as the Haitian Calenda already described. When told of its true import they blushed at the memory of the interest they had shown in watching the dance. An interest that had probably made the participants chuckle shamelessly at Parson's lack of understanding, "Im ignorant fee true, Sah!" For they who dance the Minto know full well its evil purpose.

William Wilberforce asserted: "The Jamaica planters long imputed the most injurious effects on the health

and even lives of their slaves, to the African practice of Obeah, or witchcraft. The Agents for Jamaica declared to the Privy Council, in 1788, that they 'ascribed a very considerable portion of the annual mortality among the Negroes in that island to that fascinating mischief.' I know that of late, ashamed of being supposed to have punished witchcraft with such severity, it had been alleged, that the professors of Obeah used to prepare and administer poison to the subjects of their spells; but anyone who will only examine the laws of Jamaica against these practices, or read the evidence of the agents, will see plainly that this was not the view that was taken of the proceedings of the Obeah men, but that they were considered as impostors, who preyed on their ignorant countrymen by the pretended intercourse with evil spirits, or by some other pretences to supernatural powers." [56] And remarks on the very next page: "No sooner did a Negro become a Christian, then the Obeah men despaired of bringing him into subjection." [57]

This statement of Wilberforce brought almost immediately from the Reverend George Wilson Bridges, an Anglican Clergyman

[56. William Wilberforce, *An Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire, in behalf of the Negro Slaves in the West Indies*, London, 1823, p. 22.

57. Ditto, p. 23.] in Jamaica the following caustic retort: "You speak of the African practice of witchcraft, called Obeah; and referring to the laws which make the dreadful effects of that superstition punishable by death, you call it 'folly' to attempt 'rooting out pagan superstition by severity of punishment.' Are you then so ignorant, Sir, of the manners and customs of the people whose cause you profess to advocate, as not to know that Obeah, and death, are synonymous: that the latter is the invariable end and object of the former, and that this imported African superstition is widely different from the harmless tales of witches and broomsticks, which once frightened you in the arms of your nursery maid? Your feelings have probably been shocked by stories of burning old women for bewitching pigs, and swimming them for assuming the shape of a hare; but are you not to be told that Obeah is a superstition dreadfully different from these fantasies; that it is, in fear, the practice of occult poisons: by which thousands have suffered in these islands, and which, though gradually giving way beneath the spreading influence of Christianity, must nevertheless, in every proved case, be punished by human laws, as severe as those which attach to the convicted murderer in every land." [58]

And yet, as we have seen, Wilberforce was not far astray in his estimates, not only of the Laws of Jamaica, but also of the general attitude of amused toleration with which Obeah was usually regarded by the planters of the island, until the rebellion of, 1760 opened the eyes of all to the connection between Obeah and poisonings, and led the Assembly to legislate directly against the practice of this black art.

Still, despite the fact that chroniclers made no specific mention of the dangerous pest as such, there are many indications that it exacted an awful toll of human lives from the earliest days of Jamaica as an English Colony.

In an appendix to his *Reports of the Jamaica Assembly on the subject of the slave trade*, Stephen Fuller gave a summary of the

[58. George Wilson Bridges, *A Voice from Jamaica; in reply to William Wilberforce*, London, 1823, p. 28 f.] Negroes from Africa who were sold in Jamaica between 1764 and 1788. During this period some 50,000 slaves were imported by the five principal agents and of these nearly 15% came from the Gold Coast and about 10% from Whydah. One firm, Messrs Cappells, who seemingly specialized in Gold Coast Negroes, reports between November, 1782, and January, 1788, out of a total of 10,380 importations, 5,924, or nearly 60% as from the Gold Coast and only 444 from Whydah. [59]

But it is not only numerically but also by his dominant spirit, as we have seen, that the Gold Coast or Ashanti slave asserted an ascendancy over the rest of the slaves and firmly established in Jamaica his own form of

witchcraft, Obeah, with its concomitant poisonings.

Robert Hammill Nassau states: "The slaves exported from Africa to the British possessions in the West Indies brought with them some of the seeds of African plants, especially those they regarded as 'medicinal,' or they found among the fauna and flora of the tropical West Indies some of the same plants and animals held by them as sacred to fetich in their tropical Africa. The ceiba, or silk-cotton tree, at whose base I find in Africa so many votive offerings of fetich worship, they found flourishing in Jamaica. They had established on their plantations the fetich doctor, their dance, their charm, their lore, before they had learned English at all. And when the British missionaries came among them with school and church, while many of the converts were sincere, there were those of the doctor class who, like Simon Magus, entered into the church-fold for sake of whatever gain they could make by the white man's new influence, the white man's Holy Spirit. Outwardly everything was serene and Christian. Within was working an element of diabolism, fetichism, there known by the name of Obeah, under whose leaven some of the churches were wrecked. And the same diabolism, known as Voodoo worship in the Negro communities of the Southern United States has emasculated the spiritual life of many

[59. Stephen Fuller, *Two Reports from the Committee of the Honourable House of Assembly of Jamaica*, London, 1789, Appendix.] professed Christians." [60] Again he says, "There are native poisons. It is known that sometimes they are secretly used in revenge, or to put out of the way a relative whose wealth is desired to be inherited. . . . The distinction between a fetich and a poison is vague in the thought of many natives. What I call a 'poison' is to them only another material form of a fetich power, both poison and fetich being supposed to be made efficient by the presence of an adjuvant spirit. Not all deaths of foreigners in Africa are due to malaria. Some of them have been doubtless due to poison administered by a revengeful employee." {p. 61 }

Sir Hans Sloane, who accompanied the Duke of Albermarle to Jamaica in 1687, in capacity of physician to the Governor, remarks of the slaves: "They formerly on their festivals were allowed the use of trumpets after their fashion, and drums made of a piece of a hollow tree, covered on one end with any green skin, and stretched with thouls or pins. But making use of these in their wars at home in Africa, it was thought too much inciting them to rebellion, and so they were prohibited by the customs of the island." [62] Again he says: "The Indians and Negroes have no manner of religion by what I could observe of them. 'Tis true they have several ceremonies, as dances, playing, &c. but these for the most part are so far from being acts of adoration of a

[60. Robert Hammill Nassau, *Fetichism in West Africa*, London, 1904, p. 25.

61. Ditto, p. 263. Note: Nassau further states, p. 264: "An English traveller recently in the Igbo country of Nigeria, in discussing the native belief in occult forces, says: 'It is impossible for a white man to be present at the gatherings of "medicine men" and it is hard to get a native to talk of such things, but it seems evident to me that there is some reality in the phenomena one hears of, as they are believed everywhere in some degree by white men as well as black.' However that may be the native doctors have a wide knowledge of poisons; and if one is to believe reports, deaths from poison, both among the white and black men, are of common recurrence on the Niger. One of the white man's often quoted proverbs is. 'Never quarrel with your cook'; the meaning of which is that the cook can put something in your food in retaliation if you maltreat him. There is everywhere a belief that it is possible to put medicine on a path for your enemy, which when he steps over it, will cause him to fall sick and die. Other people can walk uninjured over the spot, but the moment the man for whom the medicine is laid reaches the place, he succumbs, often dying within an hour or two. I have never seen such a case myself; but the Rev. A. E. Richardson says he saw one when on the journey with Bishop Tugwell's house-party, He could offer no explanation of how the thing is done, but does not doubt that it is done. Some of the best educated of our native Christians have told me that they firmly believe in this 'medicine-laying.'"

62. Hans Sloane, *A Voyage to the Islands*, London, 1707, Introduction, p. lii.] God, that they are for the most part mixed with a great deal of bawdry and lewdness." [63] With the suppression of drumming and assemblies, the Myal dance (and in a disguised form) was all that was left of their religious practices that could be produced in public. In passing Sloane remarks a couple of cases of poisoning, but makes no mention of Obeah as such. [64]

Charles Leslie, writing in 1740, states: "When anything about a plantation is missing, they have a solemn kind of oath, which the eldest Negro always administers, and which by them is accounted so sacred, that except they have the express command of their master or overseer, they never set about it, and then they go very solemnly to work. They range themselves in that spot of ground which is appropriated for the Negro burying place, and one of them opens a grave. He who acts the priest, takes a little of the earth, and puts it into every one of their mouths; they say, that if any has been guilty, their belly swells, and occasions death. I never saw any instance of this but once; and it was certainly a fact that a boy did swell, and acknowledged the theft when he was dying: But I am far from thinking there was any connection betwixt the cause and the effect, for a thousand accidents might have occasioned it, without accounting for it by that foolish ceremony." [65] While this passage is frequently quoted as an example of Obeah, it is really a religious ordeal, similar to so many practiced in Africa. It is employed publicly and for the general good. Consequently we must ascribe it to Myalism and not to Obeah. [66]

[63. Ditto, Introduction, p. lvi.

64. Note: Retribution falls heavily on the slave of his day, if we may judge by the following statement of Sloane, Introduction, p. lvii: "The punishment for crimes of slaves, are usually for rebellions burning them, by nailing them down on the ground with crooked sticks on every limb, and then applying the fire by degrees from the feet and hands, burning them gradually up to the head, whereby their pains are extravagant. For crimes of a less nature gelding or chopping off half of the foot with an ax. These punishments are suffered by them with great constancy."

65. Charles Leslie, *New History of Jamaica*, London, 1740, p. 308.

66. Note: Dr. Patrick Browne, *The Civil and Natural History of Jamaica*, London, 1756, p. 25, like his predecessor, Dr. Sloane, remarks the presence of poisonous plants. However he ascribes the high death rate among the slaves not to poison but rather to the poor medical attendance on the island. Speaking of the diseases so prevalent among the slaves, he is decidedly outspoken: "These are indeed frequently of a peculiar nature, and require a consummate knowledge of symptoms and disorders, to discover the real forces of them; yet the owners, {footnote p. 181} whose interest depends chiefly on their welfare, will commit them to the care (f some raw youth, or ignorant assumer, that is hardly skilled enough to breathe a vein, or dispense a dose of physic; but this proceeds more from ignorance and vanity, than any real want of humanity; for few of them are judges of physic, and each would be thought to have a doctor of his own.]" Edward Long, the first historian to refer to Obeah by name is writing after the revelation caused by the rebellion of 1760. As yet his views are not as set as we find them fifteen years later in the document studied in an earlier chapter, and he quite naturally confuses Obeah and Myalism. He says of the slaves: "They firmly believe in the apparition of spectres. Those of deceased friends are duppies; others, of more hostile and tremendous aspect, like our raw-head-and-bloody bones, are called bugaboos. The most sensible among them fear the supernatural powers of the African Obeah men, or pretended conjurers; often ascribing those mortal effects to magic, which are only the natural operation of some poisonous juice, or preparation, dexterously administered by these villains. But the creoles imagine, that the virtues of baptism, or making them Christians, render their art wholly ineffectual; and for this reason only, many of them have desired to be baptized, that they might be secured from Obeah.

"Not long since, some of these execrable wretches in Jamaica introduced what they called the Myal

dance[67] and established a kind of society, into which they invited all they could. The lure hung out was, that every Negro, initiated into the Myal society, would be invulnerable by the white man; and although they might in appearance be slain, the Obeah man could, at his pleasure, restore the body to life. The method, by which this trick was carried on, was by a cold infusion of the herb branched calalue; which, after the agitation of dancing, threw the party into a profound sleep. In this state he continued, to all appearances lifeless, no pulse, nor motion of the heart, being perceptible; till on being rubbed with another infusion (as yet unknown to the whites), the effects of the calalue gradually went off, the body resumed its motions, and the party on whom the experiment had been tried, awoke as from a trance, entirely ignorant of anything that

[67. This is the common misconception, already noticed, of considering Myalism as an offshoot from Obeah.] had passed since he left off dancing." [68] A few pages later, Long adds: "Bits of red rag, cats teeth, parrots feathers, eggshells and fish-bones are frequently stuck up at the doors of their houses when they go from home leaving anything of value within, (sometimes they hang them on fruit trees, and place them in cornfields), to deter thieves. Upon conversing with some of the Creoles upon this custom, they laugh at the supposed virtue of the charm, and said they practiced it only to frighten away the salt-water Negroes, of whose depredations they are most apprehensive." [69]

Long seems too easily satisfied with the explanation of this Creole. Even today, every Negro in Jamaica has a superstitious fear of anything that is referred to, even in joke, as preternatural. On more than one occasion I have seen a gentleman throw a piece of ordinary paper on the floor and say to the housemaid, a married woman of exemplary character and a regular church-member: "Look out Aida, duppy there." To which Aida would invariably reply with a laugh: "Me no believ duppy, Sah! All nonsense, Sah!" And yet she would give that piece of paper a wide berth, and if told to bring something that would necessitate her passing the suspicious object, she would walk all the way around the room to avoid it. When asked why she did not go direct, she would explain: "Me prefer walk dis way, Sah!" And that paper would remain there untouched until a friendly breeze blew it out of the house.

During the last quarter of the eighteenth century, there lived one of the most desperate characters in Jamaica history. His depredations accomplished single handed and over a wide area left the impression that he was the head of a numerous and well-organized band of robbers and his very name became synonymous with terror throughout the country districts. Owing to the loss of two fingers in an early encounter with a Maroon, he was generally

[68. Edward Long, *History of Jamaica*, London, 1774, Vol. II, p. 416.

69. Ditto, Vol. II, p. 420. Note: In reference to the slave law of Jamaica, Long writes, p. 493: "The Negro code of this island appears originally to have copied from the model in use at Barbadoes; and the legislature of this latter island, which was the first planted by the English, resorted to the English villeinage laws, from whence they undoubtedly transfused all that severity which characterizes them, and shows the abject slavery which the common people of England formerly laboured under." ] known as Three-finger Jack. Concerning this desperado, many accounts have come down to us, all of which show that his chief reliance was the machinations of a notorious Obeah man. Thus we are told: "Dr. Moseley in his Treatise on Sugar, says, 'I saw the Obi of this famous Negro robber, Three-finger Jack, this terror of Jamaica in 1780. The Maroon who slew him brought it to me. It consisted of a goat's horn, filled with a compound of grave dirt, ashes, the blood of a black cat, and human fat, all mixed into a kind of paste. A cat's foot, a dried toad, a pig's tail, a flip of virginal parchment, of kid's skin, with characters marked in blood on it, were also in his Obeah bag.'" [70] Burdett thus describes the Obeah man who bestowed this grewsome gift on Mansong: "Amalkir, the Obeah practitioner, dwelt in a loathsome cave, far removed from the inquiring eye of the suspicious whites, in the Blue Mountains; he was old and shrivelled; a disorder had contracted all his nerves, and he could hardly crawl. His cave was the dwelling-place, or refuge of robbers; he encouraged them in their depredations; and gave them Obi, that they might fearlessly rush where danger stood. This Obi was supposed to make them

invulnerable to the attacks of the white men, and they placed implicit belief in its Virtues." [71] He evidently played the rôle of Myalist as well as Obeah man.

Coming now to the nineteenth century, as would be expected,

[70. William Burdett, *Life and Exploits of Mansong, commonly called Three-finger Jack, the Terror of Jamaica*, Sommers Town, 1800, p. 34.

71. Ditto, p. 17. Note: Robert Renny published in London in 1807: *An History of Jamaica, . . . To which is added an illustration of the Advantages, which are likely to result, from the Abolition of the Slave Trade*. He remarks, Preface, p. xi: "Perhaps an observation will be deemed requisite respecting the non-quotation of authorities, for the various historical facts, related in the Present volume. For this conduct, the conciseness requisite in a short history, will Probably account in a satisfactory manner." The entire work lacks originality and is little more than a reprint from others. Hence we may confine ourselves to the following brief quotation, p. 169 f.: "Whatever their notions of religion may have been, they, not unlike their European masters, seem to pay little regard to the ceremonies of any system in Jamaica. But they are not on that account, the less superstitious. A belief in Obeah, or witchcraft, is almost universal among them. The professors of this occult science, are always Africans, and generally old and crafty. Hoary heads, gravity of aspect, and a skill in herbs, are the chief qualifications for this curious office. The Negroes, both Africans and Creoles (*i. e.* those born in the island), revere, consult, and fear them." Then follows an account which is little more than a paraphrase from the Report of 1780.] every writer in Jamaica has something to say about Obeah which still remains, however, a great enigma to be explained according to each individual's point of view. Thus Stewart writing in 1808, and expressing the opinion that was commonly maintained by the missionaries: "There is one good effect which the simple persuasion of his being a Christian produces on the mind of the Negro; it is an effectual antidote against the spells and charms of his native superstition. One Negro who desires to be revenged on another, if he fears a more open and manly attack on his adversary, has usually recourse to Obeah. This is considered as a potent and irresistible spell, withering and palsyng, by undescribable terrors, and unwonted sensations, the unhappy victim. Like the witches' cauldron in *Macbeth*, it is a combination of all that is hateful and disgusting; a toad's foot, a lizard's tail, a snake's tooth, the plumage of the carrion crow, or vulture, a broken eggshell, a piece of wood fashioned into the shape of a coffin, with many other nameless ingredients, compose the fatal mixture. It will of course be conceived that the practice of Obeah can have little effect, without a Negro is conscious that it is practiced upon him, or thinks so: for as the sole evil lies in the terrors of a perturbed fancy, it is of little consequence whether it is really practiced or not, if he only imagines that it is. An Obeah man or woman upon an estate, is therefore a very dangerous person; and the practice of it for evil purposes is made felony by the law. But numbers may be swept off by its infatuation before the practice is detected; for, strange as it may appear, so much do the Negroes stand in awe of these wretches, so much do they dread their malice and their power, that, though knowing the havoc they have made, and are still making, many of them are afraid to discover them to the whites; and others, perhaps, are in league with them for sinister purposes of mischief and revenge. A Negro under this infatuation can only be cured of his terrors by being made a Christian; refuse him this indulgence, and he soon sinks a martyr to imagine evils. The author knew an instance of a Negro, who, being reduced by the fatal influence of Obeah to the lowest state of dejection and debility, from which there were little hopes of his recovery, was surprisingly and rapidly restored to health and to spirits, by being baptized a Christian; so wonderful are the workings of a weak and superstitious imagination. But, though so liable to be perverted into an instrument of malice and revenge, Obeah, at least a sort of it, may be said to have its uses. When placed in the gardens and grounds of the Negroes, it becomes an excellent guard or watchman, scaring away the predatory runaway, and midnight plunderer, with more effective terror than gins and spring guns. It loses its effect, however, when put to protect the gardens and plantain walks of the Buckras." [72]

[72. J. Stewart, *An Account of Jamaica and its Inhabitants*, London, 1808, p. 256 ff. Note: In the second edition of this work which was published under the title, *A View of the Past and Present State of the Island of*

*Jamaica*, Edinburgh, 1823, for some unexplained reason, this passage is rewritten and considerably changed with the element of poison in Obeah introduced. Cfr. p. 276 f.: "The most dangerous practice, arising from the superstitious credulity, prevailing among the negroes is, what is called obeah, a pretended sort of witchcraft. One negro who desires to be revenged on another, and is afraid to make an open and manly attack on his adversary, has usually recourse to obeah. This is considered as a potent and irresistible spell, withering and palsyng, by indescribable errors and unwonted sensations, the unhappy victim. Like the witches' caldron in Macbeth, it is a combination of many strange and ominous things earth gathered from a grave, human blood, a piece of wood fashioned in the shape of a coffin, the feathers of the carrion-crow, a snake's or alligator's tooth, pieces of eggshell, and other nameless ingredients, compose the fatal mixture. The whole of these articles may not be considered as absolutely necessary to complete the charm, but two or three are at least indispensable. It will, of course, be conceived, that the practice of obeah can have little effect, unless a negro is conscious that it is practiced upon him, or thinks so; for as the whole evil consists in the terrors of a superstitious imagination, it is of little consequence whether it be really practiced or not, if he can only imagine that it is. But if the charm fails to take hold of the mind of the proscribed person, another and more certain expedient is resorted to the secretly administering of poison to him. This saves the reputation of the sorcerer, and effects the purpose he had in view. (The negroes practicing obeah are acquainted with some very powerful vegetable poisons, which they use on these occasions.) An obeah-man or woman (for it is practiced by both sexes) is a very wicked and dangerous person on a plantation; and the practice of it is made a felony by the law, punishable with death where poison has been administered, and with transportation where only the charm is used. But numbers may be swept off by its infatuation before the crime is detected; for, strange as it may appear, so much do the negroes stand in awe of those obeah professors, so much do they dread their malice and their power, that, though knowing the havoc they have made, and are still making, they are afraid to discover them to the whites; and others perhaps, are in league with them for sinister purposes of mischief and revenge. A negro under this infatuation can only be cured of his terrors by being made a Christian: refuse him this boon, and he sinks a martyr to imagined evils. The author knew an instance of a negro, who, being reduced by the fatal influence of obeah to the lowest state of dejection and debility, from which there were little hopes of his recovery, was surprisingly and rapidly restored to health and cheerfulness by being baptized a Christian. A negro, in short, considers himself as no longer {footnote p. 186} under the influence of this sorcery when he becomes a Christian. But, though so liable to be perverted into a deadly instrument of malice and revenge, obeah at least a species of it may be said to have its uses. When placed in the gardens and grounds of the Negroes, it becomes an excellent guard or watch, scaring away the predatory runaway and midnight plunderer with more effective power than gins and spring-guns. It loses its power, however, when put to protect the gardens and plantain-walks of the Buckras."

B. Pullen-Bury, *Jamaica as It Is*, 1903, London, 1903, p. 140, says of recent times: "Some planters adopt Obi to ensure themselves against thieving. They take a large black bottle, fill it with some phosphorescent liquid, and place within it the feather of a buzzard, the quill sticking uppermost. This they fasten to a tree on the outskirts of the coffee-patch or banana-field, where it can be well observed by all who pass near. The dusky population, firmly believing it to be the work of the Obeah man, refrain their thieving propensities accordingly." Matthew Gregory Lewis, who was already quoted on Myalism, records in his diary, in his own delightful way, an accusation of Obeah brought by one of his own servants, Pickle, against a fellow-servant Edward, as follows: "He had accused Edward of breaking open his house, and had begged him to help him to Ills goods again; and 'Edward had gone at midnight into the bush' (*i. e.* the wood), and had gathered the plant whangra, which he had boiled in an iron pot, by a fire of leaves, over which he went puff, puffie: 'and said the sautee-sautee; and then had cut the whangra root into four pieces, three to bury at the plantation gates, and one to burn; and to each of these three pieces he gave the name of a Christian, one of which was Daniel; and Edward had said, that this would help him to find his goods; but instead of that, he had immediately felt this pain in his side, and therefore he was sure that, instead of using Obeah to find his goods, Edward had used it to kill himself.'" [73] Even in my time in Jamaica, it was enough to threaten to "burn whangra" within the hearing of some petty thief, to have the goods returned at once. I understood that failure to do so, would cause the body of the thief to break out into the most terrible sores, in case the threat had been carried into

execution.

Another entry in Lewis' diary is worth repeating here. Under date of January 28, 1816, we find it recorded: "There are certainly many excellent qualities in the negro character; their worst faults appear to be this prejudice respecting Obeah, and the

[73. Lewis, *Journal of a West India Proprietor*, p. 134.] facility with which they are frequently induced to poison to the right hand and to the left. A neighbouring gentleman, as I hear, has now three negroes in prison, all domestics, and one of them grown grey in his service, for poisoning him with corrosive sublimate; his brother was actually killed by similar means; yet I am assured that both of them were reckoned men of great humanity. Another agent, who appears to be in high favour with the negroes whom he now governs, was obliged to quit an estate, from the frequent attempts to poison him; and a person against whom there is no sort of charge alleged for tyranny, after being brought to the doors of death by a cup of coffee, only escaped a second time by his civility, in giving the beverage, prepared for himself, to two young bookkeepers, to both of whom it proved fatal. It, indeed came out, afterwards, that this crime was also effected by the abominable belief in Obeah, the woman who mixed the draught, had no idea of its being poison, but she had received the deleterious ingredients from an Obeah man, as 'a charm to make her massa good to her!' by which the negroes mean, the compelling a person to give another everything for which that other may ask him." [74]

James Stephen, on the other hand, writing in 1824, in defence of the slaves, still clings to the old estimate of Obeah as being for the most part fanciful. Thus he argues: "Obeah also is a practice, which has, by laws of Jamaica and Dominica, all of a modern date, been constituted a capital offence: and many negroes have of late years been executed for it in the former island, though in many of our other islands it has never been considered as worthy of having a place in the copious and comprehensive catalogues of crimes furnished by their penal slave laws. Obeah and poison are deserving of a particular consideration, because they were: once seriously alleged by the Agent of Jamaica and other colonists, as great causes of the dreadful mortality which prevails among the slaves in our islands. The subjects also are curious in their nature, and I was prepared to offer much authoritative information upon

[74. Ditto, p. 148 f.] them, tending to prove that they are for the most part the grounds only of fanciful, though fatal imputations on the unfortunate slaves." [75]

This passage drew a sharp reply from Alexander Barclay who had just returned from a twenty-one years' residence in Jamaica: "Another part of the slave law which Mr. Stephen disapproves of is the punishment of Obeah with death but he has not assigned his reasons for thinking that 'it has been, for the most part, the ground of a fanciful though fatal imputation on the poor slaves.' The deaths which the Obeah man occasioned by working on the imaginations of their superstitious countrymen, and by poison, certainly were not 'fanciful,' whatever their pretended supernatural powers might be.

"I was present some years ago, at a trial of a notorious Obeah man, driver on an estate in the parish of St. David, who, by the overwhelming influence he had acquired over the minds of his deluded victims, and the more potent means he had at command to accomplish his ends, had done great injury among the slaves on the property before it was discovered. One of the witnesses, a negro belonging to the same estate, was asked "Do you know the prisoner to be an Obeah man?" 'Ess, massa, shadow-catcher, true.' 'What do you mean by shadow-catcher?' 'Him ha coffin, (a little coffin produced), him set for catch dem shadow.' 'What shadow do you mean?' 'When him set obeah for summary (somebody), him catch dem shadow, and dem go dead'; and too surely they were soon dead, when he pretended to have caught their shadows, by whatever means it was effected. Two other causes, besides the law, have contributed to make this now a crime of much less frequent occurrence, the influence of Christianity, and the end put by the abolition to the importation of more African superstition." [76]

George Wilson Bridges, in his *Annals of Jamaica*, is also outspoken. In explaining African Fetishism he observes: "The Obeah,

[75. James Stephens, *The Slavery of the British West India Colonies, delineated*, London, 1824, Vol. I, p. 305.

76. Alexander Barclay, *A Practical View of the Present State of Slavery in the West Indies*, London, 1828, p. 185 f.] with which we are so fatally familiar in Jamaica, is no other than this doctrine of the fetish." [77] He had previously said: "The dexterity with which the Negroes make use of poison to gratify their human propensities, surpasses the utmost refinements of Asiatic cruelty . . . it is concentrated in so small a compass, that the immersion in any liquor of the finger in whose nail it lies concealed, causes the immediate death of the drinker." [78]

In the closing days of slavery, on the very eve of Emancipation, we have the testimony of Dr. R. R. Madden, who, as he tells us himself was one of six stipendary magistrates who in October 1833, were sent out to Jamaica. [79] In a letter dated Kingston, September 8, 1834, Madden writes: "An Obeah man was lately committed to the Spanish Town prison for practicing on the life of a Negro child. It appeared in evidence that he went to a Negro hut, and asked for some fire to light his pipe; that he was seen to put some bush (herb) into the pipe, and then placing himself to windward of the child, commenced smoking, so that the fumes were directed by the wind towards the child. Immediately after he went away, the child was taken alarmingly sick; the father pursued the man suspected of Obeahing, and brought him back. He was accused of being an Obeah man, of having injured the child; and being threatened with violence if he did not take off the Obeah he consented to do so, and accordingly performed certain ceremonies for that purpose; the child improved and he was suffered to depart. The improvement however was only temporary; he was again sent for and with a similar result.

"I have copied the account of his examination by the attorney-general, from the original document. He confessed that he was a practicer of Obeah, that he did it not for gain or vengeance, but solely because the devil put it into his head to be bad. He had learned the use of the bush from an old Negro man on . . . estate, where master had been poisoned by old man. It was a small plant which grew in the mountains, but did not know the

[77. George Wilson Bridges, *Annals of Jamaica*, London, 1828, Vol. II. p. 404.

78. Ditto, Vol. II, p. 404.

79. R. R. Madden, *A Twelvemonth's Residence in the West Indies, during the Transition front Slavery to Apprenticeship*, London, 1835, Vol. I. Preface, p. vi.] name of it; (he gave some of the dried leaves to the attorney, who showed them to me for examination; but they were so broken that nothing was to be made of them). He said it did him no hurt to smoke this plant; but whoever breathed the smoke was injured by it; he had no spite against the father or mother of the child, nor wish to injure them. He saw the child, and he could not resist the instigation of the devil to Obeah it, but he hoped he would never do it any more; he would pray to God to put it out of his head to do it. Such was the singular statement made to the attorney-general by the prisoner; and the attorney-general informed me, made with an appearance of frankness and truth which gave a favourable impression of its veracity." [80] This looks like smoking whangra or wanga which has become very common of recent years. The effect on the smoker, however, is similar to that of Indian hemp, and renders many of the devotees veritable maniacs.

Dr. Madden also records: "There are two descriptions of Obeah; one that is practiced by means of incantations; and the other by the administering of medicated potions in former times, it is said of poisons, and these practitioners were called Myal men." [81] He is here mixing up the two, Obeah and Myalism, as might be expected from one insufficiently acquainted with the island to discriminate. The whole subject

interests him nevertheless, as he takes note: "In the criminal record–book of the parish of St. Andrews, I find the following obeah cases:

"1773. Sarah, tried 'for having in her possession cats' teeth, cats' claws, cats' jaws, hair, beads, knotted cords, and other materials, relative to the practice of Obeah, to delude and impose on the mind of the Negroes.' Sentenced to be transported.

"1776. Solomon, 'for having materials in his possession for the practice of Obeah.' To be transported.

"1777. Tony, 'for practicing Obeah, or witchcraft, on a slave named Fortune, by means of which, said slave became dangerously ill.' Not Guilty.

[80. Ditto, Vol. I, p. 93.

81. Ditto, Vol. I, p. 97.] "1782. Neptune, 'for making use of rum, hair, chalk, stones, and other materials, relative to the practice of Obeah, or witchcraft.' To be transported." [82]

Immediately after Jamaican emancipation, and during the trying days of reconstruction of the entire social order, with a readjustment to conditions that were so vastly different from the accepted status of nearly two hundred years when the word of the master usually stood against the world, free rein was given to the religious frenzy that brought again into vogue the Myalistic spirit so long repressed. A spirit of exultation naturally drove the slave of yesterday to take advantage of his freedom and sate himself with long–forbidden joys and the outbursts of religious fanaticism became so intermingled with nocturnal saturnalia, that for a time it was difficult to distinguish the one from the other. The old objective of Myalism quickly reasserted itself. Now that the shackles had been stricken from their bodies, why not strike the chains from their souls as well? To "dig up Obeah" consequently became widespread and persistent.

This gave witchcraft a set–back for a time, or rather made it even more secretive and vindictive. As a consequence, there was no abatement in the general fear and terror in which it was held by Negroes without exception. And it cannot be surprising if occasionally the practitioner of Obeah, perhaps for self–protection, assumed the rôle of Myalist, and "dug up" perhaps the Obeah that he himself had planted. In public, too, he might become a Myalist Doctor, while in secret he was still the Obeah man. He could apply the healing properties of herbs to counteract the very

[82. Ditto, Vol. I, p. 98. Note: Dr. Madden later makes the observation on p. 108: "The Africans, like all other people who profess the Mohammedan faith, have an opinion that insanity and supernatural inspiration are frequently combined, and consequently, knaves and lunatics (partially insane) are commonly the persons who play the parts of santons and sorcerers. The Africans carried most of their superstitions to our colonies, and, amongst others their reverence for those either whose physical or mental peculiarities distinguished them from the multitude, and such were the persons who in advanced age, usually took on themselves the Obeah character. It is evident to any medical man who reads these trials, that in the great majority of cases the trumpery ingredients used in the practice of Obeah were incapable of producing mischief except on the imagination of the person intended to be Obeahed." The good Doctor here overlooks the element of poison and greatly underrates the power of superstitious fear on the part of the Negro.] poisons he had occultly administered. Finally, together with the vile concoction devised at the midnight hour for harm and ruin, he might fashion the protective fetish as a counter–irritant. And the Myal man in turn! Is it entirely improbable that he may have on occasion stooped to unprofessional practices, and with his knowledge of vegetable poisons played the rôle of his rival in herbal lore? In any case, from this time on, we find an ever increasing confusion of Obeah and Myalism in the accounts that have come down to us.

Thus John Joseph Gurney, in a letter addressed to Henry Clay of Kentucky and dated Flushing, L. I., June 8,

1840, writes as the tourist and not as a scientific investigator. He is describing his visit to Jamaica a few months earlier, and remarks: "Under the guidance of our friends J. and M. Candler, we drove several miles into the country, to breakfast at Papine, the estate of J. B. Wildman, late member of parliament for Colchester. There we were entertained by William Manning, a catechist of the Church Missionary Society, who like other agents of that institution in the island, is very valuable and useful. . . .

"We were disappointed, on visiting the sugar works of Papine, to find them stopped; and we saw young men, doing nothing, in some of the comfortable cottages which have been built on the property. The reason assigned was, that there was 'a matter to settle.' The said matter turned out to be the trial of a 'Myalist,' or 'black doctor,' one of those persons who hold communion, as is imagined, with departed spirits, and practice medicine, under their direction, for the cure of the living—the diseases themselves, being ascribed to Obeah, or evil witchcraft. These superstitions, although not nearly as prevalent as formerly, still prevail in some places, and deprived as the Negroes now are of regular medical attendance, some of them have recourse to these magical quack doctors, to the great danger of their lives. The whole day was now given up by the people to this strange concern; but under a promise of their working for their master two of their usual spare days, in lieu of it. The Myalist, a young fellow of eighteen or twenty, dressed in the height of fashion and jet black, was brought up before our friend Manning to be examined several men, and a crowd of women, being in attendance. He openly confessed his necromancy, and as a proof of its success, showed us two miserable women, one sick of fever, the other mutilated with leprosy, whom he pretended to have cured. The evidence was regarded by the people as resistless, and our plain declaration of disbelief in Myalism, were very unwelcome to them, They said it was 'no good.' We were sorry to observe the obstinacy of their delusions, but such things will be gradually corrected by Christian instruction." [83] If Mr. Gurney could only have looked well into the future, he might have revised his prophecy!

The same fatuous hopefulness inspired the Reverend James M. Phillippo of Spanish Town, who spent twenty years as a Baptist Missionary in Jamaica. Writing of this same period, he says: "It may be remarked that the spell of Obeism and its kindred abominations is broken. In some districts, it is true, Myalism has recently revived; but it has been owing to the absence of a law since the abrogation of the Slave Act, by which the perpetrators could be punished, together with the difficulties and expensiveness, in many districts, of procuring proper medical advice and aid. Thus the Myal men having most of them been employed in attendance of the sick in the hospitals of estates, and thereby acquiring some knowledge of medicine, have, since the abolition of slavery, set up as medical men; and, in order to increase their influence, and, consequently, their gains, have called to their aid the mysteries of this abominable superstition, in many cases accomplishing their purposes by violence as well as by terror. The more effectually to delude the multitude, the priests of this deadly art, now that religion has become general, have incorporated with it a religious phraseology, together with some of the religious observances of the most popular denominations, and thus have in some instances succeeded in imposing on the credulity and fears of many of whom better things had been expected." [84]

[83. John Joseph Gurney, *Familiar Letters to Henry Clay of Kentucky, Describing a Winter in the West Indies*, New York, 1840, p. 76.

84. James M. Phillippo, *Jamaica: Its Past and Present State*, London, 1843, p. 263.] We will find our next witness more discriminating. From long experience and close contact with every class of Jamaicans, he had learned to recognize the fundamental elements that made up their natural religious and superstitious tendencies, so commonly confused and intermingled in practice, but nevertheless, even then actually distinguishable in their principles.

In consequence of the rebellion that started at Morant Bay in October, 1865, and which led to the trial and execution of George William Gordon, a Royal Commission was appointed "to inquire respecting certain disturbances in the Island of Jamaica." Oil February 26, 1866, Beckford Davis, Clerk of the Peace of St.

George's, now a part of the Parish of Portland, appeared before the Commission and was examined under oath. One point on which he was questioned in detail was the prevalence and influence of Obeah. His evidence, in part, was as follows: "It is a twofold art; it is the art of poisoning, combined with the art of imposing upon the credulity of ignorant people, by a pretence of witchcraft. Its effects are produced by poisoning. The Obeah men are parties who are acquainted with many of the simples of this country, which are not known, and they administer them with a very pernicious effect. . . . I can only imagine what they are from the effects which I have seen produced on individuals. . . . I did not see the poison administered. I know that the general belief is that Obeah men are acquainted with the venomous plants of this country; their habit of practice in it is by imposing on the Negroes by means of charms and things of that kind, such as dried fowl's head, a lizard's bones, old eggshells, tufts of hair, cats' claws, ducks' skulls, and things of that kind. I have seen a good deal of it."

Asked: "Are these Obeah men still much consulted?" he answered: "Very much indeed; and their influence is so great that nothing that can be said to the black population can induce the more ignorant of them to question the power of the Obeah man. . . . They have no fixed residence. They wander about the country wherever they can pick up dupes. . . . The people have many superstitions about them, but they are mortally afraid of them." He testifies about one particular Obeah man who was apprehended in his district but was sent to Port Antonio for trial, and describes the contents of his chest "and a book full of strange characters." Among the Obeah articles noted in the chest was a white powder, which was identified by Dr. Robert Edward Gayle of St. George's as being arsenic.

Being asked: "Did you ever see an Obeah stick?" he replies: "Oh yes, plenty of them." "With twisted serpents round them?" "Yes, some; and some with the likeness of a man's head, only of a very deformed cast. They have different kinds of things on them. The Negroes are in great dread of them; they consider if an Obeah man touches you with one of these sticks, some great misfortune will happen, if not death itself."

Questioned further if he had ever seen an Obeah man with "a globe of glass into which persons look to see the future?" he asserts: "They have not arrived at that stage of superstition yet. Grave dirt is a favourable article with the Obeah man. . . . It is the grave dirt taken from whence the corpse is buried. It is supposed that if an Obeah man throws that at a person, he will die."

To the inquiry: "Are the Obeah men solitary persons or have they wives and families?" he answers: "Those that I have seen have always been single men." "Has he any distinct mark by which he is known?" "None in particular, that I know of, except that he is generally possessed of a very bad countenance. . . . There is generally a peculiarity about them."

Finally asked: "Do not they possess the art of curing as well as poisoning?" he declared: "No; it is another class that do that, called 'Myal men'; they profess to undo the work of the Obeah man." "They are the antidote, not the bane?" "Just So." [85]

The real sinister element of Obeah now began to assert itself. As the entire tone of the Royal Commission had been from the start antagonistic to Governor Eyre and its every move was sympathetic towards the restless masses who had been implicated in

[85. *Report of the Jamaica Royal Commission*, 1866, London, 1866, Vol. 1I, p. 52I, Items 26459–26540.] the Morant Bay uprising where Obeah had played its evil part, many an Obeah man boasted of the influence he had exercised throughout the conduct of the investigation and consequently applied his trade with new energy and the general terrorization of the island.

Seven years after the publication of the *Report of the Jamaica Royal Commission*, Charles Rampini writes: "Of all the motive powers which influence the Negro character, by far the most potent, as it is also the most

dangerous, is that of Obeah. . . . The Obeah man or woman is one of the great guild or fraternity of crime. Hardly a criminal trial occurs in the colony in which he is not implicated in one way or another. His influence over the country people is unbounded. He is the prophet, priest, and king of the district. Does a maiden want a charm to make her lover 'good' to her? does a woman desire a safe delivery in child-birth? does a man wish to be avenged of his enemy, or to know the secrets of futurity? the Obeah man is at hand to supply the means and to proffer his advice. Under the style and title of a 'bush doctor' he wanders from place to place, exacting 'coshery' from his dupes on all hands; supplied with food by one, with shelter by another, with money by a third, denied naught from the mysterious terror with which he is regarded, and refused nothing from fear of the terrible retribution which might be the consequences of such a rash act. His pretensions are high; but he has means at hand to enforce them. He can cure all diseases, he can protect a man from the consequences of his crimes; he can even reanimate the dead. His knowledge of simples is immense. Every bush and every tree furnishes weapons for his armoury. Unfortunately in too many instances more potent agents are not wanting to his hand. His stock in trade consists of lizard's bones, old eggshells, tufts of hair, cats' claws, ducks' skulls, an old pack of cards, rusty nails, and things of that description. 'Grave dirt,' that is earth taken from where a corpse has been buried, is also largely used. . . . But ground glass, arsenic and other poisons, are not infrequently found among the contents of the Obeah man's 'puss-skin' wallet, and it is not difficult to conjecture for what purposes these are employed.

"As an outward and visible sign of his power, the Obeah man sometimes carries about with him a long staff or wand, with twisted serpents or the rude likeness of a human head carved round the handle. He has his cabalistic book, too, full of strange characters, which he pretends to consult in the exercise of his calling. One of these is now in my possession. It is an old child's copy-book, well thumbed and very dirty. Each page is covered with rude delineations of the human figure, and roughly traced diagrams and devices. Between each line there runs a rugged scrawl, intended to imitate writing. . . .

"There is something indescribably sinister about the appearance of an Obeah man, which is readily observed by persons who have mixed much with the Negroes. With a dirty handkerchief bound tightly round his forehead, and his small, bright cunning eyes peering out from beneath it, he sometimes visits the courts of petty sessions throughout the island, if some unfortunate client of his who has got into trouble requires his aid to defend him. . . .

"Serpent or devil worship is by no means rare in the country districts; and of its heathen rites the Obeah man is invariably the priest. Many of them keep a stuffed snake in their huts as a domestic god—a practice still common in Africa, from which of course the custom has been derived." [86]

This is evidently an element of decadent Voodoo that temporarily impinged itself on Obeah. I have found many references to this in recent writers but never came across any indication of it in my own investigations. As regards the cabalistic book, referred to by both Beckford Davis and Rampini, we have possibly a residue of Mohammedanism. In the *Report of 1789*, answering the question about the religion of those among the slaves who were not Christian, Stephen Fuller replied, "They are either Pagans or Mohammedans, but principally Pagans. The Mohammedans

[86. Charles Rampini, *Letters from Jamaica*, Edinburgh, 1873, p. 131 f.] are those that come from the Mandongo Country chiefly." Père Labat had already stated: "Nearly all the Negroes are idolators. There are only those from the neighbourhood of Cape Verde, of whom some are Mohammedans. When they bring these last to the Islands, it is necessary to be on one's guard in assuming charge of them. For besides the fact that they will never embrace Christianity they are extremely subject to the abominable sin which caused the destruction of the four ill-famed towns: and it is of the greatest importance that this vice be not introduced among the Negroes nor in the country." [87] He is writing in the year 1698. Much of the sensuous in Voodoo is probably due to this influence of these Mohammedans, and possibly Obeah, too, may owe to a like source some of the more repulsive features of its later practice. [88]

Rampini gives some of the results of his own investigations concerning Obeah and incidentally mentions in passing: "I have before me the records of the slave courts held in the parish of Portland between the years 1805 and 1816. They are full of cases of Obeah. One woman attempts to murder her master by putting arsenic into his noyeau; another by mixing pounded glass with his coffee; a third is charged with practicing upon the credulity of his fellow-slaves by pretending to cure another of a sore in his leg, and 'taking from thence sundry trifles, a hawk's toe, a bit of wire, and a piece of flesh.'

"On 22d February, 183 I, William Jones was tried and sentenced to death 'for conspiring and contriving to destroy William Ogilvie, overseer of Fairy Hill estate in the Parish of Portland.' The notes of the evidence taken at the trial state: 'This prosecution arises out of the confession of Thomas Lindsey, who was shot to death pursuant to the sentence of a court-martial, on the 31st day of January, 1832. The part of the confession which inculpates Williams Jones is as follows: About three weeks before

[87. Labat, *Nouveau Voyage aux Isles de l'Amérique*, Vol. II, p. 46.

88. Note: The real Negro who has remained uncontaminated by Mohammedan influence has a degree of morality that puts the average white to shame, *e.g.*; Cfr. J. H. Driberg, *The Lango*, London, 1923, p. 209f., especially the Notes. Here we find the death penalty for those sensual acts which are usually classified as being "against nature."] Christmas me and David Anderson; and William Rainey, and Alexander Simpson being together, the devil took hold of us, tell us we must destroy the overseer; and we agreed to go to a man named William Jones, belonging to Providence Mountain, an Obeah man, to give us something to kill the busha, so that his horse may throw him down and break his neck in a hole. Jones said as this was a great thing he could not do it for less than a doubloon, and we had only five shillings to give him. But we agreed to carry him a barrow (hog) with five dollars, and a three-gallon jug of rum, and three dollars in cash. He then gave us something and told us to give it to the waiting-boy to throw it in the water, and that would kill him. The waiting-boy, James Oliver, did throw it into the water, but it did the busha no harm and the waiting-boy said the Obeah man was only laughing at us. We then went to the Obeah man, and he said the waiting-boy could not have put the things into the water. And then he came himself one day, took the bag of an ant's house, etc. etc. etc.' 'Here,' says the report, 'follows an account of Obeah tricks practiced.'"[89]

Finally Rampini warns us: "The Obeah man must not be confounded with the Myal man, who is to the former what the antidote is to the poison. He professes to undo what the other has done; to cure where the other has injured, but it must be confessed that, both in its operation and its results, the cure is often worse than the disease. In truth, the boundary line between the two classes of professors is oftentimes but a shadowy one."[90]

We have already seen that the Ashanti Obayifo is in league with Sasabonsam, the forest monster or evil spirit.[91] Now, Bryan Edwards, in his day recognized as a result of his direct inquiries among the Gold Coast slaves that besides their belief in Accompong, the Nyankopon of the Ashanti, the God of the Heavens

[89. Rampini, *l. c.*, p. 135.

90. Ditto, p. 142.

91. Note: Cfr. also J. G. Wood, *The Uncivilized Races of Man*, Vol. I, p. 550: 'Sasabonsam is the friend of witch and wizard, hates priests and missionaries, and inhabits huge silk-cotton trees in the gloomiest forests; he is a monstrous being, of human shape, of red colour and with long hair.'] and the Creator of all things, they lived in fear of a malicious deity, the author of all evil, whom he calls Obboney.[92] The very title, which is Edwards' attempt to transliterate the name as he heard it from the slaves, is suggestive of the deity's connection with the Obayifo, or witch, and in many respects this evil spirit corresponds with the Sasabonsam of the Ashanti. Hence it is that we find modern Obeah classified at times as devil worship, in which guise it

poses more and more as a religion.

It would seem that during the days of slavery, with the drastic suppression of Myalistic meetings, the need was felt more imperative of placating the other deity. And so it came to pass that Obeah did in a sense develop more and more as a religion in which, of course, the object of worship was not the Divine Being but rather the evil spirit whether we refer to him as Sasabonsam or Obboney, and whom we must regard either as the Evil One, or perhaps more properly one of his satellites. The act of worship, however, is not really one of adoration, but pacification or propitiation, wherein an effort is made to assuage his enmity and restrain his vindictiveness.

It is not surprising then to find the Reverend R. Thomas Banbury, writing towards the close of the last century, thus describing the Obeah man: "He is the agent incarnate of Satan, the Simon Magus of these good gospel days, the embodiment of all that is wicked, immoral and deceitful. You may easily at times distinguish him by his sinister looks and slouching gait. An Obeah man seldom looks you in the face. Generally he is a dirty-looking fellow with a sore foot. But some few are known to be decent in appearance and well clad. He never goes without a wallet or bag in which he carries his things. He is a professional man that is as well paid as the lawyer or doctor, and sometimes better. It is a well known fact that in cases of law-suits the Obeah man is retained as well as the lawyer, and at times he not only works at home on the case but goes to the court with his client for the purpose of stopping

[92. Edwards, *History of the British Colonies in the West Indies*, Vol. II, p. 71. Note: Trouillot, *Esquisse Ethnographique: Le Vaudoux*, p. 39, tells us that in Haiti Sassa-Boussa is recognized as "the devil of the Bambaras."] the mouth of the prosecutor and his witnesses and of influencing the judge and jury." [93]

A more recent writer remarks: "Obeah! What's in an imposing name? Evidently a good deal; for, though owing to the attitude taken by the law in Jamaica with regard to these esoteric principles, the high priests and high priestesses of the cult efface themselves as much as possible, it would appear from what can be ascertained that their system is rudimentary compared with the complicated forms of devil worship that obtain in India and elsewhere.

"Obeah is an ignorant, superstitious foreigner, but owing to 'man's eternal sense of awe,' to the indestructible desire deep down in the breast of most human beings to connect themselves with the unseen world, and to that most powerful of all reasons, the thirst of revenge, it has not died out. There are outward and visible signs of this mangrove-rooted curse well known to the police. A white cock, it would seem, plays a similar rôle to that personated by the black cat of the witch in medieval times. Whether the prime movers in this money-making business really believe in all the accessories of their trade, or whether their by-play resembles merely the conjurer's arts, when he attempts to divert the attention of the onlookers while he performs his tricks, I have not heard, but this is sure: that the strength of their influence lies in one word poisons." 94

A few pages later Miss Cook thus describes a part of a conversation which was held at the home of a resident magistrate in Jamaica, just after his return from Court where he had tried a case of Obeah: "'Oh! Obeah!' said the winter tourist, 'I have heard of that, I think, a ridiculous superstitious idea. How very stupid all these people must be!' 'I beg your pardon,' objected the pen-keeper's wife, 'that only states half the case. These Obeah men and women (whom you can so seldom catch) do, no doubt, pretend to cure diseases which they know little or nothing of, shamelessly extracting money from a too credulous public, though

[93. Banbury, *Jamaica Superstitions*.

94. E. M. Cook, *Jamaica: The Lodestone of the Caribbean*, Bristol, 1924, p. 115 f.] it is a fact that they well understand the preparation of simples; but the dread of Obeah, which is another name for witchcraft, is not

altogether caused by superstitious fear. Obeah often means poison. When anyone wishes to be revenged on his enemy he puts Obeah on him: that is, he first consults the Obeah man as to the best mode of procedure, with the result that poison is administered in such a cunning manner that it is almost impossible to find it out. The strange thing is that those who give the poison hardly realize what they are doing, but attribute the result to supernatural agency.' 'That is true ' corroborated the hostess." [95]

We cannot close this chapter without quoting again from the experienced missionary who threw so much light on the question of Myalism. Father Emerick is speaking from eleven years of experience and close study in some of the most pronounced Obeah districts of Jamaica. Space, however, restricts us to a few of the more striking passages taken from his valuable and careful study. Thus he says: "The West Indies are like so many little Africas or African colonies, with many of the customs, ideas, words, observances and superstitions of their home country, Africa, still clinging to them. Since a nation's religion exerts the strongest influence upon its people, for they cling with greater tenacity to it than to anything else, it is natural to suppose that the last thing that they would give up, and that only after a great struggle, would be what to them was their religion, their fetish worship and superstitious practices. Thus it is that the Africans brought with them their African superstitions, which soon became prevalent in all the West Indies, and I can assure you that Jamaica has its share of them.

"There was a saying in vogue that the African Obeah man carried his Obeah magic under the, hair of his head when he was imported; for this reason the heads of Africans were shaved before landing. It was also said that before leaving Africa he swallowed his magical instrument. These imported superstitious practices flourished in the island, in spite of the fact that these people have been under the civilizing influence of a christian nation for 400

[95. Ditto, p. 125.] years, and in spite of the fact that slavery in Jamaica has been abolished since August 1, 1824, Obeah flourishes in Jamaica although the most drastic laws have been passed against it. . . . and in spite of the fact that twelve months' hard labour and the lashes of the cat-o'-nine-tails are inflicted upon those found guilty of practicing it. Obeah may be defined in general to be a superstitious belief that certain men and women, known as Obeah men and Obeah women, can exercise certain preternatural power over places, persons and things and produce effects beyond the natural powers of man, by agencies other than divine. It seems to be a combination of magic and witchcraft. Magic, we are told, is an attempt to work miracles by the use of hidden forces beyond man's control, so it is in Obi; it is an attempt to produce by some undetermined, invisible power, effects out of proportion to and beyond the capabilities of the things and activities employed. In witchcraft, we are told, . . . there is involved the idea of a diabolical pact, or at least an appeal to the intervention of the spirits. In the history and make up and practice of Obi there is involved the idea of association with the devil. . . .

"His Satanic majesty is the invisible head of Obeah. The visible agent, head and front of Obeah is the Obeah man or Obeah woman, more often and more characteristically the Obeah man. Who and what is the Obeah man? In general the Obi man or woman is any man or woman who is supposed to have communication with some invisible agent through which he or she can exert preternatural power over animate and inanimate beings. You have Obi men of all sorts, just as you have professional doctors and quack-doctors. As Obeahism is so common among the people and is a form of religion, it comes natural for any individual to practice it as he would practice any religious rite. From this you can easily understand how any rascal who wants to gratify his revenge, avarice or lust, can work upon the superstitious, practice Obi and get a following as an Obi man. Hence Obi-working is very common. . . .

"The Obi man's incantation is generally the muttering of strange sounds, often meaningless, the pronouncing of some word or words over the objects to be Obeahed, joined with some grotesque actions. It may consist in words or actions alone.

"The following lines which I find in my notes on Obeah, by a Jamaican poet describe an Obi man at work:

Crouched in a cave I saw thee and thy beard,  
 White against black, gleamed out; and thy gaunt hand  
 Mixed lizard skins, rum, parrots' tongues and sand  
 Found where the sinking tombstone disappeared.  
 Sleek galli-wasps looked on thee; grimly peered  
 Blood-christened John Crows with a hissed demand  
 Who art thou? then like ghouls to a dim land  
 Fled for they saw thee working and they feared.

"Compare this description of the Obi man making Obeah or an Obi charm with that given by Shakespeare in Macbeth of the witches making a charm through which they raised spirits and deceptively foretold to Macbeth his future; and you will find that they have much in common. . . .

"If a gentleman in Jamaica find a rusty nail or knife hanging over his door he knows that it is an obeah, it has been placed there by one of his servants who has been offended or discharged. The idea of placing it there is that when the master passes under it he will meet with a violent death, or be afflicted with some misery, or that he will be compelled to reemploy the discharged servant. If you should happen to go to Jamaica and find under your pillow at night some grave dirt, or a bit of feather in your soup, or a few lizard bones in your coat pockets, you had better look out, someone is trying to work Obeah on you. It is the custom in Jamaica in the coloured Protestant Churches to expell members who are guilty of certain crimes, or as the Jamaica peasants says, 'Cratch der name off der church book.' If the minister, after one of these suspensions, finds when he opens the bible on the pulpit for his text, a quaint collection of cat claws, feathers, dried leaves, eggshells, etc., he is not puzzled as to the meaning of it all. He knows that it expresses 'Quashie's' desire to be received back into the membership of the church. Teachers will sometimes scatter obeahs over the school floor to compel the government inspector of schools to give the school good marks. . . .

"The Obeah credulous entertain the greatest dread of anything supposed to be an Obeah, an egg seen on the road, or anywhere, supposed to be placed designedly, would not be touched; they would not walk near it. It would be accounted madness to step over an egg or any parcel wrapped up with a string, found in the yard or on the path. They will not walk near it, but take a circuitous way to avoid it. Even money would not be picked up if there was a suspicion that it had been used by the Obi man in washing some diseased person and cast in the road to transfer the disease to the person picking it up. But of all things an egg is perhaps the most dreaded. The story is told of an old woman giving her parting advice to her son going far away from home; 'James, my bwoy, you do go wa fra mi, alla warra you da go, no li, no tief, no swa, but if you do even tief, my bwoy, no tief fole egg; because if you do tek people's fole egg, my bwoy, dem tek narra fole egg go trowa same ina sea, same fassion de sea rowl as so you belly bottom da rowl.' That is: 'James my boy, you are going far away from me; but wherever you go, do not lie, do not steal, do not swear, but if you do even so forget yourself as to steal, do not steal a fowl egg, because if you do the person from whom you steal the fowl egg will take another fowl's egg and throw it in the sea, and as the sea waves roll so will the bottom of your belly roll' . . .

"Very frequently Obeah is used to bring about an influence over the mind of another, in order to gain some advantage from or over the person. It is a sort of hypnotism. This they call, 'Turn him yeye,' that is "Turn his eye,' the eye in the phrase meaning his mind or will, or the controlling of his actions. This frequently happens in law-suits. The Obi man at times is retained as well as the lawyer and the former is considered as indispensable, if not more so, than the later. The Obi man sometimes not only works on the case at home but also goes to the court with his client for the purpose, as, they call it, of 'Topping de mouts' stopping the mouths, of the prosecutor and his witnesses and influencing the judge and jury. This is understood to be 'turning dem yeyes.'

"There is a 'Turn him yeye' Obeah, which is the equivalent of the 'Love Potion' in witchcraft: the Jamaicans call it 'De tempting powder.' Men and women use this 'Turn him yeye' Obeah in fits of jealousy. A Lady Clara de Vere must be very careful about breaking the heart of some country swain. He might get a 'Tempting powder' from the Obi man and put it in her tea and then she will fall madly in love with the broken-hearted swain. It is said that the making of this love potion is unspeakably filthy and disgusting. . . .

"Here is a case of an Obi man undertaking to force an undesirable lodger to leave a man's house: 'An old Obi man heard a respectable Negro proprietor say that he wished he could make a lodger leave his house as he was a nuisance. The Obi man offered to manage it for a price. The proprietor must get two white fowls, a white shirt, a pint of rum, some black thread, a bundle of wood, two nails and a hammer. It was then arranged that they meet at the proprietor's house. The proprietor pretending to agree, went and told the police. At the appointed time he concealed two policemen in some coffee bushes where they could see all that went on. After some weird incantations, the Obi man drove one nail into the front door and another into the back door of the house, tying the black thread from nail to nail. He then produced a flask filled with a mixture of oil, rum and fowl's blood and lubricated the string, at the same time monotonously chanting. The remnants of the liquid he threw into the fire. The next part of the ceremony was to kill the two white fowls and sprinkle their blood on the floor. The Obi man then demanded seventeen shillings and three bangles, remarking at the same time, "I gib dat fellow one day fe clear out, if him don't go, I catch bin, shadow and him go fe tru." The detectives then stepped in and arrested him.'"[96]

In rejecting the Slave Act of 1826, one reason assigned was. as we have seen, the restriction placed on preaching and teaching

[96. A. J. Emerick, *Obeah and Duppyism in Jamaica*, p. 190 ff.] on the part of the slaves, as it was claimed that "amongst some of the religious bodies who employ missionaries in Jamaica, the practice of mutual instruction is stated to be an established part of their discipline." [97] The deleterious effect of such practice is shown in an earlier protest of the Jamaica Assembly against the rejection of the Slave Act of 1807, as we find it in the Report of the Committee of the Assembly dated November 16, 1809, [98] how two dissenting ministers while making application for a license before the Magistrates of Kingston in August, 1809, admitted freely: "That they had been informed that their predecessors did, upon many occasions, conduct themselves improperly, and did inculcate improper notions in the minds of the slaves." [99] Too frequently well-meaning ministers of the gospel, especially in the first days among the slaves, easily were misled to believe that what was in reality nothing but fanatical emotionalism consequent on the arousing of the spirit of the old African religions, was to them an awakening of the spirit. Even for the experienced it is hard at times to distinguish between the hysterical dementia of an old-time camp-meeting and the obsession of Myalism in a degraded form.

"So late as 1861," as Gardner remarks, "during the revival, as it was termed, a party of young women, in a state of religious excitement, went to the house of a reputed Obeah man, residing in one of the suburbs of Kingston, and brought him, with all the implements of his art, to the parade. His box contained not only nearly all the abominations mentioned, but ... in the midst of all, sad to say, was a number of class tickets, indicating that he had been a member of a religious body for a good number of years." [100] Thus not only the persecuting Myalists but their victim the Obeah man as well, could be church members in good standing, during this weird stage of Revivalism.

And if the zealous, well-meaning Methodist missionaries were so easily deceived, why should we be surprised in our own day

[97. *Slave Law of Jamaica and Documents relative thereto*, p. 146.

98. Ditto, p. 249.

99. Note: The full petition may be found, l. c., p. 252 f.

100. Gardner, *History of Jamaica*, p. 188.] that such egregious blunders are made at times by chance visitors to Jamaica or even by the more experienced folklorist who spends a few hurried months in the island interviewing the very class of individuals who are least likely to furnish correct information, since they feel themselves called upon to deal with the whole question as a foolish superstition of the low and ignorant, and usually too, out of local pride, gloss over or deny the real workings of Obeah.[101]

[101. Note: Cfr. Martha Warren Beckwith, *Black Roadways; a Study of Jamaica Folk Lore*, Chapel Hill, 1929. Miss Beckwith opens her chapter on "Obeah," p. 104, with the following paragraph: "We have seen that all Jamaica Negroes believe in a spirit world. Many think that there are mischievous spirits who have the power to take animal shape and go about making themselves troublesome to men; these they say are the ghosts of evil men. Even the ghosts of good men, whose souls the Christian religion teaches them to look upon as happy in heaven, may come back to their friends on earth 'to keep holiday,' and may at times be hovering about the house where they have lived on earth. There is a general inclination today to associate these hauntings with the 'shadow' of the dead which lingers about the grave and which, if properly solicited may be persuaded to take a part in human affairs. This 'shadow,' which is the duppy, may be tempted out of the grave by a member of the dead man's family and 'set' upon someone against whom the exorciser has a grudge, or it may be made to perform other services to his disadvantage. The practice of this power over the shadow world is called obeah, and the so-called obeah religion depends on the belief that such spirits may be employed to work harm to the living or may be called off from such mischief. 'Working' obeah means to 'set' a duppy for someone; 'pulling' obeah means to extract the obeah set by another." Miss Beckwith tells us in her Foreword, p. vii: "Between the summers of 1919 and 1924 I made four visits to the island of Jamaica." If these four short visits had been lengthened out into four full years, she would not have been so ready to settle off-hand the difficult question of just what is Obeah, and her conclusions would unquestionably have differed greatly from what she has written. Again, p. 106, she asserts absolutely: "Obeah is merely sympathetic magic." In her foreword, too, p. vii, she states: "When the confidence of the people has been won and my own knowledge widened, I could question them about beliefs and customs. To three such informants I am especially indebted to Wilfrid Bonito of Richmond (but brought up in Manderville), etc." Her friend, then, must have been amusing himself at her expense at times, if we may judge from the following, p. 108: "The real Obeah man, says Wilfrid, must kill one of his own family it may be an infant. Wilfrid did not say so, but I suppose in this way the Obeah man secures the duppy who acts as his 'familiar' or 'control.'" ]

## Chapter VI. CONCLUSIONS

As Moreau de Saint-Méry remarks: San Domingo was the first place in America where African slaves were introduced. It was proposed to use them in place of the Indians who were dying off in consequence of the hard work in the mines to which they were ill-adapted.[1]

At that period, there were two sets of Negro tribes, one group back of the Gold Coast, the other further to the east across the Volta River, both in the formative stage and as yet unknown to the white man. These two groups, to be known later as the Ashanti and the Dahomans, were in time to become not only rivals for the supremacy of West Africa, but were destined to establish in the West Indies two distinct spheres of influence, as antagonistic in slave circles as their own political ambitions were to be at home.[2]

Among the Ashanti tribes, there was a strong religious organization with well defined ritual, inspiring a coordination and spirit of nationalism that later drew from Lord Wolseley the encomium: "From the Ashantis I learned one important lesson, namely that any virile race can become paramount in its own region of the world, if it possesses the courage, the constancy of purpose, and the self-sacrifice to resolve that it will live under a stern system

[1. Moreau de Saint-Méry, *Description de la Partie Française de Saint Dominique*, Vol. I, p. 24.

2. Note: Commander Frederick E. Forbes, *Dahomey and the Dahomans*, London, 1851, Vol. II, p. 7 f., writes: "On the western and north-western side the stream of the Volta alone separates Dahomey from its great rival monarchy of Western Africa, the kingdom of Ashantee. Time alone can develop the consequences to Africa of such powerful and ambitious nations being divided by no more difficult boundary than the far from wide or impassable waters of the Volta. Already on that side the Attahpahms and Ahjabee have been defeated although not annexed to the rapidly increasing territory of Dahomey. If we turn to the East, we find the extensive provinces of Yoruhbah looked upon with cupidity, and marked out for devastation, slaver, and murder." ] of Spartan military discipline enforced by one lord, master or king." 3

It was as a matter of fact, the exalted religious spirit that principally gave to the various tribal units the cohesive power that formed the Ashanti into a warlike people, and tended to crush down the antagonistic magic of the Obayifo.

Meanwhile at Sabee, the capital of the Kingdom of Whydah on the Slave Coast, well established Ophiolatry was extending its sway as a religious force of such proportions that the Dahomans themselves fell under its influence when once they had extended their domain to the sea through the conquest of Whydah.

It is clear, then, that in its inception, Voodoo, as the West Indian offshoot of the Ophiolatry of Sabee, must be considered technically as a form of religion. The serpent worship of its African prototype was ultimately addressed to the Supreme Being through the ancestral spirits supposedly indwelling in the sacred serpents. The same conditions undoubtedly marked the Haitian Voodoo when it was first established in its new field, but its ritual quickly suffered modifications through contacts with the other religious influences derived from every part of the dark continent through the influx of the heterogeneous masses of slaves that found their way to West Indian bondage.

Shortly before the outbreak of the Haitian Revolution, an offshoot of Voodoo developed into the more sanguinary Don Pédro rites, but Voodoo itself continued for a time, substantially unchanged. It was a secret religious function with its own peculiar dance unaccompanied by drums or other instruments.

Gradually it was found desirable to cloak the real Voodoo rites by holding in advance a public dance which was summoned and accompanied by the loud beating of the drums, presumably as an official excuse for the local authorities who secretly sanctioned all that was going on. This dance in turn developed into what came to be known as a Voodoo feast, since prolonged dancing without refreshments is scarcely compatible with the Negro temperament.

[3. H. Osman Newland, *West Africa*, London, 1922, p. 94.] Meanwhile the religious element in Voodoo became somewhat decadent and superstitious practices associated themselves with its ceremonies at times. The Voodoo feast, in consequence, was more and more accentuated. It was developing into a social function, and amusement rather than worship frequently became the real objective.

Today it is difficult to believe, that, except in rare cases, do we find Voodoo in Haiti, strictly speaking, an act of worship. At least in the public estimation almost everything is classified as Voodoo and the very drums that were originally debarred from Voodoo by necessity if not by choice have actually come to be known by the name of Voodoo drums. Magic and even witchcraft have entered into an unholy alliance with Voodoo and the Papaloi and Mamaloi have somewhat assumed the rôle of medium if not that of witch and necromancer.

We are even told that the serpent has now been eliminated from the ritual. This may be true. We would not like to question the reliability of such an authority as Dr. Price-Mars in the matter. However, if so, the

change must have been effected within the past few years, as I know from reliable witnesses that the practice was still in vogue well after the opening of the present century. In any case it seems inconsistent to have our friend Dr. Price–Mars insisting on this disappearance of the serpent from present–day Voodoo, and yet demanding that it still be classified as a religion. Let us quote his very words: "It is inconceivable that the Dahoman traditions should disappear without leaving traces in the Haitian beliefs. There remain as survival a few touches. We remark that the fear noticed among our peasants of killing adders (a species of water boa, *ungalia*) is the most pronounced manifestation of this survival. If, therefore, we omit the cult of the adder on which rests the whole economy of colonial Voodoo, probably because it approaches more closely to its Dahoman connection, what remains then of the original belief? Nothing except the dance and ecstasy, both strengthened by sacrifices. May we not be permitted to point out that these three elements: the dance, the ecstasy and the sacrifice, formed or form the permanent parts of religious rites and that one finds them connected or separated in the most exalted religions." [4] But if you eliminate the serpent from the cult, it should no longer be called Voodoo. Can you play Hamlet without the title part? It should at least be known by some other term, more generic and including all Negro cults, as did fetishism a generation ago. We can admit that much of the emotional religious manifestations of the Haitians today is not Voodoo in the strict sense of the word, but with all due respect to Dr. Price–Mars, we are not entirely convinced that the serpent cult, substantially the same as practiced in the last century is not still secretly in vogue in Haiti. The transition seems too sudden. Possibly, too, there is just a little verbal quibble in the repeated assertions that the serpent is no longer worshipped. Our contention, too, is that it was never worshipped. It was merely venerated as a depository of some spiritual entity, not even itself divine, but only an intermediary to the Divine Being, who is ultimately and alone worshipped. [5]

Arthur C. Millapaugh who was the Financial Adviser–General Receiver of Haiti, 1927–1929, in depicting the condition of Haiti, in the eve of intervention in 1915, simply states: "In the interior the practice of Voodooism persisted but it was neither general nor open and tended to disappear." [6] But while he fails to define what he means by Voodooism, since his references are to Kilsey, St. John and Seabrook, we must conclude that he is taking it in its worst possible sense.

Certainly the wholesale confiscation of "Voodoo" drums by the

[4. Dr. Price–Mars, *Ainsi Parla l'Oncle*, p. 120.

5. Note: Dr. Price–Mars, however, goes too far when, in a lecture delivered before the Society of History and Geography in 1926, he allows his fervour and patriotism to carry him away and in an oratorical outburst asserts that Voodoo which he defines as an animistic religion is not "opposed to the religion of the one God, sovereign and supreme master of the Universe." Cfr. *Une Étape de l'Évolution Haïtienne*, p. 115. He states specifically, p. 130: "This animism which deifies the forces of Nature renders homage to the spiritual genii which they incarnate, this animism, in fact, which renders to deceased ancestors a cult of veneration and implores their favour and protection, is it a religion in opposition to the religion of the one God, sovereign and supreme Master of the Universe? No, certainly not." It is monotheistic, yes, and in that restricted sense his statement might stand, and possibly that is all that he really meant to signify.

6. Arthur C. Millapaugh, *Haiti, under American Control 1915–1930*, Boston, 1931, p. 20.] American Marines shows that the popular form of Voodoo was still very much in evidence. As regards the conditions at the time of writing in 1931, Millapaugh has nothing to say about Voodoo beyond a passing remark in a footnote wherein he ascribes to the Medical Service the principal factors in the combating of ages of superstition and voodooistic beliefs. [7] Possibly the fact that he is writing for the World Peace Foundation makes him avoid whatever might offend the self–respect of the Haitians to the detriment of general peace and harmony.

Concerning human sacrifice, "the goat without horns" and cannibalism, despite the loud protests of the

friends of Haiti, it is hard to believe that the practice is entirely extinct. It would, of course, be a grave mistake to suppose that it is a regular practice or connived at by the present government authorities. Still it would be even more surprising if the sexual excitement of their various dances with the concomitant excessive use of stimulants, did not at times break down the nervous systems of individuals here and there, and induce a kind of paranoia with a recrudescence of all that is vilest and most degraded in fallen nature.

At all events, when such half-crazed outbreaks do occur, they are to be associated with the Don Pédro swinish rites where the ordinary victim is the pig, and where the human substitute would be more appropriately called not the "goat without horns" but the "long pig" as was done under similar circumstances in the distant islands of the Pacific.

As regards Obeah, we find at work a process directly opposite to that noticed in the case of Voodoo.

Obeah, no less than Myalism, as we have seen, derive their origin from the Ashanti. The latter was the old religious dance modified somewhat by circumstances and surroundings in Jamaica, but substantially the same as practiced in West Africa. The former, on the other hand was Ashanti witchcraft, essentially antagonistic to Myalism which made one of its chief objects the "digging up" of Obeah.

The Ashanti warlike and indomitable spirit was not crushed

[7. Ditto, p. 140, Note 27.] by slavery, and the old religious practice easily stirred them up to a point of rebellion. Hence from the earliest days of legislation in Jamaica, the tribal religious dance remained inactive as assemblies were strictly prohibited.

During the long years of slavery, then, Myalism might be regarded as dormant. There was no opportunity of its development or branching out. It was preserved secretly and cherished as the fondest tradition of the past. No doubt the hours of amusement allowed to the slaves on their own cultivations, preserved in some degree the Myalistic rites, disguised as one of the social dances that were countenanced by the planters.

The native African is essentially religious in his own way and as formal ceremonies were debarred he found an outlet by associating with Obeah an element of worship, if not of Accompong, at least of Sasabonsam or Obboney. If he could not venerate the Supreme Being through the minor deities and ancestral spirits, he might at least placate the evil one, and bespeak his influence for purpose of revenge or to coerce his master to grant him something that he sought.

We find Obeah thus really becoming a form of devil worship in the Christian sense, and when at length Myalism entered into an alliance with it for the overthrow of the white regime it naturally gained in the popular estimation of the slaves, since its archenemy Myalism had come to recognize its power. And yet this public esteem was not one of devotion but of unholy fear, which the Obeah man naturally played up to his own advantage.

With Emancipation, Myalism made haste to assert itself in an endeavour to regain its pristine ascendancy and made open war on Obeah, at the expense be it said of the general peace of the community. Its new-found independence led to excesses of every kind and in course of years it became as great an evil as Obeah itself. Its old priestly class was dead, for a generation none had come from Africa, and there had been no opportunity of establishing a succession in the craft or of passing along the ritual in practice. The traditions and nothing more could have remained, and it is questionable whether the new leaders had any legitimate claim to the exercise of the rôle that they assumed. It is simple, then, to see that the decay of Myalism as a religious force was inevitable. And it would certainly soon have been entirely eliminated had not its spirit and much of its traditional ritual found new scope in the kindred spirit of the emotional Revivalism of the Methodists and even more so among the so-called native Baptist congregations. But perhaps it is more

conspicuous of all among the Bedwardites, so characterized by the peculiar hip-movement that is clearly African, and which shows itself not only in their dance but also in their religious processions, and gives a peculiar lilt to all their hymns.

Here, strictly speaking, Myalism disappears as a separate entity, and its very name is dying out except as a mysterious something that has endured in its opposition to the Obeah man who more and more assumes the dual rôle of Myalist by day and Obeah man by night, using the title as a safeguard from the law in the prosecution of his real aims in life. As a further consequence, Obeah is taking on more and more of a religious aspect and it is now, not entirely undeservedly, classified by many as devil worship.

My first experience with an Obeah man in Jamaica was as follows. Accompanied by a native of the district I was returning late one night to my residence high up in the mountains, when suddenly my companion who was leading the way shrank back and pointing a trembling finger through an opening of the coffee walk where we happened to be passing, whispered almost inaudibly: "Obi, Sah!"

It was a bright moonlight night, and a short distance off the path might be seen a filthy-looking bedraggled fellow plying his art of Obeah for weal or woe. I drew my reluctant companion behind a shrub to watch the process which is so seldom vouchsafed to the eye of a white man.

The Obeah man had placed on the ground some sticks, feathers, eggshells and other objects that could not clearly be distinguished. A piece of string was placed on top of the little heap. He then retreated for a short distance and began a mumbling incantation which was accompanied by a rhythmic swaying of the body. With hands behind the back he next approached, crossing one leg over the other as he slowly advanced and drew near the incongruous ingredients of what was evidently intended for a fetish. With legs still stiffly crossed and swaying body he stooped and breathed upon and spat at it, and then gathered up the articles one by one, still mumbling some weird incantation as he placed the sticks together and crushed the eggshells and other ingredients within them and finally bound all together with the piece of string.

When the task was accomplished a cringing woman advanced from the shadow of a tree where her presence had not previously been noted. The Obeah man passed her the fetish charm and with fierce injunction charged her to hasten on her way without looking back or speaking to a living soul. She was especially warned to guard her fetish from every moisture. Should river or rain or dew, or even the perspiration of her own body chance to wet it, not only would all efficacy be lost but it would inevitably turn against herself. I could not follow all the words despite my knowledge of the language of the "bush," but I had been able to gather the general gist of the instructions which were almost in the form of an invocation or curse.[8]

Strictly speaking what I had been watching was not really the practice of Obeah but rather the making of a protective fetish or good luck charm, our friend was working in the rôle of Myal man and cared nothing if he was observed. Had he been really making Obi he would have been surer of his privacy and would have squatted on the ground surrounded by his paraphernalia and this would have been the scene with little variation:

Most of the ingredients to be used are concealed in a bag from which he draws them as he needs them. The special offering of his patron which must include a white fowl, two bottles of rum, and a silver offering are on the ground beside him. Before him is the inevitable empty bottle to receive the ingredients. The incantation opens with a prolonged mumbling which is supposed to be "an unknown tongue." This is accompanied by a swaying of the body.

[8. Note: Compare this scene with that described by Rattray on page 127.]

{p. 217} Gradually ingredients are placed in the bottle, and a little rum is poured over them. The throat of the

fowl is deftly slit and drops of blood are allowed to fall first on the silver offering, and then on the contents of the bottle to which is finally added a few feathers plucked from various parts of the fowl with a last libation of rum. During all this process the Obeah man has been drawing inspiration from frequent draughts of rum, reserving a substantial portion to be consumed later when he makes a meal off the flesh of the fowl.

When the bottle concoction has been completed and the last incantation has been said over it, the Obeah man entrusts it to his patron with minute instructions how it is to be buried on some path where the intended victim is sure to pass or as near his dwelling as possible.

In the days of slavery, the expert in Obeah was frequently distinguished by being physically or mentally defective or abnormal. So we find today that not a few of the pretenders to expertness in Obeah affect a disregard for cleanliness and hygiene, at strange variance with the Jamaican's characteristic love of bathing and neatness. If not actually disfigured, then, the Obeah man usually presents a disgusting and filthy appearance especially when actually making Obi. Again, he cannot as a rule meet your gaze, but shiftily moves his eyes around and nervously distorts his countenance, although on the other hand he will stare fixedly at the blazing tropical sun without blinking an eye. Possibly his very hang-dog look may be explained by injury to the optic nerve induced during his long preparation for his future avocation when as a little fellow he was forced to stand motionless by the hour with every muscle tense and set while he stared the sun out of countenance.

Another peculiarity of Jamaica Obeah should be noted here. Possibly through contact with missionaries at an early date in West Africa, Obeah in its various manifestations makes use of crosses to a great extent. In the making of a fetish, as we have seen, the Obeah man approaches his task, carefully crossing his legs at every step. So, too, while crouched over the bottle, in making real Obi, he is particular to keep his legs crossed under him. Many crosses are made during the ritual and sticks are crossed and re-crossed again and again. It is no uncommon thing to find a sickly child to whom the Obeah man has been called all marked up with crosses made with indigo or coloured clay. For "big obi" the wax drippings from altar candles and the refuse from the censer after benediction but especially the grains of unburnt incense, are particularly in demand. This last is probably explained by what follows.

The Obeah man has a wholesome fear of the priest and usually tries to avoid his presence. There is a conviction among them that the priest can exercise a more powerful influence than any Obeah man. This belief is expressed by the aphorism: "French obi, him strongest." The first priest to become well known through the Jamaica "bush" was a Frenchman, and the Catholic Church in consequence has come to be known familiarly as the French Church. Hence "French obi, him strongest" really means that the Catholic Church exercises the strongest Obeah. It is also accepted as a fact by the devotees of the Obeah cult that the priest can give evidence of this dominant power by "lighting a candle on them." This process is thus described: "Fadder take pin and Fadder take candle; and him stick der pin in der candle; and him light der candle on you. Der candle him burn, and him burn, and him burn. And you waste, and you waste, and you waste. And when der flame touch dat pin you die." So that it is only necessary for a priest to make the playful remark to some black fellow in the "bush," "I think I'll have to light a candle on you," to bring him to his knees with: "O Fadder, don't."

The Ashanti Mmoatia, or little folks, are associated with the forest monster Sasabonsam and the Obayifo or witch in imparting power to the suman or fetish.[9] According to A. W. Cardinall they are "Preeminently mischief-workers, and are said to 'throw stones at one as one passes through the bush.'"[10] Captain Rattray calls them "fairies," and also tells us that in the Ashanti belief they are "Of three distinct varieties: black, red and white, and

[9. Note: Cfr. Rattray, *Religion and Art in Ashanti*, p. 23.

10. Cardinal, *In Ashanti and Beyond*, p. 224.] they converse by means of whistling. The black fairies are more or less innocuous, but the white and the red mmoatia are up to all kinds of mischief." [11] For this latter group perhaps imps would be a more appropriate name than fairies. Be that as it may, the Jamaica duppies or ghosts are notorious for their stone-throwing propensities, and this poltergeist, as it is technically called, is associated in the popular mind with evil agencies.

In this connection it is interesting to note the testimony of no less an authority than Lord Olivier, a former Governor of Jamaica, who recently wrote to me: "The occasional outbursts of this 'poltergeist' phenomenon in Jamaica is remarkable. I investigated with some care the evidence as to one case which occurred when I was in Jamaica and there have been very full reports in the local Press of another recent occurrence which seems to have been carefully investigated without detecting any possibility of corporeal agency."

The phenomenon itself is ascribed by the peasantry to duppies or ghosts who despite their intangible nature are extraordinarily good shots to all appearances. True, it is a frequent means of frightening or annoying an enemy to cast stones from a distance so that they will fall on the roof of his house and make him think that the duppies are after him. On the other hand there are undeniable instances of persons being stoned and that, too, by no determinable agency. The stones for example, simply came out of the trees with truly remarkable accuracy and no one can be found either in the trees or on the line of fire.

A Jamaica missionary already quoted on Myalism and Obeah, graphically describes some of his own experiences and gives many instances that he has investigated where the stones thus thrown seem to violate all the laws of science. For example, "Some of the stones which came from the bushy declivity, after smashing through a window, turned at a right angle and broke the teacher's clock, glasses, etc., on a side-board." [12] A man running from the stone-thrower turns and fires a gun in the direction from which

[11. Rattray, 1. c., p. 25 f.

12. A. J. Emerick, *Jamaica Duppies*, Woodstock, 1916, p. 342.] the stones were coming, and as he does so another stone comes from the very opposite direction and hits him in the back of the neck. [13] "Some of them seem to come in the open door, turn around and fall at the teacher's feet." [14] A stone that has come flying into the house is marked by one of the occupants and thrown out again with the remark, "If him be a true duppy, him will throw this stone back," and back it came, "proving that the stone-thrower was a true duppy," in the common estimation. [15]

At times these duppies, imps, evil spirits, call them what you will, have other means of disturbing one's peace of mind.

On one occasion I was on the outskirts of a notorious Obeah district when a man, a non-Catholic, came to me and begged me to come and bless his house as his children were starving. "Why don't you give them something to eat?" was the obvious question. "Dem can't eat, Fadder," was the astonishing reply. "Someone put Obi on dem." He explained further that when they tried to eat, the food would fly up and hit them in the face, but that they could not get it into the mouth. Absolutely incredulous, I mounted my horse and followed him to his house. The entire village was assembled around the dwelling and a state of panicky hysteria had taken possession of all. While I did not actually witness the diabolic display myself, as I did not feel justified in provoking the evil one to an exhibition merely to satisfy my curiosity, all the men, women and children there present agreed in their testimony of what had happened. I blessed the house, but whether the blessing took or not, I cannot say, as I was shortly leaving Jamaica and never revisited the district.

To understand the rapid transition from Myalism to Revivalism in Jamaica, it is necessary to go into the question of the religious condition of the island in the closing days of slavery.

In his chapter on "Religion and Education" prior to 1782, Gardner writes: "It is no easy task to portray the religious history of the colony during the period now under review. With the

[13. Ditto, p. 342

14. Ditto, p. 343.

15. Ditto, p. 343.] exception of some letters written by the rector of Port Royal, immediately after the earthquake (preserved in GENTLEMAN'S MAGAZINE) there appears to be no document in existence which in any way illustrates the spiritual labours of the clergy. From Mr. Bridges, as a clergyman, we might have expected some account of the labours of his brethren; but though he devotes considerable space to the history of the established church, it is only so far as the emoluments and status of its clergy were concerned.

"Amidst the dearth of information, the letters of the Port Royal rector are of peculiar interest. Writing of the day of the earthquake, he says, 'On Wednesday, the 7th, I had been at prayers, which I did every day since I was rector of Port Royal, to keep up some show of religion amongst a most ungodly and debauched people.' This description of the general character of the population applies, it is to be feared, to the whole island, but it is questionable whether the incumbent of the doomed city was not almost singular in his zeal." [16]

Then after quoting further from the letter, Gardner adds: "For more than two generations we shall search in vain among the records of the colony for any further illustration of ministerial zeal and fidelity." [17]

Edward Long states: "The bishop of London claims this as a part of his diocese; but his jurisdiction is renounced and barred by the laws of the island, in every sense, except so far as relates or appertains to ecclesiastical regimen of the clergy; which imparts no higher power than that of granting orders, and giving pastoral admonitions." [18] On the following page he asserts: "The governor as supreme head of the provincial church, and in virtue of the royal instruments, is vested with a power of suspending a clergyman here, of lewd or disorderly life, *ab officio*, upon the petition of his parishioners; and I can remember one example of this sort. The governor inducts into the several rectories within the island and its dependencies, etc." [19] This power of patronage on

[16. Gardner, *History of Jamaica*, p. 192.

17. Ditto, p. 193.

18. Long, *History of Jamaica*, Vol. II, p. 235.

19. Ditto, p. 236.] the part of the governor naturally led to abuses as in the case of the Satirist "Peter Pindar" who was the last person one would expect to find gracing the pulpit of a church. And yet we read in Chambers's *Cyclopedia of English Literature*: "Dr. John Wolcot (1738–1819) was a coarse but lively satirist, who under the name of 'Peter Pindar,' published a variety of effusions on the topics and public men of his times, which were eagerly read and widely circulated. Many of them were in ridicule of the reigning sovereign, George III, who was a good subject for the poet; though the latter, as he himself acknowledged, was a bad subject to the king. . . . Wolcot was instructed in medicine, and 'walked the hospitals' in London, after which he proceeded to Jamaica with Sir William Trelawney, governor of the island, who had engaged him as his medical attendant. The social habits of the doctor rendered him a favourite in Jamaica; but his time being only partly employed by his professional avocations, he solicited and obtained from his patron the gift of a living in the church, which happened to be vacant. The bishop of London ordained the graceless neophyte and Wolcot entered upon his sacred duties. His congregation consisted mostly of Negroes, and Sunday being their principal holiday and market, the attendance at the church was very limited. Sometimes not a single person came, and Wolcot and his clerk the latter being an excellent shot used at such times,

after waiting for ten minutes, to proceed to the sea-side, to enjoy the sport of shooting ring-tailed pigeons! The death of Sir William Trelawney cut off all further hopes of preferment, and every inducement to a longer residence in the island. Bidding adieu to Jamaica and the church, Wolcot accompanied Lady Trelawney to England, and established himself as a physician at Truro, in Cornwall." [20]

This prepares us for the startling testimony of Charles Leslie, written in 1840: "'Tis surprising that such worthless and abandoned men should be sent to such a place as this. The clergy here are of a character so vile, that I do not care to mention it; for except a few, they are generally the most finished of our debauchees.

[20. Chambers's *Cyclopedia of English Literature*, London, 1899, Vol. II, p. 24.] Messrs. Galpin, Johnston and May, are indeed men whose unblemished lives dignify the character they bear. They generally preach either in their own churches, or to a few in some private houses every Sunday; but for others, their church doors are seldom opened. "[21]

With such an account of the clergy, it is not surprising to find Stephen Fuller, the Agent for Jamaica at London, addressing the Earl of Shelburne as regards the pressing military needs of the island, painting the free Negroes and mulattoes in sombre colours. Thus he writes on April 2, 1782. "The free Negroes and mulattoes have been reckoned about 900 fencible men, out of which number not above 500 can be employed to any useful purpose; the greatest part of them being the most idle, debauched, distempered, profligate wretches upon earth. Besides this, there is an insuperable objection to their being armed, as they are not to be trusted in Corps composed of themselves, and the incorporating them with the whites will not be endured." [22] What, then, the religious and moral condition of the slaves themselves must have been, can well be surmised.

William Wilberforce, writing in 1823, states: "It cannot be denied, I repeat, that the slaves, more especially the great body of the field Negroes, are practically strangers to the multiplied blessings of the Christian Revelation. What a consideration this! A nation, which, besides the invaluable benefit of an unequalled degree of true civil liberty, has been favoured with an unprecedented measure of religious light, with its long train of attendant blessings, has been for two centuries detaining in a state of slavery, beyond example rigorous, and in some particulars, worse than Pagan darkness and depravity, hundreds of thousands of their fellow-creatures, originally torn from their native land by fraud and violence. Generation after generation have been pining away; and in this same condition of ignorance and degradation they still, for the most part, remain." [23]

[21. Leslie, *New History of Jamaica*, p. 303.

22. Cfr. Stephen Fuller, *Original Letter Book, 1776-1784*, Boston College Library, MS. No. 6002.

23. Wilberforce, *Appeal* etc., p. 19.] It was Wilberforce's *Appeal* that drew an answer from the Reverend George Wilson Bridges, Rector of the Parish of Manchester (1817-23) and later Rector of the Parish of St. Anns (1823-37) of whom Frank Cundall says, that he "as a rule displays more fertile imagination than Long without half his trustworthiness as a historian." [24] Cundall further observes in his regard: "In 1823 he published his *Voice from Jamaica*, written in defence of slave-owners, for which the Assembly two years later voted him 700 pounds." [25] This fact in itself renders Bridges' evidence of questionable value.

As regards the particular citation which we have given from Wilberforce, Bridges replies in part: "As to the 'pagan darkness' of the Negroes, though their progress certainly does not keep pace with our anxious wishes to see them in that state which would make it safe to confide ourselves to their estimation of a Christian oath, nor in that condition which would render it advantageous to themselves to be trusted with the liberty of self-control, yet the promises of Christianity are so far understood, and its preliminary rites so ardently desired by them, that during my residence in this parish, I have actually baptized 9,413 Negro slaves, many of

them attend church; some have learned the Lord's prayer, and ten commandments, and a few have so far advanced, as to be now disseminating their little stock of religious knowledge on the estates to which they are attached. As I said before, I believe all my fellow-labourers here have been at least as assiduous as myself, and some more successful. I expect therefore that you, sitting by your own fireside, four thousand miles off, will not refuse credit to the unanswerable fact, advanced by one who is on the spot, an actor in the deeds he records, and who has certainly the better means of forming a correct judgment, on the point at issue." [26]

Here is a direct challenge, and it is taken up by a brother clergyman, also long resident in Jamaica. Reverend William James Gardner, Congregational Minister, who (11(2d in charge of

[24. Cundall, *Historic Jamaica*, London, 1915, p. 5.

25. Ditto, p. 372.

26. Bridges, *Voice from Jamaica*, p.26 f.] the North Street Church, Kingston, in 1874, reviewing the whole question, takes Mr. Bridges to task in no uncertain manner. Thus he writes: "The Rev. G. W. Bridges, the annalist, stated in 1823, that he had baptized 9,413 slaves during two years, and that many of them attended church. The proportion must indeed have been small, for the church he refers to (Mandeville) could not at that time have held a twentieth part of that number. Most of these slaves paid half-a-crown each as a baptismal fee. Mr. Bridges, in happy oblivion of what he had said of the money given to missionaries being the result of a cruel and heartless imposition on their superstition and ignorance, observes of the fees received, that 'this laudable desire of exchanging worldly goods for celestial rewards,' evinces 'a measure of faith words cannot express.' By the end of another year this zealous baptizer was able to report that 12,000 out of 17,000 slaves in the parish had received the holy ordinance, and he adds 'happily there are no sectarians,'" [27] This last remark probably explains the bitterness of Mr. Gardner himself. However, the general estimate given is supported by the Reverend R. Bicknell, a contemporary of Mr. Bridges and like him a Minister of the Established Church, who was stationed at Kingston and Port Royal during the period that Mr. Bridges was at Manchester. He says: "In the parish church of Clarendon I have often been, and never saw a hundred of all colours there, latterly a much less number, and once in particular, about ten or twelve only; though within five or six miles of the church there were several thousands of inhabitants. The churches of St. John's, St. Thomas's in the Vale, St. Dorothy's, St. George's, St. Mary's, Hanover and Vere, are but little better attended, some of them even worse, as I can testify from my own knowledge, and the assurance of creditable persons; the remaining churches I believe to be but little better, with the exceptions of those in the parishes of Kingston, St. Thomas in the East, St. Catherine, Port Royal, and St. Andrew." [28] Certainly if Mr.

[27. Gardner, *History of Jamaica*, p. 334.

28. R. Bicknell, *The West Indies as they are; or a Real Picture of Slavery; but more particularly as it exists in the island of Jamaica*, London, 1825, p. 74.]

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Bridges had been really accomplishing anything out of the ordinary some mention of it would be expected here.

The Reverend John Riland, Curate of Yoxall, Staffordshire, somewhat facetiously styles Mr. Bridges' claims of 9,413 baptisms of slaves: "A direct illustration of Obeah practice under the forms of Christianity." And adds: "If we assume these 9,413 to have been also actually converted from Paganism to Christianity, or even to have been taught enough of the fundamental truths of the Gospel to understand the engagements into which they entered, we have here a miracle as great as was exhibited on the Day of Pentecost. And if they were not converted to Christianity, or if they did not understand the nature of the solemn vow and covenant

they were called to make, what a mockery of religion, and what a prostitution of the sacred initiatory rite of baptism, is here made the subject of boast."[29]

But let us return to Mr. Bicknell whom we have recently quoted. We find him advertised as: "A member of the University of Cambridge, late Naval Chaplain at Port Royal, sometime Curate of that Parish, and previously of the City of Kingston, in the aforesaid island." His description of conditions among the slaves is not a pleasant one. Thus he declares: "It is not enough that most of the slaves must work in their grounds a part of that Holy day, but to add to the abomination, a market must be kept also on the Sunday, for the sale of provisions, vegetables, fruit, &c. It is the only market-day, fellow-countrymen, and fellow-Christians, which the poor Negroes and coloured slaves have, and instead of worshipping their God, they are either cultivating their portions of land to preserve life, or trudging like mules with heavy loads, five, ten, or even twenty miles, to sell the little surplus of their provision grounds, or to barter it for a little salt fish to season their poor meals: or what is much worse, to spend, very often, the value in new destructive rum, which intoxicates them, and drowns for a time, the reflection that they are despised and burdened slaves. I shall never forget the horror and disgust which I felt on going on shore, for the first time, in Kingston, in the

[29. John Riland, *Memoir of a West India Planter*, London, 1827, p. 186 f.] month of August, 1819; it was on a Sunday, and I had to pass by the Negro Market, where several thousands of human beings, of various nations and colours, but principally Negroes, instead of worshipping their Maker on this Holy day, were busily employed ill all kinds of traffic in the open streets."[30]

Again he tells us: "I have resided nearly five years in Jamaica, and have preached two or three sermons every Sunday; many other clergymen have also exerted themselves, but to very little purpose, as far as slaves are concerned, as those horrid and legalized scenes are just the same; for this Sunday market is a bait of Satan, to draw away the ignorant Negro; his temporal and pressing natural wants are set in opposition to his spiritual ones, and the former prevail to that degree, that most of the churches ill the island are nearly empty."[31]

He adds later: "I am aware that there is a law in Jamaica imposing a fine on proprietors or overseers for compelling the Negroes to do certain kinds of labour on the Sabbath; but it is notorious that this law is altogether a dead letter, and that in respect to their grounds, the Negroes not only go of their own accord to work there, as not having sufficient time allowed them otherwise; but if they are found inattentive, it is a custom to send one of the bookkeepers, on that Holy day, to see that all the slaves are at work, and to watch them a certain time, that there may not be a want of food. For putting the mill about (viz. for making sugar) on a Sunday, there is a fine of 50 pounds, one half of which, I believe goes to the informer; but though this is done in defiance of law in almost every, if not every parish in the island, I never heard of an information being laid for that. offence, as those planters who do not put their mills about, wink at it in others, and no clergyman or other religious person would venture, I think, to inform, as he would be sure to meet with insult, or some worse injury, for his conscientious interference."[32]

Mr. Bicknell's conclusion is: "Nearly the whole of the field

[30. Bicknell, l. c., Flyleaf.

31. Ditto, p. 67.

32. Ditto, p. 73.] Negroes (nine-tenths of the population) have not even the outward form of religion, and are just as great heathens as they were on the banks of the Gambia or Niger."[33]

The Reverend Peter Duncan, a Wesleyan-Methodist missionary, arrived in Jamaica early in 1821 and laboured there for over eleven years. In reference to Dr. Coke's visit to the island in 1789, he writes: "The island has been under British government for upwards of a century, yet scarcely anything had been done for

the souls of the people. The habits of the whites had indeed become much more settled. They were friendly and hospitable in their intercourse with each other, and had improved in many of the external civilities of modern refinement, but the hallowed restraints of religion were as much unknown as ever. They were strangers to the enjoyments of the domestic circle, and throughout the whole country the standard of morals was deplorably low. It is true, emigrants from Great Britain were constantly arriving, but they left their profession of Christianity behind, and were soon assimilated to the corrupt mass by whom they were preceded. The ordinances of religion in many parts were rarely administered. There was a famine of the bread of life. There was indeed a church in almost every parish, but many of the benefices were generally vacant; and excepting on the occasion of funerals, the churches in the country parishes were seldom open for divine service, even upon the Lord's Day. Numbers of the clergy were living openly in concubinage and were otherwise unblushingly immoral; and it may be fairly questioned whether before 1789 that Sabbath ever dawned upon Jamaica, which witnessed five hundred

[33. Ditto, p. 71. Note: The Home Government made futile efforts at times to check the growing abuses, if we may judge from a letter of the Duke of Halifax answering one from Stephen Fuller who had sought an extended leave of absence for the Rev. John Venn, at that time Rector of St. Catherine's, Jamaica, and dated April 17, 1764, wherein he states: "I shall be ready to move his Majesty to grant him that indulgence, upon being assured that Governor Lyttleton is satisfied of the necessity and approves of the curate who is to officiate in his stead. For I must acquaint you that, upon the complaints which have been made by the Bishop of London of the bad consequences arising from the general and frequent absence of the clergy from their livings in the West Indies, I have made it a rule never to procure any such indulgence, unless the application be so granted." Cfr. Stephen Fuller, *Original Letter Book, 1762–1771*, Boston College Library, MS. No. 6001.] persons in all the places of worship put together out of a population of between four and five hundred thousand souls." [34]

The Reverend Claudius Buchanan while examining the "State of our Established Church in the West Indies, in regard to its efficiency as an instrument of instructing the people" [35] asserts: "In Jamaica there are twenty parishes. Supposing that there are also twenty Rectors (in some islands there are many pluralists) we shall then have twenty Clergymen in an island which is 150 miles long and 40 in a medium broad; which gives a district of 300 square miles for the labours of each Clergyman. The population of the island is stated by Mr. Edwards to amount to 30,000 whites, 10,000 free persons of colour and 210,894 slaves: which, when divided among twenty Clergymen, will give to each a cure of 12,554 souls. It will hardly be necessary to say more of the utter inadequacy of the public means of religious instruction in Jamaica. This island is a favourable specimen of the state of the Established Church in the old islands.

"On the whole it may be safely affirmed, that no human zeal could be equal to a tenth part of the duties of the parochial Clergy, were the slaves practically regarded as belonging to their flock. But the truth is, that this unfortunate mass of the population has, with very few exceptions, never been so regarded, either by the Government or the Clergy." [36]

The Reverend Peter Samuel reached Jamaica in January, 1832, where he was to labour as a Methodist missionary for over eleven years. In his account of the development of his denomination in the island, he stresses among the obstacles encountered at the start: "The pernicious influence of Obeahism and African superstitions" [37] and adds: "The immense influence possessed and exercised by West Indian proprietors in the Parliament of the mother country, as well as in the Colonial Assembly, gave a respectability,

[31. Peter Duncan, *A Narrative of the Wesleyan Mission to Jamaica*, London, 1849 p. 7 f.

32. Claudius Buchanan, *Colonial Ecclesiastical Establishment*, London, 1812, p. 53.

33. Ditto, p. 60 f.

34. Peter Samuel, *The Wesleyan–Methodist Missions in Jamaica and Honduras*, Delineated, London, 1850, p. 9.] a consistency, an air of justice, and a degree of power sufficiently formidable to the apparently weak efforts of a few humble missionaries."[38]

We have indicated here the foundation of the bitterest religious controversy in the history of Jamaica. When Dr. Coke first visited the island in January 1789, he was deeply touched by the condition of religious abandonment that he found amongst the slaves. He was not slow on his return to England to send out the Reverend William Hammett in that same year to establish the Wesleyan Missionary Society in Jamaica.

The emotional element in Methodism immediately appealed to the kindred Myalistic spirit among the Negroes, and as they found in the assemblies which the newly–arrived missionaries were convoking in open defiance of the authorities and in face of the opposition of the planters, an opportunity of renewing much of their own Pagan rites in connection with the Christian service, they were not slow to take advantage of the general confusion of ideas, and forthwith the "digging up" of Obeah again became much in evidence. And the missionaries, good, well meaning souls, derived comfort and consolation among their hardships and persecutions, in what they must have regarded as promising manifestations of faith. They watched with delight the zeal to stamp out this African superstition, which seemed to them the Negro's real religion, and which they rightly interpreted as a form of devil worship. And yet they were unconsciously fostering and abetting a movement among the slaves that was for the most part as Pagan as the Obeah that they were "digging up."

Space will not permit our going into this controversy in detail. We can only touch on it as far as it has reference to our present study. The nucleus of the Wesleyan Mission in Jamaica was really formed of refugees from what is now the United States in consequence of the Revolutionary War, at least as regards the leading spirits. This in itself may have stirred up opposition.[39] On one occasion, Dr. Coke himself, while preaching in Kingston, was al–

[38. Ditto, p. 10.

39. Note: Cfr. Duncan, *Wesleyan Mission to Jamaica*, p. 11.] most dragged from the hall by a party of whites who seriously threatened him with bodily harm.[40]

In November, 1790, the Grand jury of Kingston presented to the Court of Quarter–Sessions a complaint against the Methodist Meeting in that city as a nuisance, on the grounds that it is "injurious to the general peace and quiet of the inhabitants of this town."[41]

Buchanan tells us: "After the Methodist Missionaries had been about ten years in the Island of Jamaica; and had built a chapel at Kingston, which was attended by some whites, and by many people of colour and Negroes; the Colonial Legislature passed an Act, on the 17th December, 1802, by which they prohibited, and made penal, 'preaching or teaching in a meeting of Negroes, or people of colour, by a person not duly qualified.' There had hitherto been no law in Jamaica for Dissenters to qualify at all; and the Legislature thought fit to determine, that a person regularly and legally qualified in England, under the Toleration Act, was not duly qualified for Jamaica. In consequence of this law, two of the Missionaries were thrown into prison. The penalty for first offence was 'one month's imprisonment, and hard labour in the common workhouse.' The penalty for the second offence was, 'imprisonment and hard labour for six months,' or such further punishment 'not extending to life, as the Court should see fit to inflict.' Such a law, in relation to a white man, had never been heard of before in Jamaica; for the laws there are highly respectful to the privileged order. If again, a black man should 'teach or preach in a meeting of Negroes, not being duly qualified,' he was 'to be sentenced to receive, for the second offence, a public flogging, not exceeding thirty–nine lashes.'

"By the operation of this law, the places of worship of other denominations of Christians besides the Methodists, were shut up. The preachers were silenced; and among the rest, a regularly ordained minister of the Church of Scotland. The missionaries, in the extremity of their sufferings, compared this legal opposition,

[40. Note: Cfr. Duncan, l. c., p. 8 f.

41. Duncan, l. c., p. 16.] and its effects, to the persecution of Diocletian; only that the punishments were not, as the law expressed it, 'to extend to life.'

"The alleged ground for passing this Edict in Jamaica, whatever the truth of the case might be, was certainly similar to that of the Edicts of Diocletian. It was stated in the preamble: That the Slaves, by being permitted to assemble at these meetings to hear Christian instruction, were in danger of being 'perverted with fanatical notions; and that opportunity was afforded them of concerting schemes of much public and private mischief.'

"On an application made by the different religious societies in England whose missionaries had been silenced, the Committee of the Privy Council for matters of Trade, examined the merits of the new Act; and upon their Report, it was disallowed by his Majesty, and consequently ceased to have any force in Jamaica." [42]

While we cannot help admiring the energy and long-suffering manifested by the Methodist missionaries in their misguided zeal with the slaves, as we read their glowing reports of souls reclaimed, we must keep in mind the warning of Mr. Gardner: "With the exception of one or two denominations, copious accounts have been published by missionaries of the labours in which they have taken part in Jamaica. It may be asserted, without any violation of Christian charity, that the most glowing descriptions of the results which have followed such labours are the least trustworthy. Honest, well-meaning men have frequently described as fruit that which was only blossom; while vain, though pious men, too anxious for the praise of their fellow-creatures, and ambitious of the ephemeral fame of missionary chronicles or the applause of public meetings, have sometimes injured the cause they wished to serve by too highly-coloured descriptions of their success." [43]

In a Report of the committee of the whole house which had been appointed "to inquire into and take further into consideration the state of the island," presented to the House of Assembly

[42. Buchanan, *Colonial Ecclesiastical Establishment*, p. 76 ff.

43. Gardner, *History of Jamaica*, p. 340.] of Jamaica on Dec. 20, 1815, we find the words: [44] "The subject of religion, and the best method of introducing genuine Christianity in the mild and beneficent spirit of its founder, is of so great importance that the committee decline going deeper into it at present; but recommend that early in the next session a committee may be appointed, for the special purpose of discussing and considering the most eligible manner of diffusing religious information amongst that class of society.

"The Assembly has always been against communicating to them the dark and dangerous fanaticism of the Methodists, which, grafted on the African superstitions, and the general temperament of Negroes in a state of bondage, has produced, and must continue to produce, the most fatal consequences, equally inimical to their well being and comfort in this world, and to the practice of those virtues which we are led to believe ensure happiness in the next.

"But the representatives of the people have not displayed any of that aversion with which they have been charged, to encourage the propagation of Christianity in the form which they thought likely to be beneficial. .

..

"It shows further, however, that the representatives of the people have always been desirous to encourage the introduction of pastors, whose education gave security for the nature of the doctrines which they were to inculcate.

"They continue of that disposition, although equally satisfied, as in former times, that to communicate the lights of Christianity through Methodism would have consequences the most fatal to the temporal comforts of the slaves, and the safety of the community."

This Report was accepted unanimously, and on December 22, 1815, a resolution passed, also unanimously, to this effect: "That early in the next session, this house will take into consideration the state of religion amongst the slaves, and carefully investigate the

[44. Note: Cfr. *Further Proceedings of the Honourable House of Assembly of Jamaica, relative to a Bill introduced into the House of Commons for effectually preventing the unlawful importation of slaves and holding free persons in slavery in the British Colonies*, London, 1816, p. 40f.] means of diffusing the light of genuine Christianity, divested of the dark and dangerous fanaticism of the Methodists, which has been attempted to be propagated, and which, grafted on the African superstitions, and working on the uninstructed minds and ardent temperament of the Negroes, has produced the most pernicious consequences to individuals, and is pregnant with imminent danger to the community." [45]

As already noted, neither side of the controversy even suspected the real root difficulty. The Methodist Missionaries felt that they were the victims of the rankest bigotry and cried aloud in protest. If they had only realized that they were offering themselves as martyrs to revivify and extend absolute Paganism with a veneer of Christianity in the resuscitated Myalism that was parading as Revivalism, they might have been less outspoken in their denunciation of the entire House of Assembly. If the planters, on the other hand, who honestly recognized in the unrest, caused by the activities of the Methodists, among the slaves, the significant forerunners of serious disorders, if they had only been able to really analyze the situation, and distinguish between the strong Myalistic tendencies and the Methodistic emotional susceptibilities, they might have been able to direct the latter influence into less dangerous channels and have opened the eyes of its proponents to what was actually afoot. But each side of the controversy was deaf to the arguments of the other, just as they were both blind to the real nature of the terrific forces for harm that were accumulating among the mass of the blacks.

When the dreaded uprising actually began in St. James Parish on the night of December 28, 1831, the feeling of bitterness on both sides was intense. The Reverend David Jonathan East, writing on the West Indies in the *Centenary Volume of the Baptist Missionary Society*, [46] admits that the insurrection "broke out in the very district in which missionary labours had been most successful," and adds at once: "It is not perhaps surprising that the

[45. Ditto, p. 42.

46. London, 1892, p. 191.] first thought of the planters was that missionaries were the authors of the rebellion."

Exaggerated as this view of the planters certainly was, it is no more extreme than the attitude of some of the missionaries themselves. Thus the Reverend Peter Duncan, who was a Methodist Minister in Jamaica at the very time of the slave-rebellion, fosters his own resentment, and writing eighteen years after the events, unhesitatingly insinuates, seemingly with absolutely no foundation in fact: "Time may yet show, whether, in some instances, the negroes were not directly instigated to violence for the purpose of casting odium upon the missionaries." [47] And in a note he explains: "This thought has been ridiculed, and it has been asked, whether it can be believed, that any man would instigate the negroes to destroy his own property: Perhaps

not; but it never was pretended that the instigators of the negroes had property to destroy. The overseers, the parties alluded to, had no property. Such found it easier to kindle the fire than to put it out. It is not, however, suspected that many directly instigated the negroes to the work of destruction. "[48]

If both sides could only have understood the insidious workings of Myalism as we do today, how much different might have been the closing days of slavery in Jamaica. In place of the mutual antagonism, and bitter recriminations, they might have worked harmoniously together for the peace and prosperity of the entire community." The years of apprenticeship might then have witnessed

[47. Duncan, *Wesleyan Mission to Jamaica*, p. 223.

48. Ditto, p. 273, Note 1.

49. Note: We might then have been spared this terrible arraignment: "The misdirected efforts and misguided counsel of certain Ministers of Religion, sadly so miscalled, if the Saviour's example and teaching is to be the standard, have led to their natural, their necessary, their inevitable result (amongst an ignorant, excitable, and uncivilized population) rebellion, arson, murder. These are hard and harsh words, gentlemen, but they are true; and this is no time to indulge in selected sentences, or polished phraseology." Speech of His Excellency, Edward John Eyre, Governor of Jamaica, before the Legislative Council, Tuesday, November 7, 1865, at the opening of the first session after the Morant Bay Rebellion. Cfr. Augustus Constantine Sinclair, *Parliamentary Debates of Jamaica*, Spanish-Town, 1866, Vol. XIII, p. 3. And the Assembly in their answering Address to the Governor, on the following day, state: "We desire to express our entire concurrence in Your Excellency's statement that, {footnote p. 236} to the misapprehensions and misrepresentations of pseudo philanthropists in England and in this country. . . . and to the misdirected efforts and misguided zeal of certain miscalled ministers of religion, is to be attributed the present disorganization of the colony, resulting in rebellion, arson, and murder." Cfr. l. c., p. 13.] a gradual enlightenment of the masses of former slaves, spiritually as well as intellectually. And with their freedom from bondage, they might naturally have acquired a disillusionment as regards Myalism and Obeah alike, In that case the recrudescence of Paganism that blighted the early days of reconstruction might never have occurred.

In any case, the fact remains that actually the forces of Myalism and Obeah today have degenerated into a common form of witchcraft not unfrequently associated with devil worship, and even those of the blacks who belittle its general influence, in practice show a wholesome fear of the powers of the Obeah man. And here we must leave the question for the present, reserving for a future volume a detailed study of Duppysism and kindred subjects.

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