

GRIMOIRE



The Order of Emidius

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I began my path of wisdom when I was about 8 years of age. It started as it does with many people with a minor interest in the occult, that quickly evolved into a fascination beyond all measure. I started by looking up one topic in an encyclopedia, then other topics I found in that article, then on and on in a wonderful chain reaction. At eight years old I would spend 4 to 5 hours a day during the week, and from opening until closing on the weekends at the local library devouring everything I could find and absorbing it like a sponge.

I would (and still do) write down the definitions of every occult related term. In addition I would copy important or relevant sigils, signs, seals, spells, art, and everything else I deemed important. By the age of 16 I had numerous notebooks filled with this information. My collection of definitions was more in depth and complete than any book I could find at the time.

It is worth mentioning that at the appropriate age of 13 I was tested and found to have a genius IQ. I mention this only because many people I'm sure will wonder how a child so young could have such a fervor, interest, and drive for a subject of this magnitude and inclusive of so many other subjects.

I know there are many people especially in this day and age that think magic is not so much supernatural but symbolical or purely psychological. What I mean by this is many if not most of today's practitioners of every magical based belief system do not actually believe in 'magic' or 'magick'. A spell may be believed to only work if the target person or persons believe it will also work. Or that a spell (or what ever you want to call it) was not meant to be taken literally. Others believe magic did at one time exist, but throughout time as peoples belief in magic faded, so did the magic. This is not only wrong, but very, very sad. If something 'IS' it 'IS', if something 'EXIST', it 'EXIST'! No belief is needed. When you get out of bed in the morning you do not have to believe the floor is there before you step on it. The floor will be there if you believe in it or not! There is of course symbolism, as it plays a big part in almost every occult practice. And 'your' belief is of the most importance. Your belief is important because it will intensify your focus, which is all important.

There are things you will find in this Grimoire that without a doubt will be controversial. Please remember this book is for me and my members. The things within DO work and you are welcomed to use these techniques. BUT I will not be liable for people saying I told people cut themselves, or that I told people to do this or that. These are the methods that I utilize and work. 'I' and not telling 'YOU' to do anything. Any decision you make, you make, plain and simple. This is for serious responsible practitioners who want to discover the real essence of magic in it's purest form. Though things you discover here can be used for evil, they are presented here with all good intentions, period.

The seal (as a whole), the alphabet, the numbers and punctuation, the divination methods, alphabet and numerical meanings, and so on created by me for The Order of Emidius, are the sole property of The Order of Emidius. I say this not because of a 'It's mine, it's mine' mentality, but because I want the order to live on in history, grow and spread, be utilized, have an impact, and to leave a legacy. Not to mention as sad as it is, there are those who will take it all as a whole or in part and claim it as their own. Not only is this just wrong as a rule, but in doing so there is the risk of it being perverted, and/or being used for actions other than it is intended. History proves this has been done many times, sometimes with foul or just plain disastrous results.

The Meaning of the Seal of The Order of Emidius



The Circle - The circle has many meanings. The cycle of life, protection, and envelopment.

The Triangle - The triangle is used a the most of focus during a ritual.

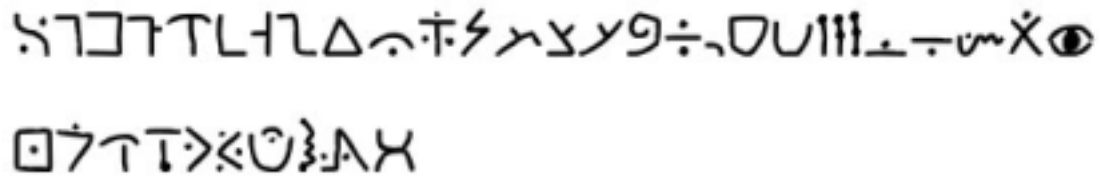
The Eye - The eye represents the view of all mankind of the past, present, and future.

The Ankh - The ankh is the symbol of life.

The Pentagram - The pentagram represents man/woman. Each point of the star represents our control over each element.

The symbols above have many more meanings. The above are the meanings for our seal alone.

The Alphabet and Numbers of The Order of Emidius



The top row are the letters A through Z from left to right. The last two characters are space and period. The bottom row are the numbers 0 through 9 from left to right. When writing in your Grimoire you should only use this alphabet and numbers.

The letters above can be written on stones, wood, and even cards to use as runes and/or tarot. There are methods for this as well as meanings for the alphabet and numbers which will be detailed soon. The reason for this is not a negative towards traditional runes or tarot. It is simply because they each have very specific meanings, and the method for using them is different and specific.

You may find that you develop a method of using them that works better for you. This is fine, as it is the meanings which are important.

The Order of Emidius Numerology

Number to Letter Values

0 - A F K P U Z
1 - B G L Q V
2 - C H M R W
3 - D I N S X
4 - E J O T Y

Number Meanings

- 0 - anything is possible
- 1 - cynical, private, forgiving, loner, loving
- 2 - optimistic, level headed, loyal, assertive, suspicious
- 3 - shy, impulsive, dreamer, thinker, submissive
- 4 - intellectual, giving, temper, follower, spiritual
- 5 - inquisitive, material, trusting, sensitive, outgoing
- 6 - planner, naughty, secretive, leader, mischievous
- 7 - adventuress, quick tempered, religious, vengeful
- 8 - thoughtful, insightful, tolerant, accepting
- 9 - sexual, jealous, occult, impatient

Month Values

- January - 6
- February - 4
- March - 8
- April - 6
- May - 6
- June - 2
- July - 9
- August - 8
- September - 6
- October - 3
- November - 3
- December - 4

Number Divination

The divination method is pretty straight forward. To come up with someones personal number you use there full name as well as their birthday. Assign the number values to the letters, add them to the numerical value for the month, then add the remaining digits from the day and year of birth. Then add the numbers of the sums together until you are left with a one number sum. For example say you add the name and birthday and the sum is 109, you will then add $1 + 0 + 9 = 10$, Then you would add $1 + 0 = 1$. 1 would be your personal number.

Example

John Doe June 01 1999 = $4+4+2+3+3+4+4+2+1+1+9+9+9=46$, $4+6=10$, $1+0=1$
Personal number = 1

This would come in handy when coming up with your Order name. Naming your children and pets. As well as when you want to know more about others you may just be getting to know.

Alphabet Meanings

a - beginning, start, birth, renewal
b - thought, ponder, insight
c - trust, faith, belief
d - distrust, suspect, wary
e - evil, malicious, wretched
f - good will, giving, generous
g - happiness, bliss, joy
h - sadness, sorrow, grief, bereavement
i - travel, trip, movement, uprooting
j - learning, knowledge, education
k - end, death, finality, conclusion
l - rebirth, restart, resume
m - help, assist, train, teach, mentor
n - accident, misstep, mistake
o - money, wealth, valuables, income
p - love, passion, consuming
q - relationship, friendship, partnership
r - unexpected, surprise, unplanned
s - secret, hidden, obscured, occult
t - loss, misplaced, forgotten
u - steadfastness, assuredness
v - temptation, misleading, taunting
w - defense, opposition
x - faith, belief, confidence
y - understanding, acceptance
z - the sign for immediate insight

Alphabet as Divination Runes

When using the alphabet as a divination tool, the utilization or should I say formula you use should be up to you. You can of course use spreads used for other runes such as the FUTHARK. I personally keep mine in a pouch and draw 3. I usually do not ask questions of them. I use them to tell me what needs to be known. If you ask a direct question this result may not happen, not to mention your question (though you may think so) may hold no relevance to your life at that moment.

When making your own runes the material used should be natural either stone or wood. This is more or less a nature belief system. Every thing is connected, we are all carbon based. This is not just a belief but science fact. The more you put into the creation of your runes, the more they will mean to you. Your connection to them is very important in their use as a tool.

Focus Beads



The focus beads are an important tool when casting a spell (I hate the word spell). The strand is made of 52 beads. The first bead and the middle bead should be dramatically different from the other beads as they are used to remind and refocus your thoughts. As you roll each bead between your finger and thumb you should recite your intention of the spell. 52 times may seem like too much, but the recitation and concentration of the intention will help focus you will. This is very important. You may even want to go through 2 or 3 cycles to focus your will even more. In addition you need to chant you intention out loud. This will aid your concentration by not allowing you mind to wander. When ever you reach the reminder beads make an effort to refocus your intention.

Constructing Your Focus Beads

You can construct your Focus Beads with any natural beads you prefer. Different from other beliefs we do not prescribe a set of values to stones. The more you put into your Focus Beads, the more value they will hold for you. This is again very important. My Focus Beads pictured above are made of the following beads: white jasper (refocus beads), cherry quartz, lava rock, aventurine, jade, and ruby. They can be strung on any material you prefer. You should always carry them with you, in a pocket, on your wrist, on you neck. You will find yourself thumbing

them all the time. Which is a very good tool for stress relief. The physical contact from you adds energy to the beads and makes them a more powerful tool.

Herbal Medicine (herbs and essential oils)

(Note - Many magical or occult books have recipe and potions. I do NOT suggest you use them as many are old or folk remedies. Always do your homework.)

Herbal medicine plays a huge role in this belief system. The earth produces everything one could possibly need for any illness and so much more.

Agrimony (*Agrimonia eupatoria*)

MEDICINAL: An infusion of the leaves is used to treat jaundice and other liver ailments, and as a diuretic. It is also used in treating ulcers, diarrhea, and skin problems. Externally, a fomentation is used for athlete's foot, sores, slow-healing wounds, and insect bites. Agrimony is used as an astringent, diuretic, tissue healer, and stops bleeding. It is also used as antibacterial and anti-parasitic, and is used for tapeworms, dysentery, and malaria. **MAGICAL:** Agrimony is used in protection spells, and is used to banish negative energies and spirits. It is also used to reverse spells and send them back to the sender. It was believed that placing Agrimony under the head of a sleeping person will cause a deep sleep that will remain until it is removed. **GROWING:** Agrimony is grown throughout much of the United States and southern Canada. It is a perennial that reaches 2 to 3 feet tall, prefers full sun and average soils. Agrimony tolerates dry spells well.

Alfalfa (*Medicago sativa*)

MEDICINAL: Eliminates retained water, relieves urinary and bowel problems, helps in treating recuperation of narcotic and alcohol addiction. Used in treating anemia, fatigue, kidneys, peptic ulcers, pituitary problems, and for building general health. **MAGICAL:** Placed in a small jar and kept in a pantry or cabinet, it protects the home from poverty and hunger. Burn alfalfa and scatter the ashes around the property to protect it. **GROWING:** Alfalfa is cultivated in many regions of the world. It is not picky as to soils, prefers full sun, and regular waterings, although it will tolerate dry spells. It is a perennial that grows to 1 to 3 feet tall, depending upon growing conditions.

Almond Oil (*Prunus dulcis*)

MEDICINAL: Sweet Almond Oil is a great skin softener and is also great as a nonirritating makeup removal. Almond oil is also great for a luxurious bath oil. For External use only.

Aloe Vera (*Aloe barbadensis*; *Aloe capensis*; *Aloe vera*)

MEDICINAL: The gel of the inner part of an aloe leaf is used to treat burns, skin rashes, and insect bites, as well as chafed nipples from breastfeeding, when applied to the affected area externally. Internally it can be used to keep the bowels functioning smoothly, or when there is an

impaction, although it can cause intestinal cramping when taken internally, and there are other herbs that do this job better. It aids in healing wounds by drawing out infection, and preventing infection from starting. The fresh gel is best to use, rather than "stabilized" gels found in the stores. The fresh gel was used by Cleopatra to keep her skin soft and young. **MAGICAL:** Growing an aloe vera plant in the kitchen will help prevent burns and mishaps while cooking. It will also prevent household accidents, and guard against evil. **GROWING:** Best grown indoors in pots. Those living in the deep South, as in southern Texas or Southern Florida, can grow aloe outdoors. Remember that Aloe is a succulent, not a cactus, so it needs water to keep the leaves fleshy and juicy.

Amaranth (*Amaranthus hypochondriacus*)

MEDICINAL: Amaranth is used to battle stomach flu, diarrhea, and gastroenteritis. It was used by Native Americans to stop menstruation and for contraception. Applied externally, it can reduce tissue swelling from sprains and tick bites. Not to be used by pregnant or lactating women. **MAGICAL:** Amaranth is used to repair a broken heart. It is also associated with immortality, and is used to decorate images of gods and goddesses. It is sacred to the god Artemis. Woven into a wreath, it is said to render the wearer invisible. Also used in pagan burial ceremonies.

Angelica (*Angelica archangelica*)

MEDICINAL: Angelica is a good herbal tea to take for colic, gas, indigestion, hepatitis, and heartburn. It is useful to add in remedies for afflictions of the respiratory system, as well as liver problems and digestive difficulties. Promotes circulation and energy in the body. It is often used to stimulate the circulation in the pelvic region and to stimulate suppressed menstruation. Angelica should not be used by pregnant women or diabetics. **MAGICAL:** Grow it in your garden as a protection for garden and home. The root is often used as a protective amulet, and has been used to banish evil by burning the leaves. It is also used to lengthen life, and is used in protection against diseases, as well as to ward off evil spirits. Adding it to a ritual bath will break spells and hexes. It has often been used to ward off evil spirits in the home. **GROWING:** Angelica needs rich, moist garden soil in partial shade. It prefers wetlands and swamps, and prefers the cooler northern regions to grow best. It is a perennial that can reach up to 6 feet tall.

Anise (*Pimpinella anisum*)

MEDICINAL: Another good herb for colic, gas, and indigestion. It can also be used in herbal remedies for coughing, as it aids in loosening phlegm. It is the mildest of the herbs used for these purposes. **MAGICAL:** Anise mixed with bay leaves provides an excellent bath additive prior to ritual. Using anise in potpourri around the house wards off evil, and anise in your sleeping pillow at night will chase away the nightmares. The essential oil is used in ritual baths prior to any divination attempts. It is believed that hanging an anise seed head on your bedpost will restore lost youth. **GROWING:** Anise likes warm, sunny areas with well-drained, rich sandy soils. It is suitable for all areas of North America. It is an annual, and grows 1-2 feet high. It needs 120 days to produce fully ripened seed heads.

Apple (*Malus domestica*)

MEDICINAL: Apples are used to treat constipation. The pectin in fresh apples can help to lower cholesterol levels, an aid in treating heart disease. Crushed apple leaves can be rubbed on a fresh wound to prevent infection. **MAGICAL:** Apple blossoms are used in love and healing incenses. An apple should be given to a lover as a present - you should eat one half, the lover the other. It is given as an offering on Samhain to the dead, since it is a symbol of immortality. Apple wood is used to make **MAGICAL** wands. Pouring apple cider on the ground in your garden before you plant gives the earth life. **GROWING:** Apple trees grow over most of North America. They need a cool winter period, making them unsuitable for low desert or tropical regions. Check with your local nursery for varieties best suited to your area and growing conditions.

Astragalus (Astragalus species)

MEDICINAL: Astragalus strengthens metabolism and digestion, raises metabolism, aids in strengthening the immune system, and is used in the healing of wounds and injuries. It is often cooked with broths, rice, or beans for a boost to the healing energies during those illnesses that prevent one from eating normally.

Basil (Ocimum basilicum)

MEDICINAL: Basil is used to treat stomach cramps, vomiting, fevers, colds, flu, headaches, whooping cough, and menstrual pains. It is also used to reduce stomach acid, making it a valuable part of any treatment for ulcers, and a valuable addition to any recipe using tomatoes for those with sensitive stomachs. Externally, it can be used for insect bites, to draw out the poisons. It has been used in other countries to eliminate worms from the intestines, and the oil from basil leaves is applied directly to the skin to treat acne. **MAGICAL:** Basil protects from evil and negativity, and aids in attracting and keeping love. It is used for purification baths, and in wealth and prosperity rituals. Carrying a basil leaf in your pocket brings wealth, and if powdered basil is sprinkled over your mate while they sleep, it is supposed to eliminate infidelity from your marriage. **GROWING:** Basil will grow in any well-drained, fairly rich soil, and full sun. It can be grown throughout most of North America. It is an annual, which reaches 2-3 feet tall. Pinch off the tips to promote bushiness and flower buds to maintain growth.

Bayberry (Myrica cerifera)

MEDICINAL: Bayberry, taken in small doses, increases the vitality of your total body systems, improving circulation. It can also be used as a poultice over varicose veins to strengthen the blood vessels. A douche made of the tea is used for vaginal infections. Tea made of Bayberry is a good gargle for sore throat and tonsillitis. **MAGICAL:** The oil of Bayberry will bring prosperity and luck. The leaves are burned to enhance psychic powers and to produce visions. Worn in an amulet, it will provide protection from evil and negativity. The leaves are used as decorations during the Yule season, and placed in your window it will protect against lightning striking your house. Write a wish on a bay leaf and then burn it if you want the wish to come true. Sprinkling the crushed leaves in your cupboards will keep out cockroaches and other insect pests.

Bistort (*Persicaria bistorta*)

MEDICINAL: Bistort root, when ground and mixed with echinacea, myrrh, and goldenseal, is a great dressing for cuts and other wounds. It is also a powerful astringent, used by mixing a teaspoon in a cup of boiled water, and drunk several times a day, as a treatment for diarrhea and dysentery. The same mixture can be used as a gargle for sore throats. Bistort is good to drive out infectious disease, and is effective for all internal and external bleeding. **MAGICAL:** An amulet fashioned of the root of Bistort is carried when one wishes to conceive. Sprinkle an infusion of bistort around your home to keep out unwanted visitors of the mischievous variety, such as poltergeists, sprites, etc. **GROWING:** Bistort prefers damp soils, such as in cultivated fields. It is native to Europe, but has been grown in Nova Scotia and as far south as Massachusetts. It is a perennial that reaches up to 30 inches tall.

Blackberry (*Rubus fruticosus*)

MEDICINAL: A syrup made from the root is used to treat diarrhea and upset stomach (good for treating children). An infusion of the leaves is good for treating diarrhea and sore throat. **MAGICAL:** Blackberry leaves are used in money spells, as are the berries. **GROWING:** Blackberries are perennial vines that grow in many areas, depending on the variety. They require full sun, very good air circulation, fertile soil that is kept moist, not soggy. Do not grow where you have grown other fruits or vegetables, to avoid transferring diseases to the young vines. Some varieties need pollinators, so check with your local nurseries to find a variety best suited to your needs and climate.

Black Cohosh (*Cimicifitga racemosa*)

MEDICINAL: Black Cohosh is useful in all conditions dealing with arthritis. It improves blood circulation, and is used in treating delayed and painful menstruation, and is often used in conjunction with other herbs in treating menopause symptoms. It should not be used during pregnancy. Black Cohosh can be poisonous in large doses. It contains a chemical much like estrogen, so those advised by their doctor's not to take the Pill should avoid using this herb. **MAGICAL:** Black Cohosh leaves laid around a room is said to drive away bugs, and to drive away negativity. **GROWING:** Black Cohosh grows in open woody areas. It needs good soil and partial to mostly shade to do well. It has been grown as far south as Georgia, and as far west as Missouri. It is a perennial which reaches 3 - 8 feet tall.

Blessed Thistle (*Cnicus benedictus*)

MEDICINAL: Blessed Thistle is used to strengthen the heart, and is useful in all remedies for lung, kidney, and liver problems. It is also used as a brain food for stimulating the memory. It is used in remedies for menopause and for menstrual cramping. Often used by lactating women to stimulate blood flow to the mammary glands and increases the flow of milk. **GROWING:** Blessed Thistle is generally found along roadsides and in wastelands. It is an annual, and reaches to 2 feet tall. Most folks consider this a pesky weed, so cultivation is not common. Try gathering some for yourself from the wild, if you dare the stickers - buying commercial is best!

Blue Cohosh (*Caulophyllum thalictroides*)

MEDICINAL: Blue Cohosh is used to regulate the menstrual flow. It is also used for suppressed menstruation. Native Americans used this herb during childbirth to ease the pain and difficulty that accompany birthing, as well as to induce labor. This herb should not be taken during pregnancy, and should be taken in very small amounts in conjunction with other herbs, such as Black Cohosh. **GROWING:** Blue Cohosh grows best in deep, loamy, moist woodlands. The berry of this plant is poisonous, and the plant itself can irritate the skin. The root is the part used in herbal medicine. It has a range from southern Canada, as far south as the Carolinas, and as far west as Missouri. This herb is best purchased from the stores, rather than cultivated.

Boneset (*Eupatorium perfoliatum*)

MEDICINAL: Used for treating severe fevers, as well as flu and catarrh conditions. One to two tablespoons of the tincture in hot water is used for sweat therapy to break fevers. **MAGICAL:** An infusion sprinkled around the house will drive away evil spirits and negativity. **GROWING:** Boneset prefers damp to moist rich soils. It is a North American native perennial that reaches 2 to 4 feet high, and grows in partial sun.

Borage (*Borago officinalis*)

MEDICINAL: Used for treating bronchitis, rashes, and to increase mother's milk. The infusion is used as an eyewash. **MAGICAL:** Carrying the fresh blossoms brings courage. The tea will induce your psychic powers. **GROWING:** Borage was once widely planted in gardens throughout Europe. It was brought to the United States, and now grows wild in much of the eastern half of the nation. It is an annual that grows in most soils, tolerates dry spells, and prefers full sun, reaching to 2 feet in height.

Burdock (*Arctium lappa*)

MEDICINAL: Burdock Root is used to treat skin diseases, boils, fevers, inflammations, hepatitis, swollen glands, some cancers, and fluid retention. It is an excellent blood purifier. A tea made of the leaves of Burdock is also used for indigestion. Very useful for building the systems of young women. Helps clear persistent teenage acne if taken for three to four weeks. Used with dandelion root for a very effective liver cleanser and stimulator. **MAGICAL:** Used to ward off all sorts of negativity, making it invaluable for protective amulets and sachets. Add to potpourri in the house.

Caraway (*Carum carvi*)

MEDICINAL: Caraway aids digestion, can help promote menses, can increase a mother's milk, and is good to add to cough remedies as an expectorant. **MAGICAL:** Carry Caraway in an amulet for protection. Carrying caraway seeds promotes the memory. It can also guard against theft. It is said to promote lust when baked into breads, cookies, or cakes. **GROWING:** Caraway can be found in meadows, woods, and rocky areas. It prefers a rich soil. Native to Europe, Asia, and Africa, it also grows wild here in North America. It is a biennial that reaches 1 1/2 - 2 feet high.

Cascara Sagrada (*Rhamnus purshiana*)

MEDICINAL: Used in treating chronic constipation, and is a stimulant to the whole digestive system. It is a safe laxative, and is useful for treating intestinal gas, liver and gall bladder complaints, and enlarged liver. **MAGICAL:** Sprinkled around the home before going to court, it will help you to win your case. It is used in money spells and in repelling evil and hexes. **GROWING:** Cascara Sagrada is a tree that is native to the Pacific Northwest regions of North America.

Catnip (*Nepeta cataria*)

MEDICINAL: Catnip is effective alone or in herbal remedies for colds, flu, fevers, upset stomach, and insomnia. Particularly good for children with upset stomachs in a very mild infusion. **MAGICAL:** Use the large leaves, well dried, to mark pages in **MAGICAL** books. Use in conjunction with rose petals in love sachets. It will also create a psychic bond between you and your cat. Grow near your home to attract luck and good spirits. **GROWING:** Catnip will grow in most soils, and tends to enjoy a bit of the dry spells once it is established. It grows throughout North America, and is a perennial reaching to 3 feet high.

Cat's Claw (*Urticaria fomentosa*)

MEDICINAL: Also known as una de gato. Used in treatment of arthritis, gastritis, tumors, dysentery, female hormonal imbalances, viral infections. It is effective in aiding treatment of the immune system, the intestinal system, and the cardiovascular system. This herb should not be taken by those who have received an organ transplant, nor by pregnant or nursing women.

Cayenne (*Capsicum annuum*)

MEDICINAL: Cayenne, also called capsicum, is very effective added to liniments for all sorts of arthritis and muscle aches. It benefits the heart and circulation when taken alone or added to other remedies. It is also used to stimulate the action of other herbs. It will stop bleeding both externally and internally, making it excellent for use with ulcers. It is used in antibiotic combinations, for menstrual cramps, and as a part of treatment for depression. **MAGICAL:** Cayenne pepper scattered around your house will break bad spells. Adding it to love powders will ensure that your love will be spicy, and can inflame the loved one with passion. **GROWING:** Cayenne pepper plants like a good, rich soil, plenty of water, and full sun. The peppers are dried after ripening. For herbal use, the peppers are usually ground into a powder and mixed with other powdered herbs in capsules.

Cedar (*Cedrus libani*)

MAGICAL: Cedar chips used in rituals or burnt attracts money, and is also used in purification and healing. It is a symbol of power and longevity. Hung in the home it will protect against lightning. Juniper can be used in place of cedar. **GROWING:** There are many types of cedars that grow throughout the world. Check with your local nursery for varieties best suited to your area. Cedars are evergreen perennials that are attractive in any landscape.

Chamomile

MEDICINAL: Use the tea for nerves and menstrual cramps. The tea is also useful for babies and small children with colds and stomach troubles. Also used to calm the body for inducing sleep in insomniac conditions. It is also a good wash for sore eyes and open sores. **MAGICAL:** Chamomile is used in prosperity charms to attract money. Added to incense, it will produce a relaxed state for better meditation. Burned alone it will induce sleep. Added to a ritual bath, it will attract love. Sprinkle it around your property to remove curses and bad spells. **GROWING:** Chamomile is an annual that adapts to most soils, likes lots of water and full sun. It grows up to 20 inches tall.

Chickweed (*Stellaria media*)

MEDICINAL: Chickweed is an excellent source of many B vitamins and various minerals. It is used to treat bronchitis, pleurisy, coughs, colds, and as a blood builder. Externally it is good for skin diseases, and the tea added to the bath is good for soothing skin irritations and rashes. **MAGICAL:** Chickweed is carried and/or used in spells to attract love and to maintain a relationship. **GROWING:** This annual spreading plant is usually hated as an obnoxious weed by the typical gardener. It is found throughout temperate areas of North America and of Europe, the plant's native homeland. It prefers full sun, average to poor soils, and infrequent watering.

Cinnamon (*Cinnamomum verum*)

MEDICINAL: Add cinnamon to remedies for acute symptoms, as this herb is a stimulant to other herbs and the body, enabling herbal remedies to work faster. It is also a blood purifier, an infection preventer, and a digestive aid. Do not ingest cinnamon oil. **MAGICAL:** Burned in incense, cinnamon will promote high spirituality. It is also used to stimulate the passions of the male. It should also be burned in incenses used for healing. The essential oil is used for protection.

Clover (*Trifolium pratense*)

MEDICINAL: Red Clover is used as a nerve tonic and as a sedative for exhaustion. It is used to strengthen those children with weak systems, and is used with children for coughs, bronchitis, wheezing, as it is mild to their systems. It is often used in combination with many other drugs in the treatment of cancer. It is also used for skin eruptions (acne). **MAGICAL:** Clover brings luck, prosperity, and health. Carrying a three-leaf clover gives you protection. Worn over the right breast it will bring you success in all undertakings. **GROWING:** Grow clover as you would lawn grasses. Clover is an excellent cover crop, planted in fallow areas and turned under in the fall, it makes an excellent fertilizer for poor soils.

Clove (*Syzygium aromaticum*)

MEDICINAL: Clove oil will stop a toothache when it is applied directly to the cavity. It is very warm and stimulating to the system, and is very useful with people who have cold extremities. Cloves will promote sweating with fevers, colds, and flu. It is often used in remedies for whooping cough. Cloves are also safe and effective for relieving vomiting during pregnancy.

MAGICAL: Cloves worn in an amulet will drive away negativity and hostility, and stop gossip. It is often carried to stimulate the memory, and can be added to attraction sachets. Clove oil is also worn as an aphrodisiac, and the buds when eaten are said to stir up bodily lusts. It is placed in sachets with mint and rose to chase away melancholy and to help one sleep soundly. Carried, it can also bring comfort to the bereaved and mourning.

Colts foot (*Tussilago farfara*)

MEDICINAL: Used to treat respiratory problems, and is soothing to the stomach and intestines. Combine with horehound, ginger, and licorice root for a soothing cough syrup. **MAGICAL:** Colts foot is added to love sachets and is used in spells of peace and tranquility. **GROWING:** Colts foot is a perennial that prefers damp, clay soils. It grows 5 to 18 inches high, and likes full to partial sun.

Comfrey (*Symphytum officinale*)

MEDICINAL: A poultice of Comfrey heals wounds, burns, sores, and bruises. It is a powerful remedy for coughs, ulcers, healing broken bones and sprains, and is used in treating asthma. Large amounts or dosages can cause liver damage, but there are no problems with using it externally. Used internally, it is best and safest to use a tea, rather than capsules. **MAGICAL:** Carrying Comfrey during travel will ensure your safety. Put some in your luggage to prevent it being lost or stolen. It will also bring luck to the carrier. **GROWING:** Comfrey prefers well-drained soils and partial shade. It grows from Canada to Georgia, as far west as Missouri, in the wild. It is a perennial that grows to 3 feet high. It can be started from seed, but you will be more successful with cuttings. Once established, it will spread vigorously. Harvest leaves when the flowers bud, and roots in the autumn after the first frost.

Cornflower (*Centaurea cyanus*)

MEDICINAL: Juices from the stems of this plant are used externally to treat wounds and cuts. **MAGICAL:** Cornflower is used to promote and enhance psychic sight, as well as normal eyesight. **GROWING:** Cornflower is adaptable to many soils and conditions. It is an annual that grows 1 - 2 feet tall.

Cramp Bark

MEDICINAL: Cramp Bark is one of the best female regulators in the herb world. It is a uterine sedative, aiding in menstrual cramps and afterbirth. It helps to prevent miscarriage, as well as internal hemorrhaging. Damiana is used to regulate the female cycles. It is also used to stimulate the sexual appetite. It is good for urinary problems and nervousness, as well as hypertension. **MAGICAL:** Damiana is used in infusions to incite lust, and is burned to produce visions.

Dandelion (*Taraxacum officinale*)

MEDICINAL: Dandelion benefits all aspects of the liver. It clears obstructions and detoxifies poisons. It will also promote healthy circulation. The juice from a broken stem can be applied to warts and allowed to dry; used for 3 days or so it will dry up the warts. It is also used to treat premenstrual syndrome, as it is a diuretic. Also helps clear skin eruptions. **MAGICAL:** It is a sign of rain when the down from a ripened dandelion head falls without wind helping it to do so.

To blow the seeds off a ripened head is to carry your thoughts to a loved one, near or far.
GROWING: Dandelion is a common yard, garden, and roadside weed. Do not gather where chemicals have been used, and don't gather those near roadsides, as they have been contaminated from exhausts.

Dill (*Anethum graveolens*)

MEDICINAL: Dill is used to treat colic, gas, and indigestion. MAGICAL: Dill is used in love and protection sachets. The dried seed heads hung in the home, over doorways, and above cradles provides protection. Add dill to your bath to make you irresistible to your lover.

GROWING: Dill grows in most regions of North America. It needs sun and a well-drained soil, and frequent waterings. It is a hardy annual, biennial in the deep southern regions, that reaches 2 - 3 feet tall. Dill matures quickly, and self-sows for the following year. Plant in six week intervals for a season-long supply of fresh dill.

Dong Quai

MEDICINAL: A powerful herb for the female reproductive system. It is a powerful uterine tonic and hormonal regulator. Used in premenstrual syndrome formulas as well as menopausal formulas.

Dragon's Blood (*Daemonorops draco*)

MEDICINAL: The resin of Dragon's Blood is used externally as a wash to promote healing and stop bleeding. Internally it is used for chest pains, postpartum bleeding, internal traumas, and menstrual irregularities. MAGICAL: Added to love incenses and sachets, it increases the potency of other herbs used. A piece of the plant is often used under the mattress as a cure for impotency. It is also used in spells to bring back a loved one. A pinch added to other herbs for MAGICAL purposes will increase their potency.

Echinacea (*Echinacea angustifolia*)

MEDICINAL: Echinacea, also known as Purple Coneflower, is a natural antibiotic and immune system stimulator, helping to build resistance to colds, flus, and infections. It increases the production of white blood cells, and improves the lymph glands. The tea from this herb should be used in all infections, and has been used in treating skin cancers and other cancers.

MAGICAL: Echinacea is used as an offering to the spirits or gods and goddesses to strengthen a spell or ritual. GROWING: Echinacea likes the prairies and other open, dry places. It adapts to most soils, in full sun, except wet ones. It grows over most of North America. It is a perennial, and reaches to about 2 feet tall. The root is used ground, and the leaves are used for teas.

Elder

MEDICINAL: Elder flowers mixed with mint and yarrow blossoms are excellent internal cleansers when fighting flu and colds. A tea of the elder flowers and sassafras is a remedy for acne. Elder flower oil is a remedy for chapped skin. The leaves can be used as an antiseptic poultice for external wounds, and as an insect repellent. Should not be used internally by pregnant or lactating women. MAGICAL: The branches of the sacred elder are used to make MAGICAL wands for ritual. Scattering the leaves in the four winds will bring protection.

Elderberry wine, made from the berries, is used in rituals. In Denmark, it is believed to be unlucky to have furniture made of elder wood. Grown near your home, elder will offer protection to the dwellers. It is used at weddings to bring good luck to the newlyweds. Flutes made from the branches are used to bring forth spirits. **GROWING:** Elder is a tree or shrub, growing to 30 feet tall. It prefers moist areas throughout North America. The leaves, bark, and roots of the American varieties generally contain poisonous alkaloids and should not be used internally.

Elecampane (*Inula helenium*)

MEDICINAL: Elecampane is used for intestinal worms, water retention, and to lessen tooth decay and firm the gums. It gives relief to respiratory ailments. It is usually used in combination with other herbs. Externally it is used as a wash for wounds and itching rashes. It is burned to repel insects. **MAGICAL:** Add this herb to love charms and amulets of all kinds. Used with mistletoe and vervain, it is especially powerful. Use when scrying for better results. **GROWING:** Elecampane enjoys roadsides and damp fields and pastures. Plant it in full sun in a damp, but not soggy, location. It is a perennial that grows 3 - 6 feet tall. The root is most commonly used.

Eucalyptus (*Eucalyptus globulus*)

MEDICINAL: Eucalyptus oil is a powerful antiseptic, and is used to treat pyorrhea (gum disease), and is used on burns to prevent infections. The oil breathed in will help clear the sinuses, as will the steam from boiling the leaves. When mixed with water or vegetable oils, it makes a good insect repellent. A small drop on the tongue eases nausea. **MAGICAL:** Healing energies come from the leaves. A branch or wreath over the bed of a sick person will help spread the healing energies. The oil is added to healing baths, and for purifications. **GROWING:** Eucalyptus reigns among the tallest trees in the world, capable of reaching heights of over 250 feet tall. It thrives only in areas where the average temperature remains above 60 degrees, and is adaptable to several soil conditions.

Evening Primrose (*Oenothera biennis*)

MEDICINAL: Evening Primrose oil stimulates to help with liver and spleen conditions. In Europe, it has been used to treat Multiple Sclerosis. It lowers blood pressure, and eases the pain of angina by opening up the blood vessels. It has been found to help slow the production of cholesterol, and has been found to lower cholesterol levels. Used with Dong Quai and Vitex, it is a valuable part of an herbal remedy for treating the symptoms of pre-menstrual syndrome (PMS) and menstrual cramping. **GROWING:** The American variety is found throughout North America. It enjoys dry soils and full sun. It is a biennial, and grows 3 - 6 feet tall. The seed oil is the most commonly used portion of the plant. Some nurseries sell evening primrose, but they are actually a small, showy hybrid of the perennial Missouri Primrose, and does not have the same medicinal uses, so be sure you are buying the plant you really want.

Eyebright (*Euphrasia officinalis*)

MEDICINAL: Eyebright stimulates the liver to remove toxins from the body. It has been used internally and externally to treat eye infections and afflictions, such as pink-eye. The herb strengthens the eye, and helps to repair damage. **MAGICAL:** Eyebright is used to make a simple tea to rub on the eyelids to induce and enhance clairvoyant visions. **GROWING:** Eyebright is

adaptable to many soil types in full sun. It is a small annual, growing 2 - 8 inches high. It attaches itself by underground suckers to the roots of neighboring grass plants and takes its nutrients from them. To be cultivated, it must be given nurse plants on whose roots it can feed.

False Unicorn Root (*Veratrum luteum*)

MEDICINAL: False Unicorn is very soothing for a delicate stomach. It also stimulates the reproductive organs in women and men. This herb is very important for use during menopause, due to its positive effects on uterine disorders, headaches, and depression. **GROWING:** False Unicorn grows primarily in very moist areas, in partially shady areas, throughout North America.

Fennel (*Foeniculum vulgare*)

MEDICINAL: Fennel helps to take away the appetite. It is often used as a sedative for small children. It improves digestion, and is very helpful with coughs. It is also used for cancer patients after radiation and chemotherapy treatments. Enriches and increases the flow of milk for lactating women. **MAGICAL:** Use for scenting soaps and perfumes to ward off negativity and evil. Grow near the home for the same purpose. **GROWING:** Fennel prefers dry, sunny areas. It is a perennial that can reach 4 - 6 feet high, and grows in most average to poor soils.

Fenugreek (*Trigonella foenum-graecum*)

MEDICINAL: Fenugreek is used to soften and expel mucous. It has antiseptic properties and will kill infections in the lungs. Used with lemon and honey, it will help reduce a fever and will soothe and nourish the body during illness. It has been used to relax the uterus, and for this reason should not be taken by pregnant women. **MAGICAL:** Adding a few fenugreek seeds to the mop water used to clean your household floors will bring money into the household. **GROWING:** Fenugreek likes dry, moderately fertile soil in a sunny location. It is an annual, and grows to 1 - 3 feet tall.

Feverfew (*Tanacetum parthenium*)

MEDICINAL: Feverfew is used to treat colds, fevers, flu, and digestive problems. It is often used to end migraines and other headaches. **MAGICAL:** Feverfew is carried for protection against illnesses involving fever, as well as for preventing accidents. **GROWING:** Feverfew bares a resemblance to chamomile. It prefers dry places, will tolerate poor soil, and is a hardy biennial or perennial, growing to 2 1/2 feet. It prefers full sun.

Frankincense (*Boswellia carteri*)

MEDICINAL: Frankincense relieves menstrual pains, and treats rheumatic aches and pains. Externally it is used for liniments and for its antiseptic properties. **MAGICAL:** Frankincense is burned to raise vibrations, purify, and exorcise. It will aid meditations and visions. The essential oil is used to anoint **MAGICAL** tools, altars, etc.

Garlic (*Allium sativum*)

MEDICINAL: Garlic is a powerful natural antibiotic. It can stimulate cell growth and activity. It reduces blood pressure in hypertensive conditions. A main advantage to using garlic for its

antibiotic properties is that it does not destroy the body's natural flora. It is excellent for use in all colds and infections of the body. When ingesting the raw cloves, a sprig of parsley chewed immediately after will freshen the breath. **MAGICAL:** Peeled garlic cloves placed in each room is said to ward off disease. It is hung in new homes to dispel negativity and evil, and (don't laugh!) to ward off vampires. It is a strong protective herb. Place a clove under the pillow of sleeping children to protect them. **GROWING:** Garlic is a perennial herb that likes moderate soil and lots of sun and warmth. The plant grows to 2 feet tall. The bulb is the most common used portion, although the greens are often used in salads.

Ginger

MEDICINAL: Ginger is an excellent herb to use for strengthening and healing the respiratory system, as well as for fighting off colds and flu. It removes congestion, soothes sore throats, and relieves headaches and body aches. Combined with other herbs, it enhances their effectiveness. It is also very effective in combatting motion sickness. Recommended during pregnancy for treating morning sickness and digestive problems, as well as safe to use during pregnancy for colds and sore throats. **MAGICAL:** Ginger is used in passion spells, to "heat up" the relationship. It is used in success spells, and to ensure the success of spells. **GROWING:** Ginger grows through most of North America. It reaches to 6 inches high, and is a perennial. The ground root is the part used for healing.

Ginseng (Zingiber officinale)

MEDICINAL: Ginseng stimulates the body to overcome all forms of illness, physical and mental. It is used to lower blood pressure, increase endurance, aid in relieving depression, and is a sexual stimulant. The dried root is used for healing purposes. It has been used throughout ancient times to the present day for use in conjunction with most herbs in treating all sorts of illnesses, including cancers, digestive troubles, and memory. It is used to tone the body during stress and to overcome fatigue. During menopause it aids in rejuvenating the system and balances hormones, as well as aids in regulating hot flashes. **MAGICAL:** Ginseng is carried to guard your health and to attract love. It will also ensure sexual potency. Ginseng is an effective substitute for mandrake in all spells. **GROWING:** Ginseng can be very difficult to grow. Germination of disinfected seeds (to kill mold, which plagues ginseng at all stages of growth) can take up to a year or more. Plant in early autumn in raised beds of very humus-rich soil. Plants must be shaded at all times. Roots are not harvested until the plants are at least 6 years old. Take care during harvesting and drying not to break off any of the "arms" of the root. Dry for one month before use.

Goldenseal (Hydrastis canadensis)

MEDICINAL: Goldenseal is another natural, powerful antibiotic. It should not be used by pregnant women. The herb goes straight to the bloodstream and eliminates infection in the body. It enables the liver to recover. When taken in combination with other herbs, it will boost the properties for the accompanying herbs. **MAGICAL:** Goldenseal is used in prosperity spells, as well as healing spells and rituals. **GROWING:** Goldenseal prefers rich soils in partial shade. It is a perennial herb that grows 6 - 18 inches high. The dried ground root is the part most often used, although the dried leaves are used in teas. It is difficult to grow successfully, and the plants need to be at least 6 years old before harvesting.

Gotu Kola (*Centella asiatica*)

MEDICINAL: Gotu Kola is an excellent mental stimulant. It is often used after mental breakdowns, and used regularly, can prevent nervous breakdown, as it is a brain cell stimulant. It relieves mental fatigue and senility, and aids the body in defending itself against toxins.

MAGICAL: Gotu Kola is used in meditation incenses.

Hawthorn

MEDICINAL: Hawthorn is effective for curing insomnia. Hawthorn is used to prevent miscarriage and for treating nervousness. Hawthorn has been used for centuries in treating heart disease, as regular use strengthens the heart muscles, and to prevent arteriosclerosis, angina, and poor heart action. **MAGICAL:** The leaves are used to make protection sachets. They are also carried to ensure good fishing. In Europe, Hawthorn was used to repel witchcraft spells. Bringing branches of it into the home is supposed to portend death. It is incorporated into spells and rituals for fertility. It will protect the home from damaging storms. **GROWING:** Hawthorn is a deciduous tree or shrub, that can reach 40 feet tall. It grows throughout North America. It is tolerant of most soils, but prefers alkaline, rich, moist loam. Consult a nursery for the best species to use in your area. The fruit is the part used in healing.

Hazel

MAGICAL: Hazel's forked branches are used for divining, and the wood makes wonderful wands. Hazel nuts hung in the house will bring luck, and can be carried to cause fertility. Eaten, the nuts bring wisdom. **GROWING:** Hazelnut trees do best when planted in a well-drained, fertile, slightly acid soil. They do best where the winter temps are above -10.

Heather (*Calluna vulgaris*)

MEDICINAL: A tea made of heather blossoms is used to suppress coughing, and as an aid for sleeplessness. **MAGICAL:** Heather is carried as a guard against rape and violent crime. In potpourri, it adds protection. When burned with fern, it will bring rain. **GROWING:** Heather prefers rocky or sandy soils and full sun. It is an evergreen shrub that grows 1 -2 feet tall.

Henbane (*Hyoscyamus niger*)

MEDICINAL: Henbane stops pain, and lessens perspiration. Henbane is very toxic, so it should not be used by pregnant women or the weak or children, and should be used in only extremely small amounts for external use only, and not on a regular basis. A poultice of leaves is used briefly to remove pain from wounds. **MAGICAL:** Henbane is sometimes thrown into the water to bring rain. In olden times, it had many more uses, but is seldom used today due to its poisonous nature. **GROWING:** Henbane grows wild throughout temperate North America. Due to its toxic nature, it is not advisable to grow in the home garden.

Holly (*Ilex aquifolium*)

MAGICAL: Holly is used as a protective plant, and used as decoration during the Yule season. Planted outside the home, it will also afford protection. Sprinkle holly water on newborn babies to protect them. **GROWING:** Holly likes slightly acid soils, and can tolerate poor, sandy soil. It needs full sun, and grows to about 4 feet tall.

Hops (*Humulus lupulus*)

MEDICINAL: Hops is a sedative. Therefore, it is useful in treating insomnia and nervous tension. It is mild and safe. It is used in brewing beer and ales. Hops is also used for treating coughs, bladder ailments, and liver ailments. Externally it is used to treat itching skin rashes and hives. It also removes poisons from the body. **MAGICAL:** Hops is used in healing incenses. Sleep pillows often include hops to induce sleep and pleasant dreams. **GROWING:** Hops prefers full sun, and will adapt to many soils. It is a perennial vine that reaches to 30 feet in height. The portion of the plant used in healing are the dried flowers.

Horehound (*Marrubium vulgare*)

MEDICINAL: Horehound is used in children's cough remedies, as it is a gentle but effective expectorant. It acts as a tonic for the respiratory system and stomach. In large doses it acts as a laxative. **MAGICAL:** Horehound is used in incenses for protection. It is also used in exorcisms. **GROWING:** Horehound likes dry sandy soils and full sun. It is a perennial (except in very cold climates) that reaches to 3 feet tall. It is a vigorous grower and can become a pest if not carefully controlled. It needs little water, tolerates poor soils, and does best in full sun. It blooms during its second year.

Horsetail (*Equisetum arvense*)

MEDICINAL: Horsetail is used in treating urinary tract infections. It aids in coagulation and decreases bleeding. It will also help broken bones heal faster, and will help brittle nails and hair, due to its high silica content. It has also been used as part of a treatment for rheumatoid arthritis. The plant alone, boiled in water, makes an effective foot soak for tired feet, or for the treatment of athlete's foot. Do not use if pregnant or nursing. **MAGICAL:** Whistles made from the stalks of Horsetail are used to call the spirits. **GROWING:** Horsetail needs swamps and damp places to grow, in full sun to partial shade. It grows to 1- 2 feet tall. The plant itself is used in healing.

Hyssop (*Hyssopus officinalis*)

MEDICINAL: Hyssop is used in treating lung ailments. The leaves have been applied to wounds to aid in healing. The tea is also used to soothe sore throats. It has been used to inhibit the growth of the herpes simplex virus. **MAGICAL:** Hyssop is used in purification baths and rituals, and used to cleanse persons and objects. **GROWING:** Hyssop prefers dry conditions, tolerates most soils, and full sun. It is a member of the mint family. It is a perennial shrubby plant growing to 3 feet tall.

Iceland Moss (*Cetraria islandica*)

MEDICINAL: Iceland Moss, a lichen, has been used for centuries to treat all kinds of chest ailments. It is used to nourish the weak, elderly, and weakly children. **GROWING:** Iceland Moss grows in cold, humid mountain areas and wooded areas. It grows to 4 inches tall.

Ivy

MAGICAL: Ivy is grown to grow up the outside of the home to act as a guardian and protector. It is worn by brides to bring luck to the marriage. **GROWING:** Ivy has many different varieties, and most will adapt to many different soil and growing conditions. It grows throughout North America.

Jasmine (*Jasminum officinale*)

MAGICAL: Jasmine is used in love sachets and incenses. It is used to attract spiritual love. A drop of the essential oil in almond oil, massaged into the skin, is said to overcome frigidity. Carrying, burning, or wearing the flowers attracts wealth and money. If burned in the bedroom, Jasmine will bring prophetic dreams. Jasmine can also be used in teas. **GROWING:** Jasmine is best grown indoors in pots. It is an evergreen vine. It likes bright light, but no direct sun, some support such as a trellis, lots of water, and occasional fertilizing.

Jojoba (*Simmondsia chinensis*)

MEDICINAL: Jojoba oil from the seed has been used to promote hair growth and relieve skin problems for centuries. It is effective in treating dandruff, psoriasis, dry and chapped skin. It is also very good for Sensitive skin types. Jojoba is a great massage oil. You can use it for removing makeup. It can be used as a leave in hair treatment while in the sun or as aftershave moisturizer.

Juniper (*Juniperus communis*)

MEDICINAL: Juniper has been used to clear uric acid from the body. It is high in natural insulin, and has the ability to heal the pancreas where there has been no permanent damage. It is useful for all urinary infections and for water retention problems. Juniper is used externally as a compress to treat acne, athlete's foot, dry skin, and dandruff. **MAGICAL:** Juniper is used to protect from accidents and theft. Grown at your doorstep, it will offer your home protection. It is used in incenses for protection. **GROWING:** Junipers of all species are adaptable to many growing conditions. They are low-maintenance plants. Choose a species suited to your landscape needs, to avoid problems later, as some folks plant them with no regard for their eventual size, and sometime find they have a nuisance on their hands as the plant matures. If you want berries, you must plant a male and a female juniper.

Kava Kava (*Piper methysticum*)

MEDICINAL: Used to treat insomnia and nervousness. Relieves stress after injury. Used as a tea for pains associated with nerve and skin diseases. Large doses can cause a buildup of toxic substances in the liver. **MAGICAL:** A tea of kava kava is drunk to offer protection against evil and to invite good luck. Sprinkle the tea around the home and property for the same uses.

Kelp (*Laminaria hyperborea*)

MEDICINAL: Kelp is used to strengthen and promote the glands. It controls the thyroid and regulates metabolism. It is a sustainer to the nervous system and the brain, and is a terrific boost for pregnancy and the developing child. It contains over 30 minerals and vitamins. **GROWING:** Best found in stores, as this is a seaweed that grows in the ocean.

Lavender

MEDICINAL: Lavender tea made from the blossoms is used as an antidepressant. It is used in combination with other herbs for a remedy for depression and nervous tension and stress. It is also used as a headache remedy. It also can be used to aid digestion and calm nerves. **OTHER USES:** A wad of cotton moistened with Lavender will keep moths away and freshen a room. Also used to repel insects such as flies and mosquitoes. **MAGICAL:** Lavender is used in purification baths and rituals. It is used in healing incenses and sachets. Carrying the herb will enable the carrier to see ghosts. The essential oil will heighten sexual desire in men. Lavender water sprinkled on the head is helpful in keeping your chastity. The flowers are burned to induce sleep, and scattered throughout the home to maintain peaceful harmony within. Carrying lavender brings strength and courage. **GROWING:** Lavender likes light sandy soil and full sun. It grows to 2-3 feet tall 3 feet wide. It should be mulched in colder climates for winter protection for this perennial.

Lemon Balm (*Melissa officinalis*)

MEDICINAL: Lemon Balm is used in treating headaches, colds, and nervous or upset stomachs. Externally the crushed leaves can be applied to wounds and insect bites to speed healing. **MAGICAL:** Lemon Balm is used in spells to bring success, and in healing spells. It is often used in spells to find love and friendship. **GROWING:** Lemon Balm is a perennial that can reach up to 3 feet high. It needs full sun and rich soil with regular watering. Plant where you can enjoy the lemon scent of the leaves from a porch, deck, or open window.

Licorice (*Glycyrrhiza glabra*)

MEDICINAL: Licorice Root is a great source of the female hormone estrogen. It is used for coughs and chest ailments. It is an important herb to use when recovering from an illness, as it supplies needed energy to the system. Used as a remedy for stomach and heart problems, indigestion, and most respiratory ailments. Helps to normalize and regulate hormone production. Should not be used by pregnant women as it can sometimes lead to high blood pressure with prolonged use. **MAGICAL:** Licorice root was buried in tombs and caskets to help the soul pass easily into the Summerland. Chewing on a piece of the root will make you passionate. It is added to love sachets, and an ingredient in spells to ensure fidelity. **GROWING:** Licorice is a perennial that reaches 3 to 7 feet tall. Hard freezes will kill it, so it grows best in warm sunny climates.

Lovage (*Levisticum officinale*)

MEDICINAL: Lovage root eases bloating and flatulence. It is also used with other herbs to counteract colds and flu. **MAGICAL:** Lovage is added to baths to clean the psychic portion of

the mind. Added to baths with rose petals will make you attractive to the opposite sex.
GROWING: Lovage is a perennial that grows 3 - 7 feet tall. It is adaptable to many conditions, and does best in full sun.

Mandrake (*Mandragora officinarum*)

MEDICINAL: Mandrake is a very strong gland stimulant. It is used to treat skin problems, digestion, and chronic liver diseases. It is most often combined with other herbs. It is very powerful and should be used with caution, as well as in very small small dosages. Pregnant women should not use this herb. It is potentially very toxic to anyone if improperly used. Do not use this herb without the proper guidance from a professional! MAGICAL: Mandrake is used in the home as a powerful protection. It is carried to promote conception, and men carry it to promote fertility and cure impotency.

Marigold (*Calendula officinalis*)

MEDICINAL: Marigold is a great first aid remedy. It relieves headaches, earaches, and reduces fevers. It is excellent for the heart and for the circulation. It is also used externally to heal wounds and bruises. MAGICAL: Fresh marigolds in any room heightens the energy within. Placed under the pillow before bed, it induces clairvoyance. Planted in rows with tomatoes, it will keep pests from them and other vegetables. Planted near the porch/deck, it will keep mosquitoes away. It is also used to attract and see the fairies. Scattered under the bed, they protect during sleep. Add to bath water to win the respect of everyone you meet. GROWING: Marigold is an annual plant that comes in many sizes and colors. It is adaptable to many soils. Give plenty of water and full sun.

Marjoram

MEDICINAL: Marjoram is useful for treating asthma, coughs, and is used to strengthen the stomach and intestines, as well as used with other herbs for headaches. MAGICAL: Marjoram should be added to all love charms and sachets. A bit in each room will aid in protection of the home. If given to a grieving or depressed person, it will bring them happiness. GROWING: Marjoram is a perennial herb growing 1 - 3 feet tall. It likes all kinds of soils, and prefers full sun and rich soil. It is grown as an annual or wintered indoors in cold regions.

Marshmallow (*Althaea officinalis*)

MEDICINAL: Marshmallow aids in the expectoration of difficult mucous and phlegm. It helps to relax and soothe the bronchial tubes, making it valuable for all lung ailments. It is an anti-irritant and anti-inflammatory for joints and the digestive system. It is often used externally with cayenne to treat blood poisoning, burns, and gangrene. GROWING: Marshmallow needs marshes and swamps to grow. It is a perennial growing to 4 feet tall.

Mugwort (*Artemisia vulgaris*)

MEDICINAL: Mugwort is used in all conditions dealing with nervousness, shaking, and insomnia. It is used to help induce menses, especially combined with cramp bark. Often used to stimulate the liver and as a digestive aid. It should not be used by pregnant women.

Poison Ivy **MAGICAL**: Add to divination incenses. It is carried to prevent poisoning and stroke. Fresh leaves rubbed on **MAGICAL** tools will increase their powers. An infusion made of mugwort is used to cleanse crystals and scrying mirrors. Placed beneath your pillow, or in a dream pillow, it will promote astral travel and good dreams.

Mullein (*Verbascum densiflorum*)

MEDICINAL: Mullein is a terrific narcotic herb that is not addictive or poisonous. It is used as a pain killer and to bring on sleep. It loosens mucous, making it useful for treating lung ailments. It strengthens the lymphatic system. **MAGICAL**: Mullein is worn to give the carrier courage. The leaves are also carried to prevent animal attacks and accidents when in the wilderness. In a sleeping pillow it will guard against nightmares. Use as a substitution in old spells for "grave dust". **GROWING**: Mullein is adaptable to many soils. It prefers full sun. It is a biennial plant growing to 8 feet tall. It is a prolific self-sower.

Myrrh (*Commiphora molmol*)

MEDICINAL: Myrrh is a powerful antiseptic, being a remedy second only to echinacea. It is a strong cleaning and healing agent, soothing the body and speeding the healing process. It is often used with goldenseal. It is most often used in mouthwashes, gargles, and toothpastes for fighting and preventing gum disease. **MAGICAL**: Myrrh is burned to purify and protect. It is used to consecrate and purify ritual tools and objects needing to be blessed. It is a standard **MAGICAL** herb to be included in the tools of everyone.

Myrtle (*Myrtus communis*)

MEDICINAL: Myrtle is used to treat bronchitis, bruises, bad breath, wounds, colds, sinusitis, and coughs. **MAGICAL**: Myrtle is burned as an incense to bring beauty, to honor Diana and to Venus, and is a symbol of glory and happy love. Myrtle tea will make you look beautiful to your loved one. A distillation of the leaves and flowers combined will make a wonderful beauty wash for the face, and is known as "angel water". It is used in spells to keep love alive and exciting. Grow on each side of the house to preserve and protect the love within. **GROWING**: Myrtle is an evergreen plant that prefers warm climates. It has small pointed leaves, and grows to about 12 feet high. Its blossoms are small, white, and in clusters. The leaves are gathered and dried for use in August.

Nettle

MEDICINAL: The plant is used for high blood pressure, gout, PMS, rheumatism, and ending diarrhea, scurvy, liver and prostate problems. Externally it is used as a compress to treat neuralgia and arthritis. It is a very high source of digestible iron. Also treats anemia, fatigue, edema, menstrual difficulties, hay fever and allergies. **MAGICAL**: Sprinkle nettle around the room to protect it. It is also burned during ceremonies for exorcism. Stuffed in a poppet and sent back to the sender of a curse or bad spell, it will end the negativity. Nettles gathered before sunrise and fed to cattle is said to drive evil spirits from them. **GROWING**: As nettle is considered a bothersome weed, it is best to purchase this herb from a store. The spines on a nettle plant can cause painful stinging, so it is not a good idea to include it in your herbal garden.

Nutmeg (*Myristica fragrans*)

MEDICINAL: A small amount of nutmeg, about the size of a pea, can be taken once daily over a long period (6 months to a year) to relieve chronic nervous problems, as well as heart problems stemming from poor circulation. Added to milk, and baked fruits and desserts, it aids in digestion, and relieves nausea. Large doses can be poisonous, and may cause miscarriage for pregnant women. **MAGICAL:** Carried, nutmeg will help with clairvoyance, and ward off rheumatism. It is included in prosperity mixtures. Nutmegs are carried as good luck charms. **Oak MEDICINAL:** Oak bark is used to treat diarrhea, dysentery, and bleeding. For external use the bark and/or leaves are boiled and then applied to bruises, swollen tissues, wounds that are bleeding, and varicose veins. **MAGICAL:** The oak is the most sacred of all the trees. The most powerful mistletoe grows in oaks. The leaves are burned for purification, and the branches make powerful wands. The acorn is a fertility nut. It is carried to promote conception, ease sexual problems, and increase sexual attractiveness. The leaves and bark are used in binding spells. Planting an acorn in the dark of the Moon will bring you money. Oak wood carried will protect from harm, and hung in the home it will protect the home and all within.

Oats (*Avena sativa*)

MEDICINAL: Oats are a traditional food for those recovering from an illness. It also supplies necessary fiber in the diet. Oats made into packs and pastes clear up many skin disorders, such as acne. Oats reduces blood cholesterol levels. **MAGICAL:** Oats are used in prosperity and money spells, and in rituals to the harvest. **GROWING:** Oats are an annual grass that grows up to 4 feet tall. Easiest to purchase from a health food store, as much is needed to be beneficial, and takes up more room than the average gardener has available. It does make a pretty ornamental grass in the garden and around foundations.

Onion (*Allium cepa*)

MEDICINAL: Onion is used externally as an antiseptic. Internally, it can alleviate gas pains, reduce hypertension, and reduce cholesterol. **MAGICAL:** Has been used as a charm against evil spirits. Halved or quartered onions placed in the home absorb negativity. An onion under your pillow will give you prophetic dreams. **MAGICAL** swords and knives are purified by rubbing them with an onion half. **GROWING:** Onion is a perennial herb that grows from a bulb. It prefers rich garden soils and plenty of water. The greens above ground can be used alone, and the bulb harvested by pulling from the ground, and allowing the tops to dry before storing in a dry location, with temperatures between 35 and 50 degrees F.

Orange (*Citrus aurantium*)

MAGICAL: The dried peel is added to love charms. The fresh or dried orange flowers added to the bath makes you attractive. The fruit itself hinders or banishes lust. Orange juice is used in rituals in place of wine. **GROWING:** Oranges prefer a rich, sandy soil, and warm year-round temperatures. For most of us, that means growing them indoors as house plants.

Oregano (*Origanum vulgare*)

MEDICINAL: Oregano is used to promote perspiration as a treatment for colds, flu, and fevers. A tea of oregano is often used to bring on menses and relieve associated menstrual discomfort. It is also used in baths and inhalations to clear lungs and bronchial passages. **MAGICAL:** Oregano is used to help forget and let go of a former loved one, such as a former spouse, boyfriend, girlfriend, etc. Burn in incenses or drink the infusion to aid in spells for letting go. **GROWING:** Oregano is a perennial that prefers well-drained, slightly alkaline soil and full sun. It is propagated by seed, root division, or cuttings. Harvest just as the plant is about to bloom for medicinal use.

Patchouli (*Pogostemon cablin*)

MEDICINAL: Patchouli is used to treat dysentery, diarrhea, colds without fevers, vomiting, and nausea. **MAGICAL:** Patchouli is a powerful oil worn to attract the opposite sex. It is a sensual oil, and it can ward off negativity and evil. It is also burned in incenses to aid divination and clairvoyance.

Pennyroyal (*Mentha pulegium*)

MEDICINAL: Pennyroyal herb removes gas from the digestive system. It is also used as a tea, taken a few days before menstruation to aid a suppressed flow. It is used in treatments for clots, upset stomach, and to stimulate blood flow to the pelvis area. Its strong minty smell makes its essential oil useful for externally repelling insects such as mosquitoes, fleas, and flies. It should not be taken or used by pregnant women. Large internal doses have been known to cause convulsions and coma. Pennyroyal oil is an effective insect repellent. Pennyroyal oil should NEVER be taken internally! **MAGICAL:** Pennyroyal placed in a shoe will prevent weariness on long walks and hikes, or journeys. It is also added to protection and exorcism incenses. It aids in making favorable business deals. It is given to arguing couples to cease their fighting and restore harmony in the relationship. **GROWING:** Pennyroyal is a perennial that grows to 1 1/2 feet high. It tolerates most soils, and prefers direct sun. Grow as you would any member of the mint family.

Peony

MEDICINAL: Peony root treats menstrual cramps and irregularities. It is also used in combination with other herbs to ease emotional nervous conditions. **MAGICAL:** Dried Peony roots are carved and/or made into bracelets and necklaces for protection, as well as for breaking spells and curses. Peonies planted outside the home guard against storm damage and demons. A chain of beads cut from the dried root was worn as a protection against illness and injury, and to cure insanity. **GROWING:** Peonies are a perennial shrub-like plant, growing 2 - 4 feet high. They prefer rich, well-drained soils, and full sun.

Peppermint (*Mentha piperita*)

MEDICINAL: Peppermint cleans and strengthens the body. It acts as a sedative on the stomach and strengthens the bowels. It is also mild enough to give to children as needed for chills and colds. Used with bitter herbs to improve their taste. **MAGICAL:** Peppermint is used in charms to heal the sick, as well as in incenses in the sickroom of the patient. It is burned to cleanse the

home, and is used in sleep pillows to aid in getting to sleep. Placed beneath the pillow, it can bring dreams that give a glimpse into the future. The essential oil is used in spells to create a positive change in one's life. GROWING: Peppermint is a perennial grown in full sun, is tolerant of most soil types, and grows to 3 feet tall.

Periwinkle (*Vinca minor*)

MEDICINAL: Periwinkle is used made into a tea or salve for external use to treat skin problems such as dermatitis, eczema, and acne. MAGICAL: Periwinkle can help restore memory when it is gazed at or carried. It is also hung on a door to protect all within, and to prevent a witch from entering a home. GROWING: Periwinkle is a perennial plant that spreads by putting out runners, mostly used for a ground cover in partial to full shade. It prefers moist, well-drained soils.

Plantain (*Musa paradisiaca*)

MEDICINAL: Plantain is used to clear mucous from the body, and to neutralize poisons. As a mild tea it is used to treat lung problems in children, and as a stronger tea is used to treat stomach ulcers. It is also used for diarrhea, bladder infections, and for treating wounds. MAGICAL: Plantain is hung in the car to guard against evil spirits. GROWING: Plantains are common weeds, some varieties being annual and some perennial. They are found in all soil types, and prefer full sun.

Poppy (*Papaver somniferum*)

MEDICINAL: Poppy is used for pain, insomnia, nervousness, and chronic coughs. MAGICAL: Poppy seed pods are used in prosperity charms. The seeds are added to food to aid in getting pregnant. To find the answer to a question, write it in blue ink on a piece of white paper. Place the paper inside a poppy seed pod and put it beneath your pillow. The answer will come to you in a dream. GROWING: Poppies are perennials that like poor to average soils that tend toward dryness. There are varieties that will grow most anywhere in North America. Their foliage tends to die off by July, after a spectacular showing of flowers in the spring, but the foliage begins rejuvenation around September, which waits until spring to begin growing again.

Queen Anne's Lace

MEDICINAL: Queen Anne's Lace is used for treating gallstones and kidney stones, as well as water retention and strains and sprains. GROWING: Queen Anne's Lace is found throughout most of North America. It is a wildflower, distinguished by the one red flower in the center of a cluster of many tiny white flowers. It is a biennial that grows to 3 feet tall.

Raspberry (*Rubus idaeus*)

MEDICINAL: Red Raspberry is one of the most proven female herbs. It strengthens the uterine wall during pregnancy, reduces the pain of childbirth, and helps to reduce false labor pains. After childbirth it is used to decrease uterine swelling and cut down on postpartum bleeding. It is used to ease menstrual cramps and to regulate the flow during menstruation. It is also good for vomiting in small children, and dysentery and diarrhea in infants. MAGICAL: Raspberry is served as a love-inducing food. The brambles are hung at the entrance to the home to prevent unwanted spirits from entering. GROWING: Red Raspberry is a biennial or perennial, depending

on the variety, growing 3 - 6 feet tall. They need a cold winter and a long cool spring, so they do not do well in the South. They aren't too picky about soil, so long as they get plenty of water.

Rose (*Rosa centifolia*)

MEDICINAL: Rose hips are very nourishing to the skin, as well as containing vitamin C. It is used as a blood purifier, and for treatment of infections, colds, and flus. **MAGICAL:** Rose water is used in gourmet dishes and in love potions. Petals are used in healing incense and sachets, and burned to provide a restful night's sleep. The essential oil is used in ritual baths to provide peace, love, and harmony within the self. The hips are strung like beads and worn to attract love. Rose petals sprinkled around the home will calm personal stress and upheavals in the home.

GROWING: Roses of all varieties are adaptable to most soils as long as they have adequate water, and are occasionally fed through the growing season. There are varieties that will grow throughout North America. Plant them where you can enjoy their beauty and fragrance.

Rosemary (*Rosmarinus officinalis*)

MEDICINAL: Rosemary is a stimulant of the circulatory system. It is used to treat bites and stings externally. Internally it is used to treat migraines, bad breath, and to stimulate the sexual organs. It is also used to treat nervous disorders, upset stomachs, and is use to regulate the menstrual cycle and to ease cramps. Mix the crushed leaves generously into meats, fish, potato salads, etc. at your next picnic to prevent food poisoning. **MAGICAL:** Rosemary in all of its forms is used for protection and banishment. Rosemary leaves under your pillow do away with evil spirits and bad dreams. It is hung on porches and doors to keep thieves out. Rosemary is grown to attract elves. **GROWING:** Rosemary is a perennial that prefers mild climates, so it needs to be grown indoors where the winters are harsh, or very heavily mulched. It reaches 2-4 feet in height, and is tolerable of poor soils. Cut back after flowering to keep it from becoming leggy.

Rue (*Ruta graveolens*)

MEDICINAL: Rue is used in small amounts to expel poisons from the system, such as those from snake bites, scorpion, spider, or jellyfish bites. It should not be taken with meals, and it should never be used by pregnant women. Juices from the fresh plant can cause the skin to blister. It is used internally and externally as a remedy for tendinitis. **MAGICAL:** The herb is used in sachets and amulets to ward off illness. The smell of the fresh, crushed herb will chase away thoughts or envy, egotism, and love gone wrong. Rue leaves placed on the forehead will chase away headaches. Added to baths, rue drives away spells and hexes placed on you. Rue is said to grow best if it is stolen. **GROWING:** Rue is a bushy perennial growing to 2-3 feet tall. It is found in in average to poor soils throughout North America, and prefers full sun.

Saffron (*Crocus sativus*)

MEDICINAL: Saffron is used as a preventative for heart disease, as it prevents the build-up of cholesterol. It is also used to soothe the membranes of the stomach and colon. It is not to be taken in large doses, nor should it be taken by pregnant women. **MAGICAL:** Saffron is used to clean the hands before rituals. It is used in healing mixtures. The essential oil is used to induce clairvoyance. Thrown into the air, it can bring the winds. **GROWING:** Saffron grows from a bulb

commonly known as a corm. It is a perennial. Plant in the fall, 3 inches deep in light, well-drained soil where it will receive plenty of sun. The three-pronged stigmas that remain after flowering is the part to harvest for healing use.

Sage (*Salvia officinalis*)

MEDICINAL: Sage is used to relieve excess mucous buildup. It is beneficial to the mind by easing mental exhaustion and by strengthening the concentrating abilities. In a lotion or salve, it is useful for treating sores and skin eruptions, and for stopping bleeding in all cuts. Chewing the fresh leaves soothes mouth sores and sore throats, as will sage tea. It is good for all stomach troubles, diarrhea, gas, flu and colds. As a hair rinse, it removes dandruff. Sage combined with peppermint, rosemary, and wood betony provides an excellent headache remedy. It is used to regulate the menstrual cycle, to decrease milk flow in lactating women, aids in treating hot flashes, and is used as a deodorant. **MAGICAL:** Sage is used in healing amulets, incenses, and sachets, and is also used in the same manner for bringing prosperity. Sage burned at the altar or in sacred space consecrate the area. Burned in the home, it removes impurities and banishes evil, as well as providing protection. **GROWING:** Sage is an evergreen perennial, growing to 2 feet tall. It does best in sandy, limy soil in full sun.

St. Johnswort (*Hypericum perforatum*)

MEDICINAL: St. Johnswort is useful for bronchitis, internal bleeding, healing wounds, and for dirty, septic wounds. It is used to ease depression, headaches, hysteria, neuralgia, shingles, as well as symptoms that occur during menopause. It is useful in swellings, abscesses, and bad insect stings. Studies are showing that it may be effective in combating AIDS by increasing the immune functions of the body. **DO , NOT GO INTO THE SUN** if using this herb, as it causes blistering sunburns, especially in fair-skinned people. **MAGICAL:** St. Johnswort is hung around the neck to prevent fevers. Wearing the herb aids you in war and other battles, including those of the will and indecision. Burnt it will banish evil and negativity. Hung in the home or carried, it will prevent spells of others from entering, and it is used in exorcisms. If you pick the plant on the night of St. John and hang it on your bedroom wall, you will dream of your future husband. **GROWING:** St. Johnswort is a perennial reaching 32 inches tall. It is grown throughout much of North America. It prefers rich to moderately rich soils, and full sun. It is not long-lived, so replant every few years. Harvest the leaves and flower tops as they bloom and store in air-tight containers.

Sandalwood (*Santalum album*)

MEDICINAL: Sandalwood oil is used to cool the body during fevers and heat stroke. It is also used to aid in the passing of kidney and gall stones, and for infections in the urinary tract. **MAGICAL:** Sandalwood oil is massaged on the forehead and between the eyes to help center and calm the mind. It is used in healing oils and sachets. It is burned as a purifying agent in every room of the home, and as a protective agent.

Saw Palmetto (*Serenoa repens*)

MEDICINAL: Used for all wasting diseases. Also very useful for all diseases of the reproductive glands and organs. It is also used for the mucous membranes, as well as for treating bronchitis and lung asthma. It's most popular current use is for treating enlargement of the prostate gland.

Scullcap (*Scutellaria lateriflora*)

MEDICINAL: Scullcap is a food for the nerves. It supports and strengthens as well as giving immediate relief from all chronic and acute diseases that affect the nerves. It is used to regulate sexual desires, and is very useful in remedies for feminine cramps and menstrual troubles. It reduces fevers and aids in easing insomnia and restlessness. It is also used to lessen the affects of epilepsy. **MAGICAL:** Scullcap is used in spells that bring about peace, tranquility, and relaxation. **GROWING:** Scullcap prefers moist well-drained soils. It is a perennial that reaches to 3 feet in full to partial shade. It is not long-lived, so replant every few years.

Slippery Elm (*Ulmus rubra*)

MEDICINAL: Slippery Elm is used to neutralize stomach acids. It is used to boost the adrenal glands, draws out impurities and heals all parts of the body. It is most useful for the respiratory system. Externally it is an excellent healer for burns, skin cancers, poison ivy, and wounds. **MAGICAL:** Slippery elm is burned to stop gossip. **GROWING:** The inner bark of the slippery elm is the portion used for healing. It is a deciduous tree that grows 50-80 feet tall. It needs full sun and good soils. It is found from Canada to Florida, west to the Dakotas and Texas.

Solomon's Seal (*Polygonatum multiflorum*)

MEDICINAL: Solomon's Seal is used to treat tuberculosis, diabetes, and wasting diseases. It is also used as a kidney tonic, and as a healer of broken bones. **MAGICAL:** It is added to protection sachets and incenses. It is also used for exorcisms and cleansing mixtures. **GROWING:** Solomon's Seal is a perennial herb that grows from 1 - 3 feet high. It prefers moist woods, thickets, and roadsides. It prefers full to partial sun.

Spearmint (*Mentha spicata*)

MEDICINAL: Spearmint is a valuable herb for stopping vomiting during pregnancy. It is gentle enough to use for colic in babies, while aiding in curing colds, flu, and gas. **MAGICAL:** Spearmint is added to healing incenses and sachets to aid in healing lung diseases and other afflictions. Place some in a sleeping pillow for protection during sleep. **GROWING:** Grow Spearmint as you would any other member of the Mint family. It is a perennial growing to 3 feet tall and is tolerable of many different growing conditions.

Squawvine (*Senecio aureus*)

MEDICINAL: Squawvine is most beneficial in childbirth. It strengthens the uterus, helps prevent miscarriage, and relieves congestion of the uterus and ovaries. Its antiseptic properties make it valuable for treating vaginal infections, and is a natural nerve sedative. It is most often used in combination with Raspberry. **GROWING:** Squawvine is a perennial evergreen creeper that grows on forest floors.

Taheebo

MEDICINAL: Also known as Pau d' Arco. Taheebo is found in South America. It is a powerful herb with antibiotic and virus-killing properties. It gives the body the energy needed to defend itself and to help resist diseases. It is used in South America to battle cancer and leukemia. It is useful in aiding all chronic diseases.

Thyme (*Thymus vulgaris*)

MEDICINAL: Thyme is a powerful antiseptic. It is used in cases of anemia, bronchial ailments, and intestinal disturbances. It is used as an antiseptic against tooth decay, and destroys fungal infections as in athlete's foot and skin parasites such as crabs and lice. It is good for colic, flatulence, and colds. **MAGICAL:** Thyme is burnt to purge and fumigate **MAGICAL** rooms and spaces, as well as to bring good health. Thyme in a sleeping pillow repels nightmares.

GROWING: Thyme is a perennial that loves warm, sunny fields, and is found throughout North America. It grows to 15 inches tall, and makes an excellent ground cover on dry slopes. Trim it back after flowering to prevent it from becoming woody.

Uva Ursi (*Arctostaphylos uva-ursi*)

MEDICINAL: Uva Ursi strengthens and tones the urinary tract. It is especially useful for kidney infections, bladder infections, and inflammatory disease of the urinary tract. It is used as a diabetes remedy for excessive sugar in the blood. It is used for postpartum women to return the womb to its natural size, as well as to prevent infection of the womb after childbirth. It should not be used by pregnant women. **MAGICAL:** Add to sachets to increase psychic powers. **GROWING:** Uva Ursi rarely grows more than a few inches tall. It is best propagated from cuttings. It takes an unusually long time to root, so consider instead buying small plants from nurseries. It does poorly in rich soil, as it prefers poor soils in full sun. Once established, it spreads and becomes an attractive, hardy ground cover, surviving temperatures of -50.

Valerian (*Valeriana officinalis*)

MEDICINAL: Valerian is a relaxer, and is very effective for insomnia. It is often used as a tranquilizer, but it leaves no sluggish effects on the user. It is used for nervous tension, pain relieving, and for muscle spasms. It should not be taken over a long period of time, as it can cause mental depression in some people after long-term steady use. **MAGICAL:** Valerian is used to get fighting couples back together, in spells of love, and in purification baths. **GROWING:** Valerian is a perennial plant that grows to 3 feet tall. It prefers full sun, and average to rich well-drained soil. Root cuttings are best for propagation, and once the plants are established, they self-sow and spread by root runners. Valerian has a similar effect on cats as catnip, so you may need to protect your patch with chicken wire. Harvest roots for medicinal use in the fall of their second year.

Vervain (*Verbena officinalis*)

MEDICINAL: Vervain is used to treat the liver and diseases related to the liver, as well as painful or irregular menses. It will also help increase the flow of a mother's milk. **MAGICAL:**

Vervain is used for cleansing incenses and baths. Buried in a field, it will make your crops abundant. It is burned to attract wealth, and hung above a bed to prevent nightmares, and above a baby's crib (out of reach!) to offer protection for the little one, and will enable the child to grow up with a love of learning and a happy outlook. Hung in the home it offers protection from negative spells, and is used as a pledge of mutual faith when given to a friend.

GROWING: Vervain is a perennial herb that grows 1-2 feet tall. It prefers full sun, average to rich soils, and is grown throughout temperate North America. It is rather short-lived, but self-sows. Harvest leaves and flower tops as the plants bloom.

Violet

MEDICINAL: Violet is effective in healing internal ulcers. It is used both internally and externally for pimples, abscesses, tumors, and swollen glands. It is useful in treating malignant growths, as well. **MAGICAL:** Violet in a pillow will help ease headaches away. Carrying the flowers brings a change in luck, and mixed with lavender makes a powerful love sachet.

GROWING: Violets are a perennial, prefer partial shade, average to rich well-drained soil, and grow to 8 inches tall.

Vitex (Vitex agnus-castus)

MEDICINAL: Vitex is a normalizing herb for the reproductive system. It is most commonly used in treating infertility, PMS, menopausal problems, and hormonal imbalances. It is most effective when taken over a period of time, and in conjunction with other herbs used for the same purposes. It is also known as chaste tree fruit, or chaste berry.

Walnut (Juglans regia)

MEDICINAL: Walnut bark is used to treat dysentery and skin diseases. The nut is used to promote strength and weight gain. The hull of the nut is used to treat skin diseases, herpes, head and body lice, and internal parasites. Walnut leaf is used to treat eczema, hives, and boils.

MAGICAL: The nut still in its shell is carried to promote fertility. To discover if a Witch is in your midst, legend has it that you should drop a walnut still in its shell into the lap of the person suspected, and if that person is truly a Witch, they will be unable to rise from a sitting position as long as the walnut is in their laps. **GROWING:** Walnuts are trees that grow to 60 feet tall. They prefer full sun, deep and well-drained soil, and regular water. They grow well in areas such as the eastern and Midwestern United States.

Wild Cherry (Prunus serotina)

MEDICINAL: Wild Cherry Bark is a very good expectorant. It is therefore useful for all illnesses that have related lung congestion. The bark is boiled down into a syrup, which is safe to use even for children. **GROWING:** Wild Cherry grows throughout North America in moist areas, and along riverbanks. It is either a tall shrub or small tree, depending upon growing conditions of the area.

Wild Yam (*Dioscorea villosa*)

MEDICINAL: Wild Yam is helpful to the liver and the endocrine system. It is also used in regulation of the female system, particularly during menopause and menstrual distress, as well as used in treating infertility. Used with chaste berry and dandelion it is an effective treatment for morning sickness. **GROWING:** Usually found wild in the eastern half of North America, it is a perennial plant that is a low creeper, and occupies average to poor soils and full sun.

Willow (*Epilobium angustifolium*)

MEDICINAL: Willow works like aspirin. In fact, aspirin was derived from willow bark. It is also used to cleanse and heal eyes that are infected or inflamed. It is safe to use, and is mild on the stomach and leaves no after-effects. **MAGICAL:** Willow trees are planted near the home as a guard. Its branches have been used for the bindings on a witch's broom, and as healing wands. It is also used to bring the blessings of the moon into your life. **GROWING:** Willows prefer damp, low spaces, as a long rivers and streams, or areas that receive regular water. They grow throughout North America. It grows to 70 feet or more.

Witch Hazel (*Hamamelis virginiana*)

MEDICINAL: Witch Hazel is used externally for insect bites, burns, bleeding wounds, hemorrhoids, and varicose veins. Internally it will stop bleeding from internal organs, treats bronchitis, flu, and coughs as well as promotes healing of stomach ulcers. It is often used as a mouthwash for conditions of the mouth and throat, and for bleeding gums. **MAGICAL:** The forked twigs of the Witch Hazel are used for divining. It will help heal a broken heart and cool passions when carried. **GROWING:** Witch Hazel is a shrub or small tree that grows 5 - 15 feet. It ranges throughout the eastern half of North America. It prefers full sun, and average soils.

Wormwood (*Artemisia absinthium*)

MEDICINAL: Wormwood is used for all problems within the digestive system, as well as liver and bladder ailments. It promotes menstruation and will help with menstrual cramps. Do not give to small children, and use only in very small quantities for very short periods of time, as the FDA considers this a poisonous plant. **MAGICAL:** Wormwood is burned to raise your spirits to a higher level, enabling easier divination and clairvoyance. Thrown on the fire at Samhain, it will protect from the spirits that roam that night. **GROWING:** Wormwood grows mainly in temperate regions of the eastern portion of North America. It is a perennial shrub that reaches to 4 feet tall, and prefers full sun and average to poor soils.

Yarrow (*Achillea millefolium*)

MEDICINAL: Yarrow is used to stimulate and regulate the liver. It acts as a blood purifier and heals the glandular system. It has been used as a contraceptive, and as a part of diabetes treatment, as well as treating gum ailments and toothache. Also is used in formulas for treating colds, flus, and fevers. It arrests internal and external bleeding during childbirth. It is used to stop the bleeding of external wounds. Pregnant women should avoid this herb. **MAGICAL:** Since Yarrow has the ability to keep a couple together for 7 years, it is used in love sachets as well as a gift to give to newlyweds. When worn it wards off negativity, and if held in your hand it repels

fear. Yarrow added to the bath protects from harm. GROWING: Yarrow is a perennial, and its various varieties range from 8 inches to 3 feet tall. It prefers full sun, and average to poor dry soils.

Yellow Dock (*Rumex crispus*)

MEDICINAL: Yellow Dock is a powerful blood purifier and astringent. It is used in treating all diseases of the blood and skin. It is very high in iron, making it useful for treating anemia. It nourishes the spleen and liver, detoxifies the liver, and cleanses and enriches the blood.

This is only a small list. I have many years practice with herbs and essential oils. My suggestion to anyone reading this is to make sure you do your homework. Many people assume herbs are safe. The truth is they are no more safe than any Rx drug. Some are just deadly plain and simple. Educate yourself, practice, then educate yourself some more...

Preparations

Teas and Decoctions

A tea, or infusion, is made by pouring boiling water over finely chopped plant material (usually leaves and flowers). The mixture is allowed to stand for a period of time before straining. The usual ratio is 500 ml (1 pint) of water to 30 g (1 oz) plant material. A decoction is made by adding cold water to the plant material and then heating it to a boil. The mixture is allowed to simmer before cooling and straining. Decoctions are often made of roots, bark, and berries, which may require more forceful treatment than more fragile plant parts such as leaves and flowers. The same proportions of water to plant material apply, but it is best to start with 800 ml (1 1/2 pints) to allow for evaporation. Teas and decoctions may be consumed either hot or cold.

Plant Juices

Freshly harvested plant parts can be pressed to release their juices. The shelf life of the expressed juice is usually extended by pasteurization or by rapid, ultra-high-temperature treatment. In addition, alcohol may be added as a preservative.

Tinctures

A tincture is made by soaking the plant material in a solution of alcohol and water for a period of time followed by filtering. Tinctures are sold in liquid form and are useful for both concentrating and preserving an herb. They are made in different strengths that are expressed as ratios. Traditionally, a ratio of 1 part herb to 5 or 10 parts liquid (1:5 or 1:10) has been used. These ratios represent 100 g (3½ oz) plant material in 500 ml (1 pint) of solvent, or 100 g plant material in 1000 ml (2 pints) solvent.

Extracts

Extracts are concentrated preparations that can be in liquid, viscous, or powdered form. They are prepared from fresh or dried plant material by distillation, maceration (soaking then filtering), or percolation. The extraction liquid or solvent is chosen for its chemical properties, as it will selectively extract components in the plant that match those chemical properties. Typical solvents include water-alcohol mixtures, glycerin (a colorless, odorless, syrupy, sweet liquid), oils, supercritical gases (carbon dioxide can be liquefied at certain temperatures and pressures), hexane, methylene chloride, acetone, and ethyl acetate. Some or all of the liquid solvent can then be evaporated to make a dry extract, which can be easily placed into capsules or made into tablets. This is often accomplished by evaporating the liquid in the presence of a carrier such as cellulose, lactose, maltodextrose, or even dried plant material.

Again, ratios are used to describe the strength of the extract. Most crude plant materials have a content of roughly 20 percent extractable substances which corresponds to an herb to extract ratio of 5:1. If the extract is further purified, even greater ratios can be obtained. However, this means that some components of the plant have been selected over other components. For example, the standardized ginkgo extracts, which are made in a multistep purification process, are highly purified extracts with an average ratio of 50:1. This ratio means that 50 parts of plant material went into producing one part extract. Essentially the extract is a concentration of certain flavonoids and terpenes present in ginkgo leaves.

Syrups

Medicinal syrups are viscous liquids that contain a minimum of 50 percent sugar, more typically 65 percent, added to a plant extract. This high concentration of sugar acts as a preservative.

Oils

Oils can be produced by pressing or extracting plant materials such as seeds and fruits. Crude oils can be refined by distillation. Alternatively, medicinal oils can contain plant substances dissolved in oil. These oil-based

extracts are typically used as salves or in other topical applications.

Formulations

Tablets

Tablets are made by compressing powdered or granulated material. Besides the active ingredients, tablets may contain diluents, binders, lubricants, coloring, and flavoring agents. They also contain disintegrators that help the compressed tablet to dissolve when it comes in contact with water. Tablets can be coated with sugar, dyes, fat, wax, or film-forming polymers. The function of the coating may be to extend the life of the tablet by protecting the active ingredients. It also may be to control or delay the release of the active ingredient. Coated tablets may mask any unpleasant taste of the active ingredient and may make the tablet easier to swallow.

Capsules

Hard gelatin capsules consist of a two-part cylindrical shell. They usually enclose plant material or dried extracts. Soft gelatin capsules are spherical, oval, oblong, or teardrop shaped and consist of a gelatin shell enclosing semisolid or liquid contents. The composition of the capsule can be designed to control the release of the contents. For example, an enteric coating, which resists the acid in the stomach, will dissolve in the intestine when the pH rises above 7.

Lozenges

Lozenges have a tabletlike appearance but differ in that they are not made by compression. They are molded or cut from a gummy mass. Lozenges are designed to release the active ingredient slowly in the mouth while being sucked or chewed. They are often made with sugar, gums, gelatin, and water.

HERBAL ACTIONS MEANINGS - (very important to learn)

Adaptogen—An action concept unique to herbal therapeutics. Adaptogenic or hormonal modulating action increases the body's resistance and endurance to a wide variety of adverse influences from physical, chemical, and biological stressors, assisting the body's ability to cope and adapt.

Alterative—Gradually restores health and vitality to the body by helping the body assimilate nutrients, eliminate waste, and restore proper function.

Anodyne, analgesic—Relieves pain when administered orally or externally.

Antacid—Neutralizes excess acid in the stomach and intestinal tract.

Anticatarrhal—Counteracts the build-up of excess mucus and inflammation in sinus or other upper respiratory parts.

Antidepressant—Helps relieve or prevent depressed states of mind.

Anti-emetic—Relieves nausea and vomiting.

Anti-inflammatory—Combats extensive or too-painful occurrence of inflammation. A degree of inflammation is a necessary process in healing.

Anti-microbial (anti-bacterial, anti-viral)—Helps the body's immune system destroy or resist the proliferation of pathogenic micro-organisms.

Anti-oxidant—Protects the body against free radical damage (free radicals are highly reactive compounds that bind to and destroy other molecules).

Antiseptic—Prevents or eliminates sepsis (infectious destructive condition of tissue).

Antispasmodic—Prevents or eases spasms or cramping in the body.

Aperient—A gentle stimulant to digestion, having a very mild laxative action.

Aphrodisiac—Increases sexual excitement and desire (libido).

Astringent—Contracts, firms, and strengthens body tissues by precipitating proteins, and can reduce excess secretions and discharge.

Bitter—Stimulates the normal secretion of digestive juices, benefiting digestion. This stimulating action helps counteract physical and, to a certain extent, emotional depression.

Carminative—Rich in aromatic volatile oils having a sweet, spicy or fragrant aroma which can lend a pleasant flavor to

other herbs, excite peristalsis, promote the expulsion of gas, and soothe the stomach, supporting healthy digestion.

Cholagogue—Promotes the discharge and flow of bile from the gallbladder (gogue = to flow).

Counter-irritant (revulsive)—Induces local irritation of skin, drawing blood and other materials to the surface from deeper tissues, relieving congestion and inflammation.

Demulcent—Mucilaginous herbs which relax, soothe, and protect tissue.

Derivative—Draws blood and other fluids from one part of the body to relieve congestion in another.

Diaphoretic—Induces increased perspiration, dilates capillaries, increasing elimination through the skin.

Diuretic—Increases the flow of urine.

Emmenagogue—Increases menstrual flow.

Emollient—Applied to the skin to soften, soothe, and protect.
Expectorant—Supports the respiratory system by assisting it to remove excess mucus.

Febrifuge—Assists the body to reduce fever.

Galactagogue—Increases the flow of mother's milk.

Hemostatic—Arrests bleeding.

Hepatic—Strengthens and tones the liver, stimulating its secretory function.

Hypnotic—Has a powerful relaxant and sedative action and helps to induce sleep.

Hypotensive—Reduces elevated blood pressure.

Immune stimulant—Helps stimulate immune response and deal with infections.

Laxative—Promotes evacuation of the bowels.

Lymphatic—Support the health and activity of the lymphatic system.

Nervine—Affects the nervous system; having either a relaxing, stimulating, and/or tonic effect, depending on the herb used.
Refrigerant—Cooling agents which lower body temperature and relieve thirst.

Rubefacient—Generates a localized increase in blood flow when applied to the skin. Often used to warm the skin and ease the pain and swelling of joints.

Sedative—Calms the nervous system by reducing stress and nervous irritation throughout the body.

Sialagogue—Promotes the flow of saliva.

Stimulant—Warms the body, quickens circulation, and breaks up obstructions and congestion.

Stomachic—Stimulative tonic to the stomach.

Styptic—Reduces or stops external bleeding by astringent action.

Tonic—Stimulates nutrition by improving assimilation which improves systemic tone, giving increased vigor and strength to the tissues of body organs.

Vasodilator—Expands blood vessels, allowing increased circulation.

Vulnerary—Assists the body to heal wounds. This action is used externally.

It is most useful to recognize and understand the terms that describe herbal actions. These simple concepts constitute a major portion of the vocabulary of herbal knowledge.

SUMMARY OF CHEMICAL CONSTITUENTS AND ACTIONS

Aldehydes (strongly electro-negative, moderately polar)

Sedative, anti-inflammatory, anti-viral, cooling, soothing and relaxing.

E.g. Helichrysum, Melissa, Lemon grass, Thuja, Sage, Cumin, Hyssop, Verbena, E. Citriodora

Ketones (moderately electro-negative, strongly polar)

Cell regenerative, mucolytic, drying, tonifying, potentially neurotoxic.

E.g. Pennyroyal, Peppermint, Caraway, Wormwood, Sage, Thuja, Tansy, Camphor, Buchu

Esters (electrically neutral and of medium polarity)

Spasmolytic, fungicidal, soothing to the skin, anti-inflammatory.

E.g. Geranium, Lavender, Clary sage, Petigrain, Bergamot, Roman chamomile, Inula

Monoterpene hydrocarbons (strongly electro-positive and non-polar)
Anti-viral, stimulating, irritant, drying, immuno-stimulatory.
Eg. Citrus and evergreen needle oils, Angelica, Nutmeg, Fennel, Oregano

Phenylpropanes (moderately electro-positive and moderately polar)
Stimulating, and anti-bacterial.
E.g. Basil, Tarragon, Nutmeg, Parsley, Anise, Cinnamon and Cloves

Sesquiterpene (strongly electro-negative, of variable polarity)
Hepatic and glandular stimulants, anti-inflammatory and anti-allergic, decongestant.
Eg. Sandalwood, Chamomile

HERBS TO AVOID IN PREGNANCY

Barberry (which I suggested using as a substitute for Goldenseal)

Black Cohosh (except for the last month of pregnancy) and its substitute Baneberry (see this page)

Cayenne (use sparingly)

Comfrey

Ginger (use very sparingly)

Goldenseal

Mugwort

Oregon Grape (which I suggested using as a substitute for Goldenseal)

Yarrow

Liquid measures (approximate)

1 drop = 1 minim

15 minims = 1 ml = 1 cc

30 ml = 1 fluid ounce = 8 fluid drachms

1000 ml = 1 liter (approximately 1 quart)

500 ml = approximately 1 pint (480 ml = 1 pint)

1 teaspoonful = 5 ml = 5 cc

2 teaspoonsful = 10 ml = 10 cc

1 tablespoonful = 15 ml = 15 cc = 3 teaspoonsful
1 wineglassful = 60 ml (2 fluid ounces)
1 teacupful = 120 ml (4 fluid ounces)
1 glassful or cupful = 240 ml (8 fluid ounces)
1 gallon U.S. = 128 fluid ounces = 3.8 liters
1 British Imperial gallon = 154 fluid ounces = 4.6 liters 1 liter = 1.8 pints

Weights

30 Gm = 1 ounce (avoirdupois)
454 Gm = 1 pound (avoirdupois)

Essential Oils (essential oils should not be used as you would fresh or dries herbs, they are much, much, much stronger, do your homework)

Parts of this section will be very technical, but this is needed to properly educate yourself.

What Are Essential Oils?

Volatile oils are complex chemical substances which give scent to the various parts of a plant. On exposure to air or steam they evaporate and are therefore called 'volatile' oils. In times gone by they were considered to embody the essence or etheric properties of a plant (as opposed to the more mundane properties of air, fire, water and earth also inherent in all living things). They are therefore also known as 'essential' or 'ethereal' oils. On extraction they are usually colourless and lighter than water. In the plant they may occur in glands and glandular hairs (eg. the Lamiaceae - Thyme, Peppermint, Sage); oil cells (eg. the Lauraceae - Cinnamon, Cassia); oil and resin ducts (eg. Apiaceae - Cumin, Fennel, Celery and Gymnospermae - Pine, Fir); oil reservoirs (eg. citrus - orange, lemon, lime). In living plants volatile oils may act as hormones, insect repellents, growth inhibitors for neighboring plants, protection against disease or as pheromones to attract insects to the flower for fertilization.

Volatile oils are extremely complex compounds, frequently having two or three hundred constituents. There is usually only a small amount of the volatile oil in a plant, for example, it takes 500 pounds of Sage, Rosemary or Thyme to produce 1 pound of oil, and up to 1 1/2 tons of rose petals to produce 1 pound of oil!

Methods of extraction for volatile oils varies. All medicinal volatile oils are extracted by distillation with the exception of oils of lemon (expressed) and oil of cade (separation) (Trease and Evans, 1989). Water distillation is used for the more robust oils, particularly those high in terpenes. Water and steam distillation is the method most commonly used, being powerful yet gentle for more sensitive constituents. The volatile oils thus distilled float on the surface of the distillate and can be separated easily. Direct steam distillation may be used where the plant is prepared very soon after picking. Volatile oils which are readily soluble in fixed oils so may be extracted by digestion into fats. Enfleurage uses cold fats while maceration uses hot oils. Both methods require the additional use of alcohol or other solvents to dissolve the volatile oils out of the fixed oils, the alcohol then being evaporated away. Expression of oils, as with lemon, involve the use of pressure, rather like cold-pressing of olive oil. Solvent extraction involves the use of chemical solvents such as petroleum, acetone or ether. The volatile oils dissolve into the solvent which is then mixed with alcohol to extract the volatile compounds. When the alcohol is evaporated away there may remain in the volatile oil some trace of the solvent so this method is used only for commercial and food grade oils. For clinical aromatherapy the volatile oils produced in this way are not sufficiently pure (Willard 1992). Because of their scarcity, volatile oils may be extremely expensive and adulteration is common. A good quality essential oil (except the resinous ones) will evaporate completely over time. A simple test for purity is to place a drop onto a sheet of white paper. If a yellowish discoloration remains after some hours then the oil has probably been adulterated with almond or some other fixed oil. This can be confirmed by the feel of a pure versus an adulterated oil. A pure volatile oil is light and non-greasy to the fingers, but a volatile oil adulterated with almond or other vegetable oil will feel greasy. The very best oils are labeled genuine and authentic meaning that they are pure, natural and complete, containing absolutely no fixed vegetable oils or synthetic substances. They have

also been distilled at a reduced pressure to assure the highest quality extraction and have not been re-distilled.

The Difference Between an Essential Oil and Fragrance Oils (IMPORTANT)

Although both essential oils and fragrance oils can be used to scent products there are some differences between the two that should be noted. First, essential oils are pure extracts from plants in general where as fragrance oils are synthetically created from perfumists in labs, however, some fragrance oils do contain essential oil components. Essential oils are known for having a very strong scent, but unlike their counterpart fragrance oils, the scent variety is very limited.

Cost is yet another difference to be noted. Essential oils are very costly, fragrance oils are very economical. And, on a final note, essential oils can be limited, and may vary based on the weather, the crop itself, and even the temperatures used in distillation, where as fragrance oils are widely available and do not deviate in formula since they are synthetically produced. The carrier or base that you are putting your essential oil into has to be oil friendly and neutral. This is known as diluting your essential oil. This is a necessary step.

What carrier oils do on a molecular scale is the breaking down of the concentrated molecules of an essential oil. This also helps to spread them evenly throughout the product and concurrently makes the product safe for body use; in fact, your carrier oil actually helps the body absorb the essential oil through the skin. In other words, extending the wonderfully therapeutic benefit of the essential oil and also adding additional benefits from the carrier oil to the product, such as extra nutrients.

Safety Guidelines

(Important Information of Note)

CAS#: this is a group of numbers that are assigned to the essential oil that are useful for shipping information

FEMA#: this is a number that is assigned to an essential oil by the Flavor & Extract Manufacturers Association. The essential oils are assigned this number as a result of being tested for food safety.

Botanical Name: the Latin name of the essential oil

Appearance and odor: this information will give you a quick note of the color and smell of an essential oil

Assay: when this information is given, it means that physicochemical tests were performed on the essential oil. What these tests determine are things such as alcohols, esters, aldehydes, phenols, and ketones present in the essential oil.

Optical Rotation: These numbers are actually measurements of the degrees (right and left) that the light bends (or rotates) through the essential oil.

Refractive Index: These numbers reflect the speed that light is refracted through the essential oils.

Specific Gravity: These numbers are the weight that an essential oil is at a specific degree (either Fahrenheit or Celsius)

Flashpoint: This degree is the temperature that when reached will ignite and continuously burn the essential oil off.

UV Spectra: This is information (when given) that determines the absorption of light through the essential oils at varying wavelengths

Solubility: This information will let you know in which mediums the essential oils will combine

Essential oils are distilled from plant leaves, flowers, roots, seeds, bark and resins, or are expressed from the rinds of citrus fruits. It generally takes at least 50 pounds of plant material to make one pound of essential oil (for example, a pound of rosemary oil requires sixty-six pounds of herb), but the ratio is sometimes astonishing - it takes 2,300 pounds of rose flowers to make a single pound of oil!

Because they contain no fatty acids, essential oils are not susceptible to rancidity like vegetable oils - but protect them from the degenerative effects of heat, light and air, store them in tightly sealed, dark glass bottles away from any heat source. Properly stored oils can maintain their quality for years. (citrus oils are less stable and should not be stored longer than six months after opening.

Q: What is the correct ratio for use of essential oils in my products?

A: Since essential oils are very concentrated, you do not need to use much at all. In fact, the common statement less is more is true within the realm of essential oils. Some common guidelines for products are:

Dilution rates for normal, healthy adults

Massage or body oil

Use 10 - 15 drop per oz. (30 mL) of carrier oil. Do not shower off the oils afterwards, allow them to remain on the skin for better penetration. Essential oils can take 6 - 12 hours to fully penetrate the skin.

Bath

Use 4 - 10 drops of a blend of oils per tub of water. Add just before getting in and agitate to disperse. You can also put the oils into almond or another carrier oil to make a more moisturizing bath. Use about 4 - 10 drops essential oil in 1/2 oz. carrier oil per bath. For real luxury add about 4 - 10 drops of essential oils to 1 pint of fresh, full fat milk and pour this into a bath. Avoid Rosemary, Eucalyptus, Fennel or other highly stimulating oils if you suffer from high blood pressure or seizure disorders.

Inhalation

Use 2 - 4 drops of essential oils in a bowl of hot water. Place a towel over your head and, keeping the eyes closed, inhale the steam. Be careful because the oils are extremely strong when used in the way. Continue inhaling deeply for 5 - 10 minutes then place the bowl of water and oil near a radiator so that the oils continue to evaporate into the air. Avoid Rosemary, Eucalyptus, Fennel or other highly stimulating oils if you suffer from high blood pressure or seizure disorders.

Sitz bath

Use 2 -3 drops of essential oil per pint of warm water and soak for 20 minutes in a large basin or small tub filled to cover the hips and pelvis. An excellent way to treat genito-urinary conditions.

Hand or foot soak

Use 3 - 5 drops of essential oil per pint of warm water. Soak for 15 - 20 minutes.

Facial oil

Use 5 - 10 drops of essential oil per 1 oz of Jojoba or Hazelnut oil. This can be used as a cleanser or a moisturizer.

Facial compress

Use 2 - 5 drops of essential oil in a bowl of warm water. Wring out a washcloth in the water and apply to face. Repeat several times. Alternatively simply splash the face with the water, being sure not to get in the eyes.

Body compress

Use 3 - 6 drops of essential oil in a bowl of water. Warm compresses can be used for muscle stiffness and to increase local blood flow. Cool compresses can be used to reduce irritation and inflammation.

Air freshener

Use in a diffuser or put 20 - 30 drops of essential oils in 1 oz vodka, shake well and add 4 oz. water. Use this in a spray bottle as a mister.

Q: Is it true that some essential oils can be toxic?

A: Yes, with some essential oils if too much is used, it can have adverse effects, as well as cause death. That is why it is extremely important that a neat essential oil is never applied topically. Also, never ingest an essential oil unless prescribed by a trusted licensed practitioner of aromatherapy. Although, essential oils applied topically are absorbed to the body at a slower rate than ingestion, overexposure can still result in death. Here is a list of potentially fatal essential oils. When using these oils, you need to be especially careful (they are listed in no particular order):

Wintergreen
Bitter Almond
Camphor
Arnica
Nutmeg
Parsley
Turmeric
Wormseed
Tansy
Mustard

The use of essential oils is not recommended in conjunction with the following conditions:

Asthma
Heart conditions
High blood pressure
Cancer
Undergoing chemotherapy
Epilepsy
Pregnancy
Kidney disease
Neurological disorders

Improper use can result in:

Allergic reactions
Headache
Nausea
Skin irritations, including burns
Spontaneous abortion
Excessive diuretic effect
Negative emotions
Hypersensitivity of skin to sunlight

Safety precautions include:

- Proper dilution of the concentrated essences before use**
- Not using on children under age 5**
- Use with extreme caution for children over 5**
- Preliminary skin patch test**
- Not using in or near eyes or mucous membranes**
- Staying out of sunlight for a minimum of 4 hours after application**

TOXICOLOGY OF ESSENTIAL OILS

'Babysafe' essential oils

These are often rich in terpene alcohols and esters and are generally safe for long term use.

- Carrot seed
- Clary sage
- Coriander
- Cypress
- Eucalyptus spp.
- Frankincense
- Geranium
- German chamomile
- Lavender
- Marjoram
- Myrrh
- Neroli
- Palma rosa
- Patchouli
- Peppermint
- Petigrain
- Roman chamomile
- Rose
- Sandalwood
- Tea tree
- Ylang ylang

Generally safe essential oils

Can be safely used in small amounts for specific conditions for prescribed periods of time. May occasionally be slightly irritant to the skin (eg Lemon grass) and citrus oils may cause photo-sensitivity and skin irritation. Any oil rich in phenols should not be used in high doses or for long periods of time.

- Allspice
- Angelica
- Bay laurel
- Bergamot

Black pepper
Camphor
Caraway
Cedarwood
Celery
Dill
Fennel
Fir
Helichrysum
Hyssop
Juniper
Lemon verbena
Lemon grass
Lime
Melissa
Mugwort
Orange
Oregano
Pine
Sage
Savory
Spruce
Thyme
Yarrow

Safe when used appropriately

These oils should never be used undiluted and internal use should not be attempted except by experienced practitioners.

Anise
Basil
Birch
Cinnamon
Clove
Nutmeg
Parsley
Tarragon
Thyme
Wintergreen

Q: I heard that you can overdose on eucalyptus essential oil, is that true?

A: There are a few essential oils that rank high on the aromatherapy list because of the versatility of uses and healing powers. Eucalyptus essential oil is one of these. Never use eucalyptus

essential oils with children, their skin is extremely sensitive. Also, pregnant women should not use this oil as well, it is a known abortifacient. Precautions must be taken when dealing with this oil. It is a common misconception that an overdose can only occur when all of the oil is absorbed (whether internally through ingestion or topically applied) at one time, however, an overdose can also occur through extended daily usage. That is why it is advisable to split up your interaction with essential oils. If you use them daily, take one day off a week. This will give your body a break. There are some symptoms that you can watch for when dealing with an overdose of eucalyptus:

- **breathing differences either shallow or fast**
- **seizures**
- **weakened heart rate**
- **tiredness**
- **problems swallowing**
- **burning sensation in mouth**

If any of these problems occur seek medical assistance immediately! Although overdose of eucalyptus essential oils are not common, it does exist, and can be fatal.

Yet another oil to have warranted precautions about is Bergamot essential oil. It is very similar to eucalyptus. Two key factors to consider in order to avoid an overdose are how much of the oil you are using, and the method of absorption for the product. The warning signs of an overdose with this oil are:

- **blurred vision**
- **tingling or burning sensation**
- **muscle cramping**

Q: Can every plant, herb, and flower be made into an essential oil?

A: No, they cannot. Of the possible 400,000 varieties of plant life available, only about 400 of them can be used to make a successful essential oil.

Q: What precautions need to be taken when dealing with essential oils that contain methyl salicylate?

A: The number one thing that you need to realize when dealing with Birch essential oil is that it does contain methyl salicylate. What methyl salicylate is is actually a natural aspirin. Now considering that it is the active ingredient in birch essential oil, an overdose on this oil is completely feasible. It is extremely important when taking or using this oil that you do not take any other aspirins (whether over the counter or prescribed). This is where the overdose occurs. The combination of the two aspirins in your body can be hazardous to your health.

Q: So what do I do in case of an accidental overdose?

A: The key to answering this question is the more you know the better chances you have. The number one thing to do in any situation is first call 911. Let them know of the circumstance, and

give them every bit of information you have. The more information that they have, the better the chances are that they will be completely aware of the medical steps they need to take. If the overdose deals with ingestion, NEVER EVER EVER induce vomiting. This will make the issue worse, it is best to try to get the person to eat burnt toast, this will help absorb any extra fluids in the stomach, and the charcoal on the toast will help to neutralize the chemicals in the oil.

Q: I am breastfeeding, and I am hesitant to be around essential oils, is it valid, or am I crazy?

A: You are not crazy; women who are breastfeeding should take the same precautions as pregnant women. You never want to do anything that will put you or your baby in danger. Since essential oils are very similar to our human proteins, anything that may influence hormones should be avoided. Specifically you should avoid Aniseed, Basil, Camphor, Clary Sage, Hyssop, Pennyroyal, Sage, Savory, Thuja, Wintergreen, Juniper, Thyme, Bay Leaf, Rosemary and Tarragon. If you have questions, you can always check with your licensed aromatherapist.

Q: Aromatherapy works so well, I am considering doubling my dose in order to heal faster, what do you think?

A: Your body can only healthily absorb so much essential oil before problems can occur. Never double your dose, it will not heal you more quickly, in fact it can worsen your health.

There are 3 major grades of essential oils.

1. Grade A (or therapeutic): This grade is the highest quality essential oil. These oils contain only pure chemical essence of the item without any impurities- such as carrier oils or solvents. These oils are key for use in aromatherapy. Natures Garden's essential oils are all Grade A.

2. Grade B (or food grade): These oils may contain other components in the essential oil such as solvents, synthetics, pesticides, fertilizers, and even chemical extenders.

3. Grade C (cosmetic grade): In this group of essential oils, there is a high percentage of solvents use. There may also be synthetics, pesticides, and chemical extenders.

4. There is a 4th group of essential oils, these are called Natural or conventional oils: There are no chemical additives in these essential oils; however, they may contain agricultural residues in tiny amounts.

It is also possible to purchase organic essential oils. These essential oils are certified as organic and these essential oils are regulated. This means that an accredited organization (through the USDA) has found the essential oils to meet all standards of the National Organic Program or the NOP for short. Having essential oils certified as organic guarantees that the oils contain no

synthetic ingredients, no pesticides were used while growing the plant, and the distilleries have passed certification inspections. According to the USDA and the NOP, in order to label an essential oil organic, it must contain at least 95% organic ingredients.

Now, because essential oils are not regulated officially by any governing agency, it is very important to know that you are purchasing your essential oils from a reputable company. Do not rush the research process. Ensuring that you are purchasing exactly what you need should not be taken lightly. Getting to know your essential oils inside and out can be a tedious task, but done correctly, the benefits far surpass the disadvantages.

ESSENTIAL OIL TIPS

- 1.** Always read and follow all label warnings and cautions.
- 2.** Keep oils tightly closed and out of the reach of children.
- 3.** Never consume undiluted oils. Cook only with those oils approved for food use.
- 4.** Don't use undiluted oils on your skin. (Dilute with carrier oil).
- 5.** Skin test oils before using. Dilute a small amount and apply to the skin on your inner arm. Do not use if redness or irritation occurs.
- 6.** Keep oils away from eyes and mucous membranes.
- 7.** If redness, burning, itching, or irritation occurs, stop using oil immediately.
- 8.** Avoid use of these oils during pregnancy: bitter almond; basil; clary sage; clove bud; hyssop; sweet fennel; juniper berry; marjoram; myrrh; peppermint; rose; rosemary; sage; thyme; and wintergreen.
- 9.** These oils can be especially irritating to the skin: allspice; bitter almond; basil; cinnamon leaf; cinnamon bark; clove bud; sweet fennel; fir needle; lemon; lemongrass; Melissa; peppermint; tea tree; wintergreen. In addition, angelica and all citrus oils make the skin more sensitive to ultraviolet light. Do not go out into the sun with these oils on your skin.
- 10.** Sweet Fennel, hyssop, sage and rosemary should not be used by anyone with epilepsy. People with high blood pressure should avoid hyssop, rosemary, sage and thyme.
- 11.** For someone who tends to be highly allergic, here is a simple test to use to help determine if he/she is sensitive to particular oil. First,

rub a drop of carrier oil onto the upper chest. In 12 hours, check for redness or other skin irritation. If the skin remains clear, place 1 drop of selected essential oil in 15 drops of the same carrier oil, and again rub into the upper chest. If no skin reaction appears after 12 hours, it's probably safe to use the carriers and the essential oil.

12. After applying citrus oils to the skin, avoid exposure to sunlight, since the oils may burn the skin.

13. When spilled on furniture, many essential oils will remove the finish. It's best to be careful when handling the bottles.

14. Don't buy perfume oils thinking they are the same thing as essential oils. Perfume oils do not offer the therapeutic benefits of essential oils. Even if you only intend on using aromatherapy in your lifestyle for the sheer enjoyment of the aroma, essential oils that are breathed in can offer therapeutic benefits. These benefits do not occur with the use of perfume oils.

15. Don't buy essential oils with rubber glass dropper tops. Essential oils are very concentrated and will turn the rubber to a gum thus ruining the oil.

16. It is also helpful to note the country of origin for the oil. Most good essential oil sellers will readily supply the botanical names and country of origin for the oils that they sell. When comparing one company's oils with another's, also pay attention to if either company's oils are organic, wild-crafted or ethically farmed.

17. It is wise not to purchase oils from vendors at street fairs, craft shows, or other limited-time events. Some vendors know beginners have no recourse against them later. This is not to say that there are not highly reputable sellers at such events, but this is a caution for beginners who are not able to reliably judge quality.

18. Be selective of where you purchase your essential oils. The quality of essential oils varies widely from company to company. Additionally, some companies may falsely claim that their oils are undiluted or pure when they aren't.

19. If essential oil is ingested, rinse mouth out with milk, and then drink a large glass of milk. Seek medical advice immediately. If essential oil gets into eyes, flush with large quantity of water immediately. Seek medical advice immediately. If essential oils are splashed onto skin and irritation results, apply carrier oil to the area to dilute.

Smaller Droppers

Most Essential Oils are thin and require a smaller dropper where percentage dosing is as follows:

0.1% = 2 drops / 100ml
0.2% = 4 drops / 100ml
0.25% = 6 drops / 100ml
0.5% = 12 drops / 100ml
0.75% = 18 drops / 100ml
1% = 25 drops / 100ml
1.5% = 32 drops / 100ml
2% = 50 drops / 100ml
2.5% = 62 drops / 100ml
3% = 75 drops / 100ml
4% = 100 drops / 100ml

Larger Droppers

Vetivert, Sandalwood and Benzoin are thicker Oils and require a larger dropper, which releases larger drops. Percentage dosing for these Oils will be:

1% = 20 drops / 100ml
2% = 40 drops / 100ml
2.5% = 50 drops / 100ml
3% = 60 drops / 100ml
4% = 80 drops / 100ml

Using Essential Oils to freshen up rooms is an excellent and pleasant way of enhancing everyday life as well as creating atmosphere for festive or special occasions. Fragrances and blends of fragrances can be used to create a special effect—Romantic, for that sacred time with your partner, or Festive, to make that party of yours unforgettable. Or use the Essential Oil you feel intuitively drawn to use at that particular time—e.g. Lavender for serenity and Bergamot for self-confidence. To freshen up your home or room, you can use an Essential Oil Fragrance Burner, a Spraying Flask or an Aroma Stone.

Essential Oil Fragrance Burner

Used for larger spaces where the effect needs to last for a while. The bigger the space, the more Oil will be required. Because Essential Oils evaporate spreading their aroma around the room, you may want to add more Oil after a time to maintain the effect. Top Note Oils such as Citrus and Peppermint evaporate more quickly than the Middle and Base Note Oils.

Spraying Flask

Used to create a short-term, immediate effect in a room or other space. Can be used in the car to invigorate you or to tone down the smell inside the car. When there are colds around you can

spray with e.g. lemon or after vacuuming you can use your favorite oil or blend of Oils. Another tip is to spray covers, mattresses and pillows during airing with e.g. Lemon and Lavender to give them a clean, fresh smell.

Aroma Stones (Sand Stones)

Used to emit fragrance over a longer period of time in smaller spaces such as cupboards, toilets, halls or chests of drawers. In the car, use Peppermint to help you concentrate and at the same time counteract car-sickness. In the home or at work, an Aroma Stone can be displayed as part of the decor.

Drops Used Directly

In your rubbish bin or compost bucket to counteract bad odors, or put a few drops on your vacuum cleaner filter so the air being blown out is filled with the cleansing, antiseptic smell of Lemon, or apply something uplifting and stabilizing like Geranium. If you don't want to blend the oils yourself you can purchase our ready made blends.

Fragrance Notes

Essential Oils can also be classified according to how they smell. This method of classification has nothing to do with which part of the plant the Oil comes from but rather with how the Oil smells. Sometimes the difference between Woody and Herbaceous or Spicy and Herbaceous smells can be hard to define. You may also have your own ideas which differ from what we are suggesting here. It is naturally up to you and what you think, as the creator of your own perfume, is what is most important.

List of Some of the Most Commonly Used Essential Oils

Chamomile

Botanical Name: Matricaria chamomilla

Common Method of Extraction: Steam Distilled

Color: Deep Blue

Consistency: Thin

Perfumery Note: Middle

Strength of Initial Aroma: Medium

Aromatic Description: Sweet, fruity, herbaceous.

Possible Uses:

Abscesses, allergies, arthritis, boils, colic, cuts, cystitis, dermatitis, dysmenorrhea, earache, flatulence, hair, headache, inflamed skin, insect bites, insomnia, nausea, neuralgia, PMS, rheumatism, sores, sprains, strains, stress, wounds.

This perennial plant is also known as Roman chamomile. It can be used as a ground cover, since it grows only 4 to 12 inches in height. The foliage is feathery, with an apple scent, and it is accented by white, daisy-like flowers with down-turned petals. The annual form of chamomile is also called German chamomile. It grows to 20 inches and has feathery foliage with daisy-like flowers like its cousin. The flowers are scented, but the foliage is not. Cultivation Roman chamomile is usually reproduced by root division, while German chamomile seeds are sown directly in early spring. The soil should be sandy and slightly acid. Full sun is preferred except in hot, dry climates where midday shade is necessary. Chamomile can also be used around the edges of containers with other herbs. After flowering, cut back to the main growth.

Harvesting and Drying

Cut the flowers from the stems with scissors and spread them out on muslin covered racks to dry.

Culinary Uses

Roman chamomile foliage can be chopped and stirred into butter or sour cream that is used to top baked potatoes.

Medicinal Uses

German Chamomile is most often used for medicinal purposes, and is usually administered as a tea. It can also be administered as a compress for external healing and as a bath for babies. Here are a few uses: teething problems, and colic in children. Soothes and bedtime.

Relieves

- Relieves morning sickness during pregnancy.
- Speeds healing of skin ulcers, wounds, or burns.
- restlessness, Aids digestion when taken as a tea after meals.
- at Relieves allergies, much as an antihistamine would.
- relaxes Treats gastritis and ulcerative colitis.

Other Uses

- Makes a relaxing bath or footbath.
- Lightens fair hair and conditions complexion. Make a rinse by simmering 2 teaspoons dried flowers in 8 ounces of water for 15 minutes.
- Potpourri (dry flowers face down).

Cinnamon leaf:

(Cinnamomum zeylanicum) Sri Lanka

Antiseptic, warming. Stimulant for the circulatory system. Relieves menstrual cramps. Good for weakness and debility.

Cistus (Rock rose):

(Cistus ladaniferus) Spain

To promote lymphatic function and fight infection. Reduces wrinkles. Sedative.

Citronella:

(Cymbopogon nardus) Vietnam

Insect repellent. Slightly disinfectant.

Clary Sage:

(Salvia sclarea) Russia

Sedative, hormonal balancer, soothing, relaxing. Reduces menstrual cramps, PMS and menopausal hot flashes. Adrenal stimulant. Used for anxiety states, panic attacks and paranoia. Rejuvenates skin cells, calms the complexion and reduces dandruff.

Clove:

(Eugenia caryophyllata) Madagascar

Warming and stimulating, antiseptic, analgesic, anti-parasitic, anti-fungal. Traditional for toothache applications. Repels moths.

Cypress:

(*Cupressus sempervirens*) Spain

Anti-rheumatic, cleansing, mucolytic/anti-catarrhal. Healing and balancing to the reproductive system, used for PMS, menopause and menstrua disturbances. Stimulates circulation. Used for varicose veins and haemorrhoids. Aids lymphatic drainage. Reduces oiliness of skin.

Elemi:

(*Canarium luzonicum*) Phillipines

Antiseptic, good for dry skin, expectorant. Used for nervous exhaustion and stress. Fresh, spicy woody perfume.

Eucalyptus

Botanical Name: *Eucalyptus globulus*

Method of Farming: Conventional

Country of Origin: Spain

Extraction: Steam distillation of the fresh or partially dried leaves and mature branches.

Characteristics: Colorless to pale yellow with a strong, fresh, camphorous odor and woody undertone.

Oil properties: Eucalyptus has a clear, sharp, fresh and very distinctive smell. It is pale yellow in color and watery in viscosity.

Origin of eucalyptus oil: The Australian Blue- gum can sometimes reaches a height of 100 meters (300 feet), making it one of the highest trees in the world. There are over 500 species of Eucalyptus trees and they have blue-green long, narrow, tough leaves, creamy white flowers and smooth pale bark. The 'eu' and 'kalypto' means 'well' and 'covered' in Greek, referring to the cup-like membrane that covers the flower bud and is thrown off as the flower expands. The Australian Aborigines calls the Eucalyptus 'kino'. One of their uses for it was to cover serious wounds with the leaves. Eucalyptus was introduced to Europe in 1788, and the first oil exported to England was called 'Sydney peppermint'. It was extracted from Eucalyptus peperita which is a more industrial type of oil. The Eucalyptus uses a lot of water while growing, thus it drains land where usually malaria was found, making it a healthier climate for living.

Extraction: Eucalyptus oil is extracted from the fresh or partially dried leaves and young twigs.

Chemical composition: The main chemical components of Eucalyptus are:

Camphene, Citronellal, Fenchene, Phellandrene and Cineole.

Precautions: Eucalyptus oil should be used with care and people with high blood pressure and epilepsy should avoid it. Excessive use of the oil may cause headaches.

Therapeutic properties: The therapeutic properties of Eucalyptus oil include: analgesic, anti-rheumatic, anti-neuralgic, anti-spasmodic, antiseptic, balsamic, decongestant, deodorant, diuretic, expectorant, insecticide, rubefacient and stimulant.

Uses:

Eucalyptus has a cooling and deodorizing effect on the body, helping with fevers, migraine and malaria. For the respiratory tract, it helps with coughs, asthma, throat infections, sinusitis and catarrhal conditions. It soothes inflammation and eases mucus, clearing the head from the stuffiness of colds and hay fever. Eucalyptus oil is useful as warming oil when used for muscular aches and pains, rheumatoid arthritis, sprains and poor circulation. In skin care it can be used for burns, blisters, herpes, cuts, wounds, skin infections and insect bites. Eucalyptus oil can boost the immune system, and is helpful especially in cases of chicken pox, colds, flu and measles.

Summary: Eucalyptus oil is very helpful when used for headaches, fevers, on the respiratory tract, muscular aches and pains and in skin care. It has a soothing and calming effect on the whole body and helps with the immune system. The oil is also effective against bacteria - especially staphylococci.

Burners and vaporizers: In vapor therapy Eucalyptus oil be used for: frequent sneezing, hay fever, flu, respiratory problems and as insect repellent.

Blended massage or in the bath: Eucalyptus oil can be used in blended massage oil, or diluted in the bath to assist with: arthritis, asthma, bronchitis, mucous congestion, colds, headaches, rheumatism, sinusitis, catarrh, fatigue and muscular aches and pains. Used neat or dab on with a bud: Eucalyptus oil can be used neat on the skin for insect bites or wounds, but care should be taken when doing so.

Gargle: Diluted Eucalyptus can be used as a gargle for a sore throat.

Fennel:

(*Foeniculum vulgare var dulce*) Hungary

Digestive stimulant, stimulates milk flow, adrenal function and lymphatic drainage. Reduces water retention and aids in obesity. Carminative for gas, nausea and indigestion.

Frankincense:

(*Boswellia carteri*) Somalia

Calming, anti-inflammatory, antiseptic. Nourishes dry and aging skin. Promotes menstruation.

Geranium

Oil properties: The oil is mostly colorless but can have a slight light green color to it, and has a watery viscosity. The geranium oil odorantissimum. we sell is extracted from the plant Pelargonium

Origin of geranium oil: The plants originated from South Africa as well as Reunion, Madagascar, Egypt and Morocco and were introduced to European countries such as Italy, Spain and France in the 17th century. There are about 700 different varieties of the plant, yet only 10 supply essential oil in viable quantities, since like the normal garden geranium produce far too little oil for extraction. It is a hairy perennial shrub, often used in hedgerows, and stand up to about one meter high (3 feet) with pointed leaves, serrated at the edges and has pinkish-white flowers. In early times geraniums were planted around the house to help keep evil spirits at bay.

Extraction: The leaves and stalks are used for extraction, and the oil is obtained through steam distillation.

Chemical composition: The essential oil is composed of various chemical constituents and includes the following: Geraniol, Geranic, Citronellol, Citronellyl Formate, Linalol (Linalool), Euganol, Myrtenol, Terpeneol, Citral, Methone and Sabinene.

Precautions: Geranium oil is not indicated to cause any side effects, since it is non-toxic, non-irritant and generally non-sensitizing, yet can cause sensitivity in some people and due to the fact that it balances the hormonal system, it might not be a good idea to use in pregnancy.

Therapeutic properties: The therapeutic properties of geranium oil include the following: as an astringent, haemostatic, diuretic, antiseptic, anti- depressant, tonic, antibiotic, anti-spasmodic and anti-infectious.

Uses: Geranium oil can be used to help in the treatment of the following: acne, bruises, burns, cuts, dermatitis, eczema, hemorrhoids, lice, mosquito repellent, ringworm, ulcers, breast engorgement, edema, poor circulation, sore throat, tonsillitis, PMS, menopausal problems, stress and neuralgia. Summary: This uplifting oil has a great all-over balancing effect and this extends to the skin - where it helps to create balance between oily and dry skin, emotions - where it helps to relieve feelings of stress and anxiety, and the hormone system. The strong smell is particularly good to ward off mosquitoes and head lice and is good to relieve fluid retention and help fight cellulite.

Burners and vaporizers: In vapor therapy geranium oil can be used to help relieve stress, mild depression, PMS, anxiety and tension, menopausal problems and for general energizing.

Blended oil or in the bath: Geranium oil can be used in blended massage oil, or diluted in a bath to assist with PMS, depression, stress, anxiety and tension, fluid retention, edema, eczema, shingles, cellulite, bruises, insect repellent, ringworm, hemorrhoids and menstrual irregularities.

Blended in base cream: As a constituent in a blended base cream, geranium essential oil can be used for eczema, repelling insects, shingles, burns and scalds, cellulite, ringworm, bruises and engorgement of the breasts.

Diluted in base shampoo: Geranium oil can also be diluted in shampoo to help with head lice.

Ginger:

(Zingiber officinalis) China

Warming, digestive stimulant, carminative for gas, nausea and indigestion. Enhances pelvic circulation, relieves pelvic congestion. Anti-parasitic.

Grapefruit:

(Citrus paradisi) USA

Depurative for oily skin, promotes lymphatic drainage and toxin removal. Reduces cellulite.

Helichrysum (Immortelle):

(Helichrysum italicum) Corsica

The best oil for treating scars and aiding skin healing. Also for bacterial infections, muscular aching, rheumatism and depression. Reduces bruising. Also known as Everlasting.

Ho leaf:

(Cinnamomum camphora) China

Oil may be extracted from leaf or wood. An eco-friendly alternative to Rosewood. Same tree that yields Camphor essential oil from the bark.

Jasmine

Jasmine essential oil is extracted from either *Jasminum officinale*, both from the Oleaceae family and is also known as jasmin, jessamine and common jasmine.

Uses: It is a valuable remedy in Oil properties: Jasmine essential oil has a sweet, exotic and rich floral smell and the oil is deep orange-brown in color. The species *Jasminum grandiflorum* (royal jasmine, Spanish or Catalonian jasmine or jati) is also used for essential oil extraction, but our 20% blend is made from *Jasminum officinale*.

Origin of jasmine oil: Jasmine is an evergreen fragile climbing shrub that can grow up to 10 meters (33 feet) high. It has dark green leaves and small white star-shaped flowers, which are picked at night when the aroma is most intense. An experienced picker can pick 10,000-15,000 blossoms per day. Originally from China and Northern India, brought to Spain by the Moors and the Mediterranean with France, Italy, Morocco, Egypt, China, Japan and Turkey producing the best essential oil now. The name Jasmine is derived from the Persia 'yasmin'. The Chinese, Arabians and Indians used Jasmine medicinally, as an aphrodisiac and for ceremonial purposes. In Turkey the wood is used for making rope stems. Jasmine tea is a Chinese favorite (but *Jasminum sambac* - Arabian jasmine - is normally used for this) and in Indonesia it is a popular garnish.

Extraction: In manufacturing, Jasmine oil is produced as a 'concrete' by solvent extraction, and an absolute is obtained from the concrete by separation with alcohol, and an essential oil is produced off the absolute by steam distillation. 1,000 lbs of flowers yield approximately one pound of liquid concrete, which yields 0.2% aromatic molecules.

Chemical composition: The main chemical components of Jasmine oil are: Benzyl, Nerol, Terpineol, Linalyl acetate, Methyl anthranilate, Jasmone and Farnesol.

Precautions: Jasmine oil is non-toxic, non-irritant and generally non-sensitizing, although some people do have an allergic reaction to the oil. As Jasmine oil is used to ease labor as well as an emmenagogue, it should not be used during pregnancy. It can impede concentration, so should be used with care.

Therapeutic properties: The therapeutic properties of Jasmine oil include: anti-depressant, aphrodisiac, anti-spasmodic, antiseptic, stimulant and emollient. It soothes the nerves and produces a feeling of confidence, optimism and euphoria. It revitalizes and restores energy. Jasmine oil facilitates delivery in childbirth: it hastens the birth by strengthening the contractions and at the same time relieves the pain. It is effective in post-natal depression and promotes the flow of breast milk. Because of its soothing and calming nature, Jasmine oil helps with sexual problems such as impotence, premature ejaculation and frigidity. In the respiratory system it also soothes irritating coughs and helps with hoarseness and laryngitis. It helps with muscle pain, sprains, and stiff limbs. Jasmine tones dry, greasy, irritated and sensitive skin, increases elasticity and is often used to assist with stretch marks and scarring.

Summary: Jasmine is very valuable oil and is used for severe depression, for childbirth, sexual problems, on the respiratory tract, for muscle pain and for toning the skin.

Burners and vaporizers: In vapor therapy Jasmine oil can be useful for: addiction, depression, nervousness, coughs, relaxation and tension.

Blended oil or in the bath: Jasmine oil can be used as blended massage oil or diluted in the bath for: addiction, postnatal depression, relaxation, muscle pain, coughs, tension, stress and nervousness.

Lotion and creams: Jasmine oil can be used in a base cream or lotion for dry or greasy and sensitive skin, as well as assisting with stretch marks and scars.

Juniper Berry:

(*Juniperus communis*) Eastern Europe

Antiseptic, cleansing, promotes mental clarity, stimulates lymphatic drainage. Avoid in cases of kidney disease.

Kanuka:

(*Kunzea ericoides*) New Zealand

Used much like Tea tree oil with marked anti-microbial properties.

Laurel:

(*Laurus nobilis*) Hungary

Analgesic, antiseptic, stimulant. Lymphatic drainage. Repels insects, soothes itching.

Lavender

Scientific Name: *Lavandula officinalis*, *lavanda*

Family: Labiate

Description: This small, straight rustic evergreen shrub may reach over a meter in height, needing support. It is not only grown for the delicate perfume of its flowers but also for its thick silvery leaves. It grows spontaneously in hilly areas. *Lavandula spice* is found up to 500 meters above sea-level but suffers cold.

Trunk: Elegantly curved, lavender stems become woody after the 2nd year, the branches tending to peel when old.

Foliage: Opposite, linear and covered by fine silvery hairs on the mature leaves but white on those younger. More or less intensely perfumed depending on the variety.

Flowers: These summer blossoms consist of numerous small thick tubular classically lavender in color flowers, sometimes pale or intense blue, white or pink. Each spike develops at the end of a thin straight stem of about 50 cms in length.

Habitat: Lavender likes a temperate climate and is present in most Mediterranean countries, the dry, light, calceous and non-compact earth being ideal for its cultivation.

Cultivation: This presents no difficulty but drainage is essential to protect the roots. Planting on slopes is recommended due not only to the drainage of rain water but also to stop land sliding. Can also be grown in pots if kept outside.

Exposition: All varieties love the sun and fresh air which help prevent the growth of fungus.

Reproduction: The easiest and most common method is to cut 15 cms. talea from the semi woody branches of young plants when the temperature is mild, preferably during the second year of its growth.

Growth: Plants should be well-pruned at the end of flowering and more lightly in spring, in order to eliminate branches ruined by snow or frost and to encourage new budding.

Harvest: Pick according to variety of plant, exposition and altitude, remembering that once cut, the essence should be extracted immediately. It is important to harvest during the central part of dry days when the flowers are completely closed.

Storage: Shade-dried lavender leaves can be stored in air-tight tins. Fine linen bags can be placed in wardrobes and drawers to perfume clothes.

Usage

Beauty: To obtain home-made lavender water place 30 gms of fresh flowers in half a liter of 32o proof alcohol and leave for a month, filtering thoroughly.

Health: Lavender attracts bees which produce an excellent aromatic honey and also keeps mosquitoes at bay. It is therefore advisable to rub lavender water on the body to avoid insect bites. An infusion of 10 gms of lavender flowers placed in 200 mls of hot water for 3 minutes will alleviate headaches caused by slow digestion as well as relaxing and relieving laryngitis, bad breath and flatulence.

Myth and Legends: The Latin origins of this name leave no doubt as to the use that the Romans made of it for perfuming bath water and as a detergent.

Lemon:

(Citrus limon) Italy

Refreshing, cooling, depurative. Anti-oxidant and preservative. Anti-viral and anti-bacterial.

Reduces lymphatic congestion.

Lemon grass:

(Cymbopogon citratus) Guatemala

Insect repellent, often combined with Citronella. Revitalizing action, used for fatigue, depression and jet lag. Antiseptic, used to treat acne and skin infections. Stimulates hair growth.

Lime:

(Citrus aurantifolia) Mexico

Uplifting, stimulating, refreshing.

Mandarin:

(Citrus reticulata) Italy

Relaxing and calming. Carminative and liver tonic. Reduces stretch marks and scars.

Manuka:

(Leptospermum scoparium) New Zealand

Disinfectant, anti-fungal, aids immune system.

Marjoram

Marjoram oil is extracted from *Origanum marjorana* (*Origanum hortensis*) from the Labiatae family and is also known as knotted marjoram.

Oil properties: Marjoram has a warm, slightly spicy smell and is colorless to pale yellow/amber in color. It is medium in viscosity.

Origin of marjoram oil: This tender bushy perennial herb, about 60cm (24 in) high, has a hairy stem, dark green oval leaves and small white or pink flowers. Originally from the Mediterranean region, the word oregano is from the Greek word 'orosganos' meaning 'joy of the mountain'. It was given to newlyweds as token of good fortune. It was a very popular herb amongst the Greeks and widely used in medicine and perfumes. The women used oil infused with Marjoram on their heads as a relaxant. In 16th century Europe Marjoram was strewn on the floor of rooms to mask unpleasant smells.

Extraction: Marjoram oil is extracted from the fresh and dried leaves and flowering tops of the plant by steam distillation. The yield is 0.5-3%.

Chemical composition: The main chemical composition of Sweet Marjoram oil is: Borneol, Terpinene, Pinene, Sabinene and Terpeneol.

Precautions: Marjoram oil is non-toxic, non-irritant and non-sensitizing but should not be used during pregnancy.

Therapeutic properties: The therapeutic properties of Marjoram oil are: analgesic, anti-spasmodic, anaphrodisiac, antiseptic, carminative, cordial, digestive, and expectorant, emmenagogue, laxative, nervine, tonic and vulnerary.

Uses: Marjoram is a warming oil and very good for the emotions. It comforts and relaxes the nervous system and relieves anxiety and stress and helps to calm hyperactive people. Marjoram is a muscle relaxant and helps with rheumatic aches and pains, swollen joints and painful muscles. It soothes the digestive system and helps with cramps, indigestion, constipation and flatulence. It has a beneficial action on colds, sinusitis, bronchitis and asthma. As a general relaxant Marjoram oil is used for headaches, migraines and insomnia. Although it is said to quell sexual desires, it is useful in regulating the menstrual cycle and relieving painful periods.

Summary: Marjoram oil can be beneficial in cases of nervous tension, respiratory congestion, painful muscles and joints, digestive problems and menstrual disorders.

Burners and vaporizers: In vapor therapy Marjoram oil can be useful for: asthma, bronchitis, poor circulation, coughs, physical exhaustion, headaches, tension, insomnia, sinusitis, anxiety, nervous tension, stress and to calm.

Blended oil or in the bath: As a blended oil or diluted in the bath Marjoram oil can be used for: asthma, arthritis, back pain, bronchitis, poor circulation, colds, coughs, detoxification, physical exhaustion, fatigue, headaches, tension, heartburn, insomnia, painful periods, migraine, muscular pains and spasms, rheumatism, sinusitis, anxiety, stress and to calm.

Melissa type:

(Nature identical blend)

Calming yet uplifting. Regulates menstrual cycle. Carminative. Insect repellent. Active against the herpes virus.

Myrrh:

(Commiphora myrrha) Somalia

Reduces wrinkling, antiseptic and anti-fungal. Heavy warm base note.

Myrtle:

(Myrtis communis)

Tunisia

Cleansing and purifying, used for acne and oily skin. Decongestant for catarrh. Promotes restful sleep. Antispasmodic.

Neroli

Oil properties: Neroli oil has a sweet, floral and slightly haunting aroma, the color is pale yellow and the viscosity is watery. Most neroli oil that is sold worldwide is really not pure neroli oil, since the cost of this oil is high. Our neroli oil is sold as a 20% blend, which is a higher concentration than what is normally sold as "pure neroli oil" by some companies.

Origin of neroli oil: This essential oil is also known as 'orange blossom' and it takes about 1000 lbs. of orange blossoms to make 1 lb. of Neroli oil. The name Neroli is said to originate from the Italian princess, Anne-Marie de la Tremoille, Countess of Nerola, who used the oil as a perfume and to scent her bathwater and gloves. The orange petals were used in China in the making of cosmetics and are still an ingredient for making traditional smelling Eau-de-cologne. Orange petals are often associated with marriage, purity and brides who traditionally wore it in their hair.

Extraction: Neroli oil is extracted from the small, white, waxy flowers of the bitter- orange tree by steam distillation. The yield is 0.8-1%.

Chemical composition: The main chemical components are: Pinenes, limonene, Linalyl acetate, Linalol, Nerolidol, Nerol, Geraniol and Citral.

Precautions: Neroli oil is non-toxic, non-sensitizing, non-irritant and non- phototoxic yet must be used sparingly when a sharp clear head is needed, as it can be very relaxing.

Therapeutic properties: The therapeutic properties of Neroli oil are: antidepressant, antiseptic, anti-infectious, carminative, digestive, sedative and tonic.

Uses: Neroli oil is very relaxing and can relieve chronic anxiety, depression, fear, shock and stress and its calming effect can also be beneficial to the digestive tract for intestinal spasms, colitis and diarrhea. It can be useful in cases of insomnia, headaches, neuralgia and vertigo and

can help when a patient is convalescing and is generally a good tonic. Neroli oil can help with the regenerating of skin cells and is useful for scar tissue, skin care and stretch marks.

Summary: Neroli oil not only smells exquisite, but can also relax and calm the nervous system, the digestive tract and is helpful in skin care.

Burners and vaporizers: As vapor therapy Neroli oil can be useful for insomnia, nervous tension, headaches, vertigo and depression.

Blended oil or in the bath: As a blended oil or diluted in the bath Neroli oil can assist with: insomnia, headaches, neuralgia, nervous tension, anxiety, depression, colitis and diarrhea.

Orange (bitter):

(Citrus aurantium) Ivory Coast

Nice in men colognes and after-shaves. Sunny, fresh smell. Relieves stress and nervous tension. Relaxing, calming and up-lifting.

Orange (sweet):

(Citrus sinensis) Italy

Antidepressant, encourages positive outlook. Good for oily skin. Promotes immune function.

Palmarosa:

(Cymbopogon martini var motia) India

Calming, refreshing and clarifying. Nourishing to the skin, promotes skin healing, regulates oiliness.

Patchouli:

(Pogostemon cablin) Indonesia

Tissue regenerator, closes pores, deodorant. Stimulant and tonic. Repels moths and other pests.

Peppermint:

(Mentha piperita) USA

Stimulating to a tired brain. Good for headaches. Carminative for gas, indigestion and nausea. Takes the itch out of insect bites, chickenpox, shingles and fungal infections.

Petit grain:

(Citrus aurantium) Italy

Refreshing and uplifting. Good for stress and anxiety. Reduces skin blemishes.

Peru Balsam:

(Myroxylon balsamum) USA

Warming, stimulating, anti-microbial, antiseptic. Decongestant and anticatarrhal. For dry and chapped skin.

Pine Needle:

(*Pinus sylvestris*) Hungary

Disinfectant, expectorant. Good air antiseptic. Circulatory stimulant. Refreshing and uplifting. Relieves muscular pain. Adrenal stimulant.

Ravensara:

(*Ravensara aromatica*) Madagascar

A warming, stimulating anti-microbial and nasal decongestant. Relieves muscle fatigue.

Rose

Damask Rose oil is extracted from *Rosa damascena* from the Rosaceae family and is also known as Bulgarian and Turkish rose, Otto of rose and attar of rose.

Oil properties: Damask Rose has a deep, rosy, fresh aroma, the color ranges from clear to a pale yellow or greenish tint and the viscosity is watery to crystalline, when warm or cold respectively.

Origin of rose oil: 'Rosa' comes from the Greek 'roden' meaning 'red', as the ancient rose was thought to have been crimson. Anicenna, the 10th century Persian physician, used the rose as his first plant to distill and a rose distillery existed in 1612 in Shiraz, Persia. Rose petals were scattered at weddings to ensure a happy marriage and are still a symbol of love and purity and is also used to aid meditation and prayer. It takes about 60,000 roses (about 180 lb) to make one ounce of rose oil.

Extraction: Rose otto oil is extracted from the fresh flowers, picked before 8 am in the morning, by steam distillation and the yield is 0.02-0.05%. The aroma can be damaged if the heat is too high at distillation.

Chemical composition: The main chemical components of Rose otto oil are: Citronellol, Geraniol, Nerol, Farnesol, Geranic and Eugenol.

Precautions: Damask rose oil is non-toxic, non-irritant and non-sensitizing but should not be used during pregnancy.

Therapeutic properties: The therapeutic properties of Damask rose oil are: anti-infectious, anti-depressant, antiseptic, anti-spasmodic, aphrodisiac, astringent, bactericidal, diuretic, emmenagogue, hepatic, laxative, sedative, splenetic and general tonic.

Uses: Damask rose oil soothes the mind and helps with depression, grief, nervous tension and stress and is helpful for poor circulation and heart palpitations. For the respiratory system Damask rose oil can assist in cases of asthma, coughs and hay fever, and on the digestive system for liver congestion and nausea. Rose otto oil can be used for irregular menstruation, leucorrhea, menorrhagia and uterine disorders. On the skin it can be used for broken capillaries, dry skin,

eczema, herpes, mature and sensitive skin, wrinkles, and rose water can be used for conjunctivitis.

Summary: Damask rose oil gives a feeling of wellbeing and happiness, it helps a nervous mind, can be helpful on the respiratory tract, for digestive problems, for menstrual problems and as skin care.

Burners and vaporizers: In vapor therapy Rose otto oil can be helpful with: allergies, asthma, baby blues, headaches, migraine, nervous tension and as a relaxant.

Blended oil or in the bath: As a blended massage oil or diluted in the bath Rose damask oil can assist with: allergies, baby blues, asthma, hay fever, headaches, depression, migraine, scar tissue, nervous tension, stress, poor circulation and as a relaxant.

Rosemary

Botanical Name: Rosmarinus officinalis

Common Method of Extraction: Steam Distilled

Color: Clear

Consistency: Thin

Perfumery Note: Middle

Strength of Initial Aroma: Medium - Strong

Aromatic Description: Fresh, herbaceous, sweet, slightly medicinal.

Possible Uses: Aching muscles, arthritis, dandruff, dull skin, exhaustion, gout, hair care, muscle cramping, neuralgia, poor circulation, rheumatism.

Description

Rosemary is the dried leaves of the evergreen Rosmarinus officinalis. The slender, slightly curved leaves resemble miniature curved pine needles. Normally hand harvested, the Rosemary plant grows about 2 to 3 feet tall and is very hardy as it grows under harsh mountainous conditions.

Uses

Rosemary is found in bouquet garni, herbes de Provence, and seasoning blends for lamb and Mediterranean cuisines.

Origins

The major producers of Rosemary are France, Spain/Portugal, and the "former Yugoslavia."

Folklore

In ancient Greece, Rosemary was recognized for its alleged ability to strengthen the brain and memory. Greek students would braid Rosemary into their hair to help them with their exams. Also known as the herb of remembrance, it was placed on the graves of English heroes.

Rosewood:

(Aniba roseodora) Brazil

Balances emotions. Immune stimulant. Restores libido. Rejuvenates skin cells.

Sage Dalmatian:

(Salvia officinalis) Hungary

Cleansing and purifying. Balances women's hormones and reduces breast milk. Mucolytic / anti-catarhal. Reduces perspiration and oiliness of skin. Encourages hair growth. Excellent in a foot bath for tired, aching and sweaty feet.

Sandalwood

Sandalwood oil is extracted from Santalum album from the Santalaceae family and also known as East Indian sandalwood, santal, saunders and sandalwood Mysore.

Oil properties: The oil has a woody, exotic smell, subtle and lingering. The color of the oil is pale yellow to pale gold.

Origin of sandalwood oil: Sandalwood is an evergreen, parasitic tree that burrows its roots into other trees and it can grow up to 9 meters (30 feet) high and has a brown- gray trunk, many smooth slender branches, leathery leaves and small pink-purple flowers. It can take thirty to sixty years for a tree to reach full maturity, when it is cut and distilled. The yellowish wood is sold in thin scrapings. It is commonly agreed that the best essential oils are from Mysore in India. The documented use of Sandalwood goes back 4000 years and caravans from India to Egypt, Greece and Rome were a familiar sight. Many temples were built from Sandalwood and the Egyptians used it in embalming. Sandalwood was much in demand as incense; it had a calming effect during meditation. Once Sandalwood was used for making furniture and caskets, but as it is nearly extinct, it is only used for the distillation of oil.

Extraction: Sandalwood oil is extracted from the chipped heartwood and roots by steam distillation and yields 4-6.5%.

Chemical composition: The main chemical components are: Santalol, Furfurol and Santalene.

Precautions: Generally Sandalwood oil is non-toxic, non-irritant and non- sensitizing.

Therapeutic properties: The therapeutic properties of Sandalwood oil are: antiseptic, diuretic, aphrodisiac, astringent, carminative, emollient, expectorant, sedative and tonic.

Uses: This relaxing oil could be useful for tension, depression, nervous exhaustion, chronic illness and anxiety. Sandalwood oil could be useful for chest infections, sore throats and dry

coughs that accompany bronchitis and lung infections. It could alleviate cystitis and bladder infections, also helpful with sexual problems such as frigidity and impotence. Sandalwood oil relieves itching and inflammation of the skin, is good for scarring, dry eczema, ageing and dehydrated skin.

Summary: Sandalwood oil can be helpful for the nervous system, for chest infections, for sexual problems and for skin care.

Burners and vaporizers: In vapor therapy Sandalwood oil can be used for: aphrodisiac, bronchitis, coughs, insomnia, irritability, nervous tension, stress, tension, for relaxing and as an insect repellent.

Blended oil or in the bath: As a blended massage oil or diluted in the bath, Sandalwood oil can assist with: bladder infections, bronchitis, coughs, cystitis, eczema, insomnia, scar tissue, irritability, nervous tension, stress, tension, as an aphrodisiac and for relaxing.

Gargle: Sandalwood oil can be effective when diluted and used as a gargle for a sore or dry throat.

Lotions or creams: When used in a lotion or cream Sandalwood oil can assist with: chapped, dry or inflamed skin.

Angelica

Angelica essential oil is extracted from the plant *Angelica archangelica* (*A. officinalis*) from the Umbelliferae family and it is sweet herbal smelling oil that has a spicy undertone and is also known as European Angelica.

Oil properties: The oil is of medium viscosity, and is extracted from the rhizome, the seeds and the herb itself.

Origin of angelica oil: The plant is said to originate from Africa and was introduced to Europe in the 16th century. It is considered a native plant of northern and eastern Europe as well as parts of Asia and the Soviet Union. It is found in Scotland, Holland, Lapland and Germany. It is called Angelica, since it normally flowers on the 8th May, which is St Michael the Archangel's Day, and for this reason it is often planted in monasteries and is referred to as "Angel Grass". This herb is included in the famous Chartreuse and Benedictine liqueur and when the Black Plague swept Europe it was considered an antidote for it, and "Angelica Water" was taken up in a Royal Prescription and published by the College of Physicians when the plague swept London in 1665. It is also used to flavor gin, perfumes, and traditionally candied for cake decoration and confectionery. It is a rather large, water-loving herb with broad pointed leaves dividing into smaller leaflets and has small white-green flowers. It has a strong aromatic scent and a large rhizome.

Extraction: The oil is extracted from the roots, rhizome and seeds and steam distillation is employed to achieve this.

Chemical composition: The essential oil is composed of various chemical constituents and includes the following: Borneol, Linalool, Bergaptene, Limonene, Phellandrene, Pinene, Sesquiterpenes, Angelic acid, Sitosterol, Phenolic acids, Coumarins and Angelicin.

Precautions: Angelica oil may over stimulate the nervous system and the essential oil extracted from the root can cause photo-toxicity which in turn could cause irritation should the skin be exposed to the sun. Safety during pregnancy has not been determined and it should also not be used by diabetics.

Therapeutic properties: The therapeutic properties of Angelica oil include the following: an antispasmodic, aphrodisiac, carminative, diuretic, expectorant, hepatic, stimulant, stomachic, and a general tonic.

Uses: Angelica oil can be used to help in the treatment of the following problems: dull congested skin, irritation, psoriasis, accumulation of toxins, arthritis, gout, rheumatism, water retention, bronchitis, coughs, anemia, anorexia, flatulence, indigestion, fatigue, migraine, nervous tension and stress related disorders.

Summary: This oil is great for giving your constitution a boost by invigorating the lymphatic system and general detoxification of the body. It can also be used to great effect on respiratory ailments and is a great help in stomach related problems including flatulence, dyspepsia, nausea, discomfort and indigestion.

Burners and vaporizers: In vapor therapy Angelica oil can be used to help clear lungs, bronchitis, and pleurisy and ease shortness of breath.

Blended oil and in the bath: Angelica oil can be used in blended massage oil, or in the bath to assist in aiding the lymphatic system, detoxification, digestive problems, helps with colds and flu as well as fighting fungal growths.

Blended in base cream: As a constituent of a blended base cream, Angelica oil can be used to assist with circulation, arthritis, gout, sciatica, migraines, colds and flu as well as helping to encourage the natural production of estrogen and this aids in regulating and easing painful monthly periods.

Bay

West Indian Bay essential oil is extracted from the *Pimenta racemosa* (*P. Acris*, *Myrcia Acris*) tree, from the Myrtaceae family and is also known as bay rum, wild cinnamon and bay berry. Oil properties: The scent of Bay oil is sweet, fresh and spicy. The oil is deep yellow in color and is of medium to watery viscosity.

Origin of bay oil: This sturdy evergreen tree is a native of West Indies, Venezuela and the Guianas. Nowadays the oil is obtained mostly from Morocco and Spain. The Bay tree grows to about 10 meters (30 feet), has long aromatic lance-shaped leaves and small white-yellow flowers and black berries. Bay oil was very popular with the Romans, who thought the Bay a symbol of wisdom, peace and protection. The Latin 'Laudis' means 'to praise', which is why the victors at the Olympic games were presented with a Laurel (Bay) Wreath. In the past Bay leaves were

distilled with rum. The Bay rum so obtained was a famous hair tonic and body rub for colds and muscle pains.

Extraction: The leaves collected from a tree at least 5 years old, are subjected to steam distillation (salt is often added or seawater used in the still) and it yields about 0.5-1.5%.

Chemical composition: The chemical composition of Bay Oil includes Eugenol, Chavicol, Myrcene, Cineol, and Methyl Eugenol.

Precautions: Bay oil has high eugenol content and may irritate the skin and mucus membranes, so use with caution.

Therapeutic properties: The therapeutic properties of Bay oil include the following: antiseptic, antibiotic, analgesic, anti-neuralgic, aperitif, astringent, emmenagogue, febrifuge, insecticide, sedative and a tonic.

Uses: Bay oil can be used in the treatment of rheumatism, neuralgia, muscular pain, circulation problems, colds, flu, dental infection, and diarrhea and skin infections.

Summary: The benefit of Bay oil lies in its calming and warming effect on emotions and general aches and pains, including rheumatic pains. It also settles the digestive system and acts as a tonic on the liver and kidneys. Bay essential oil is also helpful with hair and scalp conditions.

Burners and vaporizers: In vapor therapy Bay oil can be used for an infection, for fever and general aches and pains.

Blended in the bath: As a blended massage oil or diluted in the bath, Bay oil can assist with calming emotions and relieving aches and pains, especially when combined with Rose and Juniper. Bay oil blends well with other oils including: Cedar wood, Coriander, Eucalyptus, Geranium, Ginger, Juniper, Lavender, Lemon, Orange, Rose, Rosemary, Thyme and Ylang Ylang.

Bergamot

Bergamot essential oil is extracted from the tree *Citrus bergamia* (*Citrus aurantium* subsp. *bergamia*) of the Rutaceae family and is also known as Bergamot orange.

Oil properties: The scent of the oil is basically citrus, yet fruity and sweet with a warm spicy floral quality, and is reminiscent of Neroli and Lavender oil. The color ranges from green to greenish-yellow and has a watery viscosity.

Origin of bergamot oil: This tree is native to South East Asia but was introduced to Europe, and particularly Italy, but is also found in the Ivory Coast, Morocco, Tunisia and Algeria. Bergamot oil is made from a tree that can grow up to four meters high, with star-shaped flowers, and smooth leaves, bearing citrus fruit resembling a cross between an orange and a grapefruit

but in a pear-shape. The fruit ripens from green to yellow. The oil is one of the most widely used in the perfumery and toiletry industry and forms, together with Neroli and Lavender, the main ingredient for the classical 4711 Eau-de-cologne fragrance and is used to flavor Earl Grey tea. The name Bergamot is derived from the city Bergamo in Lombardy where the oil was first sold.

Extraction: The rind of both ripe and unripe fruit is used to extract the oil by expression, which yields about 0.5%.

Chemical composition: The essential oil is composed of various chemical constituents and includes the following: Limonene, Linalyl Acetate, Linalol, Gamma Terpenene, Bergaptene and Dipentene.

Precautions: Bergamot oil can cause severe burns when used on a sensitive skin exposed to sunlight, since the high content of bergaptene can cause photo-toxicity and it is advisable to keep out of the sun if used on the skin. Even when the ingredient Bergaptene (Furocoumarin) is removed from the oil and photo toxicity is therefore minimized, it is still advisable to keep treated skin out of the sun.

Therapeutic properties: The therapeutic properties of Bergamot oil include: antiseptic, antibiotic, anti-spasmodic, stomachic, calmative, and a febrifuge.

Uses: Bergamot oil can be used in the treatment of depression, stress, tension, fear, hysteria, infection (all types including skin), anorexia, psoriasis, eczema and general convalescence.

Summary: When you are looking for an oil to help with depression, SAD (Seasonal Affective Disorder) or generally feeling just a bit off, lacking in self-confidence or feel shy, then consider Bergamot. It also has antiseptic qualities that are useful for skin complaints such as acne, eczema and psoriasis.

Burners and vaporizers: In vapor therapy Bergamot oil can be used for depression, feeling fed-up, colds and flu, PMS and SAD.

Blended oil or in the bath: Bergamot oil can be used in blended massage oil, or diluted in a bath to assist with stress, tension, SAD, PMS, skin problems, compulsive eating, postnatal depression, colds and flu, anxiety, depression, feeling fed-up and anorexia nervosa.

Bendable in base cream: It is used as a constituent in blended base cream, Bergamot oil. It can also be used for wounds and cuts, psoriasis, oily skin, scabies, eczema, acne and cold sores.

Lemon Verbena

Scientific Name: Lippia citriodora or Aloysiatriphille

Family: Verbenaceae

Description: Perennial appreciated for its citrus perfumed leaves. Plant size varies according to climate. Reaches 50 cms in mild zones. Planted near the house for easy access, leaves should be rubbed between fingers for maximum perfume. Trunk: Expert pruning needed to control this straight but somewhat disorderly plant Foliage: Leaves grow in groups of 2/3. They are long,

lance shaped with a deep central vein, sometimes rough to touch. Flowers: Tiny, weightless white or violet flowers in spikes at the end of stem, flowering at the end of summer.

Habitat: Imported into Europe from South America by the Spanish in the 17th century.

Exposition: Favors sunny spots, sheltered from the wind. Light pruning of branches in autumn, cover roots and the lower part of the plant with leaves or mats where winter temperatures are below zero. Plants will regenerate in spring despite leaf loss due to deep roots. Vases should be brought into the warm in late autumn.

Reproduction: Sowing or branch layering in late spring.

Growth: Do not lose hope if, after a rigid winter, budding is late. Foliage may be damaged by frost but continue watering and fertilizing because roots have probably survived.

Harvest: Pluck the highly-scented leaves throughout the year. Maximum aroma when flowering.

Storage: Dried leaves maintain their aroma.

Usage: Culinary Usage: an excellent digestive, tonic and sedative is obtained from fresh or dried leaves. A pleasant tea is made when mint is added to this herb.

Beauty: An infusion perfumes bathwater. Tired or irritated eyes benefit from a 15 minute compress.

Myths and Legends: Recipe for a famous liqueur containing not only alcohol, syrup and green lemons but also lemon-scented verbena leaves. 500g pure alcohol 90o 300g water 250g sugar Peel of 2 green lemons about 80 fresh lemon-scented verbena leaves, best picked towards the end of August when plant is flowering. Leave well cleaned leaves and lemon peel in alcohol for 8 days. Melt icing sugar in water and occasionally shake both mixtures. Mix both liquids and leave to settle for one week before serving well-iced.

Mint

Scientific Name: Mentha species

Family: Labiate

Description: There are more than 600 varieties of this rigorous perennial herb which cross-reproduces spontaneously producing new species. It also considered a weed. If space is limited plant in vases or confine roots with deep rocks. Height may vary from 10 cms to almost 1 meter Can grow horizontally. Pruning is essential to maintain compactness and renew growth. Other species form a type of perfumed carpet.

Foliage: Oval or round green, deeply grooved leaves with an occasional violet or white border.

Flowers: Small violet or summer-flowering spikes

Habitat: Preference for well-drained, rich soil. lilac fresh,

Cultivation

Exposition: Grows well both in shade and full sun.

Reproduction: The simplest method is to divide clumps in spring or autumn. Scion also gives good results. Particular species should be sown in spring.

Usage: Digestive, anti-spasmodic and antiseptic properties.

Culinary Usage: This unmistakable strong aroma is particularly appreciated in summer being the main ingredient of syrups and refreshing teas. Leaves can be added to vegetables and chocolate desserts.

Health: An infusion obtained with a few grams of dry or fresh leaves or mixed with lemon, lime, and chamomile as a digestive. Headache sufferers benefit from a compress of boiled leaves. Mint mouthwashes also relieve sore throats.

Myths and Legends: This highly perfumed herb is the symbol of hospitality. Homer wrote of laborers who rubbed their kitchen tables with mint before serving guests their food. Always popular, it was scattered in rooms and wardrobes, much as deodorant is used today.

Myrrh

Myrrh oil is extracted from *Commiphora myrrha* (*Commiphora molmol* and *Balsamodendron myrrha*) from the Burseraceae family and is also known as bola, myrrh and gum, common and hirabol myrrh.

Oil properties: Myrrh oil has a warm, slightly musty smell and is pale yellow to amber in color. It is viscous in viscosity.

Origin of myrrh oil: Myrrh is a small tree that can grow up to 5 meters (16 feet) with light bark and knotted branches, few leaves and small white flowers and native to Somalia, Arabia and Yemen. When the bark is cut, the gum resin exudes as a pale yellow liquid, which dries into reddish-brown lumps the size of a walnut from which the oil is distilled. Myrrh was very popular in the ancient world as medicine by the Chinese and Egyptians, and as part of the Egyptian sun-worshipping ritual, mummification and was used in cosmetics. The Greek soldiers took a phial of Myrrh with them into battle, it helped stop bleeding wounds.

Extraction: Myrrh oil is extracted by steam distillation of the oleoresin-gum (crude myrrh) and yields 3-5%.

Chemical composition: The main chemical components of Myrrh oil are: Myrrholic, Cinnamaldehyde, Cumenic, Eugenol, Cadinene, Pinene and Limonene.

Precautions: Myrrh oil is non-irritant and non-sensitizing but could be toxic in high dosage and should not be used in pregnancy as it can act as a uterine stimulant.

Therapeutic properties: The therapeutic properties of Myrrh oil are: antiseptic, anti-microbial, anti-phlogistic, anti-inflammatory, astringent, balsamic, carminative, cicatrizing, diuretic, expectorant, fungicidal, stimulant, stomachic and tonic.

Uses: Myrrh oil is effective against excessive mucus in the lungs; it helps to clear ailments such as colds, catarrh, coughs, sore throats and bronchitis. It is helpful for diarrhea, dyspepsia, flatulence and hemorrhoids (hemorrhoids). Myrrh oil is very good for mouth and gum disorders such as mouth ulcers, pyorrhea (pyorrhea), gingivitis, spongy gums and sore throats. For the skin Myrrh oil could be useful for the treatment of boils, skin ulcers, bedsores, chapped and cracked skin, and ringworm, weeping wounds, eczema and athlete's foot. Myrrh oil could be of great help in cases of scanty periods, leucorrhoea, thrush and amenorrhoea.

Summary: Myrrh oil is of great benefit to the respiratory tract, the digestive system, to gum and mouth disorders, in skin care and for gynecological problems.

Burners and vaporizers: In vapor therapy Myrrh oil can be useful with: bronchitis, catarrh, colds and coughs.

Blended oil or in the bath: Myrrh oil can be used as blended massage oil or diluted in the bath for: bronchitis, catarrh, colds, coughs and infections.

Mouthwash: Myrrh oil can be used in a mouthwash for all dental infections.

Cold compress and cotton bud: Myrrh oil can be used diluted on a cold compress for sores, skin care and wounds. It can also be used on a cotton bud directly on sores, wounds and for skin infections.

Peppermint

Botanical Name: Mentha piperita

Common Method of Extraction: Steam Distilled

Color: Clear with a Yellow Tinge

Consistency: Thin

Perfumery Note: Top

Strength of Initial Aroma: Strong

Aromatic Description: Minty, reminiscent of peppermint candies, but more concentrated. More fragrant than spearmint.

Possible Uses: Asthma, colic, exhaustion, fever, flatulence, headache, nausea, scabies, sinusitis, vertigo.

Description: Mint leaves are dried spearmint leaves of the species *Mentha spicata*. The dark green leaves have a pleasant warm, fresh, aromatic, sweet flavor with a cool aftertaste.

Uses: Use in teas, beverages, jellies, syrups, ice creams, confections, and lamb dishes. Mint is used in Afghanistan, Egyptian, Indian, and Mid-Eastern cuisines and spice blends such as chat Mazola, mint sauce, and green Thai curry.

Origins

Mint is native to Europe and Asia and was previously grown in convent gardens. Today, Mint is commercially cultivated in the United States and Egypt.

Folklore: Mint was used by the ancient Assyrians in rituals to their fire god. The ancient Hebrews scattered mint leaves on the synagogue floor so that each footstep would produce a fragrant whiff. Spearmint was used by the ancient Greeks and Romans as a flavoring herb, culinary condiment, and in perfumes and bath scents. Mint was named by the Greeks after the mythical character, Menthe. During the middle Ages, besides culinary use, powdered mint leaves were used to whiten the teeth.

Sage

Description

Sage is the dried leaves of the herb *Salvia officinalis*. The aromatic leaves are silvery gray in color. Cut Sage refers to leaves which have been cut rather than ground into smaller pieces. Cut Sage is preferred when the user wants the Sage to be apparent in the end product. Rubbed Sage is put through minimum grinding and a coarse sieve. The result is a fluffy, almost cotton-like product, unique among ground herbs. More Sage is sold in the rubbed form than any other.

Uses

Sage is used in Greek, Italian, and European cuisines. It is used to season sausages, poultry, and fish. Sage has been traditionally used for its antioxidant and antimicrobial properties.

Origins

Historically, Southeastern Europe has been the principal producer of Sage. Dalmatian Sage, as it is commonly called, has been recognized as superior in the United States. It is highly aromatic, noted for its mellowness and is smoother tasting due to differing essential oil components.

Folklore

Sage was used during the middle Ages to treat many maladies including fevers, liver disease, and epilepsy. The herb was used in England to make a tea that was considered a pleasant and healthful beverage. One common belief was that sage strengthened the memory; hence a sage, or a wise man, always had a long memory. In the 9th century, Charlemagne had sage included among the herbs grown on the imperial farms in Germany. During the 17th century, the Chinese exchanged three or four pounds of their tea with Dutch traders for one pound of European sage leaves.

Vanilla

Botanical Name: *Vanilla planifolia*

Common Method of Extraction: Solvent Extracted

Color: Deep Brown

Consistency: Thick

Perfumery Note: Base

Strength of Initial Aroma: Strong

Aromatic Description: Rich, warm, sweet vanilla aroma.

Possible Uses: Perfumery

Constituents: Vanillin, hydroxybenzaldehyde, acetic acid, isobutyric acid, caproic acid, eugenol, furfural.

Description

Vanilla is derived from the dried, cured beans or fruit pods of the large, green-stemmed climbing perennial, *Vanilla planifolia*, which is a member of the orchid family. Although Vanilla beans are sometimes used in their whole form, they are most commonly used for producing extracts and flavors.

Uses: Vanilla is used principally for ice cream, soft drinks, eggnogs, chocolate confectionery, candy, tobacco, baked goods, puddings, cakes, cookies, liqueurs, and as a fragrantly tenacious ingredient in perfumery.

Origins: Vanilla originated in Mexico, but today the United States buys Vanilla beans from Madagascar, Indonesia, Uganda and Tonga. Most of the world's high-quality beans come from Madagascar, an island off the coast of Africa.

Folklore: Vanilla was enjoyed by the Aztecs in a drink called Xoco-lall, which was made from cocoa and Vanilla beans. Cortéz sampled this drink and returned to Spain with reports it contained magical powers. Europeans mixed Vanilla beans with their tobacco for smoking and chewing, and considered it a miracle drug.

Spearmint:

(*Mentha spicata*) China

Cooling, anti-inflammatory, good for migraines and itchy skin conditions. Mental stimulant. Carminative for digestive upsets, gas and bloating.

Spikenard:

(*Nardostachys grandiflora*) India

Sedative and relaxant. Used for nervous indigestion and palpitations. Good for dry or mature skin and reduces dandruff.

Tagettes:

(*Tageta glandulifera*) Zimbabwe

Anti-microbial for skin infections especially fungal. Promotes mental clarity. Use in low dilutions and for short periods of time - very powerful oil.

Tangerine:

(*Citrus reticulata*) USA

Muscle relaxant, sedative, calming. Reduces stretch marks.

Tea Tree:

(*Melaleuca alternifolia*) Australia

An effective antiseptic, anti-viral and anti-fungal. Immune tonic. Protects the skin from radiation burns during cancer treatments.

Thyme:

(*Thymus vulgaris*) Spain

Anti-viral, topical application for warts. Anti-bacterial, anti-viral and anti-parasitic. Raises the spirits.

Valerian Root:

(*Valeriana officinalis*) UK

Calming, good for insomnia.

Verbena:

(Nature identical blend)

Uplifting, fresh, light, refreshing.

Vetivert:

(*Vetivera zizanoides*) Indonesia

Relieves muscular pain and stiffness. Circulatory stimulant. Liver tonic. Calming for stress and tension. Thought to create harmony at home.

Yarrow:

(*Achillea millefolium*) Bulgaria

Anti-inflammatory, soothing, healing. Regulates menstrual cycle.

Ylang Ylang

Ylang ylang oil is extracted from *Cananga odorata* var. *genuina* (*Unona odorantissimum*) from the Anonaceae family and also known as "flower of flowers".

Oil properties: Ylang ylang oil has an exotic, sweet smell and is slightly yellow in color. Origin of ylang ylang oil: Ylang ylang is a tall tropical tree about 20meters (60 feet) high with large, tender, fragrant pink, mauve or yellow flowers. The tree is cultivated in Java, Sumatra, Reunion, Madagascar and the Comores and the name means 'flower of flowers'. In Indonesia Ylang ylang flower petals are strewn upon the bed on wedding nights. Once Ylang ylang was a popular ingredient of hair preparations in Europe and was known as Macassar oil. The word "anti-macassar" originated from this, since an anti-macassar was used to keep hair oil from staining upholstered furniture.

Extraction: Ylang ylang oil is extracted from the freshly picked flowers by water or steam distillation. The first distillation is called Ylang ylang extra, which is the top grade. An absolute and concrete are also produced by solvent extraction.

Chemical composition: The main chemical components are: Benzoic, Geraniol, Linalool, Eugenol, Safrole, Benzyl acetate, Farnesol and Pinene.

Precautions: Ylang ylang oil is non-toxic, non-irritant, yet could cause sensitivity on some people and excessive use of it may lead to headaches and nausea.

Therapeutic properties: The therapeutic properties of Ylang ylang oil are: aphrodisiac, antidepressant, antiseptic, hypotensive and sedative.

Uses: Ylang ylang oil has a euphoric and sedative effect on the nervous system; it can help with anxiety, tension, shock, fear and panic. Its aphrodisiac qualities may be of use in impotence and frigidity. Ylang ylang oil can be particularly useful with rapid breathing and rapid heartbeat, it can also help with reducing high blood pressure. It can be useful for intestinal infections. Ylang ylang oil could have a soothing effect on the skin and its stimulating effect on the scalp could promote more luxurious hair growth.

Summary: Ylang ylang oil can assist with problems such as high blood pressure, rapid breathing and heartbeat, nervous conditions, as well as impotence and frigidity.

Burners and vaporizers: In vapor therapy Ylang ylang oil can be helpful with: anxiety, tension, shock, fear, panic, rapid breathing, rapid heartbeat, aphrodisiac, physical exhaustion, frigidity, impotence, insomnia, depression, stress and as a relaxant and aphrodisiac.

Blended oil or in the bath: As a blended massage oil or diluted in the bath Ylang ylang oil can assist with: physical exhaustion, insomnia, frigidity, impotence, depression, anxiety, nervous tension and stress. It can also be calming and an aphrodisiac.

OCCULT DICTIONARY

–A–

ABSALON, ANNA PEDERSDOTTER (?–1590). The victim of perhaps the single most famous witchcraft accusation made in Scandinavia, Anna was the wife of the Lutheran minister and famous scholar Absalon Pedersen Beyer. The charges against her arose mainly out of popular opposition to the attempts by Absalon and other Protestant clergy to remove holy images from the churches of Bergen, Sweden, in accordance with Lutheran teachings. Because the clergymen themselves were too highly placed for their efforts to be resisted directly, opposition focused on Anna. She was first acquitted of charges in 1575, but more accusations arose years later. She was tried again and executed in 1590. Her trial later became the basis for a play and then the film by Carl Theodore Dreyer, *Day of Wrath*.

ACCUSATORIAL PROCEDURE. This refers to the basic system of criminal procedure that was used in most courts of law, mainly secular but also to some degree ecclesiastical, in medieval Europe prior to the 13th century. It was then gradually replaced in most lands, first in ecclesiastical courts but eventually in secular courts as well, by inquisitorial procedure. Although the earlier accusatorial procedure by no means precluded prosecutions for crimes of magic or sorcery, it was difficult to ensure a conviction for such crimes under this system. By contrast, inquisitorial procedure made prosecuting such crimes significantly easier, and so provided a necessary condition for the emergence of witchcraft and witch-hunting in the late-medieval and early-modern periods.

Under accusatorial procedure, all legal actions had to be initiated by accusations coming from private persons who felt themselves afflicted or injured in some way. Accusers, however, did more than just initiate trials. They also acted as prosecutors and were responsible for proving the guilt of the person or persons whom they had accused. If the accused did not admit their guilt, and if no positive proof could be provided, the matter was placed in the hands of God. Most often, the accused would be made to undergo an ordeal. They might be dunked in water, or made to put their hand in boiling water, or forced to hold hot irons. If they were able to stay immersed in the water for a sufficient period of time in the first case, or if their wounds healed reasonably well in the second or third, they were judged to be innocent. Nobles, instead of undergoing an ordeal, might have access to trial by combat, in which, in theory, God would ensure that the innocent won and the guilty lost. Importantly, if by whatever mechanism the accused would be judged innocent, the accuser then fell under the penalty of law for bringing a false accusation.

For crimes such as sorcery or, later, witchcraft, secretive by their very nature, positive proof was very difficult to obtain. Thus almost

all cases would have been decided by ordeal. Since the accuser could be severely punished in cases of wrongful accusation, fear of divine judgment would have prevented many specious accusations. Moreover, even when accusers honestly suspected that sorcery was being used against them, given the extremely secretive and indirect nature of the crime, complete certainty was probably rare. Thus the threat of legal repercussions for false accusations kept the number of trials for sorcery low. The inquisitorial system, on the other hand, although in many ways more rational, facilitated trials for sorcery and later witchcraft by making prosecution the responsibility of the court, not the individual accusers.

ADLER, MARGOT (1946–). An American journalist, author, and practicing pagan, Adler wrote the first important study of the emergence of neo-paganism and modern witchcraft, or Wicca, in America. Her book *Drawing Down the Moon*, published in 1979, the same year as Starhawk's *The Spiral Dance*, became an important text for modern witchcraft. From a historical perspective, in particular, it recognized that much, if not all, of modern witchcraft's connection to the historical witchcraft of the medieval and early-modern periods was fictitious.

Raised in New York City in a non-religious household, Adler studied at the University of California at Berkeley and at Columbia University's School of Journalism. She began a career in broadcast journalism and was also active in political, environmental, and feminist causes. She was first introduced to modern neo-paganism in the early 1970s while in England investigating the history of the druids. Returning to New York, she entered a coven and began practicing modern witchcraft as established by Gerald Gardner. Approached to write a book about modern witchcraft, she began researching the origins and development of the movement.

Adler soon realized that many of the claims made by Gardner, that modern witchcraft was directly linked to the witches of the medieval and early-modern period, and that witchcraft represented a genuine preservation of an even more ancient, pre-Christian religion, were false. Nevertheless, she recognized that most religious beliefs ultimately rested on pseudo-history in which real historical fact and myth were merged to meet the needs of belief. Modern Wiccan and neo-pagan groups could recognize the largely mythical nature of this pseudo-history, she argued, and still retain the force and value of their beliefs. These ideas, among others, were set out in *Drawing Down the Moon*.

AFRICAN WITCHCRAFT. Historically, the belief in various forms of harmful magic or sorcery, often termed witchcraft by Western observers, has been widespread across sub-Saharan Africa. Moreover, these beliefs have remained prevalent and socially respectable in many African societies, while in Europe they have declined sig-

nificantly since the period of the major witch-hunts ending in the 18th century. Thus in the 20th century, as anthropologists began to study these African beliefs, scholars of European witchcraft sought to apply the information gathered from African case studies for comparative purposes to their own work on historical witchcraft in medieval and early-modern Europe. Such comparisons have limitations, the most obvious being that European witchcraft was grounded so completely in specific aspects of Christian theology and demonology, and especially the Christian concept of the devil, while African witchcraft operates in an entirely different religious and cultural context. Nevertheless, some interesting parallels emerged. Generalizations about African witchcraft are made difficult because beliefs and practices vary between different African societies. Perhaps the most famous study was made in the early 20th century by the British anthropologist E. E. Evans-Pritchard. Focusing on the Azande of southern Sudan, he discovered three distinct categories of magic among these people. Good magic was used by witch doctors, diviners, and oracles to predict the future and to protect against harmful magic. Evil sorcery was used to harm other people. This form of magic often involved using material objects in the performance of spells and typically targeted individuals. A third category, which Evans-Pritchard labeled witchcraft, entailed an internal, hereditary power passed down from fathers to sons and, more often, from mothers to daughters. It manifested, supposedly, in the witch's stomach as a small black swelling. Witches were to some extent organized and gathered at secret meetings to practice their magic. They could attack individual people, but were also responsible for all manner of hardships and afflictions suffered by the entire community, including crop failures, lack of game, infertility, and even poor government. Other African societies make similar distinctions. For example, the Bechuana of Botswana distinguish between "day sorcerers" and "night witches." Day sorcerers might work magic either to help or harm people, but usually do so on an individual basis and for specific reasons, often for pay. Night witches are more inherently malevolent. They are typically pictured as old women who seek to harm the entire community. The widespread belief in Africa of the existence of certain categories of people who seek to harm society as a whole is reminiscent of the historical European concept of witchcraft as a diabolical conspiracy directed against the entire Christian world. Across Africa, these people are frequently seen as female, they gather at secret assemblies to plan and work their evil magic, and they are often described as flying at night to these gatherings. All of these factors present more parallels between European and African witchcraft. The conclusion drawn by many scholars is that there are certain fears and concerns common to almost all pre-modern, largely agrarian societies, and particularly to societies composed of small, tightly knit communities. Ideas of witchcraft, in a very general sense, seem to be a common response to and explanation for certain kinds of hardship

and misfortune in such societies. The notions of secret, nocturnal gatherings and night flight seem to indicate that basic notions of shamanism and encounters with spiritual forces, good or bad, are a common feature of many human societies and a basis for many systems of religious and magical beliefs.

While no true witch-hunts ever developed in any region of Africa on the scale that was seen in Europe during the early-modern period, witchcraft has been, and to some extent continues to be, greatly feared in many African societies, and a variety of steps can be taken to protect a community from witchcraft or to punish suspected witches. Many types of counter-magic have developed, and in some areas such as Zambia groups of professional witch-finders emerged. These were people, usually men, who were employed to discover the presence of witches in a community and to eliminate them. In addition, popular lynching of witches could occur, and is still known to occur occasionally in the present day. The fear of witchcraft and violence directed toward suspected witches could become severe enough that authorities, especially European colonial authorities, felt the need to intervene. For example, in 1914, a witchcraft ordinance was issued in Zambia that prescribed punishment for making accusations of witchcraft or using certain forms of magic to discover supposed witches. Ironically, in many areas European colonial rule in Africa seems to have exacerbated the very economic and social tensions that often underlie accusations of witchcraft.

African beliefs and systems of magic have also influenced some modern religions that incorporate a significant amount of what could be labeled magical rituals. In particular, African slaves brought to the Americas and forced to convert at least nominally to Christianity retained many of their traditional beliefs. African deities and other supernatural entities were merged with Christian saints and a number of syncretistic beliefs emerged. The modern religions of Santería and Voodoo are prominent examples of such syncretism. These religions are practiced mainly in the Caribbean and elsewhere in Latin America, as well as in large Hispanic communities in North America.

AGE, CORRELATION WITH WITCH ACCUSATIONS. By far the most common image of a witch is that of an old hag. From surviving evidence, it seems clear that the majority of people accused of witchcraft throughout the historical period of the European witch-hunts were in fact old women. There is also an opposite stereotype of the witch as a young seductress, but this seems to have been more common in literary representations of witchcraft (the models being classical figures like Circe or Medea) than in actual accusations. Moreover, an elderly witch could also be seen as sexually driven, since during the medieval and early-modern periods old women were often regarded as being sexually voracious. The actual factors producing such a high number of elderly people among the accused were several. Suspicion of witchcraft often developed slowly in a community, and many years

of strange or threatening behavior might be needed before an initial accusation came to be leveled at an individual. Also, the elderly, and especially elderly women, could easily become marginalized socially, thereby making them easier targets for accusations. Widows, in particular, might be seen as a burden by their families, or as an obstacle to property inheritance. Also, the elderly could easily suffer from some form of senility, producing odd behavior and making them vulnerable to accusations.

AGRIPPA (HEINRICH CORNELIUS AGRIPPA VON NETTESHEIM) (1486–1535). More important for the history of magic than the history of witchcraft per se, Agrippa was one of the most famous magicians and occult philosophers of the early-modern period. He completed his major work, *De occulta philosophia* (On Occult Philosophy) in 1510, when he was only 24 years old, but he did not publish this work until 1533. It became one of the most important compendiums of magical and occult knowledge of the period. Agrippa was born in Cologne and educated at the university there. He was drawn to the study of the Kabbalah, the Jewish system of mysticism and occult knowledge, and to neo-platonic and Hermetic magic and occult systems. He led a peripatetic life, holding many positions throughout France and the German Empire. His involvement with magic often raised concerns on the part of local authorities and frequently prompted his relocation. Many stories began to circulate about Agrippa's life. He was widely considered to be a magician involved in the blackest arts, such as demonic invocation, and was at times suspected of witchcraft. He supposedly had a demonic familiar, which took the form of a large black dog, and he was rumored to be able to reanimate corpses with his magic. Rumors aside, the only direct involvement he seems to have had with witchcraft was as a defender of accused witches. On one occasion, while living in Metz, he became involved in a witch trial. A woman was being accused of witchcraft, primarily on the grounds that her mother had been convicted and executed for this crime. Agrippa successfully defended the woman, arguing that the crime of witchcraft, involving a deliberate pact with the devil, had to be entered into voluntarily. A witch's power could not simply be inherited from another person.

ALBERTUS MAGNUS (ca. 1190–1280). Born in the German region of Swabia, Albertus Magnus (Albert the Great) was a Dominican friar and an important medieval philosopher and theologian. He taught theology at the university in Paris, where his most famous student was Thomas Aquinas, and later he went to the Dominican studium at Cologne. Albertus viewed some magic as a form of natural science, distinct from demonic sorcery. In the area of demonology, however, he helped to develop notions of explicit and tacit pacts that humans might enter into with demons. His student

Aquinas would develop this position more fully, and such ideas formed an important basis for later notions of witchcraft. Like many famous medieval scholars, Albertus himself developed a popular reputation as an alchemist, astronomer, and sorcerer. While he certainly did engage in the study of certain occult sciences, which he viewed as legitimate, he thoroughly condemned demonic sorcery.

ALCHEMY. An occult science that developed in antiquity and was re-discovered in Europe, along with other forms of learned magic and occult practices, in the 12th century, alchemy involved the manipulation of the secret properties of chemicals and other natural materials. Above all, alchemists sought to discover the so-called philosopher's stone, which would allow them to transmute lead or other common materials into silver and gold. As a clearly learned form of magical practice, like astrology, alchemy had little direct connection to witchcraft. Alchemists might, however, as a result of the secretive nature of their work, become suspect of practicing more sinister forms of magic.

ALEXANDER IV, POPE (?–1261). By the 1250s, papal inquisitors, whose purpose was to investigate cases of heresy, were increasingly dealing with matters of sorcery, and questions were being raised as to whether such matters properly fell under their jurisdiction. In 1258, Alexander IV (pope from 1254 to 1261) ruled that sorcery was not a matter of concern for papal inquisitors, unless the sorcery involved acts that “manifestly savored of heresy” (*manifeste saeperent haeresim*). Since any case of sorcery that involved the invocation or worship of demons met this condition, Alexander's ruling provided an important basis for later inquisitorial action against sorcerers and witches. See also **INQUISITORIAL PROCEDURE**.

ALEXANDER V, POPE (ca. 1340–1410). Reigning for only a short time from 1409 to 1410, Alexander V, in his first year as pope, sent a letter to the Franciscan inquisitor Pontus Fougeyron in which he announced his concern over the existence of many people, both Christians and Jews, who performed demonic sorcery and worshiped demons. In particular, he stated that such people were forming “new sects” (*novas sectas*). The use of this phrase was not original to Alexander, but serves to illustrate how, in the early 15th century, witchcraft was clearly perceived as a new and serious threat to the church and Christian society in Europe.

APOSTASY. Referring to a complete renunciation of the basic principles of faith, apostasy was considered to be one of the chief crimes entailed in witchcraft, along with idolatry, during the medieval and early-modern periods. Upon entering a heretical cult of witches, usually at a witches' sabbath, new witches were generally believed to be

required to renounce the Christian faith entirely and pledge themselves to the service of the devil. Unlike normal heresy, which involved errors of belief or practice that could be corrected, apostasy was often seen as an unforgivable crime, a kind of treason against God that required the most severe form of punishment possible.

AQUINAS, THOMAS (ca. 1225–1274). A Dominican friar and one of the most important theologians of the Middle Ages, Aquinas was born in Italy and studied in Paris and Cologne under the direction of the Dominican scholar Albertus Magnus (Albert the Great). Aquinas later became a professor of theology at Paris and in Italy. In numerous works, most notably his *Summa contra gentiles* (*Summa Against the Gentiles*) and *Summa theologiae* (*Summa of Theology*), he systematized medieval theology according to scholastic logic. Although his works were at first controversial, they later became widely accepted as authoritative, especially by other Dominican authors. Many early clerical authorities who wrote on witchcraft cited Aquinas heavily, including the Dominicans Johannes Nider, Jean Vineti, and Heinrich Kramer, the author of the *Malleus maleficarum*.

Aquinas did not write about witchcraft himself—he lived centuries before the idea of diabolic witchcraft fully developed in Europe—but he did discuss the operations of sorcery and the power of demons in several of his works. He worked out a logical system to explain how demons, as spiritual beings, could affect the physical world, including how demons operating as incubi could impregnate women, and how they might influence human actions. He also discussed the evil nature of demons and demonic sorcery. Such sorcery, he argued, always entailed at least a tacit pact between the human sorcerer and the demon that the sorcerer invoked. Demons submitted to carry out the wishes of sorcerers in order to ensnare and corrupt them. Such basic notions of demonology and the nature of demonic sorcery became foundational for later ideas of witchcraft.

ASTROLOGY. Throughout ancient, medieval, and early-modern Europe, most people believed that the stars and planets exerted influence on many aspects of the terrestrial world, including human beings, and that stellar bodies could be used to predict the future.

Astrology, the study of the stars and their effects, was practiced as a real, if often occult, science by educated elites, but many forms of astrology were also practiced at a popular level. Perhaps the most common use of astrology was the practice of making horoscopes to predict the future and divine the destiny of individual people. Astrology also entered into many other forms of magical and occult operations, since the power of the stars was thought, for example, to affect alchemy and even demonic invocations. Astral magic, which claimed to draw down and manipulate the power of heavenly bodies, was obviously intimately connected to astrology. There was, however, little direct connection between astrology and witchcraft.

AUGUSTINE OF HIPPO, SAINT (354–430). The most important of the so-called Latin Fathers of the Christian church, and probably the most important intellectual figure in the history of Western Christianity, Augustine's writings on demonology and the nature of magic provided a basis for all further consideration of these subjects throughout the Middle Ages and the early-modern period in Europe. Above all, his ideas about demonic involvement in most forms of magic and the necessity of pacts between the human magician and the demon were essential to later conceptions of sorcery and witchcraft.

Born in North Africa, Augustine studied in Carthage and later in Italy. Although his mother was a Christian, he did not convert to Christianity until 385. He then returned to North Africa, where he became a priest and later bishop of the city of Hippo. For the rest of his life, Augustine devoted himself to demonstrating the superiority of Christianity to pagan religions. Of particular importance to the history of magic and later witchcraft were his arguments that pagan deities were in fact Christian demons and that pagan religious practices were empty superstitions. He distinguished sharply between magic performed with the aid of demons and legitimate Christian miracles performed by divine power. He discussed the nature of demons in many works, especially in his treatise *De divinatione daemonum* (On the Divination of Demons), written in 406, and in sections of his greatest work, *The City of God*, written from 413 to 425. Because demons were inherently evil, he reasoned, they would not serve humans who invoked them unless those human sorcerers entered into pacts with the demons and worshiped them.

BABA YAGA. A famous witch in Russian folklore, Baba Yaga was pictured as an old woman who lured people to her home where she cooked and devoured them. She especially liked to practice such cannibalism on young children. Much more a demonic monster than a human figure, she lived in a hut beyond a river of fire. The hut was surrounded by stakes set with human heads and was built on chicken legs, so that it could move at her command. She often flew through the air in an iron cauldron. She is clearly related to other night-flying, child-devouring monsters that later became associated with witchcraft in the traditions of Western lands, such as the Roman strix.

BACCHANALIA. A religious celebration in honor of the Roman god of wine, Bacchus, the rites, real or supposed, of the Bacchanalia became an important basis for the idea of the witches' sabbath in later medieval Europe. In ancient Greece, worshipers of the god of wine and fertility, Dionysos (who later became the Roman Bacchus), gathered at night, often in secluded wilderness areas. Their celebrations usually involved a number of women led by male priests, and entailed rites involving the consumption of wine, ecstatic dancing, and animal sacrifice. The god, Dionysos, was represented by a horned goat, a traditional symbol of fertility. The celebrations were often as-

sociated with sexual frenzies. In Roman times, the Bacchanalia became so associated with uncontrolled revelry, sexual activity, and immorality, that it was outlawed by the Roman Senate in 186 B.C.E. The description of a Bacchanalia by the Roman historian Livy became an important literary model for the later idea of the sabbath.

BACON, ROGER (ca. 1213–1291). An English Franciscan philosopher and scholar, Bacon was one of the most important natural scientists of the Middle Ages. In particular, he studied alchemy, astrology, mathematics, and optics. He developed a popular reputation as a sorcerer because of his unconventional scientific experiments and his pursuit of occult learning. There is no evidence, however, that Bacon was ever significantly interested in matters of demonic sorcery (as some medieval scholars were), and he certainly was never associated with witchcraft in any way.

BAMBERG WITCH TRIALS. The scene of some of the most severe witch-hunts in the German Empire, the persecution of witches in and around the city of Bamberg was particularly intense during the reign of Bishop Johann Georg Fuchs von Dornheim, the so-called Hexenbischof or “witch-bishop,” from 1623 to 1633. Bishop Johann established a large staff to carry out the hunt for and prosecution of witches, and he had a special prison constructed, the Hexenhaus or “witch-house,” containing cells and interrogation chambers to hold suspected witches. The hunts in Bamberg began to spiral out of control, and many prominent citizens were accused. Eventually, the situation became so bad that an appeal was made to the emperor Ferdinand II. Finally, in 1630 and 1631, he issued mandates that proper legal procedures should be more carefully adhered to in all cases of suspected witchcraft in accordance with the Carolina law code that supposedly governed the entire empire. From this point, and especially with the death of Bishop Johann and other important persecutors, the number of trials in Bamberg gradually decreased.

BAPHOMET. An image of the devil or a demon as a horned, half-goat creature, Baphomet is of medieval origins. The word may be a corruption of the name of the Islamic prophet Muhammad (often incorrectly rendered as Mahomet in medieval Christian sources), conceived by Christian authorities as a demon or idol. In the early 14th century, the Knights Templar were accused of possessing an idol shaped like the head of Baphomet, which they supposedly worshiped. In the 19th century, the image of Baphomet was revived among occultists and enthusiasts of ritual magic. Perhaps the most famous image of the horned goat-devil was drawn by the French occultist Eliphas Lévi, and the well-known British occultist Aleister Crowley took the name Baphomet at one point in his career. In the 20th century, a version of the image of Baphomet—a goat’s head inscribed in an upside-down pentagram—was adopted by the Church of Satan

as its official symbol. The image has also often been associated with witchcraft, but no practitioners of Wicca or other forms of modern neo-paganism use the image in any way, although practitioners of modern Satanism continue to do so.

BASEL, COUNCIL OF (1431–1449). This great church council, held in the city of Basel in the first half of the 15th century, was an important center for the early diffusion of the idea of witchcraft across Western Europe. Several of the most important early theorists of witchcraft were present at the council or associated with it in some way, and clearly many clerics first learned of witchcraft while at Basel.

In the early 15th century, full-fledged demonic witchcraft, that is, witchcraft that involved not just the practice of harmful sorcery (maleficium) against others, but also involved the worship of demons or the devil, apostasy from the faith, gatherings at a sabbath, and all the attendant horrors that implied, was a fairly new and localized phenomenon. Some of the earliest true witch trials were only just beginning to take place, mainly in lands in and around the western Alps—the dioceses of Lausanne and Sion, and the territories of Dauphiné and Savoy. The Council of Basel brought churchmen from across Europe together just to the north of these regions.

Several of the first learned authorities to write on witchcraft were present at the Council of Basel. Perhaps most important among these men was the Dominican theologian Johannes Nider. In his major work on witchcraft, the *Formicarius* (Anthill), he included several accounts of witches in the Simme valley in the Bernese Oberland, that is, the alpine territory of the city of Bern, and elsewhere in the diocese of Lausanne. He also wrote about the supposed witchcraft of Joan of Arc, about whom he learned while at the council from clerics who had come from Paris. The French cleric and poet Martin Le Franc was also at Basel, and there composed his poem *Le Champion des Dames* (The Defender of Ladies), in which he included a long section about witchcraft. Moreover, there is strong evidence to suggest that the anonymous clerical author of the *Errores Gazariorum* (Errors of the Gazarii), another important early description of witchcraft, was associated with the council in some way.

In addition, many ecclesiastical authorities involved in the prosecution of witches were present at the Council of Basel, for example George de Saluces, who was later bishop of Lausanne from 1440 until 1461, and under whose direction several witch-hunts were conducted. Also the inquisitor Ulric de Torrenté, who conducted some of the earliest witch trials in the diocese of Lausanne, might have been at the council for some time. Most famously, Nicholas Jacquier, who later conducted numerous witch trials as an inquisitor in northern France, attended the council in 1432 and 1433. He also wrote the important treatise on witchcraft *Flagellum hereticorum fascinarium* (The Scourge of Heretical Witches) in 1458.

BASQUE LANDS, WITCHCRAFT IN. The Basque lands comprise a small region in southwestern France and northern Spain, lying on either side of the Pyrenees. They were the scene of some of the most intense witch-hunting in both countries. The major Basque witch-hunt began in 1609. In France, the judge Pierre de Lancre was appointed to the Pays de Labourd and began to investigate cases of witchcraft. He quickly became convinced that the entire region was infested with witches. He wrote of thousands of witches gathering at great sabbaths, and he is often credited with executing up to 600 supposed witches, although in all likelihood the figure should be under 100. In Spain, cases of witchcraft fell under the jurisdiction of the Spanish Inquisition, and in 1609 the inquisitor Alonso de Salazar Frias was appointed to the regional tribunal at Logroño. Unlike Lancre, he was skeptical of many of the charges being made in the courts. In 1611 and 1612, he conducted a thorough investigation of the procedures being employed in witch trials in the region. He found many lapses in procedure and became convinced that many of the convictions being obtained were false. Based on his report, the central council of the Spanish Inquisition in Madrid, the Suprema, established much stricter oversight and guidelines for witch trials. By 1614, the severe outbreak of witch-hunting on both sides of the Pyrenees was over and the region was returning to normal.

BAYLE, PIERRE (1647–1706). An important philosopher, born in France and later a professor at the university in Rotterdam, Bayle was a strong advocate of liberalism and religious toleration. He treated the subject of witchcraft at length in his *Réponse aux questions d'un provincial* (Responses to the Questions of a Provincial), written in 1703. He did not deny the potential reality of sorcery or witchcraft, or the power of the devil. Instead he advocated a more moderate form of skepticism, arguing that many acts attributed to witchcraft could also arise from natural causes, and that human authorities could rarely, if ever, be certain in assigning blame to witches. He also felt that the excessive use of torture led to many false convictions in cases of witchcraft, that many convicted witches were in fact deranged or confused, and that authorities should not place so much credence in popular beliefs and concerns.

BEKKER, BALTHASAR (1634–1698). One of the most important and perhaps the most thorough opponent of witch-hunting in the 17th century, Bekker was a Dutch clergyman. In 1690, he published the first volumes of his *De Betoverde Weereld* (The Enchanted World), which was soon translated into German, English, and French. A rationalist thinker following the model of the French philosopher René Descartes, in this work, he exhibited a complete skepticism about the very existence of witchcraft, unlike many other opponents of the witch-hunts who chose to criticize only the faulty procedures of witch trials, which they felt were producing numerous false con-

victions, while still maintaining the potential reality of witchcraft in the world. Drawing on a new, mechanistic understanding of the universe, Bekker did not deny the reality of demons, but he did deny that they could exert any influence or power over the natural world or human affairs. Rather than attribute certain occurrences to witchcraft, he maintained, authorities should look for natural explanations for these events, whatever they were. Because demons lacked any real power in the world, there was no basis for the supposed pact between witches and the devil. For his beliefs, Bekker was labeled an atheist and ultimately was expelled from the Dutch Reformed church.

BENANDANTI. The apparent remnants of an ancient fertility cult practicing a form of archaic shamanism, the benandanti were people in the northern Italian region of Friuli who believed that they traveled at night in spirit form to battle witches. The name benandanti translates as “those who go well” or “well-doers.” They consisted of men and women who had been born with the caul, the inner fetal membrane, still intact and covering their bodies. Such births are frequently taken as a sign of supernatural power in many cultures. Upon reaching maturity, the benandanti were initiated into their cult. On certain days they were summoned, while they slept, to travel in spirit form to battle witches, also in spirit form. The benandanti were armed with fennel stalks and the witches with sorghum stalks. If the benandanti were victorious, the fertility of the land and abundant crops in the coming season were assured. When awake and in their physical forms, the benandanti were also thought to have certain supernatural powers, especially the power to perform magical healing. In 1575, the benandanti first came to the attention of ecclesiastical inquisitors. These authorities immediately suspected that the benandanti were themselves witches, a claim that the benandanti vigorously denied. An inquisition was instituted, and inquests and trials lasted until well into the 1640s. Over this period, inquisitors did succeed, to some extent, in convincing the local populace and even some of the benandanti themselves that they were in fact involved in witchcraft and attending witches’ sabbaths. As was typical for Southern Europe, however, the trials were well-controlled, torture was rarely employed, and no major witch-hunt developed. Scholars now agree that the benandanti are among the best examples of the surviving remnants of ancient pagan fertility cults in medieval and early-modern European society. The roots of the beliefs surrounding the benandanti are clearly ancient. By the 16th century, however, they had become thoroughly Christianized. The benandanti often maintained that they were summoned by angels to battle witches and that they were agents of God in this struggle against evil. They thus reveal how surviving fragments of ancient beliefs and practices could combine with Christian belief and notions of witchcraft.

BERKELEY, WITCH OF. The story of the witch of Berkeley supposedly took place around the time of the Norman conquest of England in 1066. The chronicler William of Malmesbury included it in his history of the kings of England, the *Gesta regum*, and the story continued to circulate throughout the medieval and early-modern periods. A powerful sorceress lived at Berkeley. She performed demonic magic and had clearly entered into some sort of pact with the devil. Upon receiving a premonition of her own death, she asked her children, since they could not save her soul, at least to try to protect her body after death by sewing it into the skin of a stag and placing it in a stone coffin fastened by three chains inside a church. On the first two nights after her death, demons assailed the church in which she lay and broke two of the chains. On the third night the devil himself appeared and commanded the woman's corpse to come with him. The body replied from inside the coffin that it could not, at which point the devil broke the third chain and carried off the corpse on an enormous black horse. Although horrific in its depiction of the connection between sorcery and ensnarement of a human soul by demons, the story of the witch of Berkeley does not contain any overt descriptions of the worship of demons or other elements of diabolism that would later come to comprise the stereotype of witchcraft.

BERNARDINO OF SIENA (1380–1444). One of the most popular preachers in the early 15th century, Bernardino was a Franciscan friar who was active across northern Italy. He was particularly concerned with matters of immorality that he felt threatened to corrupt the entire community in which they were found, especially sorcery and witchcraft, sodomy, and toleration of Jews. In fiery sermons, he called for the extirpation of these supposed sins. He witnessed an early witch trial in Rome, probably in 1426 (some sources give 1424 or other years). He later tried to instigate trials for witchcraft in his native Siena in 1427, and was associated with a witch trial in Todi in 1428. Through his sermons, Bernardino can be seen as helping to begin the spread of concern over sorcery and witchcraft that would soon escalate into the earliest witch-hunts in Europe.

BIBLE, WITCHCRAFT IN. The most famous reference to witchcraft in the Bible is the passage from Exodus 22:18, given in the 17th century King James' Version as "Thou shalt not suffer a witch to live." Throughout the period of the European witch-hunts, this passage served as the biblical justification for the execution of witches. In fact, the original text referred to soothsayers or diviners, but throughout the medieval and early-modern periods, the passage was understood as referring to sorcerers and witches. Other biblical passages of significance for the later history of witchcraft include the story of the Witch of Endor (again originally described only as a pythoness or diviner) to whom King Saul went to consult with the spirit of the dead prophet Samuel. Later Christian authorities regu-

larly assumed that the “witch” must in fact have summoned a demon who took the form of the prophet. Other important episodes include the encounter between Moses and Aaron and the magicians of the Egyptian pharaoh in Exodus 7:8–13, and the story in 1 Kings 18 in which the prophet Elijah defeated the priests of Baal in a magical contest. Later authorities held that priests of pagan religions depicted in the Bible actually worked their magic by summoning demons. The victory of God’s prophets in both of these contests was used to show the superiority of divine miracle to demonic sorcery or witchcraft. The most significant magical figure from the New Testament was Simon Magus of Samaria. He was a magician who confronted the apostles of Christ in Acts 8:9–24. Seeing that their power was superior to his, he offered the apostle Peter money to be granted similar power. Peter, of course, refused. In later apocryphal literature, the rivalry between Simon Magus and Peter (also called Simon Peter) was elaborated, and Simon Magus became the archetype for practitioners of demonic sorcery throughout the Middle Ages. He was, however, never described as a witch.

BINSFELD, PETER (ca. 1540–1603). A theologian and suffragan bishop of Trier, Binsfeld was a major German authority on witchcraft. He played a key role in the severe outbreak of witch-hunting that took place at Trier in the late 1580s and early 1590s, and he wrote a *Tractatus de confessionibus maleficiorum et sagarum* (Treatise on the Confessions of Witches), first published in 1589. His purpose was to justify the witch trials at Trier, and in particular to defend the value of the confessions made by accused witches as evidence against other witches. He drew on all the previous major Catholic works on witchcraft, such as the *Malleus maleficarum* and the treatises by Alfonso de Spina and Jean Bodin, and he criticized more skeptical authorities such as Johann Weyer. He was also instrumental in opposing the skeptical authority Cornelius Loos, who had written a treatise in response to the severe witch-hunts he had witnessed in Trier.

BLACK MASS. Generally conceived as an elaborate perversion of the Catholic Mass, involving the inversion of liturgical ritual and often nude rites and sexual orgies dedicated to Satan, the Black Mass actually has no historical reality, and certainly no association with witchcraft, either historical or modern. Although the witches’ sabbath, as conceived in the late-medieval and early-modern periods, involved mocking Christian rites, worshiping the devil, and engaging in sexual orgies, no historical account describes any rituals directly perverting the Catholic Mass. There is evidence from the 17th century that certain nobles at the court of French king Louis XIV hired priests to perform unorthodox Masses containing sacrilegious and erotic elements, but this seems to have been done more for titillation than out of any serious worship of the devil. Only in the 18th century

did the concept of a Black Mass develop and was then projected back into earlier periods. Some secret and possibly occultist organizations of the 18th century, such as the infamous Hellfire Club in England, were rumored to perform Black Masses, but most likely they simply engaged in irreverent and libertine revels that gained a darker tint in rumor and gossip. Practitioners of modern witchcraft, or Wicca, do not engage in any rituals resembling a Black Mass, nor do most practitioners of modern Satanism. The largest Satanist group, the Church of Satan, founded by Anton LaVey, explicitly rejects the Black Mass. Nevertheless, the stereotype of witches and other neopagans performing Black Masses persists.

BODIN, JEAN (1529/30–1596). One of the greatest political thinkers of the 16th century, Bodin is most famous for his *Six livres de la République* (Six Books of the Republic), published in 1576. Here, he presented one of the first modern arguments about the nature of political sovereignty, maintaining that ultimate sovereignty lay with the people who comprised a state. This work established Bodin as one of the most progressive political thinkers of his time. In terms of the history of witchcraft, however, he is most well known for his work *De la démonomanie des sorciers* (The Demonomania of Witches). First published in 1580, this book went through 10 editions before 1604, and for the remainder of the period of the witch-hunts stood as one of the preeminent authoritative sources on witchcraft. Nowhere near as liberal on this subject as he was in other areas of political theory, Bodin argued forcefully for the real danger posed by witchcraft and the need for authorities to uncover and destroy this crime.

Born in Angers, France, Bodin became a Carmelite monk, but left the monastery to pursue a university education at Toulouse, where he excelled in classics, philosophy, economics, and above all law. Eventually, he became a professor of law. In 1561, he went to Paris in the service of the king, until the publication of the *Six livres* lost him royal favor and he became a provincial prosecutor in Laon. His *Démonomanie* was in part based on his own experience with witch trials. Bodin was convinced of the reality and threat of witches, arguing at length against such skeptics as Johann Weyer. His theories on witchcraft may be linked to his larger political thought in that he saw in political authority a reflection of divine order on earth. Thus, he was convinced that secular magistrates had to take all measures necessary to protect this order from the diabolical threat of witchcraft.

BOGUET, HENRI (ca. 1550–1619). An eminent lawyer and author of one of the most important legal treatises on witchcraft in early-modern Europe, Bouget based his writings on his own experience with witch trials and his personal examinations of many witches. In his *Discours des sorciers* (Discourse on Witches), he not only described witchcraft but

collected existing legal statutes and codified the procedures legal authorities should take against witches. As a practical handbook for dealing with witchcraft, the *Discours* was at least as important as other major works on witchcraft and demonology such as those by Jean Bodin, Nicholas Rémy, and Pierre de Lancre.

BONAE MULIERES. Literally meaning “good women,” *bonae mulieres* was a common term by which authorities writing in Latin described various women or female creatures found in many European folk legends who flew or otherwise traveled at night and often needed to be placated with offerings of food or drink. Aspects of the *bonae mulieres* are reflected in the women who were thought to ride with the pagan goddess Diana, as described in the canon *Episcopi* and other sources, as well as older beliefs in malevolent, female, nighttime demons such as the *strix* or *lamia*, or the Germanic concept of the Wild Hunt. All of these notions came to inform the developing stereotype of witchcraft in various ways, contributing most especially to the notion of the night flight of witches to a sabbath.

BONIFACE VIII, POPE (ca. 1235–1303). As pope from 1294 to 1303, Boniface came into conflict with many powerful European rulers, such as the English king Edward I and especially the French monarch Philip IV. After Boniface was dead, his political enemies continued to struggle against his successors in the papacy. As part of this conflict, servants of the French crown posthumously accused Boniface of heresy, murder, and sodomy, of performing ritual magic, and of being in league with demons. Although the magic the pope was accused of performing was more akin to learned necromancy than witchcraft, and although the charges against him were clearly politically motivated, the case, along with the similar trial of the Knights Templar at about the same time, served to some degree as a harbinger of later developments, culminating ultimately in the earliest witch-hunts.

BOOK OF SHADOWS. In modern witchcraft, or Wicca, collections of magical rituals, prayers, spells, beliefs, and teachings are called Books of Shadows. They are the basic texts of the Wiccan religion. The original Book of Shadows was composed by the founder of modern witchcraft, Gerald Gardner, and his chief assistant Doreen Valiente. Nevertheless, there is no definitive Book of Shadows for the entire Wiccan tradition, which is very fragmented and decentralized. Gardner himself continually rewrote and modified his Book of Shadows, and Valiente, after breaking with Gardner, authored her own rituals as well. Among modern witches, most covens, the basic groupings in which the religion functions, have their own Book of Shadows, usually similar to other groups in their tradition but modified to meet the needs and beliefs of that particular coven. Some ceremonies of modern witchcraft can be practiced alone, and some mod-

ern witches are entirely solitary, not part of any organized group or coven, so that individual witches can also have their own personalized Books of Shadows.

BRITISH ISLES, WITCHCRAFT IN. All the lands of the British Isles experienced significantly less intense witch-hunting than did many areas of the continent. The total number of executions ranged between 1,500 and 2,500, with virtually no executions taking place in Ireland. Particularly in England, the full stereotype of witchcraft, linking the practice of harmful sorcery, maleficium, with intense diabolism, attained force only much later than on the continent, and was never accepted, even by authorities, as fully as it was in France or the lands of the German Empire. For this reason, witchcraft in England, involving only harmful sorcery, was seen as a less serious offense, and in the absence of widespread belief in the diabolical witches' sabbath, those accused of witchcraft were rarely required to name additional suspects. Individual cases, therefore, did not explode as easily into widespread hunts. In addition, the judicial use of torture was extremely restricted in England. It was permitted only by the specific command of the Privy Council, and only where matters of state were concerned. Thus, it was effectively banned in almost all cases of witchcraft. Not only did restriction of torture reduce the number of convictions in general, but it also contributed to the slow and incomplete English acceptance of the diabolical aspects of witchcraft because evidence of large cults of witches and witches' sabbaths generally rested on confessions obtained through torture. This is not to say that major witch-hunts did not occur in England. For example, the series of trials conducted by the famous witch-hunter Matthew Hopkins in 1645 and 1646 claimed over 200 lives. Even this hunt, however, the most severe in English history, was significantly less extensive in scope than the greatest panics on the continent. Scotland was similar to England in that it experienced only a belated and never fully complete acceptance of continental ideas of diabolism, and similar restrictions were in place regarding the use of torture (although the acceptance of diabolism was higher than in England, and restrictions on torture were not always as effectively enforced). Nevertheless, Scotland experienced significantly more witch-hunting than did England, with some estimates placing the number of executions in Scotland at three times the number in England (during a period when Scotland had only about one fourth of England's population). One reason for this was that the legal system was not as fully centralized in Scotland as in England. Conviction rates in trials heard by unsupervised local magistrates were significantly higher than in those cases heard in Edinburgh or by royal circuit justices. In England, by comparison, almost all cases were heard by royal circuit justices, and conviction rates were generally kept low. In addition, the church in Scotland seems to have been more directly involved in the prosecution of witches than in England. Still,

even the largest hunts in Scotland did not approach the scale of the major continental hunts.

In Ireland, virtually no witch-trials are known to have taken place, although the land had a reputation for sorcery, and the belief in harmful magic was certainly widespread. One possible explanation is that the prevalence of belief in fairies allowed the Irish population to explain misfortune without resorting to accusing their neighbors of maleficent magic. Another equally likely explanation is that the Irish often did suspect their neighbors of witchcraft, but refused to bring charges against them in courts, since these operated under English law and were seen as instruments of foreign oppression.

BROOMS. One of the most standard images of the night flight of witches was that of witches flying on brooms. The first images of witches on brooms date from the 15th century, most famously associated with the description of witchcraft in the poem *Le Champion des Dames* (The Defender of Ladies) by the French poet Martin Le Franc. In fact, early sources such as *Le Champion* and also the *Errores Gazariorum* (Errors of the Gazarii) describe witches flying on brooms, staffs, and other common household or farming implements. Other descriptions of flight, such as that found in the famous canon *Episcopi*, describe witches riding on animals or demons in the form of animals. Nevertheless, the broom became the most common implement for flight supposedly used by witches. Most likely this was because the broom was an extremely standard household item used by all women. Generally, witches were thought to have to anoint themselves or their brooms with certain magical potions or ointments in order to be able to fly. Often these ointments were supplied to them by the devil at a witches' sabbath.

BUCKLAND, RAYMOND (1934–). Born in London, Buckland was the person initially most responsible for the introduction of modern witchcraft, or Wicca, to the United States. While still living in England, Buckland became interested in the study of religions and the occult. He was drawn to the notion of witchcraft as a revived ancient religion by the writings of Margaret Murray and Gerald Gardner. In 1962, he emigrated to the United States, and a year later, while back in England, met Gardner and was initiated into modern witchcraft. Thereafter, Buckland became Gardner's principal agent in North America. Eventually, Buckland broke with Gardner's variety of witchcraft and founded his own variety, called Seax-Wicca, based more closely on ancient Anglo-Saxon traditions. A prolific author, Buckland has written many books and for a long time conducted a correspondence school in witchcraft from his home.

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CAESARIUS OF HEISTERBACH (ca. 1180–1250). A well-known Cistercian abbot of Heisterbach in the Rhineland, Caesarius was a

theologian and the author of numerous treatises on religious subjects. His most famous work was the *Dialogus miraculorum* (Dialogue on Miracles), composed in the 1220s and 1230s. In this long, moralizing work he included several stories of demons and demonic sorcery, particularly necromancy. He stands as an example of the increasing concern over such matters on the part of clerical authorities in the late 12th and 13th centuries.

CALVIN, JEAN (1509–1564). After Martin Luther, Calvin was the leading figure of the Protestant Reformation. Like Luther, while he disagreed with and challenged many aspects of medieval theology, he fully accepted the power of the devil and the system of demonology on which the idea of witchcraft rested, and he fully accepted the reality of the threat posed by witches. He treated these issues in many of his sermons, biblical commentaries, and theological writings, and his doctrines provided a basis for the continuation of witch-hunting in Calvinist lands.

CANNIBALISM. One of the more horrible aspects of the witch-stereotype, cannibalism, especially the cannibalizing of babies and young children, has a long association with evil sorcery, heresy, and witchcraft. In classical mythology, nocturnal monsters such as the strix and lamia were believed to kill and often devour children. During the Middle Ages, Jews were often suspected of murdering Christian children and eating their flesh, in a dark parody of the Christian Eucharist. Later, the killing and eating of babies was thought to be a standard element of the witches' sabbath. Ironically, the association of cannibalism with unorthodox and clandestine religious assemblies probably began with the rise of Christianity itself. In the Roman Empire, when Christianity was seen as a dissident sect, authorities often condemned Christian gatherings as orgiastic festivals, and they sometimes sought to equate the consumption of the Eucharist, which in Christian doctrine is the flesh of Christ, with cannibalism.

CANON EPISCOPI. One of the most important legal texts regarding sorcery, superstition, and later witchcraft, the earliest version of the canon appears in the 10th century in the legal collection of Regino of Prüm. It later was incorporated into other collections of canon law, most importantly the *Decretum* of Gratian in the 12th century. The canon took its name from the first word of its text in Latin, and commanded bishops and their officials to work to eliminate the dangerous practice of sorcery and harmful magic in their diocese. It then went on to describe "certain women" who believed that they flew at night in large assemblies with the goddess Diana. The canon was careful to state that this did not occur in reality, but that these women were simply deluded by illusions caused by demons. The crucial passage reads:

It is also not to be omitted that some wicked women, turned away after Satan and seduced by the illusions and phantasms of demons, believe and profess that, in the hours of the night, they ride upon certain beasts with Diana, the goddess of the pagans, and an innumerable multitude of women, and in the silence of night traverse great spaces of earth, and obey her commands as of their mistress, and are summoned to her service on certain nights.

The canon then goes on to declare that such flight is only an illusion and deception, and “priests in all their churches should preach with all insistence to the people that they may know this to be in every way false and that such phantasms are imposed on the minds of infidels not by the divine spirit but by a malignant one.”

This canon and the popular beliefs that it describes form an important basis for the later concept of the night flight of witches to a sabbath. Here, however, the women who supposedly engaged in such flight were declared to be deluded. They appear less the willing servants of demons than their victims, and, rather than prosecute such people, the canon enjoins ecclesiastical authorities to work to correct this false and dangerous belief. Centuries later, when many authorities had accepted the existence of witchcraft and become convinced of the very real nature of the witches’ night flight and sabbath, the canon proved something of a problem because it stated in authoritative and certain terms that such practices were illusions. The most typical way around this dilemma was to argue that, while the canon stated such practices could be illusory, it did not maintain that they could never be real. Nor did it in any way state that demons were incapable of producing real flight, as well as imaginary flight. Still, many opponents of the witch-hunts, or those who were at least skeptical about many of the more fantastic elements of the witch-stereotype, such as the idea of the sabbath, continued to make use of the canon in their arguments.

CARIBBEAN WITCHCRAFT. See SANTERÍA; VODOO.

CAROLINA LAW CODE. A criminal law code for all the lands of the German Empire was introduced at the Reichstag in Regensburg in 1532, under the authority of the emperor Charles V, thus deriving its name from his (Carolus in Latin). The Carolina code, in theory, governed witchcraft prosecutions in the German Empire for the remainder of the period of the witch-hunts. However, given the political fragmentation of the Empire, local courts could generally apply the law as they saw fit. For example, in the severe witch trials in Bamberg in the early 17th century, victims of the trials actually appealed to the emperor that he should enforce the proper application of the Carolina code.

CASTAÑEGA, MARTÍN DE (early 16th century). A Franciscan friar in Spain, Martín witnessed a series of witch trials in Pamplona in 1527. In response, he wrote a *Tratado muy sutil bien fundado de*

las supersticiones y hechicerías (Treatise . . . on Superstition and Witchcraft). Published in 1529, this was the first work on witchcraft to be printed in the Spanish vernacular. Martín adopted a qualified skepticism toward witchcraft. He accepted that some witches really existed, but avoided any discussion of the more extreme elements of the witch-stereotype, such as night flight and the witches' sabbath. He also argued that many events attributed to witchcraft could be caused by other, natural means, and he was concerned that many people accused of witchcraft were actually mentally ill.

CATS. Cats have long been associated with magic and witchcraft. The ancient Egyptians venerated cats and associated them with, among other deities, Isis, the mother-goddess and lunar deity who was also a patron of the magic arts. In Christian Europe, heretics and later witches were often thought to worship cats, or demons that had transformed themselves into cats. Most descriptions of the witches' sabbath depict the devil presiding over these gatherings and receiving worship in the form of a black animal, most often a black cat. Cats were also the most common of the many forms that a demon could take when it became a witch's familiar. Cats believed to be familiars were often burned along with the witches they supposedly served, and because of their general association with evil, cats were often killed in large numbers in regions experiencing particular hardship or misfortune, such as famines or epidemics. See also **GOATS**.

CHELMSFORD WITCHES. The first major witch trial in England occurred at Chelmsford, Essex, in 1566. The first statute against witchcraft had been passed by Parliament under King Henry VIII in 1542, but was quickly revoked in 1547. A new statute, mandating death for convicted witches, was passed under Elizabeth I in 1563. The Chelmsford case was the first significant trial conducted under this statute. Charges were brought against three women—Elizabeth Francis, Agnes Waterhouse, and Agnes' daughter Joan. Elizabeth eventually confessed that she had learned witchcraft from her grandmother, who had given her a cat named Sathan as a familiar. The cat was in fact the devil. She had the cat for 16 years, during which time it aided her in performing various acts of maleficium, including aborting one child and later murdering her daughter. Eventually, Elizabeth gave the cat to Agnes, who supposedly turned it into a toad that then continued to assist her in performing maleficium, including killing farm animals and causing butter to spoil. Agnes was convicted and hanged. Elizabeth received a lighter sentence, but was eventually hanged after other charges of witchcraft were brought against her years later. Agnes' daughter Joan, however, was acquitted. The Chelmsford case is typical of English witchcraft in that elements of diabolism and a formal pact with the devil are not as developed as in trials elsewhere in Europe, and the concept of the witches' sabbath is entirely absent. Instead, a demonic familiar fig-

ures significantly in the charges. Familiars were a common feature in English witchcraft accusations, while the idea was much less prevalent on the continent. Chelmsford was also the site of several later witch trials, notably one instigated by the self-proclaimed “Witch-Finder General,” Matthew Hopkins, in 1645.

CHILDREN, WITCHCRAFT AND. Historically, children have figured in witchcraft in several ways. On occasion, children could be accused of witchcraft, although this was generally rare. Such accusations usually occurred when one or more of the children’s older relatives had already been accused. Also, children could play an important role as accusers themselves. They could bring charges directly, or they could begin a panic among adults by exhibiting symptoms of bewitchment or demonic possession. Their adult relatives would then begin making accusations of witchcraft, perhaps directed by the children. The most famous case of a major series of trials being generated by the accusations of children occurred in Salem, Massachusetts, in 1692. Most frequently, however, children figured in witchcraft purely as victims. Witches were regularly assumed to use their powers to commit infanticide, killing babies and small children, or causing abortions or miscarriages. A standard element of the witches’ sabbath was the murder and sacrifice of babies to Satan, and the cannibalism of babies during the riotous orgies that the witches held. This aspect of the witch-stereotype persists to the present day, and some groups continue to allege that practitioners of modern witchcraft, or Wicca, and modern Satanism ritually abuse and murder children, despite the fact the no credible evidence exists linking such practices to any organized group.

CHURCH OF SATAN. Founded by Anton Szandor LaVey, the Church of Satan is the leading organization for modern Satanism. LaVey engaged in a variety of professions, but was always deeply interested in matters of magic and the occult. In 1966, he founded the Church of Satan in San Francisco. His major publications, *The Satanic Bible* (1969) and *The Satanic Rituals* (1972), have been influential far beyond his own church. Most other Satanist groups adhere to LaVey’s basic principles, even if they do not accept all aspects of the Church of Satan’s particular structure and forms.

Modern Satanism, as conceived by LaVey, has little to do with the traditional Satanism thought to exist in the past (and still believed by many to exist in the modern world). To begin, LaVey’s Satanism does not really involve the worship of Satan, at least not in the traditional sense in which Satan is seen as the Christian devil, the representation of all evil. The Church of Satan does not (in its own view) advocate immorality or evil. Rather, it adheres to a philosophy of strong individualism and hedonism, so long as the well-being of other people is not adversely affected. The church advocates personal freedom and the pursuit of worldly pleasure, above all physical and especially sexual pleasure, which it maintains have been falsely proclaimed to be

evil by Christianity. In this basic philosophy, as well as in his continued interest in occult learning and ritual magic, LaVey can be seen as following in the footsteps of such famous 19th-century figures as Aleister Crowley. Thus the Church of Satan does advocate and adhere to its own well defined, if non-Christian, ethical code. In particular, the use of illegal narcotics is strongly disapproved, and the torture or sacrifice of animals is strictly forbidden (in contrast to many popular images of Satanist activity).

Despite the use of magical rituals in the Church of Satan, and the frequent popular association of Satanism with witchcraft, the Church of Satan is in no way associated with any aspect of modern witchcraft, or Wicca. Modern witches strongly deny any aspect of Satanism in their religion. For their part, members of the Church of Satan and most other Satanist groups reject any association with Wiccan, neo-pagan, or other New Age groups. In particular they object to the strong feminist element of much modern witchcraft. It should be noted that the Church of Satan is extremely small, certainly not more than a few thousand members, and other Satanist groups are even smaller.

CHURCH OF WICCA. One of the oldest organizations of modern witchcraft, or Wicca, in the United States, the Church of Wicca was also the first such organization to receive official recognition as a religion. The church was founded in 1968 by Gavin and Yvonne Frost. The Frosts then set about trying to attain official tax-exempt religious status from the Internal Revenue Service. This came in 1972, and was the first ruling to give Wicca the status of a federally recognized religion. Subsequently, the Church of Wicca became the first Wiccan organization to have its status as an officially recognized religion upheld in court, as a result of a federal appeals court affirmation of a prisoner's rights case in Virginia.

The church follows most of the usual beliefs and rites of Wiccan practice, with one notable exception. The church holds that the nature of the deity is not definable, as opposed to the typical emphasis on the female Goddess in most other forms of modern witchcraft. The church also maintains a School of Wicca, the oldest correspondence school for modern witchcraft in the United States.

CIRCE. Along with Medea, Circe was one of the great female sorceresses in classical mythology. She was often thought to be the daughter of Hecate, goddess of magic, and so was herself a demigoddess. She is most famous for having turned the crew of the adventurer Odysseus into swine when they came to her island. Odysseus forced her to reverse her spell, but became enamored with her and stayed on her island for a year. In the medieval and early-modern periods, Circe became a literary archetype of the witch, especially for the notion of witches as dangerous seducers of men.

COLONIAL AMERICA, WITCHCRAFT IN. Witchcraft was not a

significant problem, and witch-hunts were extremely rare, throughout almost all of the European colonies in the New World. The major exception occurred in the British colonies in New England, where significant witch-hunting did occur in the 17th century. In all, more than 200 people were put on trial for witchcraft in New England, over half in the single famous outbreak at Salem, Massachusetts, and 36 were executed, with 20 of these occurring at Salem alone. This number is significant given that the population of the New England colonies at this time was only around 100,000 people. Thus courts in New England executed something like 50 percent more witches per capita than were sentenced to death in the British Isles, even if statistics from Scotland, where witch-hunting was more severe, are included along with figures from England itself.

In many ways, in fact, witchcraft in New England followed more of a continental pattern than the pattern most common in the British Isles. In particular, aspects of diabolism—consorting with demons or the devil, entering into demonic pacts, attending sabbaths, and cases of possession—all figured significantly in cases of witchcraft in New England. In contrast, in England itself, the diabolic aspects of witchcraft were never fully accepted, even by authorities, and most accusations and trials focused instead simply on maleficium, the practice of harmful sorcery. As a crime, such sorcery was typically regarded as far less serious and threatening to the community as a whole than the demonically inspired conspiracy that underlay the notions of diabolism in witchcraft.

The greater emphasis on diabolism in New England, and the greater concern exhibited by the population as a whole in regard to witchcraft, may be easily explained in terms of religion. Founded as religious havens, these colonial communities were essentially theocratic in nature. Both individually and collectively, the colonists of New England were deeply concerned with matters of moral and spiritual purity, and were wary of any potential signs of demonic assault on their communities. Although witchcraft was regarded as a secular offense and was tried in civil court, members of the clergy played a major role in directing the trials and larger hunts. These men were often readily inclined to view any evidence of sorcery or possession as a sign of a larger satanic conspiracy that needed to be rooted out for the good of the community.

COMO, BERNARD DE (?–1510). A Dominican friar and inquisitor who conducted a number of witch trials at Como in northern Italy, Bernard wrote a brief *Tractatus de strigiis* (Treatise on Witches). The treatise has most often been dated to the early 16th century, but may have been written as early as the mid-1480s. It was later printed in several editions, often with the famous *Malleus maleficarum*.

COVEN. In modern witchcraft, or Wicca, a coven refers to an organized and set group of witches who practice together. The traditional

number of people in a coven is 13, consisting of a leader and 12 members; however, in practice, the number varies widely. As modern witchcraft is a very unstructured religion, covens are self-regulating and determine what rites and ceremonies they will follow. Historically, the term can be traced at least to trials in the mid-17th century in Scotland, and of course the idea that witches met in groups to worship the devil and perform harmful sorcery was always a basic element of the idea of witchcraft. However, despite the claims of some modern witches to be members of extremely old covens, some up to 800 years, there is no historical connection between the modern ritual coven and the sorts of gatherings and witches' sabbaths that were thought to take place in the period of the witch-hunts.

CRAFT, THE. An alternate term for the rites and beliefs of modern witchcraft, or Wicca.

CROWLEY, ALEISTER (1875–1947). One of the most famous occultists and practitioners of ritual magic in modern times, Crowley is idolized by some and vilified by many others. He himself carefully cultivated a dark reputation and seemed to enjoy the approbation of others. His connections to witchcraft are tangential at best, but still important.

Born in Warwickshire, England, into an intensely religious family, Crowley came to reject Christianity entirely. He became interested, instead, in many varieties of occultism prevalent in England in the late 19th century. In 1898, he joined the Hermetic Order of the Golden Dawn, one of the most important occultist organizations in England, and rose quickly through its ranks. He also came into conflict with the hierarchy of the order, however, and studied many other forms of occultism, esoteric Eastern religions, and so forth. He claimed to have experienced many special revelations and to be the incarnation of several historical occult figures, including an ancient Egyptian priest of the 26th pharaonic dynasty. His *Book of the Law*, written in 1904, claimed that the Christian era was past and espoused a new religion based on esoteric and magical knowledge. His most famous work, *Magick in Theory and Practice* (1929), viewed ritual magic as a means toward union with God (Crowley used the spelling “magick” to distinguish real, mystical magic from illusion or trickery).

Although by no means himself a witch or neo-pagan, Crowley did exert some influence over modern witchcraft, or Wicca, and other forms of neo-paganism. At the very end of his life, Crowley briefly met Gerald Gardner, the founder of modern witchcraft, and many elements of Crowley's magical philosophies and rituals found their way into some of Gardner's early writings on witchcraft. Many of the more explicit elements, however, were later removed by Gardner and especially by his chief disciple Doreen Valiente. Nevertheless, Crowley's most basic philosophical principle has proven very influ-

ential on modern witchcraft and other varieties of neo-paganism. This principle is known as the “Law of Thelema,” and is expressed in *The Book of the Law*: “Do what thou wilt shall be the whole of the law.” This is not meant to express complete immorality, but rather profound individuality and respect for human free will. It is echoed in the basic creed common to modern Wicca and most neo-pagan groups: if it harm none, do what you will. The basic “Wiccan Rede” developed by Gerald Gardner (“an’ it harm none, do what ye will”), is probably a direct borrowing of Crowley’s statement.

CUNNING MEN AND WOMEN. Also called wise men or wise women, witch doctors, or sometimes white witches or wizards, cunning men and women were people who engaged in a variety of activities, such as magical healing, fortune telling, and divination. Their activities were generally regarded as good or helpful, as opposed to the harmful sorcery, or maleficium, performed by witches. Cunning men and women were often consulted in cases of perceived bewitchment, either to undo the bewitchment or to identify the witch who had supposedly cast the spell. Cunning men and women claimed to derive their power in various ways. Many maintained that they possessed a hereditary form of power passed down through their family. Others might claim power due to some special occurrence at birth or later in life. Being the seventh son of a seventh son, for example, or being born with the caul were considered signs of supernatural power. Some cunning folk might dabble in more clearly learned forms of magic or divination, such as astrology. Typically activities of cunning men and women included performing magical healing, fertility rituals, or love magic. They also acted as fortune-tellers, and performed other forms of divination, such as identifying thieves, locating lost or stolen items, or reporting on the condition of loved ones far away. In short, they performed all the magical services common in pre-modern European society. Although cunning folk were typically not identified as witches by most people, since their magic was beneficial rather than harmful, they could nevertheless fall under suspicion on occasion. Also, during the late-medieval and early-modern periods, when authorities were more concerned with the supposedly demonic nature of almost all magic rather than the particular ends to which magic might be employed, cunning men and women could easily be charged with witchcraft.

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DANEAU, LAMBERT (1530–1590). A Calvinist preacher and pastor near the French city of Orléans, Deneau probably became concerned about witchcraft due to a number of witch trials that took place in nearby Paris. In 1564, he wrote a treatise *De veneficiis* (*On Witches*) in the popular form of a dialogue. His purpose was to counter the skepticism that still existed regarding many aspects of witchcraft and the full threat that witches supposedly represented to Christian soci-

ety. Although influenced primarily by the theology of Jean Calvin, Daneau was a learned scholar and humanist, and he incorporated references to classical Greek and Roman authors, and even medieval canon law, freely into his dialogue. The work proved very popular and was subsequently translated into both English and German.

DEE, JOHN (1527–1608). The most renowned learned magician in Elizabethan England, Dee was a brilliant scholar and pursued studies in astronomy, astrology, alchemy, mathematics, and Hermetic magic. He traveled extensively throughout Europe in pursuit of occult learning, was accused of sorcery and black magic under Queen Mary of England, and often performed astrological readings for Queen Elizabeth. Despite the charges of sorcery brought against him, which were politically motivated and of which he was acquitted, he had relatively little to do with witchcraft during his long life. Born in London into the family of a minor official in the court of King Henry VIII, Dee entered St. John's College in Cambridge when he was only 15, and devoted the rest of his life to learning. Magic, astrology, and alchemy fascinated him, but he found little serious study of these subjects at Cambridge and so went to the continent. Returning to England, he performed astrological services for Queen Mary and also for her half-sister Elizabeth, whom Mary had imprisoned for political reasons. Dee therefore found himself imprisoned and charged with performing sorcery. These charges were dismissed, however, and when Mary died and Elizabeth ascended to the throne Dee often performed astrological readings for her. Perhaps most important for the history of witchcraft in England, Dee's contacts with magicians and demonologists across Europe, and the many books he brought back with him to England, facilitated the spread of continental demonology to England. Nevertheless, these ideas never gained as firm a hold, even among learned elites, in England as elsewhere in Europe. This was one important reason why concerns over diabolical witchcraft and witch-hunting were never as severe in England as in other regions of Europe.

DEL RIO, MARTIN (1551–1608). A famous Jesuit scholar, Del Rio authored the *Disquisitiones magicarum* (*Disquisitions on Magic*), first published beginning in 1599 and going through numerous editions throughout the next century. This work became probably the most important and most cited treatise on magic and witchcraft in the 17th century.

Del Rio was born into a distinguished Spanish family in Antwerp (then part of the Spanish Netherlands). He was an intellectual prodigy and had published an edition and commentary of the tragedies of Seneca by the time he was 19. At 24, he was appointed Attorney General for the region of Brabant. In 1580, however, he chose to enter the Jesuit order, after which he studied and taught at numerous Jesuit centers around Europe. It was in Louvain that he

composed his *Disquisitiones*. This wide-ranging work began with a discussion of magic in general before focusing on demonic magic and witchcraft. Del Rio also included a discussion of harmful sorcery, or *maleficium*, and a section of instructions to judges on how they should handle cases of witchcraft, as well as discussing subjects such as prophecy, fortune telling and divination, and the role of priestly confessors in dealing with these activities. In many ways the most comprehensive learned treatise on witchcraft in the early-modern period, the *Disquisitiones* was also extremely popular, surpassing such works as the *Malleus maleficarum* and Nicholas Rémy's *Daemonolatreiae*.

DEMONOLOGY. Referring to the scholarly study of demons and the devil, demonology has always existed in Christianity as a counterpart to theology, the study of God. As early as the second century C.E., Christian monks in the deserts of Egypt were writing about the nature of demons, which they thought were assailing them constantly. The early church fathers were also demonologists, and the great Augustine of Hippo wrote extensively about the nature of demons in some of his major works, including *De divinatione daemonum* (*On the Divination of Demons*), and sections of *The City of God*. After late antiquity, few major works were written about demons until about the 12th century when the study of demons began to revive as part of the general revitalization of education and intellectual life in Europe known as the "Renaissance of the 12th Century." In the 13th century, the important medieval theologian Thomas Aquinas discussed the nature and powers of demons in several of his works.

Throughout the period of major witch-hunting in Europe, from the 15th to the 17th centuries, witches were believed to have entered into pacts with the devil and to work their harmful sorcery, or *maleficium*, through the power of demons. Thus virtually every treatise on witchcraft was really a treatise on demonology, or at least contained large sections of demonological material. The knowledge, or supposed knowledge, about the nature, variety, and number of demons was refined as never before. As fallen angels, the demons were thought to retain their rank respective to one another based on the order of angels in heaven (in descending order: seraphim, cherubim, thrones, dominions, principalities, powers, virtues, archangels, and angels). Lucifer, the devil, was the prince of all demons. Chief demons under him included Asmodeus, Astaroth, Baal, Beelzebub, Belial, and Leviathan. These demons were derived principally from the Bible and had generally been pagan deities worshiped by tribes and nations encountered by the ancient Israelites. Christian authorities considered all such pagan gods to be demons.

Demonologists spent a great deal of effort calculating the number of demons, which was known from the Bible to be "legion." In the 15th century, Alfonso de Spina estimated that one third of all the angels in heaven had sided with Lucifer when he fell, and by various

calculations he determined this number to be 133,306,668 demons. Other figures were based on the association of the number six with the devil. In the 16th century, one authority determined that there were 66 princes in hell commanding 6,660,000 demons. Johann Weyer, who was actually skeptical about many aspects of witchcraft, calculated that there were 1,111 legions in hell, each with 6,666 demons, for a total of 7,405,926 demons commanded by 72 princes.

DEMONS. As evil spirits that could be commanded by humans, demons were essential to witchcraft as conceived in Christian Europe in the medieval and early-modern periods, since it was through the agency of demons that witches were believed to perform their harmful sorcery, or maleficium. In exchange for the ability to command demons, witches were thought to have offered worship to the demons or to the devil himself. Witches thus became agents of pure evil in their own right, and most Christian authorities, both ecclesiastical and secular, believed they posed a dire threat to society and needed to be eradicated at all costs. The demonic and ultimately diabolical nature of the evil entailed in witchcraft necessitated and justified the extreme measures used in witch-hunting.

Most, if not all, pre-modern human cultures have believed in the existence of powerful spirits that could be controlled by human beings for magical purposes. In ancient Greece, such creatures were known as daimones. These creatures were not necessarily evil, however, but might have good, evil, or even ambivalent intentions toward human beings. Ancient Judaism also had a complex system of demonology that distinguished between good and evil spirits, and this system continued to inform Jewish Kabbalah throughout the medieval and early-modern periods. As Christianity developed, however, demonology developed into a far more rigid system, based largely on the more fully articulated Christian conception of the devil as the one great opponent of God and source of all evil in the world. All demons became associated with the fallen angels who rebelled with Satan and were cast out of heaven. Christian demons, therefore, were entirely evil, and humans who became involved with them in any way were believed to be evil as well.

In the early fifth century, the great church father Augustine of Hippo defined the essential nature of the world as being one of conflict between the forces of good, represented by the Christian church, and the forces of evil, led by Satan and his demons. He defined the notion of the demonic pact that magicians were believed to make with the demons they sought to control. Seeking to corrupt humans, these demons offered their services only in exchange for worship. Augustine's basic notion of demonic power and the demonic pact underlying much magical activity remained in force for the remainder of the Middle Ages and into the early-modern period.

DEVIL. In Christian cosmology, the devil represents the supreme force

of evil in the universe. The concept of the devil actually developed as a composite of several figures from the Hebrew Bible, including the serpent that tempted Eve in the Garden of Eden, Lucifer, the rebellious angel who was cast out of heaven, and Satan, who appears in the Book of Job. The Greek *diabolos*, meaning tempter or deceiver, is a translation of the Hebrew Satan. In ancient Judaism, none of these figures represented a supreme force of evil, however. Only in the Christian New Testament does the devil begin to appear as the principal opponent of God and humankind, especially in the Book of Revelation, where the renewed war between God and the devil at the end of time is described. Eventually, Christian authorities became convinced that witches, whom they had long believed performed their harmful sorcery through the agency of demons, worshiped the devil, who would preside over the witches' sabbath. Believing that witches had sold their souls to the devil and become his servants in the world allowed Christian authorities, both ecclesiastical and secular, to justify the extreme measures taken against witches.

Although it is entirely probable that at least some people accused of witchcraft during the period of the witch-hunts did in fact practice some form of sorcery, and a few of these people may even have worshiped the devil and believed that they gained power from him, there is no evidence that any large cults of devil-worshiping sorcerers ever really existed in Europe. Likewise, some people continue to accuse practitioners of modern witchcraft, or Wicca, of worshiping the devil. Modern witches are in fact neo-pagans who do not adhere to any elements of Christian belief. Even groups that practice modern Satanism do not really worship the devil in the Christian sense.

DEVIL'S MARK. During the period of the witch-hunts, many authorities believed that the devil marked all witches as a sign of their service to him. This mark could take many forms, and in practice once a person became suspected of witchcraft almost any blemish, scar, or bodily mark might serve as evidence. Witches were routinely searched for such marks when they were arrested and brought to trial, through a procedure known as pricking. The devil's mark should not be confused with the witch's mark, which was believed to be the spot on the flesh where witches would suckle their demonic familiars.

DIABOLISM. Witchcraft as conceived in the Christian, European context during most of the medieval and early-modern periods, and certainly during the age of the most intense witch-hunting during the 15th, 16th, and 17th centuries, was comprised of two essential elements: the practice of harmful sorcery, or maleficium, and a range of activities that focused on the supposed worship of the devil and supplication of demons entailed in the performance of that sorcery. These latter elements are often referred to collectively in modern scholarship as diabolism.

Essential to the diabolical aspect of witchcraft was the basic belief,

firmly held by most Christian authorities at least since the time of the great church father Augustine in the fifth century, that most if not all forms of sorcery relied on demonic agency, and that this entailed a heretical pact made between the demon and the human sorcerer. The sorcerer would offer or promise to offer the demon certain signs of worship in exchange for which the demon would perform certain acts. Although notions of demonic pacts are rooted in early Christianity, however, the linkage of this concept to the performance of acts of maleficium was slow to develop. Even in the late 14th century, the inquisitor Nicolau Eymeric had to prove that demonic sorcery necessarily entailed idolatry and the worship of demons. Thereafter, however, the full range of diabolism evident in later witchcraft quickly developed, and by the early 15th century the stereotype was already fairly complete.

Witches, in addition to simply entering into pacts with certain demons or offering them worship in exchange for magical power, were believed to have entered into complete apostasy from the true faith and to have surrendered their souls to the devil himself. They were members of an organized, conspiratorial, satanic cult, and gathered regularly at secret, nocturnal gatherings known as witches' sabbaths, where they would worship the devil, desecrate the cross, Eucharist, and other holy objects, and perform other abominable acts, such as killing and cannibalizing babies and small children, and engaging in sexual orgies with each other, with various demons, and with the devil.

DIANA, GODDESS. A pagan goddess of the moon and the hunt, Diana is the Roman incarnation of the Greek Artemis. As a lunar goddess, she was associated even in ancient times with secret, nocturnal activities. Particularly as part of a trio of lunar goddesses including Selene and Hecate, Diana was sometimes associated with dark magic and witchcraft.

As Europe became Christian, Diana, as with all pagan gods and goddesses, came to be regarded as a demon, at least by ecclesiastical authorities. In the early Middle Ages, a belief developed that Diana led large groups of women on nocturnal journeys through the night sky. This belief seems based not in any element of traditional mythology surrounding Diana, however, but on the Germanic notion of the Wild Hunt, a band of ghosts or spirits who would haunt the countryside at night, destroying and killing as they went. The leader of the hunt was most commonly a female spirit named Berta or Holda, but was typically translated as Diana (also sometimes Herodias) by ecclesiastical authorities when they wrote in Latin. The most famous image of Diana leading a group of women on a nocturnal flight is contained in the 10th century canon *Episcopi*, and such ideas clearly influenced the later development of ideas of night flight and the witches' sabbath.

In modern witchcraft, or Wicca, Diana remains an important fig-

ure. Early in the 20th century, Margaret Murray used the long association of Diana with witchcraft to claim, without any real evidence, that historical witchcraft was in fact a direct survival of ancient paganism long into the Christian era. Most Wiccans today recognize that Murray's theories are groundless and maintain that Wicca is, at most, a creative revival of certain pre-Christian religious beliefs, and in no way a direct surviving remnant of such religions. However, they still revere Diana as an important pagan goddess. As a lunar deity, she continues to be associated with magic; as a virgin goddess and goddess of the hunt, she is an archetype for the strong feminist and naturalist elements in modern witchcraft.

DIVINATION. Referring to the practice of revealing hidden knowledge or foretelling the future by magical means, divination is one of the most common forms of sorcery around the world and throughout human history. The English word sorcery in fact derives from the Latin *sortilegium*, meaning fortune telling or divination, specifically by casting lots. This became the French *sortellerie*, which meant both sorcery and, eventually, demonic witchcraft. In the ancient world, although the practice of divination was widespread, diviners were often viewed with suspicion, either because they were thought to be charlatans, or, if genuine, because they were thought to traffic with evil forces. The marginal status of divination in the ancient world is well illustrated in the biblical story of King Saul, who expelled sorcerers and diviners from his kingdom, but then felt compelled to consult the Witch of Endor (actually a seer rather than a maleficent witch) before a crucial battle with the Philistines. For Christian authorities in medieval and early-modern Europe, divination was a crime because, like many other forms of magic, it was thought to involve the invocation of demons. In addition, attempting to foretell the future was seen as an affront against the power of God, who alone could know such things. Nevertheless, divination remained common and was widely practiced by professional cunning men and women across Europe. Such people were often viewed with suspicion by authorities and could become targets for accusations of witchcraft. However, in most cases the penalties for simple divination were not as severe as for actual harmful sorcery, or maleficium. The practice of divination, of course, extends long after the main period of witch-hunting ended in Europe, and even today the wide array of horoscopes, tarot readings, and other means of divination attest to the continued practice of what might be the most common and enduring form of magical activity in history.

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EASTERN EUROPE, WITCHCRAFT IN. Widespread persecution of witchcraft began significantly later in all the lands of Eastern Europe (primarily Poland, Hungary, and Russia) than in the West. The

intensity of witch-hunting, however, varied considerably from region to region. In general, those lands in close proximity to the German Empire experienced the severest witch-hunts, most closely resembling the Western model. On the other hand, lands that adhered to Eastern Orthodox Christianity, as opposed to Roman Catholicism, experienced significantly less witch-hunting activity.

The Kingdom of Poland experienced by far the most severe witch-hunts in the East. As many as 10,000 executions might ultimately have taken place in Polish lands. However, the hunts began significantly later there than in Western Europe. Large-scale persecution in Poland did not begin until after 1650, and the period of the most intense hunts was between 1675 and 1725, with the largest trials taking place in the 18th century. In general, the hunts in Poland followed the pattern of those in the German Empire. The major factors underlying the large number of trials and executions in Poland were the widespread acceptance of the full stereotype of witchcraft, linking simple harmful sorcery, or maleficium, with intense diabolism, the relative lack of centralized judicial control (which, when present, tended to keep down the number of convictions and the severity of punishment in witch trials), and the widespread use of torture.

Given Poland's proximity to and close connections with German-speaking lands, it is not surprising that the Polish hunts followed a German model, or that the hunts were most severe in the western regions of the country nearest to German territories and with a large German-speaking population. The problem comes in explaining why the Polish hunts began so late. From 1655 to 1660, the first northern war between Sweden and Russia ravaged the country, producing severe social and economic disruption and dislocation, which in turn may have led to an increase in concern over witchcraft. In addition, after 1648, the Catholic majority in Poland became increasingly intolerant of Protestantism, and this heightened religious tension may have contributed to a fear of witches. Finally, only in the second half of the 17th century did the secular courts in Poland begin to claim jurisdiction in cases of witchcraft instead of ecclesiastical courts, which generally tended to be less ruthless in their prosecutions.

Hungary, a state almost equal to Poland in population, experienced significantly fewer trials and well under 1,000 executions. As in Poland, the trials only really began in the second half of the 17th century, and were most severe in the early 18th. Witchcraft accusations were often colored by elements of particular Hungarian folklore, particularly the figure of the *táltos*. These were magicians specializing, in particular, in forms of magical healing, and who also engaged in a form of shamanism, entering trances to encounter and combat forces in the spirit world. Moreover, there is evidence that the decline in trials for witchcraft in the 18th century, imposed from above by the empress Maria Theresa's enlightened legislation, was met by a rise in beliefs about vampires and vampirism. Vampires provided an alternate supernatural explanation for misfortune when witchcraft was no

longer available.

With perhaps less than 100 known executions, Russia had almost no witch craze to speak of. What hunts there were came late, after the middle of the 17th century, as elsewhere in Eastern Europe. The most obvious reason for this delay in the rise of major witch trials was that only in the middle of the 17th century did the tsar move to make witchcraft a crime for the secular courts, as opposed to ecclesiastical ones. Witchcraft in Russia was marked by an extremely high number of men among the accused. Indeed, only slightly over 30 percent of accused witches in Russia were women, in marked contrast to Western lands. Moreover, Orthodox Russia never accepted the intensely diabolical image of the witch prevalent among both Catholic and Protestant authorities in the West. Rather, in Russia, witchcraft remained a crime of simple maleficium.

ENDOR, WITCH OF. A famous witch of the Bible. In 1 Samuel 28, King Saul, who has exiled all the sorcerers and seers from his kingdom, nevertheless seeks supernatural guidance before a battle against the Philistines. Because God will not answer him, he goes to consult a “witch” (she is actually described as a seer or medium) living in Endor. She summons the spirit of the dead prophet Samuel for the king. Later Christian theologians in the medieval and early-modern periods generally argued that the Witch of Endor could not really have summoned the spirit of Samuel. Rather she, like other witches and supposed seers, actually summoned a demon, who appeared in the form of Samuel. Thus, she became a model for the involvement of witches in demonic magic and in the spreading of demonic deception. Opponents of belief in witchcraft also used the story of the Witch of Endor, seeing in it an example of simple human deception. The skeptical author Reginald Scot, for example, in his *Discoverie of Witchcraft*, argued that the Witch of Endor had no supernatural powers of any sort, divine or demonic, but simply fooled Saul with the aid of a human accomplice.

ENGLAND. See BRITISH ISLES, WITCHCRAFT IN.

ERASMUS, DESIDERIUS (1466–1536). Perhaps the greatest scholar of his day, and the most important figure in the history of northern humanism, Erasmus was born in the Netherlands, at Rotterdam, and studied at the University of Paris, among other places. A great classical scholar as well as a scholar of the Bible and the early church fathers, especially Saint Jerome, he is not nearly so important a figure in the history of witchcraft as he is in other areas. Like many other humanists, he was skeptical of many cases of witchcraft. He did not deny the existence of demons or the devil, nor did he deny their real power in the world, but he realized that many witch trials were hopelessly flawed, that the uncontrolled use of torture and other improper procedures produced many false confessions, and that many of the

people accused of witchcraft were simple peasants with little chance of defending themselves. As a textual scholar of the Bible, he also realized that there was no biblical basis for witchcraft as it was conceived in his day.

ERICTHO. A famous witch in classical literature, Erictho appears in the Roman poet Lucan's epic poem *Pharsalia* about the war between Julius Caesar and Pompey. Unlike some other major sorceresses in Greco-Roman mythology and literature, such as Circe or Medea, both of whom are depicted as beautiful, if dangerously powerful, women, Erictho is a hideous, almost semi-demonic figure. She lives in Thessaly, a land long associated with sorcery in ancient times. On the eve of the decisive battle, the son of Pompey comes to consult with Erictho, asking her to divine the future by summoning the spirits of the dead. Lucan describes in great detail how she uses body parts stolen from graves in her magic. In the later Middle Ages and early-modern period, the figure of Erictho became a model for the image of the witch as a hideous old hag.

ERRORES GAZARIORUM. The "Errors of the Gazarii" is a brief but extremely lurid tract describing the actions of a heretical sect of witches (gazarius was a common term for heretics at this time). Written by an anonymous cleric, most likely an inquisitor, probably in Savoy around the middle of the 1430s, it is among the first writings to describe witches as being members of a secret, conspiratorial, satanic cult. Gathering at a sabbath (here termed a "synagogue"), the witches renounced the Christian faith, worshiped the devil, who usually appeared in the form of a black cat or other animal, killed and devoured babies and small children, and engaged in sexual orgies with each other and with demons. They also performed a variety of acts of harmful sorcery, or maleficium, including producing poison, killing and causing infertility, and raising destructive storms. Surviving in only two manuscript copies, the *Errores* exists in two distinct versions—an earlier and shorter version and a slightly later and significantly expanded version. The longer version of the tract describes witches flying on staves, making it one of the earliest sources to accept as a reality what was to become the stereotypical image of the night flight of witches. In most other respects, witchcraft as depicted in the *Errores* is similar to what is found in other early writings on the subject by Johannes Nider, Claude Tholosan, Hans Fründ, and Martin Le Franc. The tract seems to have been associated in some way with the Council of Basel, and the later version was probably influenced by early witch trials conducted in the diocese of Lausanne.

EUGENIUS IV, POPE (1383–1447). Eugenius reigned as pope from 1431 until 1447, during a period when the full stereotype of witchcraft was just beginning to emerge as a clearly defined concept, when some of the first real witch-hunts were taking place in lands in

and around the western Alps, and when many of the first treatises and authoritative accounts describing witchcraft were written. He himself was at least to some extent directly concerned with matters of demonic sorcery and witchcraft. In 1434, he issued a letter in which he briefly discussed magicians performing demonic magic, and in 1437, he issued a letter to all papal inquisitors in which he declared that there were many people practicing demonic sorcery throughout Christendom. Throughout his reign, Eugenius was involved in nearly constant strife with the Council of Basel, to the extent that the council eventually declared Eugenius deposed and appointed the duke of Savoy, Amadeus VIII, as anti-pope Felix V in his stead. Refusing, obviously, to recognize this deposition, in 1440 Eugenius issued a statement to the council in which he declared that the lands of Savoy were well known to be full of witches, who were called *stregule* or *stregonos* in the vulgar tongue. Eugenius was clearly motivated by his opposition to the council and Amadeus/Felix, but regardless of this fact, the lands of Savoy were the location of many early witch trials, and the pope's statements might have reflected widely held opinion about the perceived prevalence of witchcraft in this region.

EVIL EYE. Also known as fascination, the evil eye refers to the power of witches to effect harm simply through their gaze or the glance of their eyes. This is surely one of the most widespread of all forms of folk-magic, and the evil power of glances or stares is known in many world cultures. For example, in Europe alone it exists in France as the *mauvais oeil*, in Germany as the *böse Blick*, and perhaps most famously in Italy as the *mal occhio*. The term itself arises from the Bible, Mark 7:21–22, where Christ states, “from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness” (this from the King James' Version; the term is *oculus malus* in the medieval Latin Vulgate).

Drawing on pre-modern scientific thought that the eye saw by emitting rays rather than receiving them, theories of natural magic held that the evil eye might work by transmitting harmful intentions along these rays, thereby affecting the person held in the gaze. Demonological theories maintained that witches simply signaled to demons by the glance of their eyes the victims whom they sought to afflict. Fairly common among folk beliefs was the idea that the evil eye might be either intentional or unintentional. That is, some witches might deliberately seek to harm through the glance of their eyes, but others might be unaware that their gaze contained such power, or at least be unable to control or deliberately employ such power. Many forms of amulets and charms were devised for protection from the evil eye.

EXORCISM. Referring to the casting out of demonic spirits and curing cases of demonic possession, the practice of exorcism in the

Christian tradition is based on such biblical passages as Luke 9:1 (“Then Jesus called the twelve together and gave them power and authority over all demons”). Very early in the history of Christianity, the office of exorcist became one of the minor orders of the church. Thus an exorcism could refer to the formal religious ceremony of casting out a demon performed by a cleric, and remains to this day an official (although little-used and somewhat disreputable) rite of the Roman Catholic Church (Protestant denominations long ago abandoned the official rite of exorcism). In addition, however, the word exorcism could be used more generally to describe the act of commanding a demon, just as other words such as adjuration and conjuration, and in texts on witchcraft and demonology written throughout the medieval and early-modern periods the Latin verb *exorcizare* was often used almost interchangeably with the verbs *adjurare* and *conjurare*. Taken in this second sense, a legitimate exorcism could be performed by any faithful Christian as a defense against witchcraft or remedy for bewitchment. Because witches performed all of their harmful sorcery through the power of demons, afflicted people could invoke the power of Christ to ward off or overcome the demonic assault. Exorcisms in this sense, as well as the official ecclesiastical ceremony, were extremely important during the entire period of the witch-hunts. The official rite of exorcism was often sought as a cure for demonic possession, which could be brought about by witchcraft or taken as a sign of bewitchment. Non-clerical witch doctors, folk magicians, and cunning men and women, however, often also claimed to wield a religious or at least quasi-religious authority over demons. Although recognizing the ability of all the faithful, clerical or not, to call on the name and power of Christ to expel demons, religious authorities were often suspicious of lay witch doctors. In many regions, particularly where witch-hunting was especially severe and panic ran high, such people were often accused of being witches themselves.

EYMERIC, NICOLAU (1320–1399). A Dominican friar and inquisitor in the Kingdom of Aragon, Eymeric wrote his most important work, the influential inquisitorial manual *Directorium inquisitorum* (Directory of Inquisitors), in 1376 while in exile at the papal court in Avignon. Like the *Practica inquisitionis haeretice pravitatis* (Practice of Inquisition into Heretical Depravity) of the inquisitor Bernard Gui half a century earlier, Eymeric’s treatise was a general handbook of procedures to be used in conducting an inquisition. As such, it included sections on sorcery and demonic invocation. In terms of the development of learned, clerical thought about magic, however, Eymeric’s handbook is even more important than Gui’s, for Eymeric established the basic argument that demonic invocation necessarily entailed the worship of demons. Thus, all demonic magic was *de facto* heretical and subject to the jurisdiction of ecclesiastical courts and papal inquisitors.

As an inquisitor, Eymeric seems to have been particularly interested in sorcery and demonic magic. Several years prior to writing his more general *Directorium*, he wrote a *Tractatus contra daemonum invocatores* (Treatise Against Invokers of Demons), which served as a basis for the sections on sorcery and demonic magic in his later manual. Eymeric presented long, theological arguments to demonstrate that demons could not be summoned or commanded for magical purposes without some form of worship being offered to them. Ultimately, he argued that simply to invoke a demon for supernatural aid, when a true Christian should turn in prayer to God, was to show the demon a form of adoration (*latria*) due only to God. This amounted to idolatry (*idolatria*), and meant that all demonic magic could be considered a form of heresy. Eymeric's arguments formed the basis of the church's position against demonic sorcery for the rest of the Middle Ages and into the early-modern period. Eymeric never discussed witchcraft in his writings, and clearly was concerned primarily with learned demonic magic, or necromancy. His argument that all demonic magic involved the worship of demons, however, obviously had important consequences for the development of the concept of witchcraft and the persecution of witches in later years.

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FAMILIARS. Various typically lesser demons who were thought to attend witches in some assumed animal form were generally known as familiar spirits, or more simply as familiars. This aspect of the witch stereotype is somewhat unique in being more developed in English, Irish, and Scottish sources than in continental ones. A demonic familiar might appear in almost any animal form. Toads, owls, rats, mice, and dogs were all common, but cats were especially associated with familiar spirits. A witch might be given a familiar by the devil, or might inherit a familiar from another witch. The demon then attended the witch and performed magical services for her. The witch, in turn, cared for her familiar much as one would care for a household pet, which is of course what many supposed familiars in fact were. In particular, witches were thought to feed their familiars with their own blood, which the familiar might suck from a small protuberance somewhere on the body, the so-called witch's mark. One of the earliest examples of a demon resembling a familiar appears in the case of Alice Kyteler. Accused of witchcraft in Ireland in 1324, Alice was supposedly attended regularly by a demon known as Robert or Robin Artisson, who could appear as cat, a shaggy dog, or an Ethiopian. Unlike witches with later familiars, Alice would have sexual relations with Robert and would sacrifice animals to him, especially roosters. Such accusations seem to lie somewhere between the later concept of the familiar and the worship of demons and sexual orgies that typified the witches' sabbath, where demons or Satan himself would typically preside in the form of a black cat or other an-

imal. See also GOATS.

FASCINATION. See EVIL EYE.

FAUST. Perhaps the most famous story of a human entering into a pact with Satan is that of Faust. Faust was not a witch but rather the archetypical learned magician of the Renaissance period. The legend appears to have been based on the life of Georg (or, later, Johannes—it is possible that there were two different men) Faustus, a traveling magician who seems to have been widely known in southern Germany in the early 16th century. Stories began to circulate that he had sold his soul to the devil in exchange for magical knowledge and power. He was supposedly served by a demon named Mephistopheles, who sometimes accompanied him as a familiar in the form of a large black dog with fiery red eyes. Aided by Mephistopheles, Faust pursued worldly pleasure and arcane knowledge. At the end of Faust's life, the devil came to claim his soul, killing him in a terrible manner. The Faust legend circulated widely in various forms. The first printed "Faustbook" appeared in 1587 in Germany. In England, Christopher Marlowe's play *Dr. Faustus* was published between 1589 and 1592. Perhaps the most famous version of the legend appeared in the early 19th century in Goethe's play *Faust*.

FLADE, DIETRICH (?–1589). Probably the highest-ranking victim of any witch-hunt in European history, Flade was a prominent citizen of Trier, an archbishopric and also at that time an independent electoral principality of the German Empire. He was selected by the prince-archbishop to oppose the spread of Protestantism in the region and he became head of the secular courts. In 1580, he also became vice-governor of Trier, and in 1586, he was appointed as rector of the university there even though he was a layman and not a cleric. In the 1580s, the number of witch trials in Trier began to escalate, apparently because of a period of bad weather, agrarian failures, and economic difficulties. At first, the secular courts, under Flade's direction, were hesitant and cautious in cases of witchcraft. This, however, roused the opposition of more zealous witch-hunting authorities, notably the suffragan bishop of Trier, Peter Binsfeld. Eventually, Flade himself was accused of witchcraft. He fled from Trier in 1588 but was captured and returned to the city. Put on trial in August of 1589, he confessed a month later and was executed.

FLYING. See NIGHT FLIGHT.

FRANCE, WITCHCRAFT IN. France was the largest state in Europe, in terms of population, during the period of the witch-hunts. In all, perhaps 4,000 people were executed for witchcraft across this large kingdom. This figure is less than one fifth the number of executions in the German Empire, however, whose various lands together had approximately the same sized population. Within France, the most intense

witch-hunting took place in those regions located on the peripheries of the kingdom and which, more importantly, were resistant to the increasing power of the centralized royal government in Paris; for example, the Basque lands in the extreme southwestern portion of the country. Thus, the history of witchcraft in France fits a basic pattern found across Europe that the most severe witchcraft panics and the most intense and destructive hunts generally took place in regions of great local legal autonomy. Regional courts and justices were more easily caught up in the local social, economic, or communal tensions that produced accusations, and often shared in the local panic of a community that began to feel itself under assault by witches. More centralized courts, or at least centrally controlled or supervised courts, on the other hand, could often remain more impartial to local conditions and were generally more concerned with the proper execution of judicial procedures, the rational collection and evaluation of evidence, and so forth, all of which tended to dampen the flames of an incipient witch-hunt. Cases from local French courts could typically be appealed to the regional parlements. In some cases, these bodies proved willing to accept almost all accusations of witchcraft and thus did little to slow the development of witch-hunting. In many cases, however, the parlements overturned local rulings, both stopping the progress of that particular case and sending a message back to the local courts that rampant witch-hunting should not be allowed. In particular, the parlement of Paris, which heard appeals from most of northern France, proved very skeptical and cautious in matters of witchcraft as in matters of heresy and crimes of religious belief in general. To the extent that this central parlement set standards for others across the nation, it played a significant role in holding down trials for witchcraft in France.

In the later 17th century, the right to try cases of witchcraft without outside oversight or interference was one of the many specific issues on which various regional authorities resisted the ever-growing power of King Louis XIV and his centralized government. It is perhaps not surprising that in 1682, Louis, seeking to undermine an area of local resistance to the authority of the crown, issued an edict that reclassified the practice of magic and sorcery as a mere superstition and not a capital offence, thereby effectively bringing legal witch-hunting to an end in France.

FRÜND, HANS (ca. 1400–1468). A civic chronicler from Lucerne, Hans Fründ was the author of a brief report on witchcraft supposedly taking place in the Alpine region of Valais in the diocese of Sion. The activities he described were set in the year 1428, and so his is one of the earliest reports of full-fledged witchcraft in European history. His account may in fact be closer to actual witch-beliefs and perhaps even activity than those of other early authorities, most of whom were clerics and whose understanding of witchcraft was colored by learned diabolism. Fründ was a layman, although obviously educated. His account of witchcraft contained less diabolism and more of a focus on

simple maleficium, that is, harmful sorcery. Nevertheless, he did describe a sect of witches and something like a witches' sabbath, including cannibalism, sexual orgies, and the worship of demons. His report is in many ways notably similar to other early accounts of witchcraft from the early 15th century, such as those by Johannes Nider and Claude Tholosan, and that contained in the anonymous *Errores Gazariorum* (Errors of the Gazarii), thus indicating, perhaps, how quickly a basic understanding of witchcraft became widespread among various authorities in the course of the 1420s and 1430s.

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GARDNER, GERALD (1884–1964). The founder of modern witchcraft, or Wicca, Gardner claimed that he had been initiated into a coven of hereditary witches in England, a group that supposedly followed practices that had been passed down from the time of historical witchcraft during the period of the great witch-hunts and even before. In fact, Gardner claimed that witchcraft actually represented an ancient, pre-Christian fertility religion. In a deliberate attempt to revive this religion, he published *Witchcraft Today* in 1954, and thus launched the movement that would evolve into modern Wicca.

Gardner was born into a well-off family near Liverpool, England. He later moved to East Asia, where he worked for many years in Ceylon (now Sri Lanka), Borneo, and Malaysia. He became deeply involved in the study of eastern religions and occultism. In 1936, he retired from his position as a colonial civil servant for the British government and returned to England, where he continued to pursue his interest in esoteric religions and the occult. He became an amateur archeologist, both in Britain and in the Middle East, and joined the Folklore Society, where he collaborated with Margaret Murray on a paper on historical witchcraft. In 1938, while living in Hampshire, he joined the Fellowship of Crotona, a mystical, quasi-Masonic group. Within this group, supposedly, was a secret inner circle whose members styled themselves as hereditary witches. Gardner claimed that he was initiated into this group in 1939. An 18th-century statute made it a crime in England to claim to be a witch, and this law was only repealed in 1951. At that point, Gardner began to go public with his supposed discovery of an ancient religion. His first book, *Witchcraft Today*, aroused tremendous interest and immediately made him a celebrity. Over the next few years, he and his most important disciple, Doreen Valiente, wrote several works on the nature and rituals of modern witchcraft. These writings became the basis for what became known as the Gardnerian tradition of witchcraft. The principal text of the rituals of witchcraft is the so-called *Book of Shadows*, of which Gardner produced several versions.

Although Gardner's writings (some of the most important of which were collaborations with Valiente) provided the basis for modern witchcraft, other traditions soon began to emerge. Valiente herself

formed a second coven, and by 1957 this group had broken with Gardner, upset over the level of publicity and media attention that he continually sought. Other groups followed. In the 1960s and 1970s, the practice of witchcraft had grown significantly, and many different, independent Wiccan groups came into existence in both Europe and North America. Gardner's notion, based on the theories of Margaret Murray, that modern witchcraft was a direct survival of an ancient fertility religion, has been thoroughly disproved and is no longer accepted by many Wiccans today. The development of Wicca has been influenced by other factors, above all feminist ideologies, and other texts, such as Starhawk's *The Spiral Dance*, have become as important, if not more so, than Gardner's original *Witchcraft Today*. Nevertheless, all branches of modern witchcraft owe something to Gerald Gardner.

GEILER VON KAISERSBERG, JOHANN (1445–1510). A theologian who had studied at both Freiburg and Basel, Johann Geiler von Kaisersberg served as a preacher in the cathedral at Strasbourg beginning in 1478. His *Die Emeis* (*The Ants*) is a collection of Lenten sermons delivered in 1508. Twenty-six of these sermons deal with witchcraft, and another treats the subject of lycanthropy, the transformation of people into werewolves. Intended for a wide audience, *De emeis* was one of the first major works on witchcraft to appear in the German vernacular.

GEOGRAPHY OF WITCH-HUNTING. See AFRICAN WITCHCRAFT; BRITISH ISLES, WITCHCRAFT IN; COLONIAL AMERICA, WITCHCRAFT IN; EASTERN EUROPE, WITCHCRAFT IN; FRANCE, WITCHCRAFT IN; GERMAN EMPIRE, WITCHCRAFT IN; SCANDINAVIA, WITCHCRAFT IN; SOUTHERN EUROPE, WITCHCRAFT IN; SWITZERLAND, WITCHCRAFT IN.

GERMAN EMPIRE, WITCHCRAFT IN. During the years of the great witch-hunts in Europe, the lands of the German Empire were without doubt the heartland of the witch craze. At the beginning of the period of the major witch trials in the 15th and 16th centuries, the Empire was comprised not only of the German states of central Europe, but also the Netherlands, Lorraine, Franche Comté, the Swiss Confederation, Austria, Bohemia, Silesia, and even parts of northern Italy. In the course of the period of the witch-hunts, the Empire lost its Swiss territories, as well as the northern Netherlands, and these changing boundaries mean that statistics can vary. The inclusion of Switzerland, in particular, would add considerably to the number of trials and executions. Limited just to those lands that remained within the Empire for this entire period, however, the best estimates place the number of executions for witchcraft near 30,000, or still roughly half of all the executions that took place throughout Europe. Perhaps the most significant factor behind the extremely high number of executions that took place in German lands was the fact

that the German Empire as a whole was politically very weak and disunited. In fact, the Empire was a loose confederation of numerous kingdoms, principalities, duchies, and other smaller territories, each with its own jurisdiction and legal authority. In theory, the entire Empire was governed by the Carolina law code, introduced in 1532, but in practice, local authorities exercised nearly total autonomy. This is significant for the prosecution of witchcraft because it has been shown that witch-hunting was generally more severe in regions of limited centralized bureaucracy and legal control. Local authorities, if allowed to have jurisdiction, were far more likely to be concerned about witchcraft and to allow a few accusations to turn into a major hunt. Centralized bureaucracies, on the other hand, were more removed from the immediate situation, and thus the immediate fear and tension out of which accusations arose, and also tended to be more concerned with matters of proper procedure, above all the limitation of torture, thereby making unambiguous convictions more difficult to achieve.

The contrast between smaller regions and legal jurisdictions and larger states with centralized and highly bureaucratized legal systems is born out by the distribution of witch-hunting within German lands. In general, the most severe hunts took place in the states of the southern and western parts of the Empire, where political fragmentation was highest. In the north and east, where the German states tended to be larger and to have more centralized bureaucracies and legal structures, as well as in the large southeastern state of Bavaria, a proportionally smaller number of witches (relative to the larger populations of these sizeable lands) was tried, and fewer of those tried were executed. The same pattern is also evident for the large territories of Austria and Bohemia, both part of the Empire but ruled directly by the Habsburg dynasty and thus subject to centralized imperial control unlike the other German territories. Only about 1,000 witches were executed in each of these two large states, which combined had a population of around 4,000,000 people, during the entire period of the witch-hunts.

GERSON, JEAN (1363–1429). A prominent late-medieval theologian and chancellor of the university at Paris, Gerson wrote several works condemning sorcery and superstition, including treatises *De probatione spirituum* (On Testing Spirits) and *De erroribus circa artem magicam* (On Errors in the Magic Art). He was only one of several theologians in the late 14th and early 15th centuries to address such issues with greater concern than clerical authorities had typically exhibited earlier. Although he wrote before the concept of diabolic witchcraft had fully developed, his concerns indicate one possible basis for this subsequent development.

GIFFORD, GEORGE (?–1620). A preacher at Maldon in Essex, where some of the most intense witch-hunts of the British Isles took

place in the late 16th century, Gifford wrote two important treatises on witchcraft, *Discourse of the Subtle Practices of Devils by Witches and Sorcerers* (1587) and *A Dialogue Concerning Witches and Witchcrafts* (1593). In these works, he adopted a position of moderate skepticism toward witchcraft. That is, Gifford felt that the devil was the true enemy of Christian society, and that the devil was powerful enough to work his evil in the world without the cooperation of human witches. Focusing too much on human witches, he felt, distracted authorities' attention from the real source of evil in the world. Nevertheless, Gifford did support the execution of witches for trafficking with demons and the devil.

GILLES DE RAIS (1404–1440). A French nobleman and eventually Marshal of France, Gilles de Rais rose to prominence for his military accomplishments during the course of the Hundred Years War. A companion of Joan of Arc, he was later tried and executed on charges of heresy and murder. Like Joan, he is often regarded as having been executed for witchcraft, although in reality he was never accused of this crime, and even the charges of demonic magic made against him were somewhat tangential to his ultimate conviction. Having become extremely powerful in the course of the war, Gilles made many political enemies. He also incurred significant debts in the course of the 1430s, and was forced to begin selling off his land. His enemies seem to have conspired against him largely because if he were convicted of heresy, they could confiscate rather than purchase his lands. Gilles was brought up on a number of particularly terrible and graphic charges. Before an ecclesiastical court, he stood accused of performing alchemy and demonic magic, of summoning and worshipping demons, making pacts with them, and sacrificing children to them. He was also tried before a secular judge for the sexual murder of over 100 children.

By the time of his trials, Gilles had clearly developed a dark reputation, which his enemies were able to exploit. Although most of the charges against him were clearly fabricated by his political opponents, he may well have been a murderous pedophile, and it is certainly possible that he turned to alchemy or even darker magics in an attempt to alleviate his financial problems. Ultimately, he confessed to practicing alchemy and murdering children. His case, however, was hardly one of typical witchcraft.

GLANVILL, JOSEPH (1636–1680). The chaplain of King Charles II of England, Glanvill attempted to prove the existence of witchcraft and other supernatural and occult phenomenon in his *Saducismus triumphatus* (*Sadducism Overcome*). He felt that those who were skeptical of such phenomena were merely trying to disguise their own atheism, since to deny witchcraft one had to deny the reality of the devil's power, and ultimately, for Glanvill, this meant denying the power of God as well. His work became popular not so much for its

learned reasoning as for its collection of colorful stories and examples of witchcraft.

GOATS. After cats, goats were the animals most typically associated with witchcraft in medieval and early-modern Europe. Demonic familiars might take the form of a goat in order to serve a witch, but the most common association of goats with witchcraft occurred in images of the witches' sabbath. Here, a demon or the devil himself was typically thought to preside over the assembly of witches, often in the form of a goat. Witches had to kneel before this animal, worship it, and often give the *osculum infame*, the obscene kiss, to the creature's hindquarters. This image derived from medieval stereotypes of heresy and of heretics, who were often thought to worship demons in the form of goats, and ultimately from pagan worship of certain horned, semi-animalistic deities, such as a Greco-Roman Pan or Celtic Cernunnos. Both were fertility gods, and the goat has long been a symbol of fertility and especially masculine virility. This notion is preserved in modern witchcraft, or Wicca, in which a Horned God is worshiped as the male counterpart and consort of the Goddess. The goat, and especially the goat-headed image of the devil known as Baphomet, also remains a prominent symbol among practitioners of modern Satanism.

GODDESS, THE. In modern witchcraft, or Wicca, the Goddess is the primary deity. She is the companion of, and is generally seen as superior to, the God or Horned God, who represents the male aspect of divinity. Although a supreme deity, the Goddess is above all a nature and fertility deity. She is regarded as being the Earth itself and embodies all creative and productive forces, particularly magic. She is in some ways a conglomeration of all early pagan female mother-deities.

The worship of powerful fertility goddesses is ancient and seems to have existed in almost all human cultures. Modern witches identify the Goddess with such ancient female fertility deities and mother-goddesses as the Sumerian Inanna, Babylonian Ishtar, Egyptian Isis, Phoenician Astarte, and Greco-Roman Demeter. Also particularly associated with the Goddess are the Greco-Roman triad of moon-goddesses Diana (Artemis), Selene, and Hecate, all of whom, especially Hecate, were associated with magic in classical times. Inanna, Ishtar, Isis, and Astarte were also all lunar deities, associated with magic and frequently the underworld.

GREGORY IX, POPE (ca. 1170–1241). Reigning as pope from 1227 to 1241, in 1233 Gregory issued the decretal letter *Vox in Rama* (A Voice in Rama) to the archbishop of Mainz and bishop of Hildesheim, discussing certain supposed practices attributed to heretics in the Rhineland. In particular, Gregory described a heretical gathering presided over by a demon in the shape of a giant toad. New members

of this heretical sect had to kiss this creature, and also a pallid man whose kiss was as cold as ice. The heretics then feasted until a large cat appeared, which the heretics also had to kiss on its hindquarters, and then they engaged in a sexual orgy. Although there is no mention of sorcery in the letter, this description clearly served as a basis for later accounts of the witches' sabbath.

GRILLANDUS, PAULUS (late 15th–16th century). A papal judge who presided over several witch trials around Rome in the early 16th century, Grillandus wrote a *Tractatus de haereticis et sortilegiis* (Treatise on Heretics and Witches) around 1525. It was frequently printed, and, after the *Malleus maleficarum*, was one of the most important and influential treatises on witchcraft written prior to the major rise of witch-hunting in the later 16th century.

GUAZZO, FRANCESCO MARIA (?–early 17th century). An Italian friar of the order of Saint Ambrose, Guazzo was a known expert on witchcraft and possession. In 1605, he was summoned to the Rhineland by the duke of Cleves to assist in a case of witchcraft. This, however, seems to have been Guazzo's only practical experience with witch-hunting. Returning to Italy, he wrote what became one of the standard treatises on witchcraft, *Compendium maleficarum* (Handbook of Witches), at the request of the archbishop of Milan. The work was completed in 1608. The *Compendium* was an encyclopedic account that drew to some extent on Guazzo's personal experience, but was based mainly on earlier Catholic literature on witchcraft, including the treatises by Johannes Nider and Heinrich Kramer, as well as on the work of such recent authorities as Nicholas Rémy and Martin Del Rio. Guazzo's treatise became popular more because of its completeness than its originality. In Italy, it became the standard source on witchcraft for the remainder of the period of the witch-hunts.

GUI, BERNARD (1261–1331). A Dominican friar and papal inquisitor in the southern French region of Languedoc, Gui is most well known as the author of one of the first major inquisitorial manuals, *Practica inquisitionis haereticae pravitatis* (Practice of Inquisition into Heretical Depravity), completed by 1324. In this work, Gui included some sections on sorcery and divination, as well as on clearly learned demonic magic, or necromancy. He never described diabolic witchcraft per se, but his writings were an important basis for later inquisitorial thought in this area.

Born in Limousin, Gui entered the Dominican order in 1279. He studied theology at Montpellier and then served as prior of several Dominican convents in Languedoc until 1307, when he was appointed a papal inquisitor and began operating from Toulouse. He remained in this office until 1324, when he became bishop of Lodève. Throughout his tenure as an inquisitor, Gui seems never to have con-

ducted an inquisition into a case of sorcery personally. Nevertheless, sorcery was becoming a concern for religious authorities in southern France at this time. In 1320, Pope John XXII ordered the inquisitors of Toulouse and Carcassonne to take action against those who invoked or worshiped demons as a part of magical ceremonies. In his *Practica*, Gui included several sections of procedures to be used specifically against clerics who engaged in demonic invocation, including a long description of complex, necromantic ritual magic. He also included a section on sorcery and divination generally. While Gui clearly assumed all such magic was demonic in nature, he actually described acts quite different from the overtly demonic practices of learned magic. Instead, he discussed what seems to be a much more common sort of magic, aimed at healing, discovering thefts, locating lost objects, or inspiring love, and performed via everyday objects and simple rituals. Gui's association of such common magic with demonic invocation was fundamental for the later prosecution of sorcery and eventually witchcraft in inquisitorial courts.

–H–

HALE, MATTHEW (1609–1676). An English judge, and later Chief Justice of the King's Bench, Hale is most well known for conducting the trial of two witches in Bury Saint Edmunds in 1662. In this notorious case, which began when several children exhibited signs of bewitchment and accused two old women, he allowed hearsay and unsupported spectral evidence, and even refused to give credence to clear evidence of fraud and perjury on the part of some of the children, all in his zeal to attain convictions. Later, as Chief Justice, he was able to help set the tone for the conduct of witch trials across England. When accusations of witchcraft arose in Salem, Massachusetts, in 1692, again from the testimony of children, the noted Boston minister Cotton Mather used Hale's conduct of the Bury Saint Edmunds trial as a model.

HALLOWEEN. The period around the present date of Halloween has long carried supernatural significance and has often been associated with death and the spirits of the dead. The Celtic tribes of Europe celebrated the feast of Samhain, their new year and hence a festival associated with death and rebirth, on November 1. On the night before this festival, the boundaries separating the living and the dead were believed to be particularly weak. The Romans, who by 43 C.E. had conquered most Celtic territory in Western Europe, combined two of their own holidays with the Celtic Samhain: the feast of Feralia, which commemorated the dead, and the feast of Pomona, goddess of apples and other fruits, which celebrated fertility and rebirth. In the seventh century, Pope Boniface IV, seeking to Christianize these pagan holidays and incorporate them into the church's liturgical calendar, declared November 1 to be All Saints' Day, to honor Christian saints and martyrs. Later, around the year

1000, the church declared November 2 to be All Souls' Day, commemorating all the Christian dead. All Saints' Day was also known as All Hallows, and so the night before became Hallows Eve and eventually Halloween.

Such modern Halloween traditions as trick-or-treating probably have their roots in the medieval celebration of All Souls' Day, when people would give pastries and other food to the poor, and eventually to children, in exchange for their promise to pray for the souls of the gift-givers' dead relatives. Even older was the tradition of leaving offerings of food and wine for the spirits of the dead thought to roam free on this night. The custom of dressing up in costumes also extends far into the past, when people sought to disguise themselves from wandering spirits. However, Halloween was not particularly associated with witches during the medieval or early-modern periods. Rather, if any one night was thought to be a time of particular celebration and revelry for witches, it was Walpurgisnacht (April 30).

In modern times, and especially in the United States, certain religious groups have tried to associate Halloween with witchcraft and Satanism. This might find its historical roots in colonial times, when the Puritan settlers of New England opposed the celebration of Halloween on moral grounds (the holiday was more widely celebrated in the southern colonies). In the later 20th century, Halloween has finally become a real witches' holiday, as practitioners of modern witchcraft, or Wicca, as well as practitioners of other forms of neopaganism have revived the celebration of the Celtic Samhain.

HAND OF GLORY. In medieval and early-modern sources, witches were often described as taking the limbs of corpses, and especially their hands, for magical purposes. The Hand of Glory was one particular use to which such a limb could be put. The hand of a hanged murderer was removed from the corpse, often while it still hung on the gallows, then pickled and dried. It was then used to hold candles or the fingers themselves could be lighted. Supposedly, the hand had the power to immobilize or incapacitate anyone within a house, and was often employed by thieves.

HARTLIEB, JOHANN (ca. 1410–1468). Court physician to Duke Albrecht II of Bavaria, Hartlieb was one of the first authorities to write on witchcraft in a vernacular language. Around 1456, he published his *Buch aller verbotenen Kunst* (Book of All Forbidden Art). He was very credulous, and accepted, for example, the full reality of night flight and the witches' sabbath, opposing the tradition derived from the canon *Episcopi* that these were only demonically inspired illusions.

HEALING, MAGICAL. Curing diseases and healing injuries have historically always been among the principal functions of common

magic. Across Europe in the Middle Ages and early-modern period, a wide variety of healers and cunning men and women practiced such magic. In common culture, for the most part, such people were easily distinguished from witches, who performed harmful magic, or maleficium, and who were typically believed to cause disease rather than cure it. Authorities, however, especially clerical authorities, often did not recognize such distinctions. They placed less importance than most average people on the effects of magic and were more concerned with the means by which magic supposedly operated. Because they believed that most magical operations depended on invoking demonic power, such acts were still evil even if (occasionally) used to achieve beneficial ends. Many authorities believed, for example, that witches might cause a disease or injury only to cure it later. They supposedly did this not out of compassion for their neighbors, but in order to corrupt their souls by involving them in operations of demonic power.

In practical terms, because most witch trials began with accusations of maleficium, magical healers, who were not commonly seen to perform such harmful sorcery, were generally safe. If a witch-hunt developed, however, and accusations increasingly came to be directed by authorities rather than arising naturally, magical healers and cunning folk were certainly at risk. Authorities, who at best regarded them as frauds and charlatans, could become convinced that they were witches, and as the level of panic generated by a hunt increased within a community, common people, too, could begin to become suspicious of the nature of magical healers' supposed power.

HECATE. A classical goddess of night, death, and malevolent magic, Hecate was also a lunar deity and was often associated with Diana and Selene. Even in the ancient world Hecate was regarded as a dangerous and often evil entity. She was imagined as a three-faced spirit that haunted crossroads and roamed about at night, visible only to dogs (a dog's howl was taken as a sign that Hecate was near). She caused nightmares and insanity and was particularly associated with dark magic and witchcraft in the ancient world. The mythical sorceresses Circe and Medea were sometimes believed to be daughters of Hecate. In the Christian Middle Ages, when all pagan deities were transformed into demons, many of Hecate's terrifying attributes and her strong association with witchcraft were transferred to the more general figure of Diana.

HERESY. Any belief contrary to a formally established doctrine of the church is considered a heresy. In the Middle Ages, the practice of demonic sorcery was deemed to be heretical because clerical authorities decided that such acts must entail the worship of demons and thus were considered a form of idolatry, a violation of the first commandment. The most influential figure in establishing an argument for the heretical nature of demonic sorcery was the 14th-century the-

ologian and inquisitor Nicolau Eymeric. Because witches were thought to perform sorcery by demonic means, they were also considered heretics. Many aspects of witchcraft, and especially many elements of the witches' sabbath, derived from earlier medieval stereotypes about heretics and heretical assemblies. Heretics were commonly described as worshiping demons, often in the form of some animal such as a cat or goat, murdering children, desecrating the sacraments, and engaging in sexual orgies with one another. All of these stereotypes were later transferred onto witches. During the period of the witch-hunts, many authorities argued that denying the reality of witchcraft or the existence of witches was also heretical, because the church had declared such things to be real.

HERMETIC MAGIC. A major source of magical and occult knowledge in European history was the body of writings traditionally attributed to Hermes Trismegistus (the Thrice-Great Hermes) and referred to collectively as the Corpus Hermeticum. Thrice-Great Hermes was a mythical figure—a blend of the Greek god Hermes and the Egyptian god of wisdom, Thoth. He stood as a personification of arcane, magical knowledge, and supposedly wrote over 20,000 books containing his wisdom. In fact, the Corpus Hermeticum was composed by various authors over several centuries. Much of it was lost in ancient times, but some writings remained known throughout the Middle Ages, and more were rediscovered in the Renaissance of the 14th and 15th centuries. Hermetic writings became a basis for much learned or high magic in the Renaissance and continued to be a basis for systems of learned magic and occult science in Europe thereafter. For example, when occultists in 19th century England organized into a group, they designated themselves the Hermetic Order of the Golden Dawn. The rites and rituals of such groups have had some effect on modern witchcraft, or Wicca, but historical Hermetic magic, always regarded as a highly learned system and limited to a small elite, had little to do with witchcraft in the medieval and early-modern periods.

HERMETIC ORDER OF THE GOLDEN DAWN. Founded in England in 1888, the Golden Dawn was an elite, secret society, along the lines of earlier Masonic and Rosicrucian groups. Unlike those groups, however, the purpose of the society was to promote the study and practice of ritual magic among its members. Although the founders initially claimed that the order was of ancient origin, in fact the rituals and practices of the Golden Dawn were a loose assembly of ancient Greco-Roman, Egyptian, and Hebrew systems of magic and mysticism, along with medieval and modern Christian beliefs. The members of the Golden Dawn could justify such mingling of different belief-systems because they accepted the notion, perhaps most famously articulated in the writings of British anthropologist James Frazer, that all historical religions were built upon a single, underlying mythic system. Such ideas also influenced Margaret Murray

and others to conceive of historical witchcraft as an ancient, pre-Christian fertility cult.

The members of the Golden Dawn, which included such luminaries as W. B. Yeats and the famed occultist Aleister Crowley, were not especially interested in witchcraft, which they considered to be a form of low magic. By merging systems of ritual magic into a kind of neo-pagan structure of belief, however, the order did help establish a basis for the development of modern witchcraft, or Wicca. The principal founder of modern witchcraft, Gerald Gardner, was drawn to the sort of occult studies that the Golden Dawn promoted. Significantly, he was inducted by Aleister Crowley into the Ordo Templi Orientis, another occult society that Crowley headed after his expulsion from the Golden Dawn.

HERNE THE HUNTER. In Germanic legend, Herne was a male spirit (also given as Herlechin, Harlequin, or Berthold) sometimes thought to lead the Wild Hunt instead of the female spirit Holda or Berta. He was pictured as wearing an antlered headdress. Christian authorities in the Middle Ages frequently associated him with the devil. In modern witchcraft, or Wicca, he is associated with the Horned God.

HERODIAS. In the Bible, the wife of Herod who demanded the head of John the Baptist, during the Middle Ages, Herodias was seen as an embodiment of female evil. Nevertheless, her association with witchcraft seems quite coincidental. In the Germanic concept of the Wild Hunt, a group of spirits was led in nocturnal flight by a female deity most typically named Holda or Berta. Authorities writing in Latin typically transformed this deity into the classical Diana (although even this was already introducing an error, since it was actually the goddess Hecate, closely associated with Diana, who was believed in classical antiquity to lead spirits through the night). Some authorities, however, gave the name Herodias instead, apparently working from the Germanic Ber- (alternately Her-) beginning of the name, but seeking to provide a similar-sounding biblical name instead. The image of the Wild Hunt later became an important basis for the idea of night flight of witches to a sabbath.

HOBBS, THOMAS (1588–1679). The most important English political philosopher of his day, Hobbes is best known for his extremely important and influential treatise on government, *Leviathan* (1651). He treats witchcraft only tangentially in this work, but demonstrates a complete skepticism about the reality of witches and witchcraft. For Hobbes, spirits—either angels or demons—had no real existence or power in the world. Biblical passages referring to such spirits he interpreted metaphorically. Without the real presence of demons in the world, the entire basis for the reality of witchcraft was removed.

HOLDA. A Germanic goddess, also known as Hulda, Holle, Holt,

Berta, Bertha, or Perchta, she was associated with fertility, the moon, and the hunt. For these reasons she was often equated by medieval authorities with the classical goddess Diana. Holda was believed to lead the Wild Hunt, a group of spirits and ghosts who roamed through the night. This Germanic legend became an important basis for the later Christian notions of the night flight of witches to a sabbath.

HOOPOE. A type of bird, in fact any member of the Upupidae family common in Europe, hoopoes are distinguished in particular by the fanlike crests on their heads. Historically they have long been associated with magic and supernatural powers. The blood of the hoopoe, as well as its brains, tongue, and heart, were all regarded as being particularly efficacious when used in spells, charms, and conjurations, and the hoopoe itself was often used by magicians as a sacrifice when invoking demons. Certain modern devotees of magic continue to regard the hoopoe as a sort of totem.

HOPKINS, MATTHEW (?–1647). Born the son of a Puritan minister in Suffolk, Hopkins was a failed lawyer who became, briefly, the most notorious and successful witch-hunter in English history. In less than two years, from 1645 to 1646, he oversaw the executions of no less than 230 witches in southeastern England. He declared himself to be England's "Witch-Finder General," and claimed he had been appointed to this post by Parliament. His methods proved too extreme, however, and he quickly found himself faced with criticism and significant opposition from local authorities. His witch-hunting activity ended in 1646, as rapidly as it had begun. In 1647, he published a brief treatise entitled *Discoverie of Witches*, defending himself and his procedures. He died in obscurity later that year.

The motivation for Hopkins' zeal in persecuting witches is difficult to access, but might be no more complicated than a desire to salvage an otherwise failed career as a lawyer. Abandoning his legal practice, he determined to make a career as a professional witch-hunter, and announced that for a fee, he and a colleague, John Stearne, would find and eliminate witches in any community that cared to hire them. Hopkins seems to have had no particular expertise in the areas of witchcraft or demonology, and his knowledge of these subjects was gleaned primarily from King James' *Demonologie*. He first came to fame with a series of trials in Chelmsford, Essex, in 1645. Thereafter, his reputation spread, he hired more staff, and conducted numerous trials throughout Essex, Norfolk, Suffolk, and other counties in southeastern England. Although the use of torture in cases of witchcraft was forbidden by English law, this prohibition was sometimes ignored, and Hopkins was particularly aggressive in his application of torture to obtain confessions. Such extreme practices helped to rouse opposition to him,

however, and brought his short career to an end.

HORNED GOD. In modern witchcraft, or Wicca, and other forms of neo-paganism, the Horned God is the male aspect of the supreme deity, and consort to the Goddess. Although the Goddess is generally held to be superior, the Horned God is very important in modern neo-pagan rituals. The god is often associated with such historical pagan deities as the Celtic Cernunnos, the Greek and Roman Pan, and the Celtic and Germanic figure of Herne the Hunter. All of these beings were depicted as horned, and often appeared in half-animal forms. Following the theories of Margaret Murray, some modern witches believed that historical witchcraft was an actual survival of an ancient, pre-Christian religion, and that during the Middle Ages, Christian authorities had mistakenly (or deliberately) transformed the witches' worship of the Horned God into worship of the Christian devil. Murray's theories have long since been disproved, however, and most modern Wiccans see their religion as a creative revival of historical pagan beliefs, not as the continuation of a long, clandestine tradition.

HUMANISM. Describing a program of humanistic studies that developed in Italy in the late 14th and 15th centuries and then spread to the rest of Europe, humanism (the term was actually only coined in the 19th century) is often seen as one of the defining elements of the Italian Renaissance. As a program of study, it stressed attention to the literature of classical antiquity, both Latin and Greek, and placed more value on rhetorical and literary skill than on dialectic logic in argumentation. It developed as an intellectual system in opposition to medieval scholasticism. Regarding witchcraft, humanist scholars were often inclined to a certain degree of skepticism. This might have been partly because of their natural suspicion of much scholastic thought, which formed the basis for medieval demonology. Also, because of their closer attention to ancient texts, humanists often realized that the Bible and other ancient sources did not really describe witchcraft as it was conceived in the 15th and 16th centuries. Nevertheless, humanists did not deny the reality of the devil or his potential power in the world, and humanism as a system of thought was in no way antithetical to belief in witchcraft.

HUNGARY. See EASTERN EUROPE, WITCHCRAFT IN.

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IDOLATRY. Along with apostasy, idolatry was considered by most authorities throughout medieval and early-modern Europe to be the main crime entailed in witchcraft. Rather than focus on the supposed harm that a witch might achieve through harmful sorcery (*maleficium*), first ecclesiastical authorities and then increasingly secular ones as well considered the real evil of witchcraft to lie in the

witches' involvement with demons. They developed theories that defined how most, if not all, demonic sorcery, such as witches were believed to perform, required that worship be offered to demons, or that they be invoked in some way that set them equal to or above divine power. This was considered idolatry, a serious form of heresy. The inquisitor Nicolau Eymeric developed an extended and detailed argument about the idolatrous nature of demonic magic in the late 14th century, and thereafter, demonic magic and witchcraft were often classified by authorities as a violation of the first commandment.

IMP. Any type of small demon or demonic creature might be called an imp. In medieval and early-modern Europe, sorcerers were often thought to keep imps imprisoned in jewels, vials, or glass jars to serve them. Particularly in the British Isles, witches were also thought to keep imps in animal form as familiars.

INCUBI AND SUCCUBI. In medieval and early-modern Europe, people believed that demons could take substantial form and engage in sexual activity with humans. Demons who took male form were called incubi and those who took female form were called succubi. Such beliefs, especially the belief in seductive, although often also terrible, female demons, are of ancient origins. The ancient Sumerians believed in a terrible spirit called Ardat Lili or Lilitu, a monstrous female demon with wings and talons who would fly through the night, seduce men, and drink their blood. Such beliefs are also reflected in the Hebrew demon Lilith and Greco-Roman creatures strix and lamia. All of these figures would later contribute to the stereotype of European witchcraft. Witches were themselves thought to engage in sexual activity with demons, especially during the orgies held at a witches' sabbath. Female witches were often thought to submit sexually to the devil himself, whose member was typically described as being ice cold.

Many Christian authorities, especially in the earlier medieval period, were skeptical about the real existence of incubi and succubi. They doubted that demons, as spiritual creatures, could assume solid material form in order to engage in sexual intercourse. Such doubts were, for the most part, gradually overcome in the 12th and 13th centuries, as clerical authorities became more concerned about the real power of demons in the world. Notably, the great authority Thomas Aquinas developed a full argument to explain how demons could assume solid form, and how they could engage in sexual intercourse with humans. As succubi, Thomas maintained, demons collected semen from human men and were then able to preserve its potency so that later, as incubi, they could impregnate women with it. This theory persisted throughout the period of the major witch-hunts.

INFANTICIDE. A major crime historically associated with witchcraft has been the killing, in various ways and for various purposes, of ba-

bies and small children. As far back as classical antiquity, creatures like the strix and lamia were believed to fly through the night and prey on children. Such nocturnal female monsters later contributed to the stereotype of witchcraft. In medieval and early-modern Europe, witches were thought to kill children in several ways. One standard element of maleficium, the harmful sorcery witches were thought to perform, was killing and causing disease, especially in children. Witches were also believed to be able to cause miscarriages and abortions of unborn fetuses. The murder of children also played an important role in typical images of the witches' sabbath, where witches were thought to use parts of babies' bodies in their magic spells, to sacrifice children to the devil, and to cannibalize babies as a part of their general feasting and revelry.

One obvious explanation for the longstanding connection of witchcraft with infanticide is the extremely high mortality rate of infants and young children in the pre-modern world. Accusations of witchcraft provided a ready explanation for such misfortune. Historians used to think that midwives were frequently accused of witchcraft for this reason, but this theory has since been largely discredited and it now seems clear that in fact very few midwives were accused of witchcraft. Some people still suspect that practitioners of modern witchcraft, or Wicca, engage in infanticide, although the ritual murder of children is more often associated with groups practicing Satanism. In fact, no Wiccan or Satanist groups engage in or promote any activity like this, and there has never been any substantial, credible evidence that organized groups of any nature exist that focus on the ritualistic abuse or murder of children. Nevertheless, this longstanding myth shows few signs of abating in the modern world.

INNOCENT III, POPE (1160/61–1216). One of the most important popes of the medieval period, reigning from 1198 until 1216, Innocent played a critical role in the introduction of inquisitorial procedure to Western Europe. In 1215, the Fourth Lateran Council, under the pope's direction, regularized legal procedures used against heretics, and, importantly, allowed judges to initiate inquests into heresy themselves, even when no accuser was present. In following centuries, such procedures would be essential to the spread of witch-hunts.

INNOCENT VIII, POPE (1432–1492). In the first year of his pontificate, which lasted from 1484 until 1492, Innocent VIII issued what is sometimes regarded as the most important papal pronouncement concerning witchcraft, the bull *Summis desiderantes affectibus* (the title comes from the document's opening words in Latin: "Desiring with Supreme Ardor"). Having been alerted by the papal inquisitors Heinrich Kramer and Jakob Sprenger to the existence of numerous witches throughout lands of the German Empire, the pope expressed his grief that so many Christians had fallen into such grave error and heresy, sacrificing their souls to the devil and performing

harmful sorcery, or maleficium, in his service. The pope then noted that many local authorities had not given Kramer and Sprenger the assistance they required to conduct their inquisitions effectively and root out this particularly terrible error. He commanded that papal inquisitors should have full authority to investigate and prosecute this crime in all territories, and that local authorities should give all necessary assistance and offer no impediments to such action. Although sometimes regarded as marking the official start of witch-hunting in Europe, the bull is actually fairly typical of papal pronouncements on sorcery and witchcraft throughout the late-medieval period, at least since the pontificate of John XXII in the early 14th century. The bull was later included in the infamous late-medieval witch-hunting manual *Malleus maleficarum*, written by Heinrich Kramer and first printed in 1487, thus greatly enlarging its circulation. Although the bull was first issued several years before the *Malleus*, and was in no way connected to the treatise, its inclusion seemed to lend papal approval to the witch-hunting manual.

INQUISITION. Often regarded as some sort of supreme, repressive legal organ of the church, in fact there never was anything like a coherent and centrally controlled “Inquisition” in medieval Europe. Beginning in the 13th century, there were individual, papally appointed inquisitors who were responsible for helping to combat heresy, and in later periods there were certain standing Inquisitions. However, these people and later organizations generally played only a small role in matters of witchcraft or witch-hunting. Papal inquisitors were important in some of the earliest witch trials in the 15th century, but thereafter, and throughout the period of the great witch-hunts, witchcraft was generally classified as a secular crime and tried in secular courts (albeit courts that were operating according to inquisitorial procedure).

The Latin term *inquisitio*, taken in the legal sense, merely meant an inquiry, such that the further clarification *inquisitio haereticae pravitatis* (inquisition into heretical depravity) was needed to define a trial for heresy. Such inquisitions were originally the responsibility of bishops, who were in overall charge of enforcing correct religious observance and belief in their diocese. Owing to the perceived rise in heresy in the 12th and 13th centuries, however, in 1231 Pope Gregory IX issued the bull *Ille humani generis*, in which he commissioned the Dominican convent in Regensburg to form an inquisitorial tribunal independent of the local bishop and directly under papal authority. This act is generally taken to mark the creation of “the inquisition” in Europe. However, papal inquisitors, although in theory under the control of Rome, still acted largely as independent agents, and certainly there was no institutional structure or organization that could be called the “Inquisition” at this time.

Inquisitors seem rather quickly to have begun hearing cases involving sorcery. However, in 1258, Pope Alexander IV specifically

forbade papal inquisitors from trying such cases, unless there was clear evidence that the acts of sorcery were also heretical in nature. In practice, this might not have represented much of a limitation on inquisitorial authority because the church assumed that most sorcery relied on the agency of demons, and involvement with demons or pacts made with them could clearly be construed as heresy. In 1320, Pope John XXII specifically ordered the inquisitors of Toulouse and Carcassonne in southern France to take action against any sorcerers who were invoking or worshiping demons as a part of their magical rites. In 1326, John then issued the bull *Super illius specula*, which declared a sentence of automatic excommunication on any sorcerer who invoked demons, worshiped them, or entered into pacts with them. Later that century, in 1376, the inquisitor Nicolau Eymeric wrote his *Directorium inquisitorum* (Directory of Inquisitors), in which he proved by theological argument that all magic involving demonic invocation entailed idolatry. This was a form of heresy, and therefore subject to inquisitorial authority.

In the 15th century, papal inquisitors played an important role in early witch trials and in the production of some of the earliest literature on witchcraft. The anonymous author of one of the most lurid early accounts, the *Errores Gazariorum* (Errors of the Gazarii—a common term for heretics at the time), was probably an inquisitor. Most famously, Heinrich Kramer, author of the infamous *Malleus maleficarum*, was also an inquisitor in southern Germany for several years and conducted many witch trials before he wrote this important treatise on witch-hunting. Despite such important inquisitorial contributions to the emergence of witchcraft, however, one of the basic elements of the crime, namely the practice of harmful sorcery or *maleficium*, had always been under the jurisdiction of secular authorities. Thus witch trials were from the start conducted in both secular and ecclesiastical courts. During the period of the most intense witch-hunting in the 16th and 17th centuries, the majority of trials were conducted in secular courts in most European lands.

It is notable, in fact, that in the lands of Southern Europe, where witchcraft remained more often under ecclesiastical jurisdiction, witch-hunts were relatively light and in particular the number of executions for witchcraft was significantly lower than in many other areas. Italy and Spain are also the only two regions of Europe that actually had Inquisitions in the sense of large, centralized, bureaucratic organizations that oversaw the actions of inquisitorial courts. The Spanish Inquisition was founded in 1478 as an instrument of the Spanish royal government, not the pope in Rome. The Holy Office of the Roman Inquisition was founded by Pope Paul III in 1542. Both of these institutions were notably lenient in matters of witchcraft.

There are two basic reasons for this. First, inquisitorial courts in general regarded witchcraft as a form of heresy, and traditionally, death sentences were only imposed on recalcitrant heretics. If the accused were willing to confess and formally renounce their errors, then less

severe punishment could be imposed. Cases of witchcraft were often somewhat different, because the heresy involved was so extreme, but in general, inquisitorial courts proved more willing to impose lesser sentences than secular ones. Also, the very fact that the Spanish and Roman Inquisitions were large, centralized bureaucracies contributed to their lenience toward witches.

Evidence is clear to show that the most severe witch-hunts took place in regions where local courts had significant autonomy. Local judges were often swept up in the panic that could follow several accusations of witchcraft and therefore allowed certain legal procedures and safeguards (such as those that governed the use of torture) to lapse. Centralized courts, on the other hand, were less susceptible to local conditions and tended to stress the proper application of procedure, the careful evaluation of evidence, and so forth. Throughout Europe, in lands where legal systems were largely centralized or at least overseen by a central authority, prosecutions and especially executions for witchcraft were generally low. This was true also for the centralized Inquisitions in Italy and even more so in Spain, where the supreme council in Madrid had very effective control over inquisitorial courts across the country.

INQUISITORIAL PROCEDURE. This refers to a system of legal procedure that came to be used increasingly in European courts of law, both ecclesiastical and secular, after the 13th century, in place of the older accusatorial procedure. It was in many ways a more rational procedure than the earlier method, and was based to some extent on the recovery of Roman legal texts and principles of jurisprudence in the course of the 11th and 12th centuries. In terms of the potential to try cases of sorcery and witchcraft, however, the introduction of inquisitorial procedure had dire consequences. Certain aspects of the accusatorial procedure, above all the potential for punishment of the initial accuser if an accused person was proven innocent, tended to restrict the frequency of accusations for particularly secretive or difficult to prove crimes, of which sorcery was certainly one. Inquisitorial procedure, on the other hand, by placing responsibility for the prosecution of a trial in the hands of the court itself, paved the way for more frequent accusations, and the use of torture, allowed under inquisitorial procedure, ensured frequent confession to even the most fantastic crimes.

Under inquisitorial procedure, cases were still often initiated by accusations made by private persons who felt themselves injured or afflicted in some way. However, judges were also given the power to call people before their courts on their own initiative, often based only on some general ill-repute (*infamia*). However cases began, the most important aspect of inquisitorial procedure was that the judges themselves were responsible for the investigation and prosecution of the case. They did this usually by interrogating the accused person and other potential witnesses. For serious crimes, the level of proof

needed was testimony from two reliable witnesses or a confession. This was in many respects a far more rational and advanced method of conducting trials than the older accusatorial procedure, which had often relied on trial by ordeal to determine guilt or innocence. However, for crimes like sorcery or witchcraft, judges faced a particular problem in that, because of the secretive and clandestine nature of such acts, reliable witnesses could rarely be found. This meant that much more weight came to rest on the testimony of the accused themselves.

Because it was assumed that people would lie to protect themselves, torture was allowed under inquisitorial procedure in order to obtain a full confession. Judges were fully aware that torture could also be used to produce false confessions, and regulations were put in place to ensure that this did not occur. However, for crimes like witchcraft, which were regarded as particularly terrible, such regulations were often set aside. This was especially true if one or more initial accusations began to produce an atmosphere of panic in the community, to which the judges were often not immune. Thus, inquisitorial procedure facilitated the rise of accusations for witchcraft by eliminating the potential legal repercussions on private individuals for false accusations and by allowing the courts themselves to initiate trials. Also, in cases of witchcraft, inquisitorial procedure provided the courts with a method, one that given the nature of the potential evidence for the crime they were frequently required to use, could virtually ensure conviction. For these reasons, widespread witch-hunting would have been practically inconceivable if inquisitorial procedure had not been gradually adopted by almost all European courts by the end of the Middle Ages.

INSTITUTORIS, HEINRICUS. See KRAMER, HEINRICH.

IRELAND. See BRITISH ISLES, WITCHCRAFT IN.

ISIDORE OF SEVILLE (ca. 560–636). A major scholar of the Visigothic kingdom in Spain in the seventh century, Isidore's most important work was the 20 volumes of his *Etymologies*. Because he was convinced that most things were best understood by exploring the origins of their names, he organized this work as a study of the roots of words. In fact, it was a virtual encyclopedia of all the knowledge available to him, including a great deal of Roman learning. Isidore did not specifically focus on matters of magic or witchcraft, but he preserved much information on these subjects from Roman, Jewish, and early Christian sources. His work was very popular and became a standard reference source and basis for later medieval scholars on all subjects, including magic and the occult.

ITALY. See SOUTHERN EUROPE, WITCHCRAFT IN.

JACQUIER, NICHOLAS (?–1472). A Dominican friar who was active at the Council of Basel in 1432 and 1433, Jacquier was later an inquisitor in northern France, where he participated in some witch trials, in Bohemia from 1466 to 1468, and at Lille from 1468 until his death. In 1458, he wrote a treatise entitled *Flagellum haereticorum fascinariorum* (Scourge of Heretical Witches). Here, he argued that witches represented a new form of heresy, worse than any that had been seen in the past. The famous canon *Episcopi*'s dismissal of night flight as an illusion, for example, did not apply to this new form of heresy. Jacquier joined Jean Vineti and Johannes Hartlieb in being among the first authorities to systematically address the reality of night flight and the witches' sabbath.

JAMES VI and I, KING (1566–1625). King first of Scotland (as James VI, 1567–1625) and then later also of England (as James I, 1603–1625), James owes his long reign to the fact that his mother, Mary Queen of Scots, was accused of murdering her husband and was forced to abdicate her throne in 1567 in favor of her infant son, then just 13 months old. Regents actually governed the kingdom until 1583 when James took up personal rule. Several years later, the king became directly involved in matters of witchcraft with the affair of the North Berwick Witches. A group of witches were put on trial in Edinburgh and were, in fact, questioned in the presence of the king. They claimed, among other things, to have tried to murder him by raising storms at sea to drown him while he was aboard ship. This case aroused the king's interest in witchcraft, and he began to study the subject. He was alarmed at the skepticism about witchcraft expressed in such works as Reginald Scot's *Discoverie of Witchcraft* and Johann Weyer's *De praestigiis daemonum* (On the Deception of Demons). In response, he wrote his own, far more credulous work, *Daemonologie* (Demonology), first published in 1597. In 1603, Elizabeth I of England died without a direct heir, and James became king of England as well as Scotland. His *Daemonologie* was issued in a new edition, and he ordered copies of Scot's *Discoverie of Witchcraft* to be burned throughout England. A year later, in 1604, Parliament passed a new witchcraft act, strengthening the legislation against witches already passed under Elizabeth I.

James often has been regarded as a severe persecutor of witches. Certainly no other European monarch took so direct an interest in matters of witchcraft, to the extent of producing a treatise on the subject. Nevertheless, the material in *Daemonologie* is not in any way innovative. Witch-hunting was quite severe in Scotland in the early years of James' reign, but (aside from the North Berwick case) the king had little direct involvement, and after the 1590s, the number of trials in Scotland began to subside. Likewise in England, although the final and most severe form of the witchcraft act was passed in 1604

under James' rule, earlier monarchs had already established similar legislation. Moreover, the most severe cases of witch-hunting did not occur in England until after James' reign. In all, he seems simply to have shared in the concern over witchcraft widespread in his time, and by the end of his life, in fact, he seems to have become increasingly skeptical about the extent of the danger witches represented.

JEWS. Although often persecuted by Christian authorities in medieval and early-modern Europe, and always marginalized within Christian society, Jews were only rarely accused of being witches. Witchcraft, insofar as it was believed to be predicated on a pact with the devil and the worship of demons, was regarded by Christian authorities as a heresy, and Jews, as non-Christians, by definition could not be found guilty of heresy. Jews, for their part, shared little of the Christian concern over witchcraft. Judaism did not have as developed a concept of the devil as existed within Christianity, and while Judaism did have elaborate systems of demonology, it allowed for the existence of good as well as evil spirits that could be called upon to perform magic, and so not all forms of magical practice were as automatically or thoroughly linked to evil as they were by Christian religious authorities.

In Christian minds, however, Judaism was believed to be very similar to witchcraft in a number of ways, and at times virtually identical to it. Christian authorities typically considered Jews to be a significant threat to the faith, similar to witches, and often conceived of elaborate, conspiratorial plots by Jews to undermine Christian society, just as they suspected that witches were engaged in an organized conspiracy directed by Satan. Christian stereotypes about Jews that had developed in the Middle Ages were often carried over and applied to witches as well. For example, in the earliest documents from the late Middle Ages, secret gatherings of witches are referred to not as sabbaths but as synagogues. The image of witches murdering children and devouring them also derives partly from earlier anti-Jewish stereotypes. Jews were often accused of murdering Christian children, draining their blood, or eating them in a parody of the Eucharist.

JOAN OF ARC (ca. 1412–1431). Often regarded as one of the most famous victims of accusations of witchcraft, Joan was burned at the stake in the city of Rouen in Normandy on May 30, 1431. In fact, although Joan was charged with certain crimes relating to witchcraft, these proved incidental, at best, to her final conviction and execution, which in any event was a foregone conclusion because of the highly politicized nature of her trial during the Hundred Years War fought between the English and the French.

Joan was born in Domrémy in Champagne and began hearing voices while still quite young. She became convinced that these voices were those of the Archangel Michael and Saints Margaret and Catherine, and that they were commanding her to help save France

from the invading English. Accepted by the French dauphin, Charles VII, as a genuine messenger of God, she was allowed to lead a force to the relief of the city of Orléans, besieged by the English. She broke the siege and inflicted a major defeat on the English. Slightly over two months later, on July 17, 1429, she was present when Charles VII, having won several other victories, was crowned king in the cathedral of Reims. She led several more campaigns, but in May 1430 she was captured and turned over to the English by their allies the Burgundians. She was put on trial in Rouen, deep in English-held territory.

Joan was accused of a wide variety of crimes and heresies. Her voices were assumed by her judges to be demonic, and she was charged with consorting with fairies, summoning demons, worshipping them, performing sorcery, and making pacts with the devil. Such charges are certainly similar to those that figured in most cases of witchcraft, but they do not represent a clear accusation of that crime. Moreover the charges of sorcery made against Joan were withdrawn for lack of evidence before her final conviction, which was based entirely on charges of false beliefs and heresy. Nevertheless, for her supposed involvement with demons and her apparently supernatural accomplishments, many contemporary authorities did regard Joan as something very akin to a witch. The early authority Johannes Nider included Joan in his discussion of witchcraft in the fifth book of his large treatise *Formicarius* (*The Anthill*), although he consistently termed her a magician (*maga*) and not a witch (*malefica*).

JOHN XXII, POPE (1244–1334). As one of the most important and powerful popes of the early 14th century, John, who reigned from 1316 until 1334, contributed significantly to the development of ecclesiastical concern over demonic magic. He ordered papal inquisitors to begin taking action against suspected demonic sorcery because this was deemed to be a form of heresy, and he issued a sentence of automatic excommunication against any Christian who practiced such magic. His bull *Super illius specula* remained an important ruling against practitioners of demonic magic for the remainder of the Middle Ages.

Born Jacques Duèse in the French city of Cahors in 1244, John studied both theology and canon law. He came to the papal throne only after a hotly contested election during which the papacy had been vacant for nearly two years. From the very beginning of his pontificate, John was especially concerned with matters of sorcery and demonic magic. He feared that his opponents both within and outside the church were trying to assassinate him through sorcery. In 1317, he had Hugues Géraud, the bishop of Cahors, arrested on such charges, and other arrests were to follow. From 1320 to 1325, charges of sorcery and heresy were brought against many of John's political enemies in Italy, especially members of the Visconti family, the pow-

erful rulers of Milan.

Although it is clear that John often used accusations of sorcery in an entirely cynical way as a political tool, he seems also to have been genuinely concerned about such practices, both because of the perceived threat to his own safety, and because of the heresy involved in dealing with demonic forces. In 1320, he instructed William, Cardinal of Santa Sabine, to order that the papal inquisitors of Toulouse and Carcassonne in southern France begin taking action against anyone who engaged in demonic invocation or sorcery. Later, in 1326, he issued the bull *Super illius specula*, in which he declared a sentence of automatic excommunication on any Christians who invoked or worshiped demons in order to perform any kind of magic. Although John was clearly more concerned with learned demonic magic, or necromancy, than with common maleficium of the sort later associated with witchcraft, his rulings formed an important basis for later inquisitorial jurisdiction over cases of witchcraft.

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KNIGHTS TEMPLAR. See **TEMPLARS**.

KRAMER (INSTITORIS), HEINRICH (ca. 1430–1505). A Dominican friar and papal inquisitor, Kramer (the name he used in his German writings; he used *Institoris* in his Latin works) is best known as the author of the infamous late-medieval witch-hunting manual *Malleus maleficarum* (*Hammer of Witches*), written in 1486 and first printed in 1487. Although he is traditionally listed along with his fellow Dominican Jakob Sprenger as the author of this work, much evidence points to Kramer being the sole author.

Before writing his great treatise on witch-hunting, Kramer was active as a papal inquisitor conducting inquisitions into heresy and witchcraft in the southern lands of the German Empire. He was appointed to his office in 1474, and in 1484 he and his fellow inquisitor Sprenger were singled out in Pope Innocent VIII's bull *Summis desiderantes affectibus*. Concerned over reports of widespread witchcraft and demonic activity coming from Kramer and Sprenger, the pope ordered the inquisitors to proceed against these threats to the faith with all their energies, as well as commanding that all local authorities should aid them in whatever way they could. Although in no way connected to the later *Malleus maleficarum*, this bull was included in printed editions of that book, thereby adding to the treatise's authority.

Especially as it has become increasingly clear that Kramer was the primary author, and in all likelihood the sole author, of the *Malleus maleficarum*, many scholars have sought to link elements of that work to Kramer's own personality. He has been depicted as emotionally disturbed, an almost pathological hater of women, and as

someone prone to strange sexual fantasies. He was certainly an arrogant and ruthless man who aroused much opposition from local authorities. In 1490, he was censured by the Dominican order for his irregular and excessive activities. In 1500, he was dispatched to combat heresy and witchcraft in Bohemia, where he died.

KYTELER, ALICE (?–1324). A wealthy woman of Kilkenny, Ireland, Lady Alice married four husbands, three of whom died under mysterious circumstances. When her fourth husband, John le Poer, began to sicken, several of her children began to accuse her of using sorcery to bewitch their fathers into leaving all their wealth to her and her favorite son by her first marriage, William Outlaw. In 1324, the case was taken up by Bishop Richard Ledrede. Ultimately, Alice and a group of accomplices, including one servant who was burned at the stake, were accused of renouncing the Christian faith, worshipping demons and sacrificing to them at crossroads, and performing harmful sorcery. Alice supposedly had a demonic familiar named Robert or Robin, Son of Art, who would appear to her in the form of a black dog or an Ethiopian. Although the case did not proceed smoothly, since Lady Alice had powerful friends who put up resistance and Bishop Ledrede does not appear to have been a well-liked man, nevertheless eventually Alice was condemned for heresy. She only escaped punishment by fleeing to England, where she probably spent the rest of her life.

The Kyteler case is the first trial involving harmful sorcery, or maleficium, and heretical diabolism in Ireland, and no other case would occur until the 17th century. While the case clearly resembles later witch trials in several ways, many aspects of the later witch-stereotype are also clearly absent. Moreover, the case was an isolated event arising out of particular circumstances, not an example of a widespread or developing phenomenon. Thus its place in the overall rise of witchcraft and witch-hunting in late-medieval Europe is difficult to determine.

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LAMIA. In classical mythology, Lamia was a queen of Libya whom Zeus, the king of the gods, loved. Hera, Zeus' queen, took revenge on Lamia by killing her children. She in turn became a monster who roamed the night seeking to kill the children of others. Over time, the individual Lamia became a whole category of demons or monsters, all called lamia (plural lamiae), that preyed on children. They were believed to be vampires who sucked the blood from their victims. They contributed to the medieval and early-modern image of the witch as a woman who performed evil at night and especially sought to harm babies and small children. The word lamia in fact became a common term for witches in many areas of Europe during the era of the major witch-hunts.

LANCASHIRE WITCHES. A major witch trial in England occurred in 1612 in Lancashire. In all, some 20 people were accused and put on trial, but the case originated with the accusation of an old woman, Elizabeth Sowthern, who was about 80 years old. She not only confessed but also accused another old woman as well as her own granddaughter. From this point, the search for other witches grew. Although the case itself can be seen as fairly typical of English witchcraft, it is significant in the records that it produced. The court clerk kept a detailed and semi-official record of the proceedings, and this was subsequently published in 1613 as a chapbook entitled *The Wonderful Discovery of Witches in the County of Lancaster*.

LANCRE, PIERRE DE (1553–1631). A French lawyer and royal official, Lancre was appointed by King Henry IV to investigate witchcraft in the Pays de Labourd, a Basque-speaking region in the southwest of France. He conducted intense investigations and trials in 1609 and 1610. He then published an extensive account of these trials, *Tableau de l'inconstance de mauvais anges et démons* (Description of the Inconstancy of Evil Angels and Demons) in 1612, as well as later works, *L'incredulité et mescréance du sortilège* (The Incredulity and Misbelief of Witchcraft) and *Du sortilège* (On Witchcraft), in 1622 and 1627 respectively.

Lancre was extremely credulous when it came to accusations of witchcraft. He accepted the testimony of children, and many of the accused witches whom he tried were in fact minors. According to his accounts, the Basque lands were the center of the most intense witchcraft in Europe. He believed that huge witches' sabbaths were held in this region, with sometimes up to 2,000 witches supposedly attending. Ultimately, he became convinced that almost the entire population of the region, some 30,000 people, including all the local clergy, were tainted by witchcraft. Many accounts state that Lancre executed 600 people during the course of his trials, but this figure is certainly grossly inflated. A more reasonable estimate would be around 80 executions.

LaVEY, ANTON. See CHURCH OF SATAN.

LE FRANC, MARTIN (1410–1461). One of the most important French poets of the 15th century, Martin Le Franc included a section on witchcraft in his long poem *Le Champion des Dames* (The Defender of Ladies), written between 1440 and 1442. The poem finds its larger context in the late-medieval *querelle des femmes*, the literary discussion of the virtues of women. Le Franc wrote *Le Champion* in response to the very misogynistic poem *Roman de la Rose*. In Le Franc's poem, an "Adversary" raises the issue of witchcraft to attack women, noting that far more women than men are accused of this crime. The "Champion" then responds by defending women. In particular, he responds to the accusation of the night flight of female

witches by arguing from the well-known canon *Episcopi* that such flight is only an illusion. He also points out that many learned demonic magicians are men.

Le Franc composed this poem while he was at the Council of Basel in the service of Duke Amadeus VIII of Savoy, later elected anti-pope Felix V by the council as a part of its struggle against Pope Eugenius IV. The Council of Basel was an important center for the early development and transmission of the idea of witchcraft. Aside from the purely literary influences on *Le Champion des Dames*, Le Franc was certainly also influenced by the environment at the council. His poem stands along with the accounts of the Dominican theologian Johannes Nider, the French secular judge Claude Tholosan, the Lucerne chronicler Hans Fründ, and the anonymous author of the *Errores Gazariorum*, as one of the earliest sources describing the developing idea of witchcraft in the early 15th century.

LELAND, CHARLES (1824–1903). A wealthy American author and amateur anthropologist, Leland devoted his life to studying folklore, magic, and the occult. His major contribution to the emergence of modern witchcraft, or Wicca, in the 20th century came with the publication of *Aradia, or the Gospel of the Witches* in 1899. While traveling in Italy, Leland claimed to have met a traditional, hereditary witch named Maddalena. She revealed to him that witchcraft was in fact an ancient, pagan religion that had been persecuted by religious authorities in the medieval and early-modern periods and driven underground, but which still survived. She claimed to trace her own hereditary powers back to Etruscan roots. She described the beliefs and practices of this religion to Leland, who subsequently published them as *Aradia*. In fact, the doctrines and supposed history outlined in *Aradia* are heavily indebted to 19th-century anthropology and historical studies such as those by Jules Michelet, who argued that historical witchcraft was in fact a form of popular resistance against oppressive religious authorities. Either Leland invented the supposed witch-religion himself or Maddalena simply told her wealthy patron what he wanted to hear. A similar interpretation of historical witchcraft was later advanced in the more influential writings of Margaret Murray.

LILITH. In Jewish demonology, Lilith was the first wife of Adam but refused to accept the authority God had given him over her and left him. She became a demonic creature who stalked the night, either appearing as a beautiful woman and seeking to seduce men, or trying to kill babies and small children. Like other mythological creatures, such as the lamia and strix, as well as demonic succubi, she became an archetype of female evil. As such, she contributed to the later image of the witch, especially to the notions of the female witch as sexually driven and as a murderer of young children. See also WOMEN AND WITCHCRAFT.

LOOS, CORNELIUS (1546–1593). A Catholic priest and scholar, Loos was a strong opponent of witch-hunting who ultimately suffered condemnation as a heretic for his beliefs. Born in Gouda in the Netherlands, Loos studied at Louvain and Liège and then taught at Mainz and Trier, which was a center of witch-hunting at the time. He grew increasingly concerned about the nature of the trials taking place and attempted to stop them, writing a treatise *De vera et falsa magia* (On True and False Magic). He not only argued that excessive use of torture led to false confessions in witch trials, but also that demons could not assume physical bodies to operate in the world. In particular, Loos criticized Peter Binsfeld, the suffragan bishop of Trier and a strong proponent of witch-hunting. He was imprisoned on the grounds that failure to accept the reality of witchcraft was a heresy, his writings were suppressed, and in 1593 he was forced to recant his beliefs. He was then banished to Brussels but refused to remain silent on matters of witchcraft and so was arrested and imprisoned as a relapsed heretic. He probably would have been executed had he not died of natural causes shortly thereafter.

LOUDUN, POSSESSIONS AT. The supposed demonic possession of several nuns in a convent at Loudun, France, in 1633 and 1634 is among the most notorious cases of possession in early-modern history, made famous again in the 20th century by Aldous Huxley's *The Devils of Loudun*. The case centered on a priest, Father Urbain Grandier. Grandier, an outsider, was appointed to the parish in Loudun and almost immediately began to arouse hostility by seducing local women. In 1630, he was arrested for immorality but, through political connections, was restored to his priestly office. Shortly thereafter another local priest, Father Mignon, and the mother superior and several of the nuns at Loudun hatched a plot to discredit Grandier. The nuns feigned possession and claimed Grandier was responsible.

Required to free the nuns from their possession, which of course he was unable to do, Grandier was eventually imprisoned and subjected to torture. He refused to confess to any charges of witchcraft or demonic sorcery, but was nevertheless burned at the stake in 1634. The entire case was a travesty. Outside investigations found no credible evidence of real possession, and in the course of the events several of the nuns themselves publicly recanted. Ironically, after Grandier's execution, the possessions continued. Either some of the nuns had truly come to believe in the reality of their feigned symptoms or they simply enjoyed the attention that the affair brought to themselves and their convent.

LOVE MAGIC. Producing affection or arousing discord between people, as well as increasing or impeding sexual fertility, have always been among the principal uses to which magic has been put throughout history. In medieval and early-modern Europe, such love magic took the

form of a wide variety of popular spells and charms. Witchcraft was often strongly associated with the negative aspects of love magic. Witches were thought to be able to arouse enmity, jealousy, and hatred between people. Most especially they were thought to afflict sexual fertility. The harmful sorcery, or maleficium, that witches performed was believed to be able to cause impotence in men and prevent conception in women. Witches were also thought to cause miscarriages and stillbirths. The infamous witch-hunting manual *Malleus maleficarum*, in particular, contains extensive discussion of the sexually destructive aspects of witchcraft.

LUTHER, MARTIN (1483–1546). The primary figure responsible for launching the Protestant Reformation in the early 16th century, Luther challenged ecclesiastical authority and traditional medieval theology in many ways. On the question of witchcraft, however, he accepted the real existence of witches and all the aspects of medieval theology and demonology that underlay the idea of witchcraft. In fact, the great stress he laid on the power of the devil to tempt and assail humans might have disposed him to be more concerned about witchcraft than many earlier religious authorities. He never wrote about witchcraft or sorcery exclusively, but he did discuss such matters in sermons and biblical commentaries, and he made clear on many occasions that he believed witches were a serious threat to Christian society, and that they needed to be rooted out and destroyed.

LYCANTHROPY. See METAMORPHOSIS; WEREWOLVES.

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MALEBRANCHE, NICOLAS (1638–1715). A French philosopher born in Paris, Malebranche studied theology at the university there. In 1660, he entered the Catholic religious order of the Oratorians, intending to pursue his studies of the early church father Augustine of Hippo, until he encountered the highly rationalist philosophy of René Descartes. In his major work, *De la recherche de la vérité* (The Search after Truth), published in 1674, Malebranche espoused a near-complete skepticism about witchcraft. The devil, he argued, had very little real power in the world, and so most of the alleged crimes of witchcraft could not be real. When not based on completely false accusations, they arose from delirium, mental instability, and an inability to distinguish delusion from reality on the part of those who confessed to such crimes.

MALEFICIUM. In the broadest terms, the crime of witchcraft as it was conceived in late-medieval and early-modern Europe may be said to consist of two elements, the practice of harmful sorcery, most often known in Latin as maleficium, and the practice of demon-worship, idolatry, apostasy, and other related heretical elements, usually de-

scribed collectively as diabolism. While diabolism was unique to witchcraft in the Christian West, the practice of harmful sorcery is the defining characteristic of witchcraft, understood in a broader sense, in most cultures around the world.

In the historical European context, maleficium could involve any number of harmful acts or crimes performed through sorcery. Typical aspects of maleficium included causing disease or death, impeding sexual activity and reproduction in either human beings or livestock, impeding the fertility of crops, bringing pestilence or famine to a region, causing destructive storms or hail (or in coastal regions causing storms at sea), committing theft through sorcery, performing love magic to arouse either affection or enmity between people, causing pregnant women to miscarry, and killing small children. Accusations of maleficium most often arose when some otherwise unexplainable misfortune struck an individual, a family, or in some cases an entire community. The misfortune was blamed on the enmity of one or more sorcerers or witches, and by punishing these people, relief could be gained, or at least the assurance that such misfortune would not occur again in the future. Surviving trial records from the period of the great witch-hunts show that, in almost all cases, the initial accusation or accusations that sparked a hunt dealt solely with maleficium. Most often only in the course of a trial or hunt were elements of diabolism imposed by authorities, either ecclesiastical or secular. As a crime that supposedly caused real harm, albeit by magical means, maleficium fell under the jurisdiction of secular authorities throughout the Middle Ages and early-modern period. When ecclesiastical authorities sought to prosecute a case of witchcraft, they had to bring charges of heresy related to elements of diabolism, although this was not typically difficult to do since most authorities held that much, if not all, harmful sorcery was performed by invoking demons and offering them sacrifices or worship. During the period of the most intense witch-hunting in the 15th, 16th, and 17th centuries, many secular authorities, as well as ecclesiastical ones, were primarily concerned with the diabolical aspects of witchcraft, not so much with the mere practice of maleficium. It is notable that in the British Isles and other regions of Europe where witch-hunting was noticeably less severe, elements of diabolism were never fully integrated into the stereotype of witchcraft, and many trials continued to focus exclusively or mainly on maleficium. Although still seen as a serious crime and a real threat, harmful sorcery alone could not usually generate the level of panic or fear of widespread diabolical conspiracies needed to launch a full witch-hunt.

MALLEUS MALEFICARUM. Certainly the most famous treatise on witchcraft and witch-hunting ever written, the *Malleus maleficarum* (Hammer of Witches) was authored by the Dominican inquisitor Heinrich Kramer probably in 1486 and was first printed no later than 1487. Since its first publication, the work has generally

been attributed to two men, Kramer and his fellow Dominican inquisitor Jakob Sprenger. It has long been clear, however, that Kramer was by far the principal author. Strong evidence now exists the Sprenger contributed very little or even nothing to the work aside from his name, which was used to lend authority to the treatise (Sprenger being a theologian educated at the university at Cologne and a prominent figure in the Dominican order). A letter, only discovered in 1972, written by Sprenger's successor in the office of prior of the Dominicans in Cologne, a man who knew Sprenger well, explicitly stated that he had nothing to do with the composition of the *Malleus maleficarum*.

The *Malleus* is written like a scholastic theological treatise. In its contents, however, it reveals itself to be a practical handbook rather than a theoretical work. Much of the material it contains was intended not to convince educated scholars but for use in sermons to inform the public of the dangers of witchcraft and as a guide for those who would be responsible for uncovering and prosecuting this crime. The treatise is composed in three sections. The first part focuses on the nature of witchcraft, describing it as a form of heresy that arises because of the evil will of the devil and the complicity of human witches. In particular, the *Malleus* argues that women, being weak of will and lesser in faith, are far more susceptible to the seductions of the devil than are men, and thus are far more likely to become witches. The author stresses, however (as do all medieval and early-modern religious authorities), that witchcraft is only possible through the tacit permission of God, who allows the devil to tempt and humans to exercise free will. The second section focuses on the activities of witches. Here less attention is given to ideas of pacts with demons and other elements of diabolism inherent in witchcraft, and more focus is laid on the actual harmful sorcery, or maleficium, that witches perform—killing or causing disease in humans or animals, raising storms or hail, afflicting fertility, causing impotence, murdering babies, and so forth—as well as to potential remedies that can be used against such bewitchment. The third section then discusses legal procedures to be used in cases of witchcraft, including a variety of questions to be asked during interrogations of accused witches and directions for the application of torture.

The *Malleus maleficarum* has long enjoyed the reputation of being the preeminent piece of literature on witchcraft produced in medieval and early-modern Europe. There is no doubt that the book was very influential, going through numerous printings during the 15th, 16th, and 17th centuries. However, very little research has been done to verify exactly how, where, and when it was regularly employed. Throughout the period of the witch-hunts, the *Malleus* was in no way a definitive source on all aspects of witchcraft, even in Roman Catholic countries and for officials of the church. Later authors did not necessarily agree with the *Malleus* on all points, and later treatises on witchcraft, such as those by the French demonologist Jean Bodin and the Jesuit Martin Del Rio, enjoyed even greater success and influence. Particularly in the

severity of its misogyny and its stress on the essentially female nature of witchcraft the *Malleus* appears to have been unique.

MANDRAKE. A poisonous herb native to the Mediterranean region, mandrake has long been thought to possess magical powers and has been used in a wide variety of spells and potions. The ancient Greeks associated the plant with the semi-divine sorceress Circe. The power of the mandrake was attributed to its root, which appears to be a small, human-shaped figure. Supposedly, the mandrake will shriek loudly when uprooted and will kill whoever digs it up. A special procedure for collecting mandrake was therefore developed. A sorcerer or witch would dig up most of the plant but not fully remove it from the ground. A dog was then tied to the plant with a rope, and the human would leave. The dog, trying to follow its master, would pull the mandrake from the ground, whereupon the animal would be struck dead and the human could return to collect the root. Witches were said to pick the root from beneath gallows trees, where it supposedly grew from the blood of hanged criminals. Aside from supposed magical qualities the mandrake is highly toxic. It has therefore frequently been used in a variety of poisons and also, in lesser quantities, as an anesthetic for medical purposes.

MAP, WALTER (ca. 1140–1208/10). An English cleric who served as a royal justice under King Henry II, from about 1182, Map recorded various stories, anecdotes, and observations in a work entitled *De nugis curialium* (On the Folly of Courtiers). Here, he included accounts of diabolical pacts, demonic activity, sorcery, and heresy. He described a heretical sect known as Publicans or Patarines, the members of which gathered secretly to feast, celebrate, and worship a demon, who appeared in the form of a large black cat. Although Map did not describe them in any way as witches, his account of their activities, and the stereotypes of heretics upon which it drew, would obviously influence the later image of the witches' sabbath.

MATHER, COTTON (1663–1728). The son of the important Puritan minister Increase Mather, Cotton himself became a leading minister in the Massachusetts colony and was more closely involved in matters of witchcraft than was his father. He firmly believed in the reality of witches and the dangerous satanic threat that they supposedly represented. He, therefore, supported witch trials and witch-hunting in his sermons and writings. In 1689, he published *Memorable Providences Relating to Witchcraft and Possessions*, recounting the dangers of witchcraft. The book helped to set the stage for the major outbreak of witch-hunting at Salem, Massachusetts, in 1692. Once these trials began, Mather met with other Boston ministers to discuss the matter. Although he was concerned about the difficulty in determining a true case of witchcraft, especially when only spectral evidence was available, nevertheless Mather, along with the

other ministers, encouraged local authorities to seek out and prosecute witches vigorously. In 1693, he wrote *The Wonders of the Invisible World*, justifying his support for the trials in Salem.

Shortly after the trials in Salem, a backlash began to occur against rampant witch-hunting in the New England colonies, and so public opinion began to turn against Mather, who remained firm in his convictions regarding the dangerous threat that witches posed. His reputation suffered, and, among other consequences, this contributed to his being passed over several times for the presidency of Harvard College. In reaction to this perceived insult, Mather began to take an interest in the Connecticut College School, and in 1718 he wrote an impassioned letter to Elihu Yale, urging him to endow this institution, which would thereafter bear his name. The founding of Yale University is surely among the most admirable consequences to be associated, however distantly (it seems Elihu Yale was moved by other pleas for support far more than by Mathers'), with the Salem witch-hunts.

MATHER, INCREASE (1639–1723). A prominent Puritan minister and one of the most important men in colonial Massachusetts in his day, Increase Mather was educated at Harvard and Trinity College, Dublin. He served as a minister in the Church of England until 1661, when he returned to Massachusetts. Alarmed at what he perceived to be a growing religious laxness, and especially by reports of witchcraft, in 1684 he published *An Essay for the Recording of Illustrious Providences*. In this work, which did not deal solely with witchcraft, Mather recorded a variety of supernatural occurrences, including demonic activity and demonic possession. The book became very popular in the New England colonies. A few years later, in 1692, a series of witch trials took place at Salem, Massachusetts. In the wake of these trials, the most severe case of witch-hunting seen in Colonial America, Mather published a work entitled *Cases of Conscience* in 1693. Here he argued the need for greater caution in prosecuting witchcraft, especially if only spectral evidence was available. He concluded, however, in support of all the convictions at Salem. Increase's son Cotton Mather was more directly and significantly involved in matters of witchcraft than was his father.

MEDEA. One of the great female sorceresses of classical mythology, Medea was the daughter of the king of Colchis, and a priestess of Hecate, the ancient Greek goddess of magic and witchcraft. She was also sometimes depicted as related to the other great classical sorceress, Circe. When the hero Jason came to Colchis in search of the Golden Fleece, Medea fell in love with him and aided him with her magic, which was often dark and murderous. When Jason attained the fleece and fled Colchis, to delay pursuit, Medea performed a spell that involved killing her own brother and dismembering his body. In Greece, she used magic to kill Pelias, the usurper of Jason's kingdom. Later, when Jason fell in love with another princess, Medea gave her a robe as

a gift that caused her to burst into flame when she put it on. Medea then killed her own children by Jason and fled in a dragon-drawn chariot. In the medieval and early-modern periods, she became a literary archetype of the witch, especially of the notion that witches were motivated by carnal passions.

METAMORPHOSIS. Among the powers that witches were commonly believed to possess was that of metamorphosis, the ability to alter their own shape, usually into that of some kind of animal. In particular, witches were often thought to be able to turn themselves into werewolves, and there is a strong historical connection between witchcraft and lycanthropy. Authorities in medieval and early-modern Europe differed as to the reality of such transformations, however. For example, Jean Bodin accepted its reality, while the *Malleus maleficarum*, following the arguments of Thomas Aquinas on the nature and extent of demonic power, held that such changes were just illusions created by demons and not real alterations of substance.

MIDWIVES. A great deal of modern scholarship on witchcraft maintains that midwives were especially vulnerable to accusations of this crime, and figured prominently in many trials. As healers, they were widely believed to have access to spells for magical healing and other occult remedies, and they could easily become suspect of wrongdoing if a birth did not go well. Much feminist scholarship in particular has focused on the idea of the supposed midwife-witch. Observing that midwives occupied one of only a few positions of public power and authority open to women in premodern Europe, these scholars have argued that the tarring of midwives with accusations of witchcraft was an attempt by male authorities to reduce or eliminate powerful, independent roles for women in society. Recently, however, the entire premise of such arguments has been called into serious question. Careful study of trial records reveals that very few midwives were ever actually accused of witchcraft. Rather than vulnerable and marginal members of society, they had to be respectable and trusted in order to succeed in their profession. It now seems clear that many historians have been led astray by a few spectacular cases, by the extended reference to midwife-witches in the infamous witch-hunting manual *Malleus maleficarum* (noted for a level of misogyny that is not, in fact, present in many other major treatises on witchcraft or demonology), and by a tradition of association that originated in the now-discredited work of Margaret Murray.

MODERN WITCHCRAFT. See WICCA.

MOLITOR, ULRICH (ca. 1442–1507/08). An early author on witchcraft, Molitor was born in the southern German city of Constance. He was educated there and at the university at Pavia, where he received his

degree in canon law. He served as an official in the episcopal court in Constance and then in the court of Duke Siegmund of Tirol. It was while in the service of the duke that he composed his treatise *De lamiis and phitoniciis mulieribus* (Concerning Witches and Women Fortunetellers), completed in 1489. Molitor wrote this work in the form of a dialogue between those who accepted the idea of witchcraft and those who did not, and thereby revealed how this concept was still taking shape and gaining credence in the late 15th century. He concluded, for example, following the tradition of the canon *Episcopi*, that witches did not really fly through the night to a sabbath, but argued that the nature of their heresy remained the same, even if their actions at the sabbath (devil-worship, rejection of the Christian faith, and so forth) were only illusory. Many of his ideas about witchcraft were influenced by the inquisitor Heinrich Kramer, who had conducted several witch trials in Tirol, and whose own great treatise on witch-hunting, *Malleus maleficarum*, had been published only a few years earlier in 1487.

MONTAIGNE, MICHEL DE (1533–1595). One of the most important French philosophers of the early-modern period, Montaigne exhibited a powerful skepticism and uncertainty about the basis of human knowledge in almost every area. His guiding motto was *que sais-je?* (what do I know?). He did not deny the reality of witchcraft outright, but rather argued that, given human nature, it was likely that human deceit or error were involved in most cases of supposed witchcraft. Given this uncertainty, it was generally unwise, he maintained, for authorities to prosecute people as witches.

MORA WITCHES. One of the most severe witch-hunts in Scandinavia occurred in 1669 in Mora, Sweden. Like the later trials at Salem, Massachusetts, which they influenced, the trials at Mora were instigated mainly by the accusations of children. In July 1668, a 15-year-old boy accused an 18-year-old girl of stealing children for the devil. The next year, a royal commission was appointed to investigate the matter. This investigation, which relied heavily on the testimony of children, uncovered a major supposed diabolic conspiracy. Witches would kidnap children in the night and spirit them away to a sabbath held in a mythic location known as *Blåkulla*. Several hundred children came forward with similar testimony about being kidnapped. Although the case certainly represents a major hunt by Scandinavian standards, the figures in the Mora trials have often been exaggerated. In all, some 60 suspects were interrogated, and 23 people were sentenced to death. These executions also helped to inspire other trials in a panic that spread throughout Sweden, eventually reaching the capital at Stockholm and even into Swedish possessions in Finland.

MORGAN LE FEY. One of the major characters in the legends and literature surrounding the mythic King Arthur of Britain, Morgan le Fey

(i.e., Morgan the fairy) is depicted as a powerful sorceress. Although she is either Arthur's sister or half-sister, and although the 15th-century author Thomas Mallory described her as learning her magic in a nunnery, there are elements of pre-Christian supernaturalism about her. Although far removed from the typical image of the witch in late-medieval and early-modern Europe, nevertheless Morgan provided a literary archetype for powerful and threatening female magic.

MURRAY, MARGARET (1863–1963). A British Egyptologist, archeologist, and anthropologist, early in the 20th century, Murray developed the theory that historical witchcraft was in fact the remnant of an ancient pagan fertility religion. Her ideas were viewed with skepticism in the academic community, but in the 1950s Gerald Gardner, the founder of modern witchcraft, or Wicca, was inspired by them. Murray, born to British parents in Calcutta, studied Egyptology at the University of London and became a professional academic Egyptologist. She was also interested in anthropology, however, and especially in the history of witchcraft. In 1921, she published her first book on this subject, *The Witch-Cult in Western Europe*, in which she argued that witches really had existed in medieval and early-modern Europe, not as Christian heretics or devil-worshippers, but as clandestine practitioners of a pre-Christian fertility religion. She was inspired by the anthropologist James Frazer's theories about fertility cults in his famous book *The Golden Bough* (1890). In her second book on witchcraft, *The God of the Witches* (1931), she traced the history of the Horned God, a male pagan fertility deity. She claimed that this horned deity was the basis for the idea of the devil presiding over a witches' sabbath. Her most radical book, however, was her last, *The Divine King of England* (1954). Here she maintained that every English king from William the Conqueror in the 11th century to James I in the 17th was secretly a practitioner of the ancient fertility religion of witchcraft and that the deaths of many important figures in English history could be explained as ritual murders committed by this fertility cult.

Murray never advanced any strong evidence to support her theories, her arguments were based mostly on conjecture and coincidence (and in her final book, at least, on outright conspiracy theories), and her ideas were always controversial in the academic community. Since the publication of her final book in the 1950s, her ideas have been almost completely discredited. However, her theories were an important inspiration for modern witchcraft. In his book *Witchcraft Today*, for which Murray wrote the introduction, Gerald Gardner, the founder of modern witchcraft, maintained that he had discovered a surviving coven of traditional, hereditary witches. He claimed that he had been initiated into their ancient religion, which he intended to reintroduce to the modern world. For a time, the idea that witchcraft was a direct survival of an ancient pagan religion was an essential part of Wiccan belief. By the 1990s, however, in the face of mounting historical evi-

dence to the contrary, most Wiccans had abandoned Murray's theory.

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NECROMANCY. Technically referring to a form of divination that involves summoning the spirits of the dead, throughout much of the medieval and early-modern periods, necromancy came to mean demonic magic, and specifically a complex, learned form of ritual demonic invocation. Some of this confusion might have arisen from the Christian notion that the spirits of the dead, be they in heaven or hell, could not be summoned to return to earth, and so any sorcerer or diviner claiming to do so was in reality summoning demons who merely took the form of a dead person. The famous Witch of Endor, for example, who is described in the Bible as summoning the spirit of the dead prophet Samuel for King Saul, was widely thought by medieval authorities to have summoned a demon instead.

In the early Middle Ages, ecclesiastical authorities largely dismissed the potential power and reality of demonic magic, believing that demons typically engaged only in deception and illusion. However, in the 12th and 13th centuries, a large number of classical, Jewish, and Arab texts describing learned magical practices were discovered or rediscovered in Western Europe. Some of these systems of magic involved rituals to summon spirits or even explicitly to summon demons. Many European clerics became interested in this new form of learning, and the practice of necromancy began to spread (although still, of course, limited to a small and clandestine group). Based on learned texts and ancient traditions, necromancy in the later Middle Ages was clearly an elite form of magic restricted to the educated, and often to the clerical, classes. It typically entailed using complex, often quasi-religious ceremonies and rituals to summon and command demons. Such magic was not suited to the masses and could never become widespread. However, it did serve to increase ecclesiastical concern over demonic magic generally. Although many necromancers were in fact clerics of some level, ecclesiastical authorities became concerned that, instead of commanding the demons they invoked, they were worshiping them. By the late 14th century, arguments were established that almost all demonic magic necessarily involved the worship of demons. This belief helped pave the way for the demonization of common harmful sorcery, or maleficium, and the development of the idea of widespread demonic witchcraft in the centuries to come.

NEO-PAGANISM. In the second half of the 20th century, a wide variety of new religious systems emerged, largely based on nature worship and New-Age spirituality, and patterned off of or maintaining a supposed connection to ancient pre-Christian European religions, mainly varieties of Celtic and Norse paganism. These are collectively referred to as new- or neo-paganism. Modern witchcraft, or Wicca, comprises by far the largest segment of the neo-pagan spec-

trum of movements.

Although by no means adhering to a single unified or coherent system of belief, most forms of neo-paganism share certain basic similarities. They arose after World War II and first began coming to prominence in the 1960s as a response to the notion that the traditional Western religions no longer adequately met modern spiritual needs and were in fact authoritarian and repressive, particularly to women. Most neo-pagan groups stress a high degree of individuality and tolerance for individual spiritual pursuits, provided these do not infringe on the rights of others or bring harm to other people. Groups as widely disparate as modern witchcraft and modern Satanism adhere to the basic creed, first advanced by the English ritual magician and occultist Aleister Crowley: if it harms none, do what you will. Most forms of neo-paganism stress worship and concern for nature, and thus are closely tied to the rise of modern environmentalist ideologies, and many varieties of neo-paganism also place a high emphasis on feminine spirituality, according women an equal if not superior place to men in their systems of belief and practice. Thus, neo-paganism, and especially Wicca, can be seen as related to the growth of modern feminist ideologies since the 1960s and 1970s. Most modern pagans also practice ritual magic in some form and believe in its real efficacy.

NEW ENGLAND. See COLONIAL AMERICA, WITCHCRAFT IN.

NIDER, JOHANNES (ca. 1385–1438). A Dominican friar, theologian, and religious reformer, Nider wrote some of the most extensive and important early accounts of witchcraft to appear in Europe in the first half of the 15th century. Above all his *Formicarius* (The Anthill—a moralizing dialogue between a theologian and student that takes ants as its organizing image), written mostly in 1437 and early 1438, was very influential. It was printed in seven separate editions from the late 1400s down to 1692, in other words throughout the entire period of the great witch-hunts. In addition, it served as an important source of information for the later Dominican Heinrich Kramer, author of the *Malleus maleficarum*, first published in 1487. The fifth book of the *Formicarius*, which deals specifically with “Witches and their Deceptions,” was printed along with the *Malleus* in some later editions.

Born sometime in the early 1380s in the small town of Isny in Swabia in what is now southern Germany, Nider studied at Cologne and Vienna. He then attended the Council of Basel, where he began collecting many contemporary stories and examples of witchcraft that he would include in his *Formicarius*. In that work, he described witchcraft in much the form that it would take throughout the later period of the witch-hunts. Witches were evil sorcerers who performed harmful sorcery, maleficium, with the aid of demons. They attained this power by surrendering themselves to Satan. Gathering at

secret nocturnal conventicles (Nider never used the terms synagogue or sabbath), they worshiped a presiding demon or the devil himself, offered sacrifices to him, desecrated the cross and other religious objects, killed and ate babies and young children, and engaged in sexual orgies. Nider never described witches as flying to such gatherings, and elsewhere in the *Formicarius* he explicitly denied the reality of night flight, although he did not deny the basic power of demons to transport people through the air if they wished.

In another work, the *Preceptorium divinae legis* (Preceptor of Divine Law), Nider attempted to provide a guide to various problems of religious belief and practice based on the Ten Commandments. In this work, he included some important sections on demonic magic and witchcraft under the heading of the First Commandment, which stated that one should not worship any other deities before the one Hebrew, and later Christian, God. Demonic invocation, magic, and witchcraft were thought by medieval theologians to entail the worship of demons and thus constituted idolatry.

One particularly important aspect of the witch stereotype that Nider developed was the presumption that women were more inclined toward witchcraft than men. In fact, Nider was the first learned authority to advance this position. Although he presented many examples of male witches, he also discussed many female witches. Nider described women as weaker than men in body, mind, and spirit. Thus they were more prone to the seductions and temptations of the devil and submitted more quickly to his service than men. This basic line of argument would become much more pronounced in the extremely misogynist *Malleus maleficarum*.

NIGHT FLIGHT. Witches were widely supposed to have the power to fly through the air. In particular, they were thought to fly to their secret nocturnal gatherings, known as sabbaths. They often did so on brooms, staves, or occasionally on animals, and this became the standard image of the night flight of witches. The idea of malevolent supernatural beings or of humans empowered by supernatural beings flying through the night and bringing harm to unsuspecting innocents is ancient and widespread, appearing in some form in many human cultures throughout history. In Christian Europe, the idea was codified at least as early as the famous 10th-century canon *Episcopi*, and the beliefs upon which the canon was based clearly went back much further, most likely to Germanic notions of the Wild Hunt.

The canon *Episcopi* described groups of “wicked women, who . . . believe and profess that, in the hours of the night, they ride upon certain beasts with Diana, the goddess of the pagans, and an innumerable multitude of women, and in the silence of the night traverse great spaces of earth.” The canon went on to state, however, that this belief was entirely false and that such supposed flight was only an illusion created by demons. Throughout the Middle Ages, such beliefs were often associated with the practice of sorcery, but authorities generally

paid them little concern. Only in the 15th century, as the idea of the witches' sabbath began to develop, did the idea of night flight become particularly important. Such flight began to be regarded as the means by which witches would travel to their secret nocturnal gatherings.

This meant, however, that if authorities wanted to regard the events of a sabbath as real, night flight also had to be real, and they had to disregard the tradition of the canon *Episcopi*. Some authorities decided that flight must still be an illusion, and so, therefore, must the entire sabbath, but they concluded that accused witches might still be condemned just for believing that they had taken part in such an event. Most authorities, however, were able to argue for the reality of night flight. Because the ability of demons to transport objects through the air was accepted, they argued that although such flight could sometimes be an illusion as stated in the canon *Episcopi*, there was no reason that, in other cases, it could not be entirely real.

There is now much evidence to support the idea that the widespread belief in night flight throughout Europe was at least partially based on the survival, in practice or simply in common folklore, of certain forms of archaic shamanism. In many different locations throughout Europe, historians and anthropologists have uncovered ideas of special people or groups of people who were believed to be able to travel at night in spirit form, most often to battle evil spirits in order to ensure fertility for the coming season. The most well-known example of such a group would be the *benandanti* of northern Italy. Surviving fragments of such beliefs, misinterpreted by authorities or misremembered by the people themselves, may well have contributed to the concepts of night flight and the witches' sabbath across Europe.

NORTH BERWICK WITCHES. The trials of the so-called North Berwick witches are among the most famous in Scottish history, mainly because of the direct participation of the Scottish king, James VI (later also James I of England). The experience of these trials, held in 1590 and 1591, probably provided the king with important inspiration to write his *Daemonologie* (*Demonology*), first published in 1597. The trials began when a maid named Gillis Duncan, a resident of the town of Traneten near Edinburgh, began to exhibit certain apparently magical healing powers. Her employer was convinced that she must be a witch. She was interrogated and the devil's mark was found on her throat. She was imprisoned and forced to implicate other witches from Edinburgh and the surrounding region. These people were also arrested, and several were questioned in the presence of King James VI, who had an interest in matters of witchcraft and demonology. Torture was used, and eventually confessions were extracted. The witches supposedly met at regular sabbaths in the town of North Berwick, about 25 miles east of Edinburgh. These gatherings might be attended by as many as 100 witches. In particular, the accused confessed to trying to kill

the king by raising a storm at sea as he journeyed back from Denmark. The trials of the North Berwick witches helped to inspire an upsurge in other trials around Scotland.

–O–

OBSCENE KISS. The osculum infame or obscene kiss refers to the kiss witches were often thought to have to give the devil on his buttocks or anus as a sign of their homage and subservience to him while he presided over a witches' sabbath. A kiss was a typical sign of reverence in medieval society, and a kiss on the anus symbolized the profound inversion and obscenity entailed in witchcraft. Similar actions such as kissing demons or animals (the devil was often thought to preside over a sabbath in animal form) had earlier been attributed to medieval heretical groups.

OBSESSION. See **POSSESSION.**

OINTMENTS. Supposedly magical ointments might consist of almost any grease-like substance spread over the body or some object. Historically, witches were thought to use ointments in many of their magical operations. The two chief uses of ointments were as poison to kill people or cause disease, and for night flight. Witches were commonly thought to know many recipes, often supposedly learned from the devil in the context of a witches' sabbath, for making poisonous ointments that they would then spread on peoples' skin to injure or kill them. Witches were also often thought to anoint themselves or various instruments such as brooms with other ointments in order to fly. Use of such ointments has led to speculation on the part of some scholars that at least some aspects of witchcraft can be attributed to the use of hallucinogenic compounds. Recipes for certain ointments supposedly used by witches are recorded in treatises on witchcraft. Some of these would clearly be toxic. Others, if spread on the skin, could produce a trance-like state and delusions of flight.

ORGIES. In medieval and early-modern Europe, witches were thought to be sexually driven and sexually promiscuous people. One of the main features in descriptions of the witches' sabbath was the participation of witches in sexual orgies with each other and with demons who were also present at these gatherings. The notion of people gathering in secret and engaging in wild, orgiastic rites was a common element of medieval clerical diatribes against most forms of heresy, carried over and applied also to witches when the concept of a diabolically organized, heretical cult of witches developed in the late Middle Ages. Certain aspects of the stereotype might have derived from surviving descriptions of ancient pagan fertility festivals, such as the Roman Bacchanalia. Within modern witchcraft, or Wicca, certain groups perform some rituals nude (skyclad, as it is often termed). This is thought to reduce inhibitions

within the group and promote the flow of magical energies. Some critics of Wicca, however, fixate on such practices and continue to associate modern witchcraft with sexual immorality.

–P–

PACTS, DEMONIC. The notion of a pact with demons or with the devil, either explicit or tacit, was for Christian authorities in medieval and early-modern Europe an essential element of most forms of sorcery, and this was one of the central crimes entailed in witchcraft. The roots of the Christian notion of the demonic pact are found in the Bible, chiefly Isaiah 28:15, given in the early-modern King James' Version as, "We have made a covenant with death and with hell we are at agreement." The medieval Latin Vulgate actually uses the word pact: ". . . et cum inferno fecimus pactum." Early church fathers such as Origen (185–254) and Augustine of Hippo (354–430) began to link the performance of sorcery and divination to pacts made with demons. Augustine in particular viewed the entire world in terms of a struggle between demonic and divine power, and he contrasted the evil of demonic magic starkly with the good and salvational power of divine miracle in his famous *City of God* and other works. His notions of demonic pacts would form the essential foundation on which all later Western Christian thought on this subject was based. For much of the early Middle Ages, Christian authorities seem to have been relatively less concerned about real demonic power in the world than they would later become, although Augustine's notions of demonic pacts did enter into official ecclesiastical canon law at this time. Around the 12th century, Christian authorities became increasingly concerned about demonic activity. In the 13th century, the great theologian Thomas Aquinas began to develop the notion of the demonic pact and its connections to demonic sorcery to a further extent. By the end of the 14th century, the theologian and inquisitor Nicolau Eymeric developed a detailed argument proving that all demonic sorcery necessarily involved the agreement and cooperation of demons. Sorcerers had to worship these demons and form pacts with them, either explicitly or implicitly, and so were guilty of terrible idolatry and heresy. When the full stereotype of European witchcraft finally developed in the 15th century, the pact with the devil was central to the entire concept of how witchcraft supposedly operated. Typically at a sabbath, new witches were thought to be required to renounce their faith and swear loyalty to the devil. Increasingly, accounts came to describe a formal, written agreement signed by the witch, often in blood. The notion of a pact made with the devil in order to attain wealth, power, or worldly pleasure also existed outside of the stereotype of witchcraft. Probably the most famous story of a human entering into a pact with the devil is that of the German magician Faust.

PAGANISM. Historically used by Christian religious authorities to refer to any form of polytheistic religious belief, in contrast to the three main monotheistic religions of the West—Christianity, Islam, and Judaism—the term paganism derives from the Latin *pagus*, meaning the countryside, and *paganus*, meaning rustic people, generally. In late antiquity, as Christianity became the dominant religion in the Roman world, it was initially centered in the cities, and so early Christians began to use the term pagan to describe those who held to the older, polytheistic religions of the ancient world. During the Middle Ages, Celtic, Germanic, and Slavic tribes that had not yet converted to Christianity were labeled pagans. There is no evidence of any direct connection between historical witchcraft and paganism in any form. However, in the late 19th and early 20th centuries, certain professional and amateur scholars, most notably the British Egyptologist and anthropologist Margaret Murray, advanced the argument that historical witchcraft actually represented the covert but direct survival of pagan religion into the Christian era. Encountering pagan rituals still practiced among the common people, Christian authorities supposedly condemned these practices as devil-worship and thus created the stereotype of witchcraft and cults of witches gathering at ritual sabbaths.

Although certain elements of the historical stereotype of witchcraft were clearly influenced by the remnants of some ancient, pre-Christian practices, for example the shamanistic fertility rites practiced by the northern Italian *benandanti*, the notion that pagan religiosity survived intact throughout the medieval and early-modern periods never found any firm support and has long since been discredited in historical scholarship. Nevertheless, such notions were crucial to the development of modern witchcraft, or Wicca. The early founders of this movement, following the arguments of Margaret Murray, believed or at least claimed they believed that they had rediscovered an authentic, ancient, pagan religion. Even within Wicca, this view has since largely been abandoned, however, and most modern witches, along with practitioners of other variants of modern neo-paganism, recognize that they are developing new religious systems creatively based on ancient, pagan models.

PARACELSUS (PHILIPPUS AUREOLUS THEOPHRASTUS BOMBAST VON HOHENHEIM) (1493–1541). A Swiss physician and alchemist, Paracelsus was never involved in any aspect of witchcraft, and he was in fact skeptical of much magic based on incantation and ritual demonic invocation. He did, however, believe strongly in what might be called natural magic. That is, he believed that occult properties and powers existed in natural substances and throughout the natural world, including the stars and planets. Magicians, sorcerers, and cunning men and women, he felt, often knew how to employ these natural properties for magical healing or for other purposes. Using such practices, common healers often excelled educated physicians in the effectiveness of their remedies.

After studying medicine in Vienna and Italy, Paracelsus traveled extensively throughout Europe. Originally going by his given name of Theophrastus, he eventually took the name Paracelsus to denote his connection to the famous ancient Roman physician Celsus. He gained a considerable reputation as a healer. His acerbic personality, however, guaranteed that he was never popular, and he rarely stayed in one position for very long.

PENTAGRAM. The pentagram or pentacle, a five-pointed star usually inscribed within a circle, is an important religious symbol for modern witchcraft, or Wicca. The five points of the star are typically interpreted as representing the divine, or alternately humanity, in harmony with the four natural elements. This symbol has little association with historical witchcraft. Magical circles of various sorts, often with stars or other occult symbols inscribed within them, were frequently employed to perform ritual magic, especially ritual demonic magic or necromancy, in the medieval and early-modern periods. The use of such symbols was then revived in the modern era by occult groups such as the Hermetic Order of the Golden Dawn. An inverted pentagram (with a single point of the star facing down as opposed to the Wiccan pentagram in which the single point faces up) has also been adopted as the symbol of Baphomet by the modern Church of Satan, and this or similar symbols are frequently used by many groups practicing modern Satanism.

PERKINS, WILLIAM (1555–1602). A major English authority on demonology, witchcraft, and witch-hunting, Perkins was a fellow of Christ's College at Cambridge. His major work, *Discourse on the Damned Art of Witchcraft*, was published posthumously in 1608 and soon surpassed even the *Daemonologie* of King James I to become the standard authority on matters of witchcraft in England in the 17th century. Perkins relied heavily on the Bible for his condemnation of witchcraft, but drew relatively little from earlier, continental authorities, with the notable exception of Nicholas Rémy, on whom he relied heavily.

PICCO DELLA MIRANDOLA, GIANFRANCESCO (1469–1533). A nephew of the more famous Renaissance philosopher Giovanni Picco della Mirandola, Gianfrancesco was also a Renaissance humanist by training. He did not, however, share in the skepticism about witchcraft that some humanists showed. In 1523, he was present for several witch trials in Bologna, and from this experience he wrote *Strix sive de ludificatione daemonum* (*Strix, or the Deceptions of Demons*—*strix* was a term for witches at this time). In this dialogue, several characters debate about the reality of witchcraft and then question an actual witch. In the end, the skeptical character in the dialogue is convinced of the error of his position and accepts the reality of witchcraft. Written in Latin, the work was translated into

Italian as early as 1524.

POISON. Historical witches were often accused of using poisons to harm or kill others. In some cases, people accused of witchcraft may in fact have been skilled herbalists capable of producing very dangerous poisons. The root of the mandrake plant, for example, often associated with witchcraft, could be very toxic. More often, however, the supposed link between witchcraft and poisoning was more fantastic. Witches were often described as receiving various poisons, along with other magical ointments, from the devil at a witches' sabbath. They would use these poisons to kill or injure people at the devil's command.

POLAND. See **EASTERN EUROPE, WITCHCRAFT IN.**

POSSESSION, DEMONIC. Referring to cases where a demon or the devil has supposedly entered a person's body and taken control over physical actions and to some extent the mind and personality, possession, and its near equivalent obsession, in which demons were thought to afflict people from outside of their bodies, was often associated with witchcraft. Witches were believed to be able to send demons to afflict people whom they wished to harm. In cases of possession, they often employed some item of bewitched food to convey the demonic spirit into the person. According to some authorities, apples were particularly useful for this sort of activity. In cases of obsession, the demon was sometimes thought to appear, visible only to the person it was afflicting, in the form of the witch herself. This formed a basis for some cases of spectral evidence.

During the Middle Ages, the church prescribed exorcism as a remedy for possession. The basis for the power of exorcism, as for possession itself, is found in the Bible, primarily the New Testament passages in Matthew 8:28–32, Mark 5:2–13, and Luke 8:27–33, in which Christ encounters a possessed man (or two possessed people in Matthew's account) and frees him by commanding the demons to enter a herd of swine, which then drown themselves. In early Christianity, possession, and more so obsession, was often thought to be a sign of holiness. Much early Christian demonology was developed in the deserts of Egypt by hermit monks who frequently believed themselves to be assailed by and in spiritual conflict with demons. By the later Middle Ages and the early-modern period, possessed people were often thought to have been victims of witchcraft. Perhaps the most famous such case occurred in a convent in the French town of Loudun where several nuns claimed to have been possessed because of the sorcery of a local priest. The charges were false and in fact were politically motivated, and the whole affair was a ruse, but the priest was, nevertheless, eventually burned at the stake. Another famous case linking possession to witchcraft occurred in Salem, Massachusetts, where a major witch-hunt began when several young girls

began to exhibit signs of possession, obsession, and bewitchment. Throughout the period of the witch-hunts, exorcism remained a common remedy for possession in Catholic lands. In Protestant countries, where the clergy had abandoned the formal rite of exorcism, people resorted to prayer. In addition, to free themselves from supposed demonic assault, people often turned to a variety of common spells and charms that could be acquired from cunning men and women. The causes of possession could vary, from outright deception as in the Loudun case, and possibly in the case of Salem as well, to real mental illness or dementia. Authorities did recognize that some cases of apparent possession might be caused by such factors, and many skeptical authorities, such as Johann Weyer, argued that many aspects of witchcraft and demonic activity were in fact signs of physical diseases and should be treated medically, not spiritually.

PRICKING. A method of detecting witches during the period of the major European witch-hunts was to prick the skin of suspects with a needle or some sharp object. Witches were often thought to have dead areas of skin that would not bleed and were insensitive to pain. Such an area of flesh was evidence of the devil's mark, a spot where the devil had branded the witch in his service. The process of pricking was especially humiliating because it required the suspected witch, usually a woman, to disrobe before authorities. Such marks were generally thought to be located on very private and thus easily concealed areas of the body, such as near the genitalia, although they could be found anywhere and were even thought to move around the body.

PROTESTANT REFORMATION. See REFORMATION.

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REFORMATION. The Protestant Reformation of the 16th century and the Catholic Counter-Reformation that occurred to some extent in response to the Protestant challenge contributed to the fear of witchcraft in Europe in complex ways. Although Protestant leaders like Martin Luther and Jean Calvin rejected many aspects of medieval theology and canon law, they did not challenge any of the basic notions of medieval demonology on which the idea of diabolical witchcraft rested. In fact, many Protestant leaders were acutely concerned about the power of the devil to assail human beings on earth. In Calvinist Scotland, for example, and especially in Puritan New England, the severity of the witch-hunts was at least partly caused by the profound concern of religious leaders over demonic and diabolic threats to their communities. Severe witch-hunts also took place in Catholic lands, however, and there were many Protestant lands where witch-hunting was relatively mild, so concern over witchcraft was clearly not linked exclusively to any one religious confession. The social and political conflicts that emerged out of the Reforma-

tion, and especially the bloody religious wars that gripped Europe in the 16th and 17th centuries, seem to have contributed to witch-hunting only indirectly. That is, there is no clear correlation between confessional strife and frequency of witch trials, although confessional conflict certainly added to the general level of social instability that, in turn, might have led to increased concern over witchcraft and facilitated witch-hunting. The increased attention to issues of morality and concern over personal and communal religious belief that arose in this period caused by both the Protestant and Catholic Reformations also certainly helped to create a general atmosphere in which the fear of witches and witch-hunting could flourish.

REMY, NICHOLAS (1530–1612). An important French demonologist who claimed personally to have condemned over 900 witches in trials during a 10-year period in Lorraine, Rémy is the author of *Dæmonolatriæ* (*Demonolatry*), first published in 1595. This became one of the major treatises on witchcraft and demonology of the 17th century, ranking in importance with those of Jean Bodin and Martin Del Rio. The authority of Rémy's treatise was augmented by the author's extensive personal experience with witches and in conducting witch trials.

Born at Charmes in Lorraine, Rémy came from a family of lawyers and in his turn went to study law at the university in Toulouse. After serving in Paris from 1563 until 1570, he became Lieutenant General of his native département of Vosges in Lorraine. Shortly thereafter, he became privy councilor to the duke of Lorraine. It was in this period that Rémy claimed to have sentenced over 900 witches, although this number cannot be confirmed from surviving records and he himself only mentions 128 witches by name. He began to become concerned about witchcraft, apparently, in 1582, when his oldest son died only shortly after Rémy had refused alms to an old beggar woman. Convinced that she was a witch who had murdered his son, he put her on trial. In 1591, he was appointed attorney general of Lorraine and was able to influence the prosecution of witches in the entire region. In 1592, an epidemic struck the city of Nancy, and Rémy left for an extended stay at a country estate, where he began composing the treatise based on his experiences.

RENAISSANCE. See **HUMANISM**.

RUSSIA. See **EASTERN EUROPE**, **WITCHCRAFT IN**.

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SABBATH, WITCHES'. As conceived by both religious and secular authorities in the late-medieval and early-modern periods, witchcraft entailed membership in a heretical, explicitly diabolic cult. Authorities were thus convinced that witches gathered at secret, typically noctur-

nal assemblies, where they would summon demons or Satan himself, offer up their worship, receive instructions, and engage in a variety of nefarious and horrific activities. Most aspects of the witches' sabbath (also known early on as a synagogue) were clearly derived from long-standing medieval stereotypes concerning heresy and heretical cults, and some stereotypes concerning Jews, although these stereotypes were of course modified and some elements were unique to the witches' sabbath. Perhaps the most notable unique element was the concept of night flight, that is, that witches would fly on certain nights to very large gatherings, often held on remote mountain peaks. The concept of the sabbath was crucial to the development of witch-hunting because it implied that witches did not act alone, but rather as part of a large, diabolically organized conspiracy, and that any accused witch could be expected, indeed often required, to identify other witches.

The idea of the sabbath developed in the 15th century. At this time, ecclesiastical authorities, especially inquisitors, were taking a major interest in demonic magic and sorcery. Demonic magic had always been associated with heresy. By the late 14th century, the inquisitor Nicolau Eymeric provided the definitive theological argument that demonic magic necessarily entailed the worship of demons and was thus always heretical. It was, therefore, natural for authorities to begin associating stereotypical heretical behavior with witches. All of the sources on witchcraft from the early 15th century included some mention of the notion that witches were members of diabolical cults that met in secret. The most explicit in these terms was the *Errores Gazariorum* (Errors of the Gazarii), a brief tract that referred to such gatherings as synagogues, and described them in horrible detail. By 1458, the inquisitor Nicholas Jacquier, in his *Flagellum haereticorum fascinariorum* (Scourge of Heretical Witches), was using the term sabbath.

Descriptions of the witches' sabbath could vary, but certain general characteristics were almost always present. Witches would gather in secret at night. They would most typically fly to a sabbath on brooms, staves, or other common items, although some authorities, especially early on, denied the reality of such flight. In this, they followed the tradition of the canon *Episcopi*, which stated that such night flight was only an illusion caused by demons. Following this argument, these authorities then had to maintain that the entire experience of the sabbath was only an illusion. For most authorities, however, the horrors of a sabbath were terribly real. At these gatherings, witches would invoke their demonic master, often summoning the devil himself, who would typically appear in the form of a black cat, goat, or other animal. Witches would then formally renounce their Christian faith and offer him their worship, usually symbolized by the *osculum infame* or obscene kiss on the devil's buttocks or anus. They would also engage in feasts, dancing, and other revels, culminating in indiscriminate sexual orgies with each other and with the attendant

demons. Sources typically revel in relating how men coupled with men and women with women, and even members of the same family with one another—brothers with sisters, and mothers and fathers with sons and daughters. The murder of babies and young children also typically played an important part in the sabbath. Witches either killed and ate these children as part of their feasts, boiled down the bodies to make magical powders, potions, and ointments, or they did both. The size of a sabbath could vary from a small group of 10 or 20 witches (there is no historical evidence for the supposedly traditional coven of 13) to huge gatherings ranging up to several thousand witches. Perhaps the greatest sabbath was that supposedly celebrated each April 30 on Walpurgisnacht on the peak of the Brocken in the Harz Mountains in Germany.

The sabbath obviously was meant to symbolize a complete inversion of every imaginable aspect of natural order—religious, sexual, social, and familial norms were all horrifically subverted. Most of the aspects of the sabbath—worship of the devil in animal form, the obscene kiss, desecration of religious artifacts, sexual orgies, etc.—were drawn directly from earlier medieval stereotypes about gatherings of heretical cults. The murder and cannibalism of babies was often associated with both heretics and Jews in the Middle Ages. There is some credible evidence that aspects of the sabbath, especially night flight, were derived from common folk beliefs. Thus, the sabbath may in part represent the remnants of archaic shamanism, belief in nocturnal spirit battles, and other fertility rites evident in many areas of Europe. The most direct roots of the sabbath, however, seem clearly to lie in the linkage between demonic magic and the heretical worship of demons, as well as in standard Christian stereotypes of heretical and non-Christian groups.

SALAZAR FRIAS, ALONSO DE (ca. 1564–1635). A cleric and inquisitor in Spain, in 1609, Salazar Frias was appointed to the regional inquisitorial tribunal in Logroño in the Basque lands in northern Spain. Numerous witch trials had been conducted at Logroño, resulting in many hundreds of confessions and convictions. Salazar Frias, however, expressed considerable skepticism regarding the procedures used in these trials, and was gravely concerned that convictions were being obtained from inconclusive evidence and forced confessions. The Suprema, the central council of the Spanish Inquisition in Madrid, directed him to undertake an inspection of the courts throughout the region for which his tribunal was responsible. In an investigation in 1611 and 1612, he confirmed his suspicions that many witch trials were being conducted improperly. As a result of his report, the Suprema issued a directive to all inquisitorial tribunals throughout Spain, instructing them to enforce stricter procedures in witch trials conducted under their jurisdiction. This careful application of proper legal procedure helped to reduce significantly the number of witch trials, and especially the number of convictions and executions for witchcraft, in Spanish lands.

See also INQUISITORIAL PROCEDURE.

SALEM, WITCHCRAFT AT. The most severe, important, and certainly most famous case of witch-hunting in Colonial America took place in the summer of 1692 at Salem, Massachusetts. The panic started when some young girls began to exhibit strange symptoms after playing at fortune telling, and ended with 19 people executed by hanging and one being pressed to death. Two more of the accused died while in jail, and a total of more than 100 people were imprisoned. Although witch trials were by no means unknown in New England in the 17th century, the events at Salem were extremely severe given the overall size of the population involved. The 20 executions constitute well over half of all executions for witchcraft in the New England colonies for the entire century.

This major outbreak of witch-hunting began when several young girls, including the daughter of the minister of Salem Village, Samuel Parris, began to play at divination, trying to learn the identities of their future husbands. Shortly thereafter they began to exhibit nervous symptoms that the people of Salem took to be evidence of demonic possession and bewitchment. The symptoms grew worse and spread to other girls and young women. Under questioning, the girls accused three women—Sarah Goode, Sarah Osborne, and a West Indian slave named Tituba—of having bewitched them. Goode and Osborne denied the charges, but Tituba, for reasons unknown, confessed to having had dealings with the devil. In the wake of this confession, fear grew and accusations multiplied, spreading from Salem Village to the larger Salem Town and coming to the attention of clergy in Boston, where Cotton Mather and other leading ministers debated the matter. They expressed caution and the need for reliable evidence. Mather was especially concerned about the reliance on spectral evidence, in which victims claimed to have seen the spectral shape of a witch, invisible to others, tormenting them. Nevertheless, these ministers did nothing to halt the trials and in fact encouraged local authorities to root out all potential witches. The first execution took place on June 10, 1692, and the last on September 22.

After the executions, however, the severity of the hunt created a backlash. Many people became concerned about the use of evidence in the trials, and skepticism about the girls' initial accusations grew. Ultimately, even Increase Mather, the father of Cotton Mather, preached the need for restraint in witch trials, arguing that it was better for a true witch to go free than for an innocent person to be killed. Because of this backlash, the trials at Salem effectively marked the end of witch-hunting in New England.

SANDERS, ALEX (1926–1988). The self-proclaimed “King of the Witches,” Alex Sanders was an important figure in the early development of modern witchcraft, or Wicca, in England. He founded the so-called Alexandrian tradition of witchcraft, which differed from the

Gardnerian tradition derived from the founder of modern witchcraft, Gerald Gardner.

According to Sanders' own account, his grandmother was a hereditary witch, that is, one whose knowledge of witchcraft had been passed down through her family. When he was seven, she initiated him into the ancient religion of the witches. His later writings on witchcraft, however, reveal the strong influence of the writings of Gerald Gardner and others in the Gardnerian tradition. Sanders claimed that these similarities were because Gardner himself had taken many elements from hereditary witchcraft, and that he, Sanders, actually represented a more genuine tradition. Sanders sought publicity to an even greater extent than Gardner did, and he helped to generate much media interest in Wicca in the late 1960s and 1970s. Although Alexandrian witchcraft is rather clearly derived from the original Gardnerian tradition, Sanders introduced some important new elements. He stressed ritual magic much more than Gardner did, and developed more formal and elaborate rites. Some have referred to the Alexandrian tradition as "high church" witchcraft.

SANTERIA. Like Voodoo, Santería is a syncretistic religion in which African spirits and deities have been assimilated with Roman Catholic saints and other religious figures. Santería developed first among African slaves brought to the Americas and forced to convert to Catholicism. The religion is now widespread in many parts of Latin America and also in North American cities with large Hispanic populations. Many people see no conflict or difficulty in practicing Santería and Catholicism together. In Santería, deities are known as orishas. They are powerful and sometimes capricious in nature. The sacrifice of animals to the orishas is a major element of the religion. Typical sacrifices include chickens and roosters, pigeons and doves, and even goats and pigs. Cats and dogs are often rumored to be used when casting harmful spells. Especially in the United States, this practice arouses strong opposition from people who suspect that these animals are tortured before they are killed, or who fear that pets might be stolen for sacrifice.

Santería is infused with magical practices. The orishas can be propitiated to heal illness or injury, to provide good luck, to incite love, or for many other positive purposes. Practitioners of harmful magic or witchcraft supposedly also exist, however. These people are often known as *mayomberos* or "black witches." These witches are regarded similarly to how supposed witches were seen during the period of the major European witch-hunts. They are entirely evil creatures who frequent graveyards and often employ parts of dead bodies in their spells. The principal tool of the *mayomberos* is a magical cauldron known as a *nganga*, in which such parts can be mixed with other magical ingredients. *Mayomberos* are often considered to be in league with the devil.

SATANISM. Referring to the worship of Satan, the Christian devil, Sa-

tanism has long been associated with witchcraft. In the medieval and early-modern periods, Christian authorities, both ecclesiastical and secular, assumed that all witches were in league with Satan. They were guilty of heresy, idolatry, and apostasy, having supposedly renounced the true faith and offered worship to the devil instead, most notably at secret nocturnal gatherings known as witches' sabbaths. In exchange for this worship, the devil taught them magical arts and gave them power to command demons and to perform maleficium, harmful sorcery, at his direction. Although it is entirely possible that some individuals during the period of the great witch-hunts actually did worship Satan, there is absolutely no evidence that most accused witches did so, or that any large, organized Satanist groups ever existed. Rather, the supposed worship of the devil, along with attendance at sabbaths, sexual orgies, the murder and cannibalism of children, and the possession of demonic familiars (collectively often referred to as diabolism) were largely creations of ecclesiastical and secular authorities forced on people in the course of trials, often through the use of torture.

In the modern period, Satanism can have two meanings. Again, it can refer to the supposed worship of the Christian devil. Allegations of the existence of Satanist groups worshiping the devil through animal or human sacrifice, often involving the kidnapping, sexual molestation, and frequently the murder of babies and young children, occur regularly throughout the Western world. Many of the activities detailed in such allegations—secret gatherings of a conspiratorial cult worshiping the devil, performing obscene rites, and harming children—are very reminiscent of historical accusations of witchcraft. No credible evidence has ever been uncovered, however, that any such large, organized form of Satanism really exists.

Modern Satanism can also refer to actual, organized, and open Satanist groups, the largest and most famous of which is the Church of Satan, founded in San Francisco in the 1960s. These groups, however, do not really worship Satan in the sense of the actual Christian devil, perceived to be the incarnation of all evil and immorality.

Rather, such groups reject the Christian moral structure entirely and idealize instead principles of personal freedom, individuality, and pleasure (often specifically carnal pleasure), which they believe Christianity has wrongly condemned and associated with evil. Such groups actually adhere to their own strict, although non-Christian, moral code, and absolutely forbid the use of animal, let alone human, sacrifice or any form of non-consensual sexual activity, such as the sexual molestation of children.

Neither form of modern Satanism is an aspect of modern witchcraft, or Wicca. Actual Satanist groups like the Church of Satan share some basic similarities with modern witchcraft. Both are marked by a rejection of Christianity and both practice and believe in the real efficacy of some forms of magic. Otherwise, however, modern Satanism and modern witchcraft have nothing to do with one another,

and indeed the two groups generally have little respect for one another (it should be noted that modern, organized Satanism is an extremely small movement, much smaller than the large and growing number of Wiccan groups). Modern witches are, of course, also sometimes still associated with the other supposed aspects of Satanism—worshiping the devil, killing children, and so forth. Such practices are completely antithetical to modern witchcraft, however, and insofar as there is no credible evidence that any organized groups practice this form of Satanism, there is certainly no evidence that any Wiccan groups do.

SCANDINAVIA, WITCHCRAFT IN. Scandinavia experienced significantly less witch-hunting than did the lands of the German Empire immediately to its south. As elsewhere in Europe, belief in harmful sorcery was widespread in the Scandinavian countries—Denmark, which during this period also ruled Norway, and Sweden, which controlled much of Finland. Yet all told, there were less than 2,000 executions for witchcraft in Scandinavian lands. One of the major factors holding down the number of witch-hunts seems to have been a late and incomplete acceptance of the full stereotype of witchcraft, which included diabolism as well as the practice of maleficium, or harmful sorcery. In addition, the use of torture was limited in Scandinavia, although by no means totally restricted.

Perhaps not surprisingly, Denmark, the country closest to the Germanic heartland of the witch craze, experienced the most severe hunts, with around 1,000 executions, a significant number for a country with such a small population (slightly over half a million people). In addition, hunts began there around the middle of the 16th century, earlier than in other regions of Scandinavia. Still the severity of the hunts was limited. In 1547, a law was passed declaring that the testimony of certain criminals, including those guilty of performing sorcery, could not be used to convict others, and this obviously reduced the potential for individual accusations of witchcraft to grow into large hunts. In addition, the application of torture was forbidden until after a death sentence had been passed. In Norway, hunts were even less severe, with only about 350 executions for witchcraft. Most convictions were for maleficium, particularly raising storms at sea, and did not include much evidence of diabolism, although demonic pacts and demonic magic were certainly not unknown.

In Sweden, too, charges of witchcraft generally focused more on maleficium than diabolism. Witch trials began in the second half of the 16th century, but less than 500 people were executed in Sweden and Swedish-controlled Finland. Nevertheless, the potential for large hunts did exist. The most severe broke out in 1668 in the north of Sweden and eventually spread to much of the country, including parts of Finland. The panic lasted until 1676, when the central Court of Appeal in Stockholm began to take a more direct role in investigating the evidence (rather than simply confirming convictions as it had done

earlier). All told, more than 200 people were executed, making this by far the most severe phase of the witch-hunts in Sweden, although still mild compared to some of the major hunts elsewhere in Europe.

SCOT, MICHAEL (ca. 1175–1235). A scholar in the service of the German emperor Frederick II, Scot was interested in magic and occult learning, especially in systems of astrology. He devised categories of permissible and impermissible magic and divination, and he wrote about and described methods of demonic invocation, although he was careful to condemn such practices. Despite this care, he developed a dark reputation as a powerful demonic sorcerer, something that often developed around medieval scholars with interests in the occult.

SCOT, REGINALD (1538–1599). One of the earliest and fullest skeptics of witchcraft, Scot published his important *Discoverie of Witchcraft* in 1584. It was at the time one of only a handful of books written on the subject in the English language. Scot was born into the landed gentry in Kent and attended Oxford University but did not stay to receive a degree. He was briefly a member of Parliament but lived mostly as a country gentleman. His interest in witchcraft seems to have arisen from pure intellectual curiosity and not from any practical experience or professional involvement. This might help to explain his extreme skepticism on the subject.

In his *Discoverie*, Scot went beyond mere criticism of the procedures and methods of witch trials, to which many other critics of witch-hunting limited themselves both before and after him. Instead, he attacked the very basis of the idea of witchcraft: the witches' pact with the devil in exchange for the ability to perform demonic sorcery. Scot maintained that the devil had no real power in the physical world, and so even those who truly believed themselves to be witches were incapable of performing any of the acts for which they were held guilty. In fact, Scot felt that most people convicted for witchcraft were either entirely innocent but were victims of trial procedures, especially the use of torture, that virtually guaranteed conviction, or they were senile or deluded in some way. There were some witches, he maintained, who did work real harm, but they did so through natural means such as poison and not through supernatural demonic powers. Also there were some frauds who claimed to have supernatural power for their own gain. In his skepticism, and especially in his arguments about possible natural and especially medical causes for witchcraft, he was influenced by another skeptical writer, Johann Weyer.

SCOTLAND. See BRITISH ISLES, WITCHCRAFT IN.

SEXUALITY AND WITCHCRAFT. Historically, witchcraft has always been viewed as a highly sexually charged act. Throughout the era of the great witch-hunts, witches were commonly thought to en-

gaged in sexual activity with demons in the form of incubi and succubi. Sexual orgies were a centerpiece of the witches' sabbath, and as a sign of their subservience and degradation, witches were often thought to have sex with the devil himself. Many authorities considered that sexual lust and the desire for carnal pleasures were among the chief reasons people became witches, and this was also thought to be one of the reasons that far more women became witches than did men. Women were generally considered to be weaker than men, more driven by their appetites and lusts, and far more susceptible to carnal temptations. Sexual relations with demons or the devil were not, however, thought to be pleasurable in most cases, and the sexual organs of these creatures were generally described as being as cold as ice. Sexuality also plays an important role in modern witchcraft, or Wicca, although here in an entirely positive way. Much Wiccan belief centers on aspects of natural fertility, and sexual energy, properly channeled, is thought to play an important part in many magical rituals.

SHAMANISM. An aspect of many ancient religious systems, shamanism describes a variety of practices in which individuals enter an ecstatic state and believe that they are able to encounter and interact with spirits and spiritual forces. In recent years, increasing evidence has been uncovered linking certain aspects of historical witchcraft to shamanism. The elements of night flight and communion with spiritual forces that characterized the witches' sabbath were at least partly grounded in recollections of older religious beliefs and practices—the Roman Bacchanalia festivities or the Germanic concept of the Wild Hunt, for example—that were probably themselves rooted in archaic shamanistic practices. The most famous example of shamanistic practices interacting with Christian notions of witchcraft was the case of the Italian *benandanti*. In the modern period, practitioners of modern witchcraft, or Wicca, and other forms of neo-paganism sometimes incorporate aspects of shamanism into their beliefs and rituals.

SIMON MAGUS. In the Bible, the most famous magician in the New Testament is Simon Magus of Samaria, who is described encountering Peter and John, the apostles of Christ, in Acts 8:9–24. When Simon sees that they can bestow the spirit of God on someone by laying on their hands, he offers them money to receive this power, but Peter refuses him. In apocryphal biblical literature, the rivalry between Simon Magus and the apostle Peter, also called Simon Peter, was amplified. In the so-called Acts of Peter, for example, Simon uses his magic to simulate bringing a dead man back to life, but only Peter is able to truly revive him. Then Simon announces that he will fly up to heaven, but at a word from Peter, he comes crashing to the earth. Later medieval commentators made clear that Simon Magus was being born aloft by demons that Peter was able to dispel. In the Middle Ages, Simon Magus became the archetype of the demonic magician or necromancer, and ideas about necromancy served as an

important basis for later notions of diabolical witchcraft.

SKEPTICISM. Witchcraft beliefs were never uniform across Europe, and there were always people, including some authorities, who were skeptical of elements of the witch stereotype, the conduct of witch trials, or even of the entire concept of witchcraft. Many authorities were doubtful of the reality of certain aspects of witchcraft, most notably night flight. Here authorities could follow the tradition of the early canon *Episcopi*, which stated that such flight was only a delusion caused by the devil. Since witches were typically assumed to fly to large gatherings known as sabbaths, some authorities then argued that the entire experience of the sabbath must also be illusory. Such skepticism, however, had little effect on the overall course of witch-hunting, because authorities could still condemn people for believing that they had engaged in the diabolic worship and other horrors of the sabbath, even if these were considered to be only illusory.

Another level of skepticism, which can be termed legal skepticism, focused on the procedures of witch trials, especially the virtually unrestricted use of torture in many areas. Some authorities realized that these procedures could be used to ensure that anyone accused of witchcraft would confess, and therefore could be convicted, regardless of actual guilt or innocence. They therefore sought to restrict or eliminate witch trials, although they did not deny the basic possibility of the reality of witchcraft. Perhaps the most famous example of such a skeptic was the German Jesuit Friedrich Spee. Such isolated thinkers had little effect on the overall course of the persecution of supposed witches, but more widespread legal skepticism in the late 17th and 18th centuries was an important factor in the curtailment of witch-hunting across much of Europe even before the general belief in witchcraft began to decline.

Of course, there were always some people who were fully skeptical of the reality of witchcraft. Authors like Johann Weyer, Reginald Scot, and Balthasar Bekker denied that the devil had such extensive power over the physical world, or that human beings could enter into pacts with demons. They thus undermined the very foundations of the idea of witchcraft as it was conceived in medieval and early-modern Europe. Although important, however, such thinkers were always a decided minority and often themselves faced persecution because of their more liberal ideas. See also HOBBS, THOMAS; LOOS, CORNELIUS; MALEBRANCHE, NICOLAS; MONTAIGNE, MICHEL DE; PARACELSIUS; SALAZAR FRIAS, ALONSO DE.

SORCERY. The term sorcery is frequently used as a synonym or near-synonym for magic or witchcraft. While the meanings of these words are often vague and certainly overlap, some distinctions can be drawn. First, sorcery is often used to describe low magic, that is, common or unlearned magic. Sorcery is supposedly performed by

simple words or actions, whereas forms of high or learned magic are supposedly performed by complex and highly ritualized verbal formulas and ceremonies. In Europe during the medieval and early-modern periods, complex, ritualized demonic magic was often termed necromancy and was thought to be quite distinct from common sorcery or witchcraft. Sorcery can also carry implications of negative or harmful magic. In this sense, of connoting simple (or low) and harmful magic, the term sorcery is very close to the term witchcraft. It is worth noting that the English word sorcery derives from the French *sorcellerie*, which means both sorcery and witchcraft. Likewise, the common Latin term to describe harmful sorcery during the Middle Ages and early-modern period, *maleficium*, also came to mean witchcraft.

Nevertheless, the concept of sorcery can be usefully distinguished from witchcraft in several ways. First, sorcery does not always carry the connotation of negative or harmful magic. Sorcery can sometimes be used to describe positive forms of magic, such as magical healing or magical means of prognostication and divination. Some scholars, notably anthropologists studying African witchcraft, have distinguished sorcery from witchcraft by arguing that sorcery involves certain performed actions (spoken words or gestures) along with the use of certain material objects to obtain desired supernatural effects while witchcraft draws on some inherent power found in the witch herself. Under this definition, anyone can learn to be a sorcerer, but one must be born a witch. This distinction, while useful when applied to African and other societies, is not as helpful when applied to medieval or early-modern Europe. During the period of the great witch-hunts, witches were believed actively to learn how to perform witchcraft from demons or from the devil, and anyone could become a witch. But witches were also regarded as being in certain ways inherently evil and corrupt because of the pacts they made with the devil and their apostasy from the true faith.

SOUTHERN EUROPE, WITCHCRAFT IN. The lands of Southern Europe, Spain and Italy, each had a long association with the black arts. Some of the earliest true witch trials in Europe had occurred in Italy, including a trial at Rome in 1426 and one at Todi in 1428. In Spain, it was long rumored that secret schools operated to train pupils in black magic at Toledo and Salamanca (although the training here was more along the lines of learned, ritual demonic magic, or necromancy, and not witchcraft). Nevertheless, although belief in witchcraft and demonic sorcery was widespread, the witch-hunts in these lands were relatively mild, especially when one considers the number of executions that the trials produced. In Italy, where the hunts were more severe, probably around 1,000 witches were executed. For comparison, consider the fact that in Scandinavia, probably around the same number of witches were executed in Denmark alone, which had

a population less than 1/20th that of Italy. In the British Isles, England and Scotland, where the combined population numbered about half of Italy's, authorities executed at least 50 percent more witches. Witch-hunts were even more limited in Spain, with only around 300 executions, and virtually no executions took place in Portugal.

The single greatest cause of the limited severity of witch-hunting in southern lands was clearly the presence of large, bureaucratic, and highly centralized ecclesiastical Inquisitions. Although papally appointed inquisitors had operated in Europe since the mid-13th century and were in theory answerable to Rome, in fact throughout the Middle Ages they had never been part of any overall, centralized organization. In the early-modern period, in the lands of Southern Europe, such organizations first came into existence. The Spanish Inquisition was created in 1478 as a national institution under the control of the Spanish king, not the pope in Rome. From a supreme council in Madrid, the Inquisition closely controlled the operation of numerous regional tribunals. Similarly, the Holy Office of the Roman Inquisition was founded in 1542 by Pope Paul III to supervise and control the operation of other inquisitorial tribunals throughout Italy (with varying degrees of success—the Inquisition in Venice was notoriously independent).

The existence of these Inquisitions helped to restrain witch-hunting activity in several ways. First, as has been shown to be true of large, centralized judicial structures elsewhere, the Inquisitions were less inclined to panicky reactions based on local fears of witchcraft and were more concerned with matters of procedure and the careful accumulation and weighing of evidence. It is significant to note that charges of diabolism in connection to witchcraft, although rooted in Christian demonology and theological principles, were largely absent from trials conducted in southern lands. The major exception was the severe outbreak of witch-hunting in the Basque lands in northern Spain from 1609 to 1614, in which highly detailed accounts of diabolical sabbaths emerged. Nevertheless, the courts in Spain and Italy rarely forced confessions of diabolic activity on the accused, as often happened in northern lands. Torture was only rarely applied, and almost always under strict procedural controls. Also, in the absence of clear evidence of diabolism, the courts of the Inquisitions were extremely hesitant to impose death sentences. The accused might still be convicted of performing sorcery of some sort, but this was often regarded as a matter for more lenient punishment, the object being to correct error and eliminate superstition, not to eradicate a perceived satanic threat to Christian society. Although secular courts in Spain and Italy seem to have been slightly harsher in matters of witchcraft than inquisitorial courts, when such matters came under their jurisdiction they in general appear to have followed the model set by the Inquisitions of careful consideration of evidence and adherence to procedure rather than blind panic.

SPAIN. See BASQUE LANDS, WITCHCRAFT IN; SOUTHERN EU-

ROPE, WITCHCRAFT IN.

SPANISH INQUISITION. See INQUISITION.

SPECTRAL EVIDENCE. Given the inherent secrecy in all aspects of the crime of witchcraft, finding substantial evidence on which convictions could be based was always a problem for authorities. The best evidence, of course, was the confession of the accused themselves, usually obtained through torture. Another possible form of evidence, however, was spectral evidence, in which other people testified to having seen the spectral image of the witch. Such evidence might be supplied by another accused witch, who would testify to having seen someone in attendance at a witches' sabbath (many authorities maintained that witches traveled to sabbaths only in spirit), or by victims who would testify to having seen the form of a witch tormenting them. Many authorities argued that, although these specters might not be the witch herself, God would never allow the devil or a demon to impersonate an innocent person while working evil. Others, however, were very skeptical of such testimony, and throughout the period of the witch-hunts, spectral evidence was never generally held to be as reliable as confession. Perhaps the most famous case of spectral evidence occurred at Salem, Massachusetts, where a number of young girls who exhibited symptoms of possession testified that they were often tormented by witches in spectral forms that only they could see.

SPEE, FRIEDRICH (1591–1635). A German Jesuit and important opponent of witchcraft prosecutions, Spee is the author of *Cautio criminalis* (A Warning for Prosecutors), a major work denouncing the frequent conviction of innocent people for witchcraft and the use of excessive torture to elicit confessions from anyone accused. Although Spee certainly serves as an example of skepticism about witchcraft, his could be called a legal skepticism. That is, given the abuses of procedure he typically witnessed in witch trials, he came to realize that most of the people accused of the crime were innocent but were nevertheless convicted on flimsy evidence or coerced confessions. He never denied the potential reality of witchcraft or the power of demons and the devil in the world.

Spee was born in Kaiserswerth in the Rhineland and attended the Jesuit college in nearby Cologne. He entered the Jesuit order in 1611 and then studied at Würzburg and Mainz. In 1627, he returned to Würzburg as a professor of theology. In the late 1620s, Würzburg and nearby Bamberg were centers of particularly severe witch-hunting. Spee was appointed to hear the final confessions of condemned witches in prison. Initially fully convinced of the real threat of witchcraft, in the course of hearing these confessions, Spee realized that most if not all of the condemned people were innocent, and that if fair legal procedures had been properly applied, they would never have

been convicted. He also recognized that, because witches were believed to be members of a satanic cult, convicted witches were forced to name accomplices. Because the legal procedures in place at the time ensured that these people too would almost certainly be convicted, he feared that ultimately witch-hunting might spiral completely out of control and threaten entire communities.

In 1631, Spee published the *Cautio criminalis* anonymously, although within the Jesuit order his authorship was widely known. The book focused on a sharp critique of the legal procedures of witch trials. It never denied the potential reality of witchcraft. Nevertheless, given the ease of false conviction, Spee ultimately came to believe that there were very few real witches in the world. Even this somewhat limited critique of witch trials roused considerable opposition from many proponents of witch-hunting, including many within the Jesuit order.

SPINA, ALFONSO DE (ca. 1420–1491). A Franciscan friar who converted from Judaism, Alfonso de Spina was a theologian at the university at Salamanca, and was the personal confessor to King Juan II of Castile. Just prior to his death, he was appointed bishop of Thermopolis. Around 1459, he wrote a treatise entitled *Fortalicium fidei* (Fortress of the Faith), in which he discussed various threats to the faith, including heretics, Jews, Saracens, and demons. In the section on demons, he also discussed witchcraft. Although Alfonso de Spina was not the first clerical authority to describe witchcraft in the 15th century, and his treatment of this subject was more moderate than some, his work, printed in the 1460s, became the first published treatise to deal with witchcraft.

SPINA, BARTOLOMMEO (ca. 1475–1546). A prominent Dominican friar and theologian, Spina studied in Bologna and Padua. He eventually became Master of the Sacred Palace in Rome, the chief theologian to the pope, and he was appointed by Pope Paul III to consider the important theological questions raised at the Council of Trent. He wrote several works arguing for the reality of witchcraft and the real danger that witches represented. His major work in this area was his *Questio de strigibus* (Concerning Witches), written in 1523.

SPRENGER, JAKOB (ca. 1436/38–1495). Traditionally listed as one of the authors of the infamous late-medieval witch-hunting manual *Malleus maleficarum* (Hammer of Witches), Sprenger was a Dominican friar, theologian, and papal inquisitor active in the German Empire in the later 15th century. He was born in or around the city of Basel and studied in Cologne, where in 1475 he received his doctorate in theology. He then taught and served in several offices at the university in Cologne. He was also an important figure within the Dominican order. In 1472, he became prior of

the Dominicans in Cologne, an office he held until 1482, when he was relieved in order to be able to undertake other duties as a papal inquisitor. From 1481, he conducted numerous inquisitions into heresy and witchcraft in the Rhineland, and later more generally across southern Germany. In this capacity, he worked with Heinrich Kramer, and it was to these two inquisitors specifically that Pope Innocent VIII directed his bull *Summis desiderantes affectibus*, ordering all local authorities to assist them in their pursuit of witches. In 1488, Sprenger was named to the office of Provincial of the Dominican province of Teutonia, a position second only to the Master General of the entire order in that region.

Although he is typically listed as an author, along with Heinrich Kramer, of the *Malleus maleficarum*, there is much evidence to suggest that Sprenger had little or even nothing to do with the writing of this treatise on witchcraft. The strongest piece of evidence, only discovered in 1972, is a letter written by Sprenger's successor in the office of prior in Cologne, Servatius Fanckel. Fanckel knew Sprenger well and explicitly stated that he was in no way involved in writing the *Malleus*. Because Fanckel was, in fact, an admirer of that work, there is no reason to suppose that he had any motive to downplay any actual involvement Sprenger might have had. It seems likely that Sprenger's identification as an author of the *Malleus* arose because of his association with Kramer. As Sprenger's reputation as a theologian and prominent Dominican was greater than Kramer's, the addition of his name to the work could only add to its authority.

STAMFORD WITCHES. At the same time as the major witch-hunt in Salem, Massachusetts, was occurring, a smaller panic occurred in Stamford, Connecticut, leading to much different results. In the spring of 1692, a servant girl named Katherine Branch began to suffer from fits, and she accused a respected local matron, Elizabeth Clauson, of bewitching her. Eventually, five other people were implicated as well. One fled to neighboring New York and three others were quickly cleared of all charges. Clauson and another woman, Mercy Disborough, came under more severe scrutiny, but eventually Clauson was freed. Disborough was convicted and sentenced to death, but was later reprieved. Unlike in Salem, at Stamford authorities were skeptical of the accusations from the start, and no large panic ever developed within the community as a whole.

STARHAWK (1951–). An important figure in modern witchcraft, also known as Wicca, Starhawk is an American witch, feminist, peace activist, and author. She has dedicated most of her life to teaching, developing rituals, working within various organizations, and spreading knowledge of Wicca and of neo-paganism more generally to as broad an audience as possible. Her most important work is her book *The Spiral Dance*, a reflection on and statement of Wiccan principles, practices, and beliefs. The book, originally published in 1979,

the same year as Margot Adler's influential *Drawing Down the Moon*, has been reissued in 10th- and 20th-anniversary editions. Born into a Jewish family, Starhawk was raised in a strongly religious household and by her own assessment was a devoutly religious child. As she grew, however, she became deeply concerned with what she saw as the severely limited role allowed to women in traditional Judaism. Already by the time she entered college at the University of California at Los Angeles, she had been exposed to various forms of neo-pagan beliefs and felt herself drawn toward this form of religiosity. While in college, she was exposed more fully to Wicca. She was attracted especially to the religion's focus on worship of the Goddess and to the elevated place it allowed to women. Upon graduating, she briefly entered UCLA's film school, but soon set about writing and traveling. Eventually, she began to work on what would become *The Spiral Dance*, an account of Wiccan pseudo-history, beliefs, and practices. Starhawk's lyrical and evocative writing seemed to capture the essence of Wiccan religiosity, highlighting especially the compatibility of Wicca with feminist and environmentalist concerns. The success of her book helped to spark a surge in the overall success of Wicca as a growing religious movement. The book became an essential Wiccan text, supplanting to some degree the writings of the founder of modern witchcraft, Gerald Gardner, especially in America, where feminist and environmentalist elements within Wicca were more developed than in Great Britain and elsewhere.

Starhawk herself eschews any "authoritative" role in the Wiccan or larger neo-pagan traditions. Although she has been a member of several groups and covens, she has also developed and practiced her beliefs alone. Much of her knowledge and inspiration, she claims, comes from her own dreams and trance experiences. She adheres to most standard elements of the Wiccan tradition, however, as developed by Gerald Gardner and others. She is particularly credulous of the claim that modern witchcraft is a direct descendant of historical European witchcraft, which was supposedly an ancient, pre-Christian fertility religion, demonized and brutally persecuted by the Christian church (in *The Spiral Dance*, she originally claimed that around 9,000,000 people were executed for witchcraft in medieval and early-modern Europe, although in later editions she has been forced to admit that this figure is "probably high"). This interpretation of historical witchcraft was largely developed in the late-19th and early-20th centuries, most famously by the British Egyptologist and amateur anthropologist Margaret Murray. Murray's theories have since been completely discredited, and many modern witches now maintain that their religion is not a direct survival of ancient pagan beliefs, but rather a deliberate recreation of imagined forms of ancient religion. Starhawk herself, in later editions of *The Spiral Dance*, argues that Wiccan beliefs are not dependent on any real historical tradition for their validity. Nevertheless, she does persist in maintaining that the supposed history

of the Wiccan faith as a truly ancient pagan religion is essentially true, if not necessarily accurate in all details.

STORMS AND STORM RAISING. Affecting the weather and raising destructive storms was believed to be a common element of harmful sorcery, or maleficium, in Europe throughout the medieval and early-modern periods, and is a standard element of harmful magic around the world. Such weather magic was deemed particularly appropriate to witches and other demonic sorcerers by Christian authorities because, in Christian theology, demons were spiritual, airy creatures and could easily manipulate the element of air. The very earliest sources on witchcraft describe witches raising storms, especially lightning and hail, which could destroy crops and cause widespread damage to property across entire regions. The early authority Johannes Nider gave an account of a witch performing a demonic invocation and then having the demon raise a storm with lightning and hail, and the *Errores Gazariorum* (*Errors of the Gazarii*), another early source, described witches flying high into the Alps to chip off large blocks of ice from the mountains. They then let this ice fall as hail. One of the most famous examples of weather-working witchcraft came in the case of the North Berwick Witches, who supposedly raised several storms at sea in order to drown the Scottish king James VI.

STRAPPADO. One of the most common means of torture used on witches and others in the later Middle Ages and early-modern period was the strappado (from the Latin *strappare*, to pull). The wrists of a prisoner were bound behind his or her back with a rope attached to a pulley. He was then hoisted into the air. Often weights were attached to the prisoner's feet to increase the weight on the arms and shoulders, which frequently dislocated, causing extreme pain. The prisoner was then left hanging in this position while being interrogated by authorities. To increase the pain, the prisoner could be raised to a significant height and then dropped suddenly to within a few inches of the floor, exerting tremendous, sudden pressure on the arms and shoulders.

STRIX (STRIGA). In classical mythology, striges (the plural of *strix* or *striga*) were malevolent nighttime monsters. The Latin *strix* literally meant screech-owl, and the striges were believed to be birdlike creatures with great talons. They preyed especially on sleeping men and children. With men, they often turned themselves into beautiful women and had sexual intercourse (thereby showing a relation to succubi) before killing them. They were also vampires, sucking the blood from their victims. The image of the *strix* contributed to the later Christian idea of witches as women who flew at night and often murdered babies and young children. The word also became a term for witch in the medieval and early-modern periods.

SUCCUBI. See INCUBI AND SUCCUBI.

SUMMIS DESIDERANTES AFFECTIBUS, BULL. See INNOCENT VIII, POPE.

SWIMMING. A common, although by no means universal or universally accepted, method for identifying witches, swimming involved binding a suspected witch and immersing her in water. If she immediately floated to the surface, she was judged to be guilty. If she managed to remain submerged for some period of time, she was deemed to be innocent. The procedure operated on the theory that water was a pure element and would reject any guilty person, causing them immediately to float. Thus, the witch was bound not to prevent her from swimming to the surface, but from deliberately keeping herself submerged. Although some people could drown in the process of proving their innocence, normally the accused was not required to remain submerged for very long. Swimming was never fully accepted by authorities as a proper method of proof. It derived from notions of trial by ordeal that had been employed in early-medieval Europe but that were increasingly abandoned by courts with the steady adoption of inquisitorial procedure beginning in the 12th century. Throughout the later period of the witch-hunts, authorities often challenged the legitimacy of swimming, and it was banned in many areas, although this did not necessarily end its use entirely.

SWITZERLAND, WITCHCRAFT IN. Even more than the lands of the German Empire, to which all of the Swiss Confederation belonged at the beginning of the period of the witch-hunts, Switzerland can lay claim to being the real heartland of the European witch craze. Some estimates put the number of executions for witchcraft at around 5,000 for this relatively small region, while other estimates range as high as 10,000. Even taking the lowest of these figures, well over twice as many witches were executed per capita in Switzerland than in German lands. Moreover, Switzerland experienced some of the earliest witch-hunts in Europe in the early 15th century, and also some of the latest. The last execution for witchcraft in Europe to receive full and unquestioned legal sanction took place in the canton of Glarus in Switzerland in 1782. Because of this long duration, however, and because of the intense political, religious, and even linguistic disunity of Swiss lands, the overall patterns of witchcraft persecution in Switzerland are difficult to discern, if indeed any overall pattern can be said to exist.

The Swiss Confederation was comprised of a patchwork of independent cantons, some containing a sizeable area and some little more than city-states, some highly urbanized and some extremely rural. Some regions, like Geneva and Basel, were cosmopolitan centers of intellectual and economic activity, while others, especially in the high Alps, were relatively cut-off and backward. In general, it can be said

that this fragmentation itself no doubt contributed to the severity of many Swiss witch-hunts. Local courts, free from external control and subject to the intense local fears, as well as the social and economic pressures that might drive a hunt, were often very inclined to pursue and promote accusations of witchcraft to the fullest extent possible. On the other hand, larger, more centralized and bureaucratic legal structures tended to emphasize strict adherence to proper legal procedure and careful consideration of evidence, which in turn inhibited the potential for a witch-hunt to get out of hand. Although some regions of Switzerland experienced relatively light witch-hunting, others experienced some of the most intense and destructive hunts that occurred in Europe.

–T –

TEMPLARS. The Knights of the Temple of Solomon, or Knights Templar, were a crusading, military order during the Middle Ages. The Templars originated around 1120 in the Holy Land as a small group of knights dedicated to defending pilgrims. The order quickly grew in size and popularity, until the knights in the Holy Land were supported by a large Templar network spread across Western Europe. The Templars acquired vast amounts of land, usually through pious donations. After the fall of Acre, the last Christian outpost in the Holy Land, in 1291, the Templars no longer had a clear purpose, and their great wealth aroused opposition to the order. In 1307, the Templars in France were arrested on the order of King Philip IV. The charges ranged from heresy and sodomy to worshipping demons, but in reality the arrests were motivated by Philip's desire to disband the order and seize its tremendous wealth and property. Torture was applied, however, and confessions were extracted, although many Templars later recanted. Under pressure from the French, in 1312 Pope Clement V officially suppressed the order, and in 1314 the Grand Master of the order, Jacques de Molay, was burned at the stake.

The Templars were never charged with witchcraft, and even charges of demonic sorcery did not figure significantly in their final condemnation. However, the dynamics of their arrest and trial, especially the use of torture to extract clearly false confessions, was reminiscent of later witch trials, and the trial of the Templars is often seen as foreshadowing in certain respects the persecution of witches that was to come.

THOLOSAN, CLAUDE (?–ca. 1450). The exact years of Claude Tholosan's life are unknown, but he served as chief magistrate of Briançonnais, the region around Briançon in Dauphiné, from 1426 until 1449. He was a layman and a secular official, although highly educated and clearly familiar with ecclesiastical canon law as well as certain aspects of theology. In the early 15th century, the Alpine regions of Dauphiné were the location of some of the earliest witch tri-

als in European history, and in his capacity as chief judge, Tholosan personally conducted numerous trials for witchcraft. Around 1436, he wrote a treatise *Ut magorum et maleficiorum errores manifesti ignorantibus fiant* (That the Errors of Magicians and Witches May be Made Clear to the Ignorant), based on his own experiences trying witches. Unknown for many years and only rediscovered in the late 1970s, this treatise takes its place beside the works of Johannes Nider, Hans Fründ, Martin Le Franc, and the anonymous *Errores Gazariorum* (Errors of the Gazarii), as one of the most important early pieces of literature on witchcraft. It is particularly significant because, of all these early accounts, this is the only one for which the author had certain first-hand experience with supposed witches. Tholosan described witchcraft in terms fairly close to what would become the standard stereotype. Witches performed harmful sorcery, maleficium, through the agency of demons; they renounced their faith and worshiped Satan; they were members of a secret sect and gathered at regular secret meetings to worship the devil and engage in activity that would come to typify the witches' sabbath (although Tholosan, as most other early authorities, denied the reality of night flight to the sabbath). As a lay judge, Tholosan was also concerned to justify secular authority over the crime of witchcraft, which he did by equating the apostasy of witches to a kind of treason or *lèse-majesté* against God, which the secular prince, as the representative of divine justice and order on earth, was required to combat.

TINCTORIS, JOHANNES (ca. 1400–1469). Born in Tournai, Tinc-toris studied theology at the university in Cologne, where he became dean of the arts faculty, then later dean of the theological faculty and ultimately rector of the university. Sometime before 1460, he returned to Tournai, where around that year he wrote a *Tractatus de secta vaudensium* (Treatise on the Sect of Witches), based on sermons he had delivered.

TORQUEMADA (TURCREMATA), JUAN DE (1388–1468). A Spanish prelate and uncle of the more famous Tomás de Torquemada, who was chief inquisitor of the Spanish Inquisition in the late 15th century, Juan de Torquemada spent most of his life in Rome. In a commentary on canon law written around 1450, he addressed the notion of the night flight of witches as described in the canon *Episcopi*, asserting that such flight was entirely an illusion and a deception of demons.

TORTURE. The legal use of torture to extract confessions in court cases has a long history in Europe. The controlled use of torture was justified under ancient Roman law. For most of the early Middle Ages, legal torture was not widely used. Rather, under the accusatorial procedure, guilt or innocence was often determined by judicial ordeal, or in some cases trial by combat, both of which theoretically

left the determination in the hands of God, who would ensure that the just party prevailed. With the gradual rediscovery of Roman law in the 11th and 12th centuries, and especially with the increasing use of inquisitorial procedure, torture also returned to use.

Torture was typically applied in cases of crimes where evidence and witnesses were lacking. Heresy was one such category of crime, since it involved errors of belief for which there might be no external evidence. Likewise heretical demonic sorcery and ultimately witchcraft were deemed crimes that often required torture to prosecute. Since there was often no external evidence or reliable witnesses in a case of witchcraft, a witch's own confession was the best means to secure a conviction. Controls were placed on the legal use of torture. It was only supposed to be applied once (although a single session of torture could be suspended and then continued at a later date), only for a limited time, and all confessions extracted under torture had to be verified by the accused later. Authorities were fully aware, and concerned about, the potential for torture to produce false confessions.

Especially in cases of witchcraft, however, the limits and controls on the use of torture were often ignored. Witchcraft was considered a *crimen exceptum*, an exceptional crime that, because of its severity, had to be prosecuted to the fullest extent possible. Moreover, judges and legal officials themselves would often become caught up in the panic that could surround a large witch-hunt. Many authorities were convinced that the devil made witches particularly insensitive to pain or prevented them from freely confessing, and so extraordinary measures could be justified against them. Many other authorities, however, were concerned about the potential for unrestricted torture to wring a confession out of almost any innocent person. This skepticism about the use of torture led to much of the early criticism of witch trials and opposition to witch-hunting. See also STRAPPADO. TRANSVECTION. See NIGHT FLIGHT.

TRIER, WITCH-HUNTS AT. A series of severe witch trials took place in the archbishopric of Trier, which was also an independent principality within the German Empire, over the course of about 12 years, from 1582 to 1594. The trials were largely directed by the suffragan bishop of Trier, Peter Binsfeld, under the overall authority of Prince-Archbishop Johann von Schöenberg. Binsfeld would later write an important treatise on witchcraft intended mainly to justify the trials at Trier. The accusations of witchcraft seem to have been sparked by years of inclement weather, poor harvests, and economic suffering in the region. The initial trials were conducted in secular court under the direction of the senior civic judge and vice-governor of the city, Dietrich Flade. Unfortunately, Flade was less enthusiastic about witch-hunting than were the religious authorities, and ultimately he came to be suspected of witchcraft himself. He was tried and executed in 1589. The trials also aroused the opposition of the theologian Cornelius Loos, who wrote a treatise expressing his

skepticism about witchcraft and the methods used in witch-hunting. Binsfeld took action against him as well. The treatise was suppressed, and Loos was banished to Brussels.

TRIMETHIUS, JOHANN (1462–1516). A Benedictine monk, abbot of Sponheim and later of St. Jacob's in Würzburg, Trimethius wrote two works dealing, at least in part, with witchcraft. In 1508, he discussed witchcraft in his *Liber octo questionum* (Book of Eight Questions), in response to questions put to him by the German emperor Maximilian I, several of which concerned witches. In the same year, he also wrote *Antipalus maleficiorum* (Testimony of Witches) at the request of the Elector of Brandenburg, which was dedicated fully to explicating the evils of witchcraft.

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VALIENTE, DOREEN (1922–). An early member of the movement of modern witchcraft, or Wicca, in England, Valiente was the chief disciple of the founder of modern witchcraft, Gerald Gardner. In the mid-1950s, she co-authored with him many of the basic Wiccan rituals and texts that shaped the development of the new religion. She also founded her own coven, which soon broke away from Gardner's overall control.

Born in London, Valiente became very interested in occultism and considered herself to have psychic abilities. She was introduced to Gerald Gardner, and in 1953 she was initiated by him into his coven. Gardner claimed that modern witchcraft was a direct survival of an ancient, pre-Christian, pagan fertility religion; that he himself had been initiated into a coven of traditional, hereditary witches; and that he had learned of the rituals, practices, and beliefs of witchcraft from them. Valiente accepted all these claims, although from her own explorations of occultism, she recognized that many aspects of the practices Gardner described were based on other modern writings, such as those of the famous ritual magician and occultist Aleister Crowley. From 1954 until 1957, Valiente collaborated with Gardner on reworking the so-called *Book of Shadows*, the key text of Wiccan rituals. In particular, she worked to reduce those elements that were clearly drawn from Crowley and other occultist sources, to emphasize the role of the Goddess, and to shape witchcraft more into a modern neo-pagan religion. Eventually tiring of Gardner's overbearing influence, in 1957 Valiente formed her own coven and broke with Gardner. She has continued to publish on the principles and practices of Wicca in the years since.

VAMPIRES. There are two major connections between vampiric creatures and witchcraft. In classical mythology, creatures called *lamiae* and *striges* were monsters who haunted the night. *Lamiae* were thought to attack and kill children, often sucking their blood. *Striges*

were bird-like creatures (the Latin *strix* means screech-owl) that also sucked blood. They appear to have provided an early basis for the later medieval and early-modern stereotype of witches as murderers of children who flew through the night. In some regions of Europe during the period of the witch-hunts, both *lamia* and *strix* (or *striga*) were used as terms for witch. In addition to this association, another connection between witchcraft and vampirism took shape in Hungary and other areas of the Balkans in the 18th century. Here it appears that popular belief in vampires gradually took over some of the social and cultural functions that belief in witchcraft had filled. As official willingness to prosecute witches declined, accounts of vampirism rose, and vampires came to be seen as a cause for much otherwise unexplainable misfortune, as witches had been earlier.

VINETI, JEAN (?–ca. 1475). A Dominican friar, Vineti was first a professor of theology at the university in Paris and then an inquisitor at Paris and later at Carcassonne in the south of France. Around 1450, he wrote a treatise *Contra daemonum invocatores* (Against Invokers of Demons), in which he addressed the subject of witchcraft. Vineti was very credulous and was one of the first authorities, along with Nicholas Jacquier and Johannes Hartlieb, to present an extended argument against the tradition of the canon *Episcopi* that the night flight of witches to a sabbath was only an illusion. Vineti maintained that both night flight and the sabbath itself were entirely real.

VISCONTI, GIROLAMO (?–1477 or 1478). A member of the princely family of Milan, Girolamo became a Dominican friar. In 1448, he was appointed to be a professor of logic at the university in Milan, and from 1465 until his death, he was the Dominican provincial, or head of the order, in the province of Lombardy. Sometime around 1460, he wrote *Lamiarum sive striarum opusculum* (Little Book on Witches—*lamia* and *strix* both being words that meant witch in Italy at this time). Here he argued both for the reality of witches and for the heretical nature of witchcraft, placing them under the jurisdiction of clerical inquisitions.

VOODOO. Developing originally among the slave populations of the Caribbean region, primarily in Haiti, Voodoo is a religion that consists of a complex blend of Christian and native African elements. In this syncretism, it is similar to Santería. The word Voodoo derives from the West African *vodu*, meaning spirit or deity. It can alternately be given as *Voudou* or *Vodoun*, and practitioners generally prefer this latter term, as Voodoo or the even worse corruption Hoodoo are often seen as carrying pejorative connotations, denoting some sort of system of black magic devoid of any religious meaning. In fact, it is incorrect to equate Voodoo purely with harmful magic, although such sorcery does have a place within the overall religious system of Voodoo.

The basis of Voodoo is worship of the loa, spirits that can exercise power in the world. Practitioners believe in the single great creator-god of Christianity, but also maintain that there are numerous other powerful spirits in the world. The loa represent a mixture of Christian saints and angels along with traditional African spirit-deities. The Catholic Church generally equates the loa with demons and sees Voodoo as a corruption of Christianity. Believers, however, regard it as an enrichment of Christianity and themselves as absolutely faithful Christians. The loa are neither wholly good nor entirely evil, and so humans can access their power for a variety of purposes. Harmful sorcery and other practices akin to witchcraft certainly have a place in the system of Voodoo. A particularly evil form of sorcery is the creation of zombies, animated corpses that will serve the sorcerer who creates them. The loa also serve, however, as benign spirits, and people pray to them for protection from harmful sorcery. Ideas of evil sorcery within Voodoo share many elements in common with historical ideas of harmful magic and witchcraft in Europe, and probably derive partly from European influence along with traditional elements of African witchcraft. Sorcerers are often thought to carry babies and young children off to secret gatherings where they kill and devour them, or they break into homes at night and suck the blood from children while they sleep. They are also often believed to use magic ointments that they rub on their bodies in order to fly, just as historical European witches were often thought to do.

—W—

WALDENSIANS. Followers of a man named Valdes, a rich merchant in Lyon in the late 12th and early 13th centuries, the Waldensians became the most widespread and enduring of all medieval heretical groups. Seeking to lead an “apostolic life” of poverty and preaching, as described in Christ’s instructions to his disciples in the Bible, the Waldensians were condemned by the medieval church for refusing to accept episcopal and papal authority (first the archbishop of Lyon and then Pope Alexander III refused to allow them, as untrained laymen, to preach), and the movement was branded a heresy. Waldensianism nevertheless persisted as a widespread movement in southern France, the German Empire, and Italy for the remainder of the Middle Ages. Waldensian groups eventually developed a number of unorthodox doctrines and practices, but they were never particularly associated with the practice of demonic sorcery. Then, in the 15th century, in the western Alpine regions of Savoy, Dauphiné, and certain cantons in western Switzerland, several trials that began as inquisitions into Waldensian heresy shifted into some of the first witch-hunts in Europe. In the French-speaking regions of these territories, the word for Waldensian, *Vaudois*, became an early term for witches, and certain documents described the supposed satanic sect of witches as “. . . heresim illorum haeticorum modernorum

Valdensium”—the heresy of the new Waldensian heretics. There is, however, no credible evidence to suggest that actual Waldensian practice ever involved the worship of the devil or the practice of demonic magic.

WALPURGISNACHT. The night of April 30, prior to the feast day of Saint Walpurga (on May 1), Walpurgisnacht was widely believed throughout Germanic and Scandinavian lands to be a time of particular celebration and revelry for witches. On this night, witches were believed to fly to remote mountaintops to participate in great witches’ sabbaths. The most famous of these supposedly took place on the peak of the Brocken in the Harz Mountains in northern Germany. Walpurgisnacht coincided with Celtic and Germanic spring fertility festivals, and the supposed revels of witches associated with this day may have derived at least partly from pagan religious celebrations later demonized by Christian authorities.

WARLOCK. Because, historically, most witches were thought to be women, an alternate term, warlock, is sometimes used in modern writings to designate a male witch. The word derives from an Old English term for an oath-breaker or traitor. By the mid-15th century, it had become associated with witchcraft, although it carried no gender connotations and could be used for either male or female witches. There seems to be no particular historical basis for the modern application of the term only to men. Among practitioners of modern witchcraft, or Wicca, the term warlock is little used. Male practitioners prefer to be called witches or Wiccans, just as female practitioners are.

WEATHER MAGIC. See **STORMS AND STORM-RAISING.**

WEREWOLVES. The belief in lycanthropy, the ability of certain people to transform themselves or be transformed into wolves, is ancient. In Christian Europe during the medieval and early-modern periods, many learned demonologists took the issue of lycanthropy quite seriously. Like witchcraft, transformation into a werewolf was regarded not just as a potentially harmful supernatural feat, but also as a sin against God, a willful abandonment of the divinely ordained human form and spirit. In many regions, suspected werewolves were often tried in much the same manner as were witches. In addition, witches were sometimes described as transforming themselves into wolves. Most authorities agreed that no such physical transformation of the human body could actually take place. However, a demon or the devil might closely superimpose the form of a wolf over the real body of a witch. Alternately, the transformation might simply be a demonic illusion or deception.

WEYER, JOHANN (1515–1588). A physician and scholar, Weyer was

one of the first important opponents of witch-hunting. Not only did he argue that from a legal standpoint many witch trials were deeply flawed, but he also maintained on theological and physiological grounds that much supposed witchcraft was impossible, or at least could not be the work of human witches. Nevertheless, he did not deny the reality or power of demons or of the devil, and so could not fully undermine the basic foundations on which the idea of witchcraft rested.

Born in Brabant in the Netherlands, Weyer grew up in a merchant family. At the age of 15 he went to live and study with Heinrich Cornelius Agrippa von Nettesheim. It was probably Agrippa who first introduced Weyer to the Neoplatonic and Hermetic traditions of learned Renaissance magic. After leaving Agrippa, Weyer studied medicine at Paris and Orléans and then returned to the Low Countries as a practicing physician. He married and in 1550 took up the post he held for the rest of his life as the personal physician to the duke of Cleves, whose court was centered at Düsseldorf. Sometime after taking this position, he began to become concerned with the matter of witchcraft. Witch trials were at that time on the rise in the entire region of the lower Rhine. In response to this occurrence, Weyer produced his most important work, *De praestigiis daemonum* (On the Deceptions of Demons), first published in 1563. Here he went beyond the sort of judicial skepticism about witch trials that was already present in his day, namely that most prosecutions for witchcraft were improperly conducted and seriously flawed and thus often resulted in false convictions. Rather he denied the very possibility of witchcraft itself.

Weyer did not seek to deny the real existence or power of demons. Instead he argued that demons could not be compelled by human beings to perform the sorts of acts that formed the basis of accusations of witchcraft. Drawing on his expertise as a physician, he demonstrated that many cases of witchcraft or demonic possession were better explained by medical conditions, such as senility or insanity. He also attacked the concept of the demonic pact between a witch and the devil or a lesser demon. Viewing this pact as a contract, he set out to prove that legally it could not exist. According to Roman law, which formed the basis for most European law codes at this time, a valid contract required good faith (*bona fides*) from both parties, and could not be entered into with malicious intent. Obviously, argued Weyer, no good faith could be expected from the devil.

Weyer's arguments, while powerful and logically coherent, did little to convince the many proponents of the witch-hunts that their cause was unjust, or that the crime they opposed had no basis in reality. His writings aroused great controversy and were fiercely attacked by almost every later authority on witchcraft and demonology. As Weyer never made any attempt to deny the basic existence of the devil and his demons, or their power, he left his later opponents an obvious point from which to launch their attacks. Still,

the extent to which he did deny the reality of witchcraft makes him virtually unique among early opponents of the witch-hunts.

WICCA. An alternate term for modern witchcraft, Wicca is the preferred term among many modern witches (or Wiccans). Wicca is an Old English word for witch or more accurately sorcerer, but modern Wiccans who prefer the word generally do so because it now carries none of the negative stereotypes attached to the terms witch and witchcraft. It should be noted, however, that many practitioners of modern witchcraft staunchly maintain the use of the words witch and witchcraft and insist that they will reclaim these words from the negative connotations that they now carry.

Modern witchcraft originated in the 1950s. The father of the movement, and for all intents and purposes the founder of modern witchcraft, was the Englishman Gerald Gardner. In 1939, Gardner, a student of various esoteric religions, supposedly joined a coven of witches in England. He claimed that this group was a remnant of an ancient pagan religion practicing rites that had been preserved from the distant past. During the medieval and early-modern periods, this religion had been persecuted by Christian authorities as demonic witchcraft, but in fact the religion was older than Christianity and had nothing to do with either the Christian god or the Christian devil. Fearing that the religion was now on the verge of dying out, in 1954 Gardner declared its existence and its principles openly in his book *Witchcraft Today*.

In maintaining that modern witchcraft was a direct survival of an ancient pagan religion, Gardner was following the theories of Margaret Murray. Murray's thesis has since been completely debunked, and there is no credible evidence that historical witchcraft was rooted in some clandestine pre-Christian religion, or that modern witchcraft has any links to such a religion. It is now clear that Gardner simply invented most of the tenets of modern witchcraft from his earlier studies of world religions.

Modern witchcraft is by no means a single, unified, or cohesive faith. There is no one central organization to govern beliefs and practices. The original form of witchcraft created by Gardner, now known as Gardnerian witchcraft, is only one among many different forms (although all forms follow at least the basic principles that Gardner established). In general, witches are organized into groups called covens. These are presided over by a high priestess assisted by a high priest. Most forms of modern witchcraft give women an equal or even a superior place to men in the religion. Similarly, the supreme Wiccan deity is dual, taking the form of the Goddess and the God (often known as the Horned God). Of the pair, the Goddess is generally held to be superior and is strongly associated with the earth and nature. Modern witchcraft stresses a respect for the natural world, and modern witches worship the Goddess and God in a variety of ceremonies, often conducted outdoors. Practitioners of modern

witchcraft also believe that they can perform a variety of magical spells, but always with the strict understanding that they should never use their power to bring harm or misfortune to others.

Because of the prominent place given to the Goddess and to women practitioners, modern witchcraft quickly drew the attention of many feminists, who wanted to see in it an essentially feminine religion in contrast to the perceived patriarchal structures of traditional Western religions. In 1979, the American witch Starhawk published her book *The Spiral Dance*, which more than any other work marked the successful fusion of the formal structures and beliefs of witchcraft from the Gardnerian tradition with the notion of witchcraft as an expression of essential female spirituality. Especially in America, where the tradition of feminist witchcraft is stronger than in Britain, this book in large part replaced Gardner's *Witchcraft Today* to become the basic statement of the religion. Also in 1979, the journalist and practicing witch Margot Adler published her book *Drawing Down the Moon*. This was the first systematic study of the beliefs and origins of modern witchcraft. In it, Adler rejected the Gardnerian notion that modern witchcraft was a direct survival of a real, pre-Christian religion. Instead, she recognized (as do most Wiccans today) that this pseudo-history would be better regarded as a foundational myth, and she argued that this realization in no way weakened the force or value of modern witchcraft as a religion.

WILD HUNT. In Germanic and Celtic legend, the Wild Hunt consisted of a band of ghosts or spirits who would ride through the night. The hunt was usually led by a divine or semi-divine figure, either female, often called Holda or Berta, or male, often called Herne the Hunter. In Christian Europe during the Middle Ages, authorities often transformed the female leader of the Wild Hunt into the classical goddess Diana, herself a goddess of hunting whom Christian authorities regarded as a demon. In addition, the belief developed that groups of women, instead of the spirits of the dead, would ride with Diana. The most famous expression of this belief is found in the 10th century canon *Episcopi*. Although condemned by the canon as mere demonic deception, this belief was an important basis for the later notions of night flight and the witches' sabbath.

WILLIAM OF MALMESBURY (ca. 1095–1142). A well-known chronicler and historian, William of Malmesbury wrote two important accounts of the history of England up to the 12th century. In his history of the kings of England, *Gesta regum*, written around 1140, he included a brief account of the Witch of Berkeley, which later became very famous and circulated also outside of William's history for the remainder of the Middle Ages and into the early-modern period.

WITCH BOTTLE. A form of protective charm common especially in England, a witch bottle consisted of a small glass bottle made for a

victim of bewitchment by another witch or cunning man or woman. Often some strands of the victims's hair, urine, or nail clippings were placed inside the bottle. Bottles could be used in a variety of ways. If buried under the hearth or threshold of a house, they were believed to undo harmful spells cast against that home or its residents. They might be smashed or thrown into a fire to strike back against the witch who had supposedly cast the original spell, causing her pain or death. They could also be hung near doors, windows, and chimneys to protect a home from any potential witchcraft.

WITCHCRAFT. The term witchcraft can be, and historically has been, used to denote a variety of supposed practices. Most broadly, witchcraft refers to relatively simple forms of common or low magic (as opposed to learned or high magic, which is typically very complex and ritualistic, and is limited to an educated elite) used to harmful effect. In this sense, witchcraft is largely synonymous with sorcery. In Europe during the medieval and early-modern periods, the Latin term for harmful sorcery, *maleficium*, was also the most common term for witchcraft. Taken to mean simply the practice of such sorcery, witchcraft can be said to have existed in almost every human society throughout history. Some anthropologists differentiate witchcraft from sorcery by labeling as sorcery any common magical practices that supposedly operate through certain words or gestures, or through certain material objects. Witchcraft, on the other hand, supposedly operates through some power inherent in the witch herself. Thus, sorcery is a learned skill while witchcraft is an innate characteristic. This distinction, however, does not pertain to witchcraft as defined during the period of the major European witch-hunts.

During the period of the major witch-trials in Western Europe in the 16th and 17th centuries, witchcraft was widely conceived to involve the practice of harmful sorcery, *maleficium*, which operated through demonic forces. Witches learned to perform such sorcery from demons or from the devil, to whom they swore their allegiance. Such sorcery was not the only element of witchcraft in this period, however, and in many respects it was not the most important element. Witchcraft was also believed to involve profound diabolism. In exchange for magical powers, witches abandoned the Christian faith and gave their worship to the devil instead. They entered into pacts with demons and gathered as members of organized cults at secret, nocturnal sabbaths. Here, witches were believed to desecrate sacred items, such as the cross and Eucharist, to murder and cannibalize small children, and to engage in sexual orgies with each other and with attendant demons. For most Christian authorities, the apostasy and idolatry entailed in this image of witchcraft were far worse crimes than whatever harmful sorcery witches might work. This conception of witchcraft only appeared in Europe late in the Middle Ages, primarily in the early 15th century. Being so closely bound up with specifically Christian notions of theology and demonology,

witchcraft in this sense obviously cannot be said to have existed in any other world culture.

In the 20th century, witchcraft came to take on yet another meaning. Self-styled modern witches conceive of witchcraft as a religious system, based on pre-Christian, pagan models. Although some modern witches maintain that there is a connection between their practices and historical witchcraft in Europe, they have sought to distance themselves from the historically negative connotations of witchcraft, and thus modern witchcraft is often referred to as Wicca (an Old English term for sorcery) instead. Modern witchcraft does involve certain magical practices that modern witches believe to have real power.

WITCH DOCTOR. See CUNNING MEN AND WOMEN.

WITCH-HUNT. Although witchcraft can with some justification be seen as an almost perennial aspect of numerous pre-modern human cultures, and although witches were uniformly regarded within these cultures as evil and socially harmful individuals who needed to be punished or often eradicated, witch-hunting in the historical sense is limited to a specific period and place. In Europe, the full notion of diabolical witchcraft, that is, of the witch as someone who not only practiced harmful sorcery, maleficium, against others, but who did so by means of demons and demonic power, and in league with the devil, only emerged in the early 15th century. In this new conception of witchcraft, the witch was not regarded as an individual practitioner of evil, but was believed to be a member of a heretical sect. Witches were thought to gather at regular nocturnal assemblies known as witches' sabbaths where they would commit idolatry and apostasy by worshiping demons and surrendering their souls to the devil in exchange for magical powers. The belief that witches were members of a secret, conspiratorial, diabolical cult provided the necessary basis for true witch-hunts, that is, series of connected witch trials that fed off each other and resulted in numerous executions.

The first real witch-hunts took place in the 15th century, mostly located in lands in and around the western Alps. The period of major witch-hunting, however, occurred later, in the 16th and 17th centuries. Reliable figures for many regions are lacking, but across Europe probably around 100,000 people were put on trial for witchcraft during these centuries, and probably around 50,000 were executed. The frequency and severity of witch-hunting varied widely from region to region and from year to year across Europe. Nevertheless, some generalizations can be made. Central Europe, above all the lands of Switzerland and the German Empire, were clearly the heartland of the witch-hunts. Some of the earliest, as well as some of the latest, witch trials took place in Switzerland, and over half of all executions for witchcraft, around 30,000, took place in German lands. In other regions of Europe, witch-hunting was less intense. In Southern Europe, for example, witch-hunting was kept under con-

trol mainly by the Roman and Spanish Inquisitions, while in the British Isles, witch-hunts were made more difficult because of certain legal controls and the fact that the notion of fully diabolical witchcraft described above never gained wide credence and most accusations of witchcraft continued to focus on simple maleficium. Across Europe, witch-hunting seems to have been most widespread in those regions where effective, centralized legal bureaucracies were lacking. Witch-hunting depended to a large extent on a relatively localized atmosphere of panic, and large, distant bureaucracies tended to act more slowly and with greater caution. Most witch-hunts began with an accusation of maleficium made against some individual. A trial would be held, and in many cases the process ended there, with the conviction (or, less often, acquittal) of a single suspected witch. Because witches were believed to be members of diabolical cults, however, often an accused witch was required by her judges to name other witches. If she proved reluctant, torture could be used. Also, a single witch trial could encourage other people in the same locality to make further accusations. Often the process would still remain relatively contained and would end with only a few executions, producing what might be called a mid-level hunt. In some cases, however, the level of fear and panic generated in a community that felt itself to be under attack by diabolical forces could spiral entirely out of control. Especially if the officials in charge of the legal proceedings shared in the local panic, new accusations could be generated almost indefinitely. With the liberal use of torture, confessions could be extracted from virtually anyone accused, and so there was no natural stop to the string of convictions and executions that could take place. Such major hunts typically ended only when accusations came to be leveled against socially and politically powerful people, such as priests and ministers, civic officials, and their wives. Faced with the possibility of convicting such people, magistrates would finally realize that the process was out of control and put an end to the hunt. See also BAMBERG WITCH TRIALS; BASQUE LANDS, WITCHCRAFT IN; CHELMSFORD WITCHES; MORA WITCHES; NORTH BERWICK WITCHES; SALEM, WITCHCRAFT AT; STAMFORD WITCHES; TRIER, WITCH-HUNTS AT.

WITCH'S MARK. Also known as a witch's teat, a witch's mark could be any small mark, mole, wart, or bodily protuberance (including an actual third nipple) supposedly used by witches to suckle their demonic familiars, who were thought to crave human blood. In those areas where belief in the witch's mark prevailed, accused witches would be stripped and thoroughly searched, and almost any bodily mark or blemish could be seen as evidence of witchcraft. In the absence of any clear mark, scars might be seen as evidence of an attempt to cut off or remove the mark.

WOMEN AND WITCHCRAFT. Throughout the period of the witch-hunts in Europe, the vast majority of people accused of this crime,

and an even greater percentage of those convicted and executed for it, were women. In most regions of Europe, the number of accused witches who were women typically exceeded 75 percent of total accusations, and in some regions the figure rose to well over 90 percent. From at least the 15th century down to modern times, witchcraft has been particularly, although by no means exclusively, associated with women, so much so that alternate terms, such as warlock, are sometimes used to describe male witches.

The strong association of witchcraft with women has many historical roots. During the period of the witch-hunts, Christian authorities, both ecclesiastical and secular, regarded witches as servants of Satan, guilty of worshipping demons, apostasy from the faith, and membership in a conspiratorial, diabolic cult. Because both biblical and classical Greek and Roman traditions supported the notion that women were inferior to men physically, mentally, and spiritually, authorities could easily turn to such standard ideas of female weakness to explain why women were more susceptible than men to the deceptions and seductions of the devil. The first authority to employ such arguments to explain the predominance of female witches was the 15th-century Dominican theologian Johannes Nider. Shortly thereafter, the French poet Martin Le Franc presented a strongly gendered depiction of witchcraft in his long poem *Le Champion des Dames* (The Defender of Ladies). Later in that century, the infamously misogynist treatise on witch-hunting, *Malleus maleficarum* (Hammer of [Female] Witches), expanded this line of argument to its fullest extent and declared confidently, “all witchcraft comes from carnal lust, which in women is insatiable.” Nevertheless, before accepting too readily the notion that the misogyny of learned, particularly clerical, authorities lies entirely at the root of the association of witchcraft with women, it should be noted that no later treatise on witchcraft was as fully misogynist as the *Malleus maleficarum*, and in fact many learned demonologists and later theorists of witchcraft devoted relatively little attention to the gendered nature of the crime. Also, it is clear that the number of women being accused of sorcery and witchcraft began to rise substantially even before learned theorists first took note of this fact.

Although early trial records are of course sketchy and many have not survived, from 1300 to 1350, over 70 percent of those accused in sorcery trials seem to have been men. In the second half of the 14th century, however, the percentage of men accused fell to 42 percent while women took over the majority with around 58 percent. In the first half of the 15th century, when Nider and Le Franc wrote, already 60 to 70 percent of those accused in sorcery or witch trials were women. Rather than being imposed by ideologically driven authorities, the predominance of women accused of witchcraft seems to have arisen naturally from the accusations. This would support the notion that throughout pre-modern Europe, as in many traditional societies, women were often associated more than men with the prac-

tice of common, everyday magic, and especially with harmful sorcery. In particular, women frequently performed various forms of magical healing, and the power to heal was often believed to be closely related to the power to harm.

Once the stereotype of the female witch became established, many other factors contributed to the more frequent prosecution of women than men for this crime. Most basically, women—especially old women, widows, or the unmarried—were socially marginalized and legally weak or powerless in pre-modern European society. Many modern scholars, especially feminist historians, have argued that witch-hunts were a powerful device employed, either consciously or unconsciously, by authorities to suppress and discipline women who did not, in one way or another, conform to the roles prescribed for them by an essentially patriarchal society. There is certainly some truth to this argument, but again care must be taken when determining to what extent, and certainly to what degree deliberately, authorities alone were responsible for targeting women as witches.

In modern witchcraft, or Wicca, the status of women has been entirely reversed from the historical stereotype of witchcraft. As a system of religious belief, Wicca propounds a complete equality between male and female, and exhibits a great respect especially for female generative powers. The religion identifies both a god (often known as the Horned God) and a Goddess, who represents nature and the earth. In theory, these deities are equal, but in practice an emphasis often falls on the Goddess. As Wicca spread in the 1960s and 1970s, some elements of the movement became closely associated with the feminism of that period. A key figure here was the influential Wiccan author Starhawk. Many practitioners are drawn to Wicca, at least in part, because of the positive emphasis it places on women, as opposed to what they perceive as the patriarchal and repressive nature of more traditional Western religions.

Commonly Used Scripts





























Below you will find many commonly used scripts. These are important for time when you may want to translate various talismans, spells, and texts that interest you.



Coptic

Α α	Β β	Γ γ	Δ δ	Ε ε	Ϛ ϛ	Ζ ζ	Η η	Θ θ	Ι ι	Κ κ
alpha	veeta	ghamma	delta	ei	soo	zeta	eeta	theeta	iota	kappa
a	b, v	g, gh, ng	th, d	e	6	z	ee	th, t	i, y	k
[a]	[b, v]	[g, ŋ]	[ð, d]	[e, e]		[z]	[i:]	[θ]	[i, j]	[k]
Λ λ	Μ μ	Ν ν	Ξ ξ	Ο ο	Π π	Ρ ρ	ϸ Ϲ	Ϻ ϻ	ϼ Ͻ	Ͼ Ͽ
lamda	mei	nei	eksee	o	pee	ro	seema	tav	epsilon	fei
l	m	n	x	o (short)	p	r	s	t, d	v, u, y	f
[l]	[m]	[n]	[ks]	[ɔ]	[p]	[r]	[s]	[t, d]	[v, u, i]	[f]
Χ χ	Ψ ψ	Ω ω	Ϙ ϙ	Ϡ ϡ	Ϣ ϣ	Ϥ ϥ	Ϧ ϧ	Ϩ ϩ	Ϫ ϫ	Ϭ ϭ
kai	epsee	o	shai	fai	khai	horee	cheema	tee	janja	jinkim
k, sh, kh	ps	o (long)	sh	f	kh	h	ch	tee	g, j	
[k, ʃ, x]	[p̄s̄]	[o:]	[ʃ]	[f]	[x]	[h]	[tʃ]	[ti]	[g, dʒ]	

Daggers

													
a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
o	p	q	r	s	t	u	v	w	x	y	z	*	1

Dead Sea Scrolls

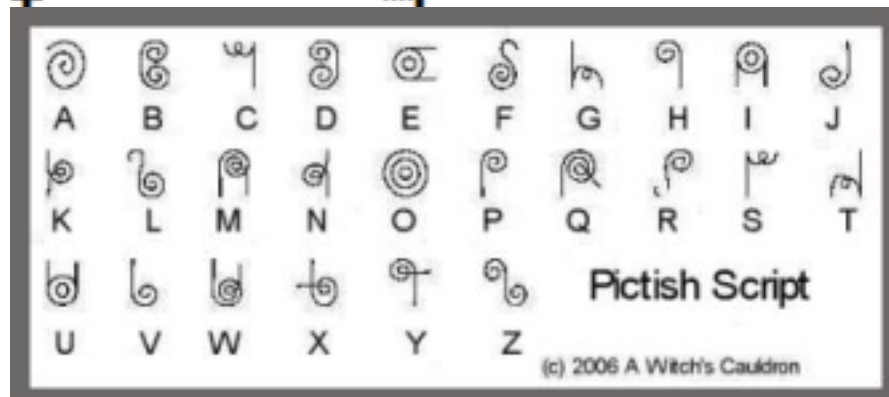
							
Zayin	Vau	He	Daleth	Gimel	Beth	Aleph	
<hr/>							
							
Nun	Mem	Lamed	Kaph	Yod	Teth	Cheth	
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Tau	Shin	Resh	Qoph	Tzaddi	Pe	Ayin	Samekh

The Writing call'd Pasing the River.



Ogham

aicme b (first aicme)			aicme h (second aicme)			aicme m (third aicme)		
	beith (birch)	b [b]		úath (hawthorn)	h [y]		muin (vine)	m [m]
	luis (rowan)	l [l]		duir (rowan)	d [d]		gort (ivy)	g [g]
	feam (alder)	f [w]		tinne (holy)	t [t]		géal (reed/broom)	ng [g ^w]
	saille (willow)	s [s]		coll (hazel)	c [k]		straif (blackthorn)	z [sw] [ts]
	niun (ash)	n [n]		quert (apple)	q [k ^w]		ruis (elder)	r [r]
aicme a (forth aicme)			fifth aicme			Other symbols		
	aim (silver fir)	a [a]		ébad	ea		Peith (soft birch)	p
	onn (furze/gorse)	o [o]		óir (gold)	oi		Eite (feather) marks start of texts	
	úr (heather)	u [u]		uillenn (elbow)	ui		Spás (space)	
	eadad (poplar)	e [e]		pín / lphín (pine)	ia		Eite thuathail (reversed feather) marks end of texts	
	idad (yew)	i [i]		emanchool (double c)	ae			



Symbols of the Planets



Sun



Moon



Mercury



Venus



Mars



Jupiter



Saturn



Uranus



Neptune



Pluto

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Runic Alphabet

ƿ	ᚋ	ᚏ	ᚕ	ᚹ	ᚦ	ᚨ	ᚱ	ᚲ	ᚴ	ᚷ	ᚸ
A	B	C	D	E	F	G	H	I, J	K	L	M

ᚠ	ᚡ	ᚢ	ᚣ	ᚤ	ᚥ	ᚦ	ᚧ	ᚨ	ᚩ	ᚪ	ᚫ
N	O, Q	P	R	S	T	U	V	W	X	Y	Z

ᚬ	ᚭ	ᚮ	ᚯ	ᚰ	ᚱ
NG	GH	EA	AE	OE	TH

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Theban Alphabet

𐛀	𐛁	𐛂	𐛃	𐛄
A	B	C	D	E
𐛅	𐛆	𐛇	𐛈	𐛉
F	G	H	I, J	K
𐛊	𐛋	𐛌	𐛍	𐛎
L	M	N	O	P
𐛏	𐛐	𐛑	𐛒	𐛓
Q	R	S	T	U
𐛔	𐛕	𐛖	𐛗	𐛘
V	W	X	Y	Z
	𐛙			

Signifying the end of a sentence

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Writing of the Magi

𐌆	𐌇	𐌈	𐌉	𐌊	𐌋	𐌌	𐌍	𐌎	𐌏	𐌐	𐌑	𐌒	𐌓	𐌔	𐌕
A	B	C	D	E	F	G	H	I	K	L	M	N	O		
𐌖	𐌗	𐌘	𐌙	𐌚	𐌛	𐌜	𐌝								
P	Q	R	S	T	U	X	Y								

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A	Ƴ	H	Ƴ	O	Ƴ	V	Ƴ
B	Ƴ	I	Ƴ	P	Ƴ	W	Ƴ
C	Ƴ	J	Ƴ	Q	Ƴ	X	Ƴ
D	Ƴ	K	Ƴ	R	Ƴ	Y	Ƴ
E	Ƴ	L	Ƴ	S	Ƴ	Z	Ƴ
F	Ƴ	M	Ƴ	T	Ƴ		
G	Ƴ	N	Ƴ	U	Ƴ		

THE WITCHES' ALPHABET

Malachim	
A	⌘
B	⌘
C	⌘
D	⌘
E	⌘
F	⌘
G	⌘
H	⌘
I	⌘
J	⌘
K	⌘
L	⌘
M	⌘
N	⌘
O	⌘
P	⌘
Q	⌘
R	⌘
S	⌘
T	⌘
U	⌘
V	⌘
W	⌘
X	⌘
Y	⌘
Z	⌘

Phoenician	
A	⌘
B	⌘
C	⌘
D	⌘
E	⌘
F	⌘
G	⌘
H	⌘
I	⌘
J	⌘
K	⌘
L	⌘
M	⌘
N	⌘
O	⌘
P	⌘
Q	⌘
R	⌘
S	⌘
T	⌘
U	⌘
V	⌘
W	⌘
X	⌘
Y	⌘
Z	⌘

A Basic English-Latin Dictionary for Spells (I include this because you may find spells you want to translate that use Latin.)

Nouns

arrow	sagitta f.
art	ars m.
blessing	benedicto f.
circle	orbis m.
conjuror	praestigiator m.
council	concilium n.
curse	maledicto f.
death	mortus m.
doorway	ostium n.
faith	fides f.
fate	fatum n.
fear	timor m.
fellowship	societas f.
food	cibus m.
fool	stultus, ineptus m.
fortune	fortuna f.
garden	hortus m.
gate	porta f.
illness	morbus m.
healer	medicus m.
house	domus f.
king	rex m.
life	vita f.
love	amor m.
magick	magicus m.
might	vis f.
mystery	arcanum n.
peace	pax f.
power	potestas f.
protection	tutela f.
queen	regina f.
sorcerer	venificus m.
witch	venificium n.
spell	carmen n.
spirit	anima f.
truth	veritas f.
will	voluntas f.
window	fenestra f.
witch	striga, saga f.
wisdom	sapientia f.
wizard	magus m.
wizardry ..	magicae artes f.pl.
word	verbum m.
work	labor m.
voice	vox f.

animal animal n.
 ant formica f.
 bear ursus m./ursa f.
 beast bestia f.
 beaver castor m.
 bat vespertilio m.
 bee apis f.
 bird avis f.
 bull taurus m.
 cat felis f.
 chicken pullus m.
 cow vaca f.
 crow/raven cornix f.
 deer cervus m./cerva f.
 dog canis m.
 dragon draco m.
 frog rana f.
 horse equus m.
 kine/cattle boves m.
 lizard lacerta f.
 owl bubo m.
 phoenix phoenix m.
 spider aranea f.
 snake serpens f.
 toad bufo m.
 wolf lupus m.
 body corpus n.
 arm brachium n.
 back dorsum n.
 belly abdomen n.
 chest pectus n.
 ear auris f.
 eye oculus m.
 face facies m.
 feather penna f.
 finger digitus m.
 foot pedus m.
 a hair pilus m.
 head hair capillus m.
 hand manus m.
 heart cor n.
 head cephalus m.
 horn kernus m.
 leg crus n.
 mouth os n.
 neck collum n.
 nose nasus m.
 tail caudus m.

wing ala f.
 family gens f..
 boy puer m.
 brother frater m.
 daughter filia f.
 father pater m.
 girl puella f.
 kin cognati m
 man homo m.
 mother mater f.
 sister soror f.
 son filius m.
 woman femina f.
 nature natura f.
 air/breath pneuma f.
 earth planet tellus f.
 earth element ... solum n.
 earth/land terra f.
 east oriens m.
 fire ignis m.
 flower flos m.
 leaf folium n.
 moon luna f.
 mountain mons m.
 north septentriones m.
 river flumen n.
 sky caelum n.
 space spatium n.
 star stella f., astrum n.
 sea mare n.
 south meridies f.
 sun sol m.
 tree arbor f
 water aqua f.
 west occidens m.
 wind ventus m.
 east wind eurus m.
 north wind aquilo m.
 south wind auster m.
 west wind favonius m.
 world mundus m.
 metal metallum n.
 gold aurum n.
 silver argentum n.
 iron ferrum n.
 quicksilver .. mercurium n.
 tin stannum n.
 copper cuprum n.

lead plumbum n.
time tempus m.
dawn aurora f.
day dies m.
evening vesper m.
morning mane n.
night nox f.
winter hiems f.
summer aestas f.
spring ver n.
fall autumnus m.

Verbs (“to-”)

awaken exsuscitare
banish pellere
begin incipere
bind ligare
bless beare
call vokare
cast iacere
chant/sing cantare
close claudere
conjure elicere
conquer vincere
decrease decrescere
flee fugere
fly volare
go ire
heal sanare
increase increscere
make facere
open aperire
praise laudere
protect defendere
sleep dormire
stop finire
transform transmutere
work laborare

Pronouns

you te
me me
myself ipse
he ille, hic, is
it ipse, hoc, id
she illa, haec, ea

our noster
ourselves ipsi
they illi hi, ii
themselves ipsi

Articles

and et
be esse
by per
from ad
in in
is est
out ex
this hic
therefore ergo
so, thus sic
to ab

Adjectives, Adverbs

after post
all omnis
always semper
bad malus
beautiful pulcher
before ante
behold ecce
best bonum
big magnus
brave fortis, acer
bright clarus
good, well bene
dark tenebrus
down deorsum
faithful fidelis
far longinquus
fast, quick celer
long longus
many multi
mythical fabulosus
never nunquam
up sursum
sacred ... sacer, sanctus
slow tardus
short brevis
small minimus
strong fortis

black niger
blue caeruleus
green viridis
grey rarus
purple purpureus
red ruber
white albus
yellow flavus

Rituals

The rituals here work, do not doubt it for one minute. DO NOT do this thinking it is a game, it will not work, or there will be no repercussions for anything you may do. If you use this for anything maleficent, there will be repercussions. There is no way around it.

Let me begin by saying everything alive is connected. This is not magic but science. These connections are what is used to have a successful ritual. Now another important point is that there is a sacrifice involved. But it is self sacrifice, and it does involve your own blood. You can only do it this way. You can NOT sacrifice anything else, because it is not yours to sacrifice. The little bit of blood and pain you sacrifice will help you focus on your objective. You do not need much blood at all. The best way is to use either a sterilized needle, or the lancets diabetics use. Always be safe and use sterile instruments.

Draw your focal point in your Grimoire. This focal point is the seal in the beginning of this book. Anywhere within the circle write (using the script) your goal, or what you want to happen. Use at least enough drops of blood to fill the entire circle. Smear it with your finger, make sure the whole circle is filled.

Then use your focus beads to repeat you goal once for ever bead. You must go all the way around the beads once, but more is better. As you are doing this keep your eyes only on your focal point. Feel yourself on the ground, and reach out with your mind to connect to who ever you need to. It takes practice, but you will get the hang of it.

DO NOT use this for evil or vengefulness. Nature has a way of balancing everything out.

This may sound simple, but believe me it is not. It takes practice and dedication.

Example of Ritual



My Grimoire Cover (It is removable so I can use it on each Grimoire as they are filled)



Example of writing

