

# GEMLORE



Ancient Secrets and Modern Myths  
from the Stone Age to the Rock Age

DIANE MORGAN

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*To Bette Pierson*

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# PREFACE

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## **A Note on Nomenclature**

Gem names are not scientific names. Scientifically, emeralds, for example, do not exist. Emeralds are merely beryl with a dash of chromium added in. Aquamarines are also beryl, with a different “impurity.” Rubies and sapphire are both varieties of corundum. The terms “emerald” and “ruby” are widely used, however, both in common parlance and in the gem trade, and will be so used here. In so far as possible, I will be using terms in general use, whether scientifically correct or not.

The Commission on New Minerals and Mineral Names of the International Mineralogical Association approves, discredits, or redefines names. However, very often gemologists and the general public continue to use the familiar names whether or not they are approved.

## **Choice of Stones and Arrangement**

This book discusses the mythology and lore of 34 stones. Many more could have been included, but demands of space made it imperative to make difficult decisions.

I have omitted minerals for which there seems to be little or no ancient lore. (Tourmaline and alexandrite, for example, were not known to the ancients, although a few modern myths have grown up around each.) In several cases there are two listings for the same mineral. Corundum for example, comes in two gem forms (ruby and sapphire), beryl (emerald and aquamarine), and so on. The stone simply called “beryl” comes in a variety of colors, with different magical attributes attached to each color. I made the painful decision to exclude beryls other than emerald and aquamarine.

Other minerals, such as chalcedony, come in a variety of forms, including onyx, sardonyx, jasper, and agate. Chalcedony itself is a special kind of quartz. Agate itself is further classified into several forms (moss agate, banded agate, lace agate, and so



on), each with different gemlore; I have treated these separately. I have also given most varieties of quartz (citrine, amethyst, and so on) their own sections.

The gemlore for ruby and sapphire, for instance, are very different, and it has only been in comparatively recent times that it was known they are both simply varieties of corundum. In other cases, I have placed the varieties together. All the agates, for instances, are listed under agate, although all agate is considered a variety of chalcedony, which is in itself a kind of quartz. In the case of quartz, rock crystal, smoky quartz, and rose quartz are listed separately, as is amethyst, another variety of quartz. I have also omitted "beryl." Although this mineral is discussed extensively by both ancient and modern writers, it is often difficult to know what precisely is referred to. Pale blue beryl is aquamarine, and yellow beryl is heliodor or "golden beryl," and so forth, but most of the time the writer does not clearly state which kind of beryl is meant. I have given aquamarine its own section; however, the ancients never refer specifically to "aquamarine" and presumable much of its putative power is assigned simply to beryl. The whole organization is based on what seemed to me easiest for the reader to access.

Each stone listed includes several features. First comes general information such as:

- Chemical Composition
- Hardness
- Origin of Name
- Color
- Luster
- Transparency
- Geographical Distribution

These are pretty much self-explanatory. Second comes mystical (mythical and folkloric) associations, such as

- Attendant Angels and Deities
- Chakra
- Dream Meaning
- Element
- Number
- Planets and Places
- Auspicious Times and Zodiac Signs

These call for further comment.

**Angels and Deities:** From the most ancient times, angels have been associated with magical powers. And from very early times angels were engraved on gemstones. Charms, prayers, and incantations also made use of the names of angels, whose names were therefore sometimes inscribed on magical gemstones, although more frequently on pieces of parchment or metal rings. However, in 492 the first Council of Rome forbade Christians to wear such inscribed objects, declaring that these inscriptions were "not of angels, as they pretend, but rather with those of demons" and the practice fell away. Few people paid any attention to this. Many years later, St. Thomas Aquinas addressed the question of using divine words as talismans and finally decided that

the practice was permissible only if no evil spirits were invoked, no incomprehensible words used, no agency other than the power of God believed in or invoked, no symbol used except the sign of the cross, and no faith was placed in the particular way in which the talisman was inscribed.

The idea that gems are connected with angels is not a particularly new one. A century and a half ago Madame Barrera wrote, "The more jewels, the more guardian spirits; and, surely, very safe may be deemed the fair one whose form is encompassed by angels." With the current revived interest in angels, their names are once again associated with gems and their magic. Every writer, it seems, has his or her own list—there does not seem to be any standard method of pairing them up. For many reasons, including expense, few modern gemstones are actually inscribed and the association between angels and gems is "spiritual."

Few angels are mentioned by name in the Bible (only Gabriel, Michael, and Raphael with Jeremiel and Uriel added in the Apocryphal IV Esdras), for instance. However, a multitude of them proliferated in the imagination of writer across the centuries. Most of these Johnny-come-lately angels were later declared to be demons by the early church. Raguel is an example of such a one. Such declarations, however, have not stopped followers of various angel-cults from associating certain angels with gems. Angels are traditionally associated with both months and zodiac signs, as gems are, and it is therefore possible to make a connection that way.

April: Sh'efiel  
 May: Ragael  
 June: Didanor  
 July: Ta'anbanu  
 August: Tohargar  
 September: Morael  
 October: Hahedan  
 November: Uleranen  
 December: Anatganor  
 January: Mephniel  
 February: Tashnadernis  
 March: Abarchiel

Another (later) list correlates birth signs:

Aries: Malchidiel  
 Taurus: Asmodel  
 Gemini: Ambriel  
 Cancer: Muriel  
 Leo: Verchiel  
 Virgo: Hamaliel  
 Libra: Zuriel  
 Scorpio: Barbiel  
 Sagittarius: Adnachiell  
 Capricorn: Hanael  
 Aquarius: Gabriel  
 Pisces: Borichiel

Both lists are quite fanciful; most modern "angelologists" have their own system, which works equally well—or ill.

**Dream Meaning:** Most stones have acquired a “dream” meaning over the years. I have collected some of the most popular, although it is certainly true that few people actually dream about gemstones.

**Planets:** These are listed roughly in order of frequency of assignment. However, since most sources simply copy from each other, it is sometimes difficult to make a determination. Often green stones are assigned to Venus, yellow stones to the Sun, white ones to the moon, rose and red to Mars, light blue to Jupiter, dark blue to Mercury, and blue or purple to Saturn. In some cases, the choice seems to depend upon whim. While some of the assignments are very ancient, others, particularly with regard to recently discovered celestial objects like Pluto, are not.

**Auspicious Times and Zodiac Signs:** Various systems assign various months, zodiac signs, and planets to various gems. During the month of power, the inherent powers of the stone were maximized. The original idea for the birthstones may ultimately come from the 12 gemstones reputedly placed on Aaron’s breastplate. Certainly a very early mention of this idea is found in the works of Josephus, the first-century Jewish historian, who wrote, “And for the 12 stones, whether we understand by them the months, or the twelve signs of what the Greeks call the Zodiac, we shall not be mistaken in their meaning.” The modern idea comes from Poland, but it is assumed to have been developed largely by the Jewish population living there, who in turn would have been strongly influenced by the concept of the breastplate.

While there is some agreement (for some stones) about such associations, it is far from universal. In fact, there is some merit to the idea that originally each person was to collect all 12 stones and wear each in turn, either according to the month or according to the proper sign of the zodiac. In addition, most ancient peoples, such as the Jews, used a lunar rather than a solar calendar, so an approximating adjustment has been made. The National Associations of Jewelers adopted an “official list” in 1912 that attempted to harmonize earlier traditions.

As with the planetary attributions, the assignments depend primarily on color. Sunday is the power day for yellow and gold stones, Monday for all white stones but diamonds, Tuesday for red stones, Wednesday for blue stones, Thursday for amethysts and deep colored stones, and Friday for green stones. Saturday belongs to the diamond.

**Chakras:** These ancient energy centers (which are variously named and numbered) are often divided into colors. I have included the following seven chakras:

- Root (at the base of the spine): Most red stones. Connects with basic survival and sexuality.
- Sacral (lower abdomen): Most orange stones. Connects with creativity and the life/energy force.
- Solar Plexus (navel or stomach): Most yellow stones. Connects with power, confidence, and stability.
- Heart (center of chest): Most green stones. Connects with compassion and caring.
- Throat (throat): Most light blue stones. Connects with communication and truth-seeking.
- Third Eye (middle of forehead): Most dark blue stones. The Third Eye is the energy center for all levels of consciousness and connects with intuition.
- Crown (top of head): Most violet or purple stones. Connects with the spiritual and mental self.

However, the list can vary widely according to different writers.

Number: Several writers assign a mystical number or “vibration” to precious stones. There is no discernible pattern that can be drawn from this (although simple numerology is sometimes employed), and systems vary.

### **A Note on Sources**

Where a myth or magical property of a gem can be traced to a specific source, it is indicated in the text. In most cases, however, there is no specific “source.”

In writing this book I have relied on dozens of sources, some many centuries old and some published within the past year. Many of them repeat each other, although some venture into new territory. The *Book of Secrets* is a compendium of 2,000 years of gossip, mostly from Pliny, Albertus Magnus, and so forth. I have relied on this text because it was so extraordinarily popular for centuries even though it garbled its sources. In the case of most ancient and medieval sources, I have used available online sources for their quotations. Modern sources are listed in the bibliography; in nearly every case the stones are [discussed]alphabetically as I do here, and original text may be easily found. This is to avoid an overload of footnoting.

### **A Final Note**

This is a book on myth and magic. There is not the slightest evidence that gemstones can heal, protect, or purify or that they have any real connection with planets, zodiac signs, numbers, months, days of the week, “elements,” or “chakras.” They do, however seem to exert a powerful hold on the human imagination.

Thanks to my editor at Praeger, George Butler, for working with me on this project. And grateful thanks to Himanshu Abrol and his team of copyeditors (Kakoli and Sunali Mull) at Aptara for their meticulous copyediting of this book. It has been a pleasure working with you all!

## INTRODUCTION

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We say that earth is the mother of all. But rock is the mother of earth. From the weathering of primeval stone come the soil, the plants, and ultimately, the animals, including ourselves. And we have never forgotten where we came from. Throughout the eons we have been captivated by the simple power of stone: the strength of granite, the cool serenity of marble, the fire-power and surgical sharpness of flint. Rocks were our first homes, where we lived, loved, fought, and died. Rocks were our earliest canvas; upon them we painted our dreams and made our magic. Rocks were our primal weapons and our first tools. With them we killed our first mammoth, and from them we struck our first fire.

The foundational story of humankind itself has even taken its chapter titles from the rocks that shaped it—Paleolithic and Neolithic, the Old and New Stones Ages. Yet rock, the all-mother, keeps her secrets, her special treasures. We call them gems, jewels, precious stones. They are odd creations, born from happenstance and often made, out of quite ordinary stuff: carbon, clay, silicon, and water. Add a lot of heat, plenty of pressure, and a few million years. Gems are the slowest miracle on the planet.

They are as variable as plants and animals. Some, like diamonds, are chemically simple. Others are complex, composite, or even organic in nature. (Indeed many ancient and medieval writers believed that gems “grew” in the ground like carrots.) Some glitter, some merely glow. Their colors range from colorless transparent to opaque black. Some are iridescent with every color of the rainbow. They have nothing in common, but their beauty and their old, old magic.

Gems represent not just material richness, but a wealth of spiritual knowledge and power. Every paradise, earthly or otherwise, is imagined as dripping in gems. As the prophet Ezekiel wrote, “In an Eden, a garden of God, you dwelt, adorned with gems of every kind: sard and chrysolite and jade, topaz, cornelian, and green jasper, sapphire, purple garnet, and green feldspar. . . .” (28:13–16).

Gems appear to be the most material of objects; in fact, diamond is the hardest substance in the universe. Yet their real value operates almost solely on the symbolic level. They supply no shelter, provide no nourishment, and do not even make practical clothing. (The beaded agate cape of Queen Pu'Abi, jade cups, and similar affectations don't really count. Certainly, Cleopatra didn't drink pearls because she thought they were good for her.) Gems don't play music, transport you to work, or make a comfortable seat. Some cultures apparently prized them too much even to use them as daily ornaments. For example, gemstones found in Egyptian tombs show little wear, and it appears they were being saved for entombment with their owner. Yet every culture has sought them out and prized them. Men and women have spent (and lost) their fortunes and risked their lives for these shiny bits of stone.

In fact, the entire value structure of precious stones is a chimera—if human beings suddenly decided that rubies were no more precious than marbles, a worldwide industry would come crashing down. Yet we could say the same about art, music, literature, and professional sports. Our greatest passions are not inborn, but imagined into reality. We are creatures of myth and magic as much as of nature. We are more than toolmakers—we are symbol makers. That is our virtue, our curse, and our power.

Gems are the good stones of the earth. If they were not specially created for the enjoyment of humans, we humans have assigned them that status ourselves. And the symbolism of gems is multiplex: they are not just emblems of personal wealth, richness of spirit, and magical powers. They are lenses into the human spirit.

Gemstones had another value beyond ornament, wealth, or symbol, a very practical one. They were used for magic and they were used to heal. The fact that gems cannot really cure disease or make people invisible makes no difference. It's what we think about them that creates their value. It should not be surprising that people, in ancient times and well as today, were desperately seeking effective and safe cures for a multitude of nasty ailments. Magical gems, while not efficacious, were at least not generally harmful—as opposed to the standard medical treatments of the time, which were equally ineffective and often excruciatingly painful. With no understanding of bacteriology, with no pain medications other than nearly lethal amounts of alcohol or very rarely, opiates, and with surgery that was practically identical to butchery, it is completely understandable that nearly everyone looked for a better treatment for what ailed them.

The ancient Greeks, Arabs, Egyptians, and Indians were the first to record the use of gems for magical and healing purposes. The oldest surviving book devoted solely to this topic is *On Stones* by Theophrastus (c. 372–287 B.C.E.). Even better known are the remarks of Pliny the Elder, which form the thirty-seventh and last volume of his *Historia Naturalis*, the world's first encyclopedia. As the days of the Roman Empire gave way to the Middle Ages and then to the Renaissance, other works appeared. Marbodius, Avicenna, Volmar, Albertus Magnus, Georgius Agricola, Camillus Leonardus, Geronimo Cardanus, and Anselmus Boetius de Boot all contributed their ideas about the mineralogy and medicinal and magical powers of various stones.

In ancient days, as indeed in some circles today, magical and medicinal uses were not clearly differentiated. The Christian Church condemned the use of gems for talismanic purposes, but granted they might have medicinal use, and perhaps more. (Bishop Vaughn of Chester claimed that Queen Elizabeth was able to cure her scrofulous subjects by means of a precious stone in her possession, rather than by the "royal touch," as was the more customary belief.) It is possible that the biblical treatment

of the 12 stones in Aaron's breastplate and the 12 gems laying the foundations of the New Jerusalem provided a kind of "back door" to the legitimization of gems' supposed supernatural powers.

The reputed magic-making power of gems fit into the same categories as all magic: healing magic, love magic, divination and prophecy, protective magic, spiritual gifts (such as promoting courage), and special occult powers (such as imparting invisibility). There is one noteworthy exception. Only rarely are gemstones used in black magic or the malevolent arts.

Not all ancient authorities valued gemstones for their beneficent powers, however. The Council of Leodicea (355 C.E.) declared them to be the fetters of the soul, and corrupted by the sin of Adam and Eve. It instructed that people wearing them should be thrown out of church.

Hildegard of Bingen, the famous medieval mystic, was more in the mainstream of her day when she wrote that only Satan hated gems, as they reminded him of his formerly happy state in Paradise. She defended their tremendous power by remarking that "just as a poisonous herb placed on a man's skin will produce ulceration, certain precious stones will, if placed on the skin confer health and sanity by their virtue." The fact that the gem needed to be placed in contact with the skin suggested that their healing power may not have been properly magical, but due to some natural physical cause, whose means were not precisely known.

Where their power comes from is a mystery. De Boot, a German court physician, pondered this question, wondering whether it were derived from the "natural quality of the stone, or belong to a spirit residing in it." He finally declared his opinion that an evil spirit "taketh up its abode in precious stones and enacts by them prodigies, in order that, instead of having recourse to God, we may rest our faith on the said stones and consult them. . . ." De Boot may have been right; at least the sixteenth-century alchemist Paracelsus owned a talismanic jewel in which dwelt the spirit "Azoth," by whom Paracelsus worked his wonders.

This idea, oddly, is not dead. Many contemporary crystal healers claim that crystals are associated with special, spiritual beings or even angels. In some cases, the idea seems to be that the crystal actually contains these beings, as de Boot thought; in other cases it is maintained that the being is in "another dimension" and the crystal merely forms a bridge to its abode. Others content themselves with assigning a "guardian angel" for each mineral, although the function of the angel is not entirely clear.

However, it appears that most people thought that the power of gems came not from a demon trapped inside them, but from their own natural virtues; they were widely regarded as healing agents whose use was considered part of ordinary health care, not magic. Thomas Nicols (whose 1652 lapidary had a telling subtitle—"Cautions for the Undeceiving of All Those That Deal with Precious Stones") was scornful of the ascribed magical powers of gems. Such powers, he asserted, were "contrary to the nature of gems, and which as they are material, mixed inanimate bodies . . . can produce none other but natural effects."

Nicols's contemporary, Robert Boyle (1627–1691), of chemistry fame, tread carefully on the subject of the therapeutic value of gems. He rejected the argument that such substances could not be assimilated by the body for curative effect: "I am not altogether of their mind, that absolutely reject the internal use of Gold-leaf, Rubies, Saphyrs, Emeralds, and other Gems, as things that are unconquerable by the heat of the stomach." However, he was far from completely approving their use. "Tis one thing to make it . . . possible [that] Gold, Rubies, Saphyrs, etc., may be wrought upon

by humane stomach; and anther thing to shew both that they are wont to be so, and that they are actually endowed with those particular and specific virtues that are ascribed to them." However, he went on judiciously to recommend: "I think that in Prescriptions made for the poorer sort of Patients, a Physicians may well substitute cheaper Ingredients in the place of these precious ones, whose Virtues are not half so unquestionable as their Dearnesse."

It should be noted that both in ancient and modern folklore, cures are sometimes effected by minerals that are actually dangerous. One contemporary crystal healer recommends orpiment to assist one's reasoning abilities. Orpiment is better known to chemists as arsenic sulfide, and does nothing to help one's brain except to shut it down permanently. She recommends anglesite (lead sulfate) to improve the nervous system. She also suggests carrying around autunite and betafite, two minerals that can be highly radioactive.

Stories about the magical and healing powers of gems are worldwide. Many of the myths surrounding them underwent a circular trajectory, following the trade and invasion routes. For example, when the Muslims invaded the former Roman Empire, they absorbed many of the stories and legends surrounding precious stones. These they took back with them, reinvented them, and then handed the revamped and enriched myths back to the Crusaders, who in turn brought the refurbished stories back to Europe. As the stories were told and traded, they developed odd permutations. Qualities first assigned to one gem were transferred to a similar one. Uncertainty about which stone was which, due to lack of scientific identification and translation difficulties, compounded the confusion.

Over time, more and more virtues were credited to more and more varieties of stones—eventually, it seemed as if almost every stone could heal every disease and work any miracle. Camillus Leonardus, a fifteenth-century physician and mineralogist, wrote in *Mirror of Stones*: "... in precious stones there is sometimes one virtue, sometimes two, sometimes three and sometimes many . . . these virtues are not caused by the beauty of the stones, since some of them are most unsightly, and yet have a great virtues; and sometimes the most beautiful have none at all." Madame A. De Barrera, writing in *Gems and Jewels* (1860), seemed to disagree, claiming, "The more precious the stones, the more powerful the virtues."

According to most practitioners, both ancient and modern, the effective use of gems for magic and healing is partly dependent on the reputed qualities inherent in the stones itself and partly on the way, time, and place the stones are used. The popular uses to which many magical stones were put, in addition to curing or protecting from disease, included protecting from lightning, improving eyesight, attracting love, preventing epilepsy, rendering the wearer invisible, protecting from falling, imparting courage, protecting against drowning, protecting during war, chasing away bad dreams, protecting from the Evil Eye, chasing off demons, protecting against snakebite and scorpion stings, enabling prophecy, and winning the favor of God or kings. The ability of stones to reveal, prevent, or cure any kind of poisoning is especially notable. Raphael Holinshed (1577), for instance, reports that stones reveal poison by "sweating" and remarks that when King John was confronted with some poisoned pears, the jewels started to sweat profusely. In other cases, the stone loses color or breaks apart in the presence of poison.

The source of a stone was often considered as important as its chemical makeup (about which nothing was known anyway). The stars were commonly mentioned as a definite possibility. According to the anonymous author of a manuscript now in the



British Museum and written sometime between 1662 and 1670: "Of all the infinite benefits and gifts of God and Nature bestowed on mankind, gems and stones which are called precious . . . are not only compared to the firmament of the stars but also do take from them their infinite virtues" (quoted in Evans 149). Stones reputedly found in the mouth or bellies of snakes, toads, and birds were said to have particular power and were endlessly discussed.

The particular magico-medical properties adhering to any stone were often suggested by its color. Red stones represented anger and passion and were often said to "cleanse the blood" and stop bleeding. Green stones were healing to the eye, good for the digestive system, and conducive to fertility. Blue stones were calming and tonic. Yellow stones were said to belong to the sun, bringing protection and curing jaundice. Pink stones brought peace and love. Orange stones meant power and illumination. Purple stones were spiritual. Pale stones or cat's eyes were moon-ridden and moody. Black stones were restrictive, powerful, and sometimes evil. Very serious, epidemic diseases such as the Black Death often required a whole complex of mixed gems and herbs to cure.

The theory under which all this is subsumed is the "like cures like" (similis similibus curantur) concept, which even today forms the basis of homeopathy and other quasimagical medical treatments. A closely related concept was the so-called "doctrine of signatures," in which it was claimed that the physical characteristics of the stone were a "sign" of the diseases it could heal. It should be noted, however, that a distinction was often made between the talismanic or magical healing powers of a gem and its reputed "medicinal" value.

The operant factor was sometimes said to be a magical talisman engraved on the gem, or the wearing of the gem on a certain part of the body, or accompanying the use of the gem with magical incantations that empower the gem.

Optimum effect is also dependent on the spiritual strength, astrological sign, and shamanistic power of the wearer. The *Lapidary of Alfonso X*, for example, discusses the "virtue of stones according to the passage of the sun through the faces of the signs and of the symbols of the stars which are in them; and also of the times in which they have these virtues most perfectly. . . ."

In some cases, where the stone is to be laid upon the ailing person's body, it's not often clear whether the stone was considered magical or medicinal. Since it was equally ineffective in both cases, it probably did not matter. Some authorities, especially contemporary ones, suggest making a tincture of gems by simply placing them in pure water (which serves as some sort of energy transfer) and then placing the glass in the sun (or the full moon) or just meditating on it. Alternately, one can simply "imagine" putting the stone in water and/or brandy and allow the mind to do all the work. The essence can be stored under a pyramid on the shelf and taken during times of need, a drop or two at a time with an eyedropper. Even simpler is the use of a "crystal wand." According to contemporary crystal healer, Judy Hall, for example: "Rotating a crystal wand on the skin causes compression, which releases a focused beam to the organ beneath." This apparently produces some sort of cure "to the organ beneath."

When using a gem talismanically to prevent or heal a disease, it was sometimes sufficient to carry the empowered stone about on one's person. Holding it in the hand was (and is) also popular. Sela Weidemann Randazzo, a modern crystal healer, says that the strongest and most expeditious way of administering "rock medicine" is by holding the appropriate stone in the hand four times a day for just under 20 minutes

each time. This is apparently a delicate procedure: "If the time exceeds twenty minutes by even a second, you run the risk of oversaturating, or overmingling, the stones' vibrations with the toxic vibrations they contact in you." On the other hand, "Fifteen minutes is the absolute minimum for a hand held application."

For more orthodox and less magical medicinal use, the gem usually needed to be administered physically to the patient. For medical use, the operations by which a gem might be made effective included: (1) Powdering, which meant grinding, sprinkling with water and allowing to dry in the sun; (2) Calcination, or burning to an ash; (3) Liquefaction, in which the "salt" of the stone was set in a glass in a moist place until it turned to liquor; (4) Distillation or volatilization, in which the stone was dissolved in wine and let stand for 14 days and night and then distilled in a retort; and sometimes (5) Syrupization, in which the juices of "citrons," barberry, sugar, and "convenient water" were added. In general, the softer, more friable stones were powdered, while the more durable ones were worn as phylacteries.

It was once believed that the magical properties of gems could be increased by the engraving them, the technical term for which is glyptography. The device engraved on a gem is known as the *sigil*. Most of the sigils eventually adopted are strongly derived from Arabic sources and the Alexandrian magical tradition. The earliest examples featured animals such as scarabs, later on giving way to figures of human beings and gods. (The power of the engravings were often considered to be temporary and connected with the movement of the stars.) In some cases the power of the sigil lay in the power of the engraved symbol or word and operated independently of any other consideration; in other cases, the sigil was reckoned to be more powerful under particular aspects of the zodiac. In still other cases, the power was enhanced by the gem material used. Oftentimes the metal used to set the stone was also considered significant. Pliny the Elder, who was something of a skeptic, ridiculed the idea of efficacious engravings, and in fact the idea of magical glyphs on gems was not widespread in Europe before the Crusades. Most Greek- and Roman-carved gems were intended only as art and not supposed to have any magical properties affixed to them. However, by the Middle Ages, when the art of gem carving had been largely forgotten, it was believed that almost any carved gem (which appeared ancient and strange) was charged with magical properties.

Still later, curses, spells, invocations, and other magical writings appeared. Ancient lapidaries gave specific instructions as to what images were to be carved on what gems for a specific effect. There is a general (although by no means universal) rule for all this: engraved figures of armed men confer victory and courage; female figures bring love; monsters bring disharmony and quarrels; and figures bearing serpents confer protection from venomous animals.

To enhance the power of an engraved gem, attention was also paid to the horoscope. For example, engraving a stone with the appropriate symbol, words, or figures when Mars was in the ascendancy would add the supposed warlike and courageous qualities of Mars to the similar powers already inherent in the stone. It was important in doing this that the stone itself be known for imparting warlike qualities and that the words or symbol match as well. Engraving fighting words on the peaceful emerald would only weaken the peace-making power of that stone.

On the other hand, carving a zodiac sign on a stone was believed by some to have predominance over any latent power in the stone. Thus, carving the sign of Libra would impart the balancing qualities of Libra on any stone, although it was more effective if the stone was carried by a Libran.

As with any sacred object, the effective use of gems requires proper preparation and handling, which often includes purification (both for the stone and for the practitioner) and “charging the stone.” Usually, purifying the stone consists of placing it in salt for some specified period of time. The process can be used for jewelry too. This is especially important, claims modern crystal worker Brenda Knight, “to make sure nobody else’s energy is permeating the pieces.” Other writers suggest leaving the stone in moonlight or even sunlight. (This is damaging to some stones, however, causing color fading.) If one is short of salt, sunlight, or moonlight, it is enough, according to Judy Hall, simply to imagine the stones “surrounded by light, which purifies and reenergizes them.”

Timing is also important. Some practitioners, such as Doreen Virtue, state, “My research on Atlantis and Babylon taught me that the evening prior to the full moon is an ideal time to charge your crystals with healing and magical energy.” This is an age-old superstition, although the reference “research on Atlantis,” a never-existent city, does give one pause.

Many crystal workers also consider the shape of the crystals to be extremely important. Spherical crystals, representing the totality of the universe, are often used to help focus and energize the mind. They are said to produce stability, strength, invigoration, and peace. Some crystal practitioners believe that spherical gems have the best power to heal, with the famous crystal ball having the power to grant knowledge of the future. Faceted gemstones can also effect very powerful changes, but these changes may force the crystal “out of balance” and should be used with caution. However, they are good for directing “crystal energy” to the appropriate spot. Square stones symbolize the earth and material abundance; triangular stones are protective; heart-shaped stones bring romance; elongated thin crystals draw energy; pyramidal stones concentrate and release energy.

Crystal clusters bestow healing “group energy.” They foster cooperation and friendship and break up negative energy in the environment. A small crystal attached to a bigger one is said to be a “bridge”; it connects the inner and the outer worlds. A six-sided stone imparts strength. A seven-sided crystal has extreme power for channeling. A “double-terminated” crystal is perfect for working with energy flow.

Where or how a gem is worn may make a difference in its effect, according to many writers, both ancient and modern. A necklace or choker, for example, may open up the “throat chakra,” a mystical energy center in some yoga and tantric systems. Rings represent eternity and power, and are often said to be powerful protection amulets. It is often said that best results are obtained when the stone is set in such a way as to have it actually touch the skin. The finger on which the ring is worn made a difference, at least according to some schemes, with the index finger representing achievement, the middle finger ideas, the ring finger emotions, and the little finger change. Thumb rings, though, may be considered bad luck. Rings worn on the left hand charge the emotions; rings worn on the right hand bring power. Earrings protected against demons and against hearing bad news. (It was considered best if each earring is made of a different metal.) According to one contemporary writer, Brenda Knight, earrings “help to balance both hemispheres of the brain.” Brooches symbolize faithfulness and virginity. Bracelets and armbands are supposedly excellent for energy focus and flow. Placement is also important. Placing a crystal on the right side is said to encourage “masculine” energies; a placement on the left side affects “feminine” energies.

Just as important as the inherent power of gems was the status or character of the wearer. According to many writers, the power of gems was available only

to certain kinds of people: shamans, mystics, and sorcerers. In the early twentieth century, William T. Fernie, M.D., provided a very late Victorian twist on this idea. Fernie was a firm believer in the healing power of gemstones: "That precious stones possess occult powers and exercise physical virtues is a fact beyond all dispute," he announced. However, he issued a caveat. Only those people possessing "absolute purity of life, with a frank, open, guileless, receptive mind" were capable of realizing any advantages from them. Indeed stones were also said to be attuned to their owners, cracking or fading or darkening when their wearer was in mortal danger. Modern crystal healers suggest that crystal healing be undertaken only by "qualified crystal healers," although it is unclear as to how one achieves this status. For Andrea Baccio found that gems were tutelary. In his 1586 lapidary, he suggested that wearing pure, transparent, and beautiful jewels may encourage people to live the same way.

In cases where the remedy was ineffectual, which was most of the time, it was usually asserted that the wrong gem was used, or that proper ritual was not followed, or that the user had some important character flaw that made his efforts in vain. Or that the stone used was not genuine. Fake stones were more common than real ones. What else can one make of a price list for pharmaceutical "gems" at a German druggist in 1757, listing emeralds at 8 cents, sapphire at 50 cents, and rubies 75 cents per pound.

The ancient myths about gems may not be taken as true by most people living today, but as shown, there is a sizable subset of believers who use them for "crystal healing" and other esoteric purposes. Judging from the offerings on the Internet, there is a huge market for "healing" and "magical" stones. Instead of being directed by planets or gods, crystals are now said to amplify or direct "energy patterns" and thus heal or effect miraculous transformations of the spirit. Considering the powerful role that the mind and belief play in curing sickness, it is not surprising that adherents claim many successes. Demons and malevolent spirits have been largely (but not entirely) replaced by "negative energy," "bad vibrations," or unnamed "malignant influences." As we shall see, the old myths have been resurrected in new shining garments, and that magic indeed never dies but transforms *itself* to meet the oldest human needs and the newest human circumstances. The power of belief is the strongest magic of all.

The stories we tell about gems are old stories, and modern "discoveries" about the magic powers of gems are the old myths tricked out in new language. Despite the explosion of our scientific knowledge, gems keep their glittering hold upon humankind. That is their real magic.

# AGATE

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## Goodness and Grounding

### General Information

**Chemical Composition:** Silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 6.5–7.0

**Origin of Name:** The term “agate” comes from Akhátēs (now Dirillo), a river in southwest Sicily where, according to Theophrastus (c. 370–285 B.C.E.), this stone was found in abundance. A more complex etymology suggests that the name ultimately derives from the Semitic *aqiq* or *achit*, which implies “separation of a newborn’s hair,” whose relevance seems unclear. It is also believed that the stone the ancients referred to as “agate” was not what we might call agate today, but rather another variety of chalcedony.

**Color:** Variable and often multiple. Agate is known for its bands of color, including white, red, gray, brown, blue, green, or black. It is formed when traces of iron, manganese, and other elements create bands in the mother-material. (This stone is so porous that it is sometimes dyed to improve its color.) The color often depends on its place of origin, with white and gray striped agates characteristic of Brazil, while rose colored agates are found in the United States.

**Luster:** Vitreous to waxy, sometimes translucent

**Transparency:** Varies from nearly transparent to opaque. In thin slabs, even the opaque agates are mostly translucent. They are frequently dyed.

**Geographical Distribution:** It is found worldwide where there is hydrothermal activity. Historically it was identified with an area near the Achates (now Dirillo) River of Sicily. As the Roman naturalist and historian Pliny remarks, “The Achates was anciently in high estimation; now in none at all. Found at first in Sicily on the banks of a river so called, but afterwards in a great number of other places, exceeding in size and fruitful in varieties.” However, it is not clear that the stone Pliny refers to is really what is today called agate. Prominent sources have included Armenia, Argentina, Australia, Canada, Czech Republic, France, Georgia, Germany, India, Iran, Italy, Madagascar, Mongolia, Morocco, Paraguay-Uruguay, Scotland, South Africa, Ukraine, and United States. In Germany, the Idar-Oberstein region was once famous for good quality agate, often formed into elegant bowls, although the supply has been depleted. Today the most

notable source is Brazil. Fire agate is found in the United States, Mexico, and Brazil, with Arizona producing some of the best quality. Agates are usually found in cavities in volcanic rock.

## Mystical Associations

**Attendant Angels and Deities:** Various forms of agate seem to have different attendant angels. Suggested celestial beings include Michael, Raziel, Raphael, Asmodel, Ariel, Uriel, Khmael, or Zamael. Sela Weidemann Randazzo says that agate is “the guardian angel essence.” This stone is sometimes associated with the Greek deity of healing, Aesculpius.

**Chakra:** Throat (blue lace agate); Root (fire agate); Solar Plexus (moss agate); Crown (Botswana agate). People who use gemstones in so-called “chakra medicine” have a fondness for agate because there is an agate color for each “energy center”: red for the root chakra, orange for the sacral, yellow for the solar plexus, green for the heart, light blue for the throat, dark blue for the “third eye,” violet or purple, the royal color, for the crown.

**Dream Meaning:** A journey. Worldly success. Also, curiously,—to dream of agate is said to bring pleasant dreams. If the agate is banded it will be a water trip. If a moss agate, the journey will be unsuccessful. However, to dream of moss agate means riches and prosperity, according to D.J. Conway. According to some, those born in June experience the most fascinating agate dreams. Indeed some writers suggest that agates are “wish-fulfilling” stones for women, allowing them to obtain the lover of those very dreams. To dream of a fire agate symbolizes upsetting experiences; however, these can be dealt with if one keeps one wits.

**Element:** Earth or Fire

**Number:** 7

**Planets and Places:** Usually Mercury (dating from the time of the ancient Chaldeans). However, some sources place only red agate with Mercury, while others place all agate *except* red with Mercury (which they give to Mars, along with fire agate). The white agate is sometimes associated with the moon. Agate is the official mineral of Louisiana and Montana, and the state stone of Tennessee. Fire agate is the official mineral of Arizona. Kentucky agate is the official rock of Kentucky. Lake Superior agate is the official gemstone of Michigan. Blue agate is the official mineral of Nebraska, and prairie agate is the state rock. Fairburn agate is the state gem of South Dakota.

**Auspicious Times and Zodiac Signs:** Agate is one of the stones the ancient Jews assigned to May as do the Romans, Italians, Isidore of Seville, and some modern lists. Other lists assign it to June. The white agate is sometimes considered a birthstone for July. It is a talismanic stone for October. According to some sources, the agate will produce pleasant dreams for those born in June, but those not born in this month will have ill-fortune if they dare to wear the stone. According to an old rhyme: “Who comes with summer to this earth,/And owes to June her hour of birth,/With ring of agate on her hand/Can health, wealth, and long life command.” Banded agate is associated with Wednesday. Agate is variously assigned to Gemini, Aries, Leo, Virgo, Capricorn, and Taurus. Some Spanish lists assign agate to Cancer. Geminis who wear an agate ring will benefit from the stabilizing powers of the stone. (Agates are slow-forming gems, and perhaps that is one reason why they are said to serve as a counterbalance to the impatient Gemini.)

## The Lore of the Agate

Agate is a form of cryptocrystalline quartz. This simply means that the tiny interlocking crystals are too small to be seen without high magnification. The other main form of cryptocrystalline quartz is chalcedony—the only difference between

agate and chalcedony is that chalcedony is of a single color, while agates are banded in several different ways. Like other forms of cryptocrystalline quartz, the fibrous texture of agate makes it excellent for carving.

Agate is a variety of chalcedony, itself a microcrystalline (fine-grained) variety of quartz, characterized by conspicuous, visible bands of color. (Unlike most gems, which are single crystals, chalcedony is composed of minute interlocking microscopic fibers. Other varieties of chalcedony include sard, bloodstone, chrysoprase, onyx, sardonyx, and jasper.

The characteristic bands on agate are irregular, sometimes curved, sometimes straight. They are produced by stray traces of iron and manganese. The way the bands are formed leads to a multitude of different designations of agate types. Some whimsically named varieties include dry-head agate, angel wing agate, holly blue agate, iris agate, ocean spray agate, plasma agate, polka dot agate, purple sage agate, regency rose agate, stinking water plume agate, cloud agate, Cyclops agate, dendritic agate, fire agate, fortification agate, ribbon agate, frost agate, Irish agate, lace agate, ogle-eyed agate, plume agate, moss agate, ring agate, ruin agate, shadow agate, star agate, turitella agate, and zigzag agate, whose names often suggest the patterns found in the stone. However, the most common sort of agate, and the one that has received the most attention from mythmakers, is banded agate.

Agates were once widely believed to be the eggs of griffons who laid eggs of agate in their nests of gold. Agates with red veins were said to be the solidified blood of the gods.

The agates of the worked-out German mines were noted for their wonderful colors—pink, red, or brownish separated by bright gray bands. Agates from the main Brazilian source now are generally dull gray without special markings; they have to be dyed to look reasonably attractive. One Brazilian agate was a geode weighing over two tons.

Agate is one of the most anciently known of all minerals. Agate beads found at Catal Huyuk in Anatolia dating from 7000 B.C.E., and a beautiful beaded cape once belonging to Mesopotamia's Queen Pu-Abi (about 2500 B.C.E.) was found in the royal tombs of Ur. The Egyptians were mining agate as early as 3500 B.C.E. and they seemed especially fond of its striping. With polishing, agate can be a truly unique and beautiful stone, but from ancient days this porous gem has been stained to enhance its natural color. Heat-treated agate was even found in the tomb of Egypt's King Tutankhamen.

Agate is among the most varied of minerals, occurring in dozen of colors and configurations. The center of agate is often hollow and may contain other crystals, making it a geode. One kind of banded agate, the St. Sylvester or St. James, is banded into two colors, one light and one dark. Legend says the light side represents the old year, with its known events, and the dark side represents the unknowable future. This stone is considered a proper New Year's Day gift. (St. Sylvester's feast day is the last day of the year.) A similar myth says the Sylvester has three bands of color and should be given to a child who was born on the last day of the year. This is to symbolize the end of the old and the beginning of the new. Unsurprisingly, agate has given birth to a large number of divergent myths. While overlooked in the contemporary gem trade, where facetable stones are favored, this stone was highly valued in days of yore.

Agate has retained its popularity through the ages due to its amazing variety in color and design, as well as its workability. These characteristics were prized by the

Greeks and Romans for cameos (carved in relief) and intaglios (carved in negative relief). The Romans were especially fond of intaglio signet rings. They also prized the reputed medicinal powers of the stone.

Agate even made good boxes and bowls, as Pliny noted in his work, apparently believing that agate was an excellent material for cooling drinks. Mithridates, King of Pontus, is said to have had a collection of 4,000 agate bowls. An agate cup, believed by some to be the Holy Grail, is now at Valencia Cathedral in Spain. The earliest reference to this piece goes back to 1399.

The use of agate in magic goes far back and across many cultures. Both the Sumerians and Egyptians used agate for amulets. Eye agates, with dark centers, were sometimes used for the eyes in Egyptian carvings of the deities. The Morgan-Tiffany Collection holds an ancient Babylonian axe-head of banded agate bearing a cuneiform inscription that consecrates it to one of the gods, although there has been some debate about which one. Agates used in protective or magical ceremonies often bore engraved figures of snakes or men riding snakes.

Agate seems particularly prone to collect myths about its powers, perhaps because the markings on many specimens bear close resemblances to natural objects, including human beings. One famous agate is said to bear an exact image of Geoffrey Chaucer.

Agate is mentioned in the Bible as being one of the “stones of fire,” on Aaron’s breastplate; it is usually listed as the eighth stone, although the complications of translation make nothing certain. Certainly, later Ezekiel (28:13–16) speaks of agate as one of the stones given to Moses that occupied the eighth position in the breastplate of his brother and high priest Aaron (Exodus 28:15–30). According to Revelation 21:19, chalcedony, the “mother stone” of agate, was one of the foundations of the “New Jerusalem.” George Frederick Kunz identifies the banded agate as being the tribal stone for the tribe of Benjamin.

In China, agate is called *ma-nao* (literally “horse’s brain,” which for some reason the stone is thought to resemble). An agate is said to be born when a horse spits the stone out. Another theory was that agate was the frozen blood of one’s ancestors. The Chinese ranked agate as less valuable only than jade. One Chinese myth held that agate is the blood of evil demons, but that didn’t stop them from prizing the material.

Agates even played a part in the pearl-diving industry, at least according to the early Christian work, *Physiologus*. A pearl-fisher tied a bit of agate to a line and dropped it into the sea—the agate was supposed to go directly to the pearl and remain there unmovingly. The diver could then follow the line directly to the pearl-bearing oyster. The idea was that the pearl represented Christ, the diver St. John. (The connection here might be agate’s reputation as a grounding stone, thus serving as an antidote to water. However, it didn’t seem to work very well, as it never became standard practice in the pearl-diving business.)

In modern times agates were popular for use in marble games. Game-size “aggies” were usually treasured by marble game players and reserved as “taws” or the marble used by the player to shoot at other marbles, singly or in groups. The stronger quartz-based structure made the “aggie” harder than the regular glass or clay marbles and thus of greater value.

Pliny remarks that “in olden times the agate was highly valued, but now it is cheap.” Pliny noted the various kinds of agate and probably included among these amber as he mentioned that when burned it gave off a smell like myrrh. True agate does not burn.



Cardanus declared that he had actually tested the virtues of agates and found that when he wore them he became “temperate, continent, and cautious; therefore they are all useful in acquiring riches.”

While agate comes in many varieties, the banded agate is the most famous and what most people mean when they say “agate.” The bands on this stone are most evident when it is cut and polished. This stone has an eyelike formation that was connected to both the natural and the spiritual eye—helping cure eye disease, protecting from the “evil eye,” or opening one’s “spiritual” eye, allowing the wearer to make predictions. The orblike shape of the agate once suggested its nickname “Aleppo stone,” as it was reputed to be curative of the disfiguring “Aleppo’s boil,” (a kind of leishmaniasis) which often has a white ring resembling the eye of the agate. For this reason, too, the “eye agate” with its concentric rings of brown or blue and white was supposed to cure eye diseases and in like way was used a prophylactic against the Evil Eye. It is still popular for this use in Arabia and is considered one of the strongest protection stones.

The ancient Sumerians may have been the first historical people to associate agate with magical qualities, but it certainly has been used in many parts of the globe in magic rituals to impart courage and strength, protect against danger and worldly troubles, and promotes change. Some believe agate is an ideal stone for those who like adventure, either because of its focusing powers or because the changing patterns in the stone act as a talisman. In sixteenth-century Italy it was said that agate could avert lightning. A similar belief was recorded in England, where farmers might take an agate with a naturally bored hole and hang it above the barn door. This had a dual purpose. It kept lightning from striking the barn and also prevented evil spirits from coming into the barn at night and riding the horses to death or souring the cows’ milk.

Traditionally, the agate symbolizes all love that is good and noble, as well as health, persuasion, harmony, a happy disposition, and long life. In general, this stone is said to attract peace, victory in games, happiness, and good luck. Agates make their owners more agreeable, eloquent, and persuasive. According to the *Book of Secrets* sometimes attributed to Albertus Magnus, agates, especially those with black or white veins, banish fear.

Emmanuel Swedenborg found a religious value in agate. He believed agates symbolize the love of the “natural good,” although he believed ruby and sapphire occupied a higher role as representing “celestial” and “spiritual” good, respectively.

During the Middle Ages agate was associated with truthfulness, intelligence, strength, and victory. According to the *Book of Secrets*, “If thou wilt eschew all perils and all terrible things, and have a strong heart, takes the stone which is called Achetes [agate], and it is black with white veins. There is another of the same kind, like to white color. And the third growth in a certain isle; it has black veins, and that maketh to overcome perils, and give strength to the heart, maketh a man mighty, pleasant, delectable, and helpeth against adversaries.” According to Nostradamus (1503–1566) repeating the words of the French alchemist Pierre de Boniface and others, the agate made one “eloquent and prudent, amiable and agreeable.”

Camillus Leonardus listed several kinds of agate, based on their supposed place of origin. He believed most sorts gave victory, averted storms, and imparted strength to the wearer.

Many agate myths are summed up in the *Lapidaire* of John de Mandeville, who also adds: “. . . It gives color to the face and helps one acquire intelligence and sense,

it pulls one away from bad deed and when an agate is put on a woman who is in a difficult labor, it makes her deliver, be the baby alive or dead."

The Norsemen used agate for divination of lost items and treasure in general. The practice was to heat a double-headed axe until it glowed red. Then the axe handle was pushed into the ground so the axe was upright and the agate was placed atop the axe head. If the agate fell off, it indicated that the sought for item was close by in the direction the stone rolled. If it stuck, that meant the treasure was a long way off.

According to some ancient commentators, the many varieties of agate reflected its many virtues. In general, the kinds of powers agates are supposed to possess are related to the appearance of the stone. Preferred colors may depend on location; people in Ghana used green, white, and red agate to protect against snake bite, mental illness, and paralysis, but the inhabitants of northern Africa felt that only the white stone gave reliable protection. Banded black and white agate was used in magic against one's enemies and physical dangers. Egyptian physicians believed that milky gray agate cured a stiff neck as well as colic or other intestinal problems.

Worn as an amulet, agate assures that the wearer's words are pure. Brenda Knight indicates that wearing an agate amulet will ensure that "you will speak only your truth," which is apparently different from "the truth."

Wearing agate is often said to enable its wearer to discern truth and find the solutions to problems. In other words, it helps them to see. In fact, anyone who even looks at an agate must tell the truth. It can be used as a divination tool, as studying the swirls in the stone releases the barrier between the conscious and the unconscious mind.

Some declare that the swirling bands of color present in agate represent the spiritual eye. For the same reason, agate is reported to be an excellent stone for those who practice astrology, aiding them in making more accurate predictions. Accuracy is indeed one of the hallmarks of this stone. Placing an agate crystal on your desk is supposed to help you in dealing with numbers by making you more precise. Edgar Cayce believed agate allows one to draw on inner resources.

The swirling bands on the stone are said to help the wearer stay focused, improving memory, analytical powers, and concentration. It even enables one to accept the circumstances of life with calmness. Brenda Knight believes that banded agate will help its owner attract a lover of strength and courage.

An eleventh-century English lapidary assigns eight "virtues" to the agate:

*One is that when it thunders, it hurts not the man who has the stone with him.*

*Two is that in whatever house it be, there is no demon there.*

*Three is that no venom may hurt the man who carries this stone.*

*Four is that if any man is possessed by a demon, and he drink in water with agate fragments, the matter will soon be laid clear.*

*Five is that anyone who has a disease and drinks the stone in water, he will be made well.*

*Six is that witchcraft cannot hurt the man who carries it.*

*Seven is that he who takes the stone in water will have a smoother body.*

*Eight is that no snakebite can hurt one who tastes the stone in water.*

While some of these virtues are also found in earlier continental sources, the first, second, fourth, and sixth seem to be drawn from traditional English beliefs.

Another highly prized agate, the yamani (reputedly from Yemen and that may in fact have been carnelian), was prized as protection against falling walls and houses, an idea that remained attached to that stone.

This idea is related to the one that claims agate protects against falls. Both Jewish and Arabian legend claimed that agate protected against stumbling and falls, and danger in general, probably due to its reputation as a “grounding stone,” a designation given repeatedly by modern crystal healers. (The same was said about carnelian and malachite.) In the old days, some Muslims engraved agate with symbols standing for the grandsons of Mohammed, and then hung the stones around the necks of children to protect them from falls. Agate is still a popular rosary material in some Islamic communities. It likewise protected both horseman and riders. Ancient equestrians wove agate into the manes of their horses or embedded the stones in the tack.

Modern crystal healer Judy Hall asserts that agate has the power to “harmonize yin and yang.” She says that it is slow working, but brings great strength. Further, “Its multiple layers can bring hidden information to light.” According to Paul Beyerl, agates help balance your needs with those of others.

Lonicerus (1528–1586) claims that placing this fantastically banded stone above the head of a sleeper would produce variable dreams, curing insomnia at the same time. Others say that the stone should be placed beneath the pillow for the same effect. Even the usually skeptical Pliny agreed that agate could quench the thirst if held in the mouth, an idea probably suggested by agate’s vaunted cooling properties. Rabbi Benoni concurred and added that it cured fever as well. (Simply press it against the forehead or hold in the mouth.) Pliny also reported that agate could stop the course of rivers and turn water cold if thrown into a cauldron of boiling water, presumably by the same principle.

One report claims that in 1709 a Brazilian priest invented a flying ship using agate as a power source. (There is a good deal of agate in Brazil.) This was in the middle of the magnetism craze. Agates were set into the roof of the ship and when powered by sunlight lifted the machine magnetically upward (presumably toward God).

Like nearly every other gem, magical healing powers have been ascribed to agates. Agate, especially moss agate, is considered to be a good beginner’s stone in crystal healing because it is so versatile and “people-friendly.”

For best working, agate should be applied directly to the body part in need of attention, rather like a certain modern headache remedy. Pliny argued that in order to be truly effective, agate must be attached to the body with the hairs from a lion’s mane.

In the eleventh century Psellus declared that agate cured both sore eyes and headaches. In addition, it stopped menstruation and dropsy (probably because the stone was absorbent).

Marbodius claimed that “Cretan” agate cured poisons, but that the Indian variety was good for eyesight. In addition to curing eye problems, agate cures a host of other ailments. The early Britons used agate to prevent skin disease (another classic use of agate) or even boils and pimples, at least according to *Leechdoms, Wortcunning, and Starcraft of Early England*, a collection of fables and documents edited by Oswald Cockayne. The same collection offers other uses for the agate: protection from storms, from sorcery and demons, from poison, and even from drunkenness. As a super absorbent, it cures dropsy.

In India it was once believed that agate helps children overcome their fears, learn to walk earlier, and keep their balance. In the Middle East fire agate talismans were used to keep the blood healthy. Arabian legend says that the agate should be worn in the shape of an arrow for this purpose.

Agate pendants could cure indigestion, lung problems, and even irrational fears. Some recommend setting agate in a gold necklace to quicken a sluggish metabolism. Judy Hall thinks that an agate necklace or ring is a wonderful “centering stone” to wear at important meetings.

The Roman physician Dioscorides (c. 40–90 C.E.) wrote that a mixture of powdered agate and sweetened fruit juice worked wonders for diseases of the kidney and spleen, ulcers, boils, and insanity. Some Islamic sources, replacing the juice with water, proposed the same remedy for both simple depression and insanity. These practices are probably related to the stone’s reputation for “grounding.” Other Islamic sources warned against taking agate internally, but suggested that fire agate made into a paste or powder acted as a cure for tender or bleeding gums.

Agate also has a water connection. Pliny reported that ancient Persian magicians believed that burning agate could ward off storms and heavy seas; some sailors still carry a lucky banded agate. In a similar way, agate was believed to prevent seasickness.

According to Paul Beyerl, agate is a remedy for insomnia. It helps the body absorb and utilize calcium, eliminates nausea, and gives energy to the depleted. Brenda Knight recommends agate to those who wish to raise their energy level. It also helps people be moderate in their lives and even cures a stiff neck. According to Kevin Sullivan, agate works to raise consciousness.

Sela Weidemann Randazzo maintains that agate is an excellent stone for first aid when held in the hand, working for both physical and emotional problems. It is also a good stone to use for overcoming addiction.

*Fire agate:* Fire agate is a rather recent discovery and has excited much comment by crystal healers. For Melody, fire agate “represents the spiritual flame of absolute perfection.” Doreen Virtue calls fire agate “the stone of the astrologer.”

The fire agate is said either to inflame passion or to cleanse the blood, two items for which fire is associated. Melody says that it can be used in Chinese medicine on the “triple-burner” meridian to dissolve blockages. She also recommends it for vision problems and says it dispels fears and “undesirable desires,” whatever they may be. Pamela Louise Chase says that fire agate helps when one is plagued by ambivalence, which may have something to do with undesirable desires.

According to Judy Hall, fire agate “has a deep connection to the earth and its energy.” It builds a “protective shield” around the body and counteracts negative energy. Hall and Kevin Sullivan claim that it heals problems with the stomach, nervous, endocrine, or circulatory systems, and is excellent for getting rid of hot flashes. It also reduces fever, under the ancient principle of “like cures like.” Sullivan and Hall recommend it as an aid “to sexual endeavors.” Some healers recommend wearing fire agate when dealing with a “pushy attorney” or when buying a car.

D.J. Conway suggests that fire agate adds determination to the character and allows the wearer to break free from the grasp of others. According to Kevin Sullivan, even using fire agate is “a calming experience.” Sullivan recommends fire agate for dentists, optometrists, and others in the healing profession, who apparently need to be calm. Sullivan says that fire agate is best worn on the forehead to be effective.

*Moss agate:* Some sources regard the moss and tree (or dendritic) agate as the same stone; others draw a slight difference between them. Moss agate is characterized, as its name suggests, by dark moss-like inclusions (actually hornblende). In general, dendritic agate is milky white with clear treelike inclusions (areas of black manganese oxide). Moss agate tends to be greenish throughout. Both forms are usually considered

to have similar magical properties. (However, because the moss agate is not layered, some do not consider it technically an agate.) Moss agate is not typically enhanced, although some are dyed to improve their color.

The Romans believed that agate drew one into a relationship with plant spirits. While some writers do not specify a particular variety of agate, many suggest the moss agate is the most suitable. This stone was considered a good luck stone in early nineteenth-century England. Later it changed associations and was worn as mourning jewelry; surrounded by rubies, it meant eternal life. Obviously, the connection here is with the green, treelike structures seen within the stone.

On account of its botanical similarities, moss agate is considered lucky for gardeners and should be worn during gardening projects. According to the eponymous Orpheus and later writers, attaching agate to a horse's harness, the horns of an ox, or the arm of the plowman ensured a good harvest, but best results were obtained if the agate were engraved with the figure of a tree. Orpheus phrased this idea most poetically, explaining that "wheat-crowned Ceres shall descend from heaven with full lap upon thy furrows." Further, according to Orpheus, "[I]f thou wear a piece of the tree-agate upon thy hand, the immortal gods shall be well-pleased with thee," an idea later picked up by Marbodius, eleventh-century Bishop of Rennes, who declared that "the wearer of an agate shall be made agreeable and persuasive to man, and have the favor of God." This concept was later expanded to the belief that this stone was good for diplomats and people in business.

In Europe it was also said that hanging moss agate from a tree would produce a plentiful crop. Some modern writers recommend moss agate not only for increasing crop yield, but also for giving the house plants a boost. Just insert it into the pot where the plant is growing.

Moss agate is a stone of abundance. The connection obviously is that if it makes plants grow, it also makes money "grow." In America, where the color of money is green, the association is strengthened.

Because of its apparent connection with the green world, moss agate is said to impart an eye for beauty and environmental awareness. Some modern crystal healers claim that it is the ideal stone for communing with nature spirits. This stone, says Doreen Virtue, is "nature incarnate" and is excellent for working with elementals, should the agate-owner have any of these strange forces hanging about the house. She maintains that holding agate as a touchstone creates an immediate bond with the earth.

Another way of looking at the inclusions is to see them as "tongues." This view (espoused in Gypsy lore and also, according to John de Mandeville, in the East) suggests that moss agate will make the speaker eloquent.

Moss agate is considered a powerful healing stone with a variety of uses. It calms people with excess nervous energy, relieves depression, bleeding, and fever. As a healing stone, maintains Judy Hall, it "treats skeletal disorders and aligns the skeleton to one's physical reality." Like many other green stones, moss agate was said to be good for the eyesight. Some writers say it is good for the circulatory system, probably because its treelike inclusions can look like veins. Sufferers are encouraged to place the moss agate on the part that hurts. Melody claims it enhances gentleness "through the gardens of life." She says it can heal health disorders of the muscular system and nervous system.

Agate's powers don't end with the cure of physical ailments. According to Pamela Louise Chase, moss agate "can increase the flow of unconditional love into your subtle

bodies." She also recommends moss agate when one is working to heal one's "inner child." According to Scott Cunningham, moss agate will help one make new friends. Judy Hall says that dendritic agate "creates a peaceful environment." She says that it takes time to work (like a tree), but "allows you to remain connected with your roots as you grow." Moss agate is used in modern gem-healing practice to expand the mind, perhaps under the theory that the vegetative-like inclusions will help the mind of the wearer grow likewise. According to Kevin Sullivan, moss agate "can be especially useful to methodical people who have trouble getting in touch with their intuitive feelings."

In addition, moss agate was once used in water dousing or divination for a new home. Brenda Knight says that attaching moss agate to your magic wand will increase one's powers of healing and persuasion.

*Blue lace agate:* No ancient sources specify blue agate over ordinary banded agate, since the stone was not discovered until the 1960s. However, it gets a good deal of contemporary attention. In fact, the Tyler Ecology Award uses the blue lace agate as a symbol of the world's ecology. The finder, George Swanson, first came up with the idea because he decided the swirling lace looked the cloud covering of the blue ocean.

This stone is very similar to ordinary agate and assigned much the same powers, but the complex patterns of blue lace agate are deemed ideal to focus the mind and aid peaceful meditation. Blue lace agate is also marketed under the names damsonite, Mojave blue, and Holley blue agate. There are small differences in color and transparency among them. Really translucent stones, however, are both rare and expensive. Exposure to the sun can bleach the color out of this stone, but it can be restored by soaking it in water.

According to Scott Cunningham, blue lace agate brings peace and happiness. It is said to encourage serenity and to strengthen the will. For Pamela Louise Chase the blue lace agate encourages focus, discernment, and tact. She recommends this stone as an aid for both public and social speakers. Doreen Virtue says it brings calmness. William Stuber declares that blue lace agate helps one become more open-minded, and adds that "[s]ome wearers may find that blue lace agate relaxes their energy flow . . . Another benefit for wearers of blue lace agate is an introduction to the ways spirit speak to them." He recommends visualizing, "the unseen and benevolent energy of spirit entering the body while meditating."

Other people recommend the stone as excellent for soul flight and communicating with angels. According to Judy Hall, the blue lace is calming. In fact it is "one of the great nurturing and supportive stones." It clears the throat chakra so that the wearer is open to "higher spiritual truths." For healing, she recommends it for problems of the shoulder and neck, including thyroid and lymph problems if placed at the throat. Furthermore it works on a multitude of other organs, including pancreas, nervous system, and skeleton where it helps heal fractures and treats arthritis. As an elixir, it is just the thing for fluid imbalance and hydrocephalus.

According to Melody, this stone is especially useful for people whose "aura" is dominated by pale blue. She touts its use for arthritis and genetic problems with the skeletal structure and recommends it for problems of the pancreas and gland that facilitate digestion. She agrees that it is a good stone for hydrocephalic people.

Brenda Knight says that blue lace agate will increase one's happiness on the job. She also recommends attaching some blue lace agate to one's magical broom to produce tranquility in the mind. Blue lace agates especially are the stones of diplomats.

*Botswana agate*: This stone has no ancient written record of healing or magic although it may have enjoyed long use by inhabitants of the area. This is another stone said to be useful to gardeners. It counteracts poisons.

It is said to ward off the Evil Eye and is useful for sensitive people whose feelings are easily hurt. It brings physical stamina and enhances sexual energy. Melody says it encourages "eternal love."

Modern healers consider Botswana agate to be a protective and soothing stone that helps relieve the pain of grief and loss. It is said to focus the mind and conquer negative energy. At the same time it enhances creativity and helps release repressed emotions. Modern gem healers contend it enhances the value of hyperbaric oxygen therapy (a controversial mode of healing in its own right). Judy Hall believes that it somehow helps the body assimilate oxygen. The gray variety is said to assist smokers conquer their addiction and to help lung tissues heal. Kevin Sullivan recommends this stone for firefighters (apparently some draw a connection between the gray stone and smoke). Judy Hall agrees, recommending all varieties of Botswana agate for smokers or those in anyway connected with fire and smoke. Also, she adds, Botswana agate can help one see "the bigger picture." Melody, on the other hand, thinks Botswana agate helps focus one's attention to detail.

Like the fire agate, the Botswana agate is a cleansing stone that is said to help the body rid itself of poisons. It cures depression, according to Judy Hall, and brings energy to the "auric field." Botswana agates in apricot and pink are good for heart problems, whether physical or emotional. According to Doreen Virtue, the "serene movements of blue and gray help soothe your nerves, lift depression, and place your focus on service."

Numerous magical and healing properties have been attributed to various other varieties of agate, including:

*Black agate* is said to bring prosperity and protection. Brenda Knight says that black agate on a short chain or ring will ensure athletic or business success.

*Red agate* heals the sexual system, according to Paul Beyerl. The ancient Romans, on the other hand, used it to protect against insect bites. It was also said to bring peace.

Powdered red agate (or blood agate) from Egypt or Crete protects against snake bites, spider bites, and scorpion stings. (It works better if a snake is carved into the stone.) One myth claims that eagles bring agates to their nests to protect their young from venomous animals.

*Pink agate*, says Judy Hall, promotes peace between parents and children. It should be placed over the heart "for optimum effect."

In some schemes *brown agate* is the most powerful of all. It gives victory, protects against all poisonous reptiles, heals the sick, increases intellect, repels fevers, cures insanity, and draws love and riches. It was valued in both Italy and Persia as a guard against the ever-present Evil Eye.

Powdered *green agate* from India cures eye disease, according to Pliny, but only if it was a true, natural green, not dyed. Pliny recommended putting the stone in a pot of hot oil for 2 hours. If the stone is naturally green, said Pliny, the oil would be tinted green. (It appears that the reverse of this method was used to dye chalcedony.) In Syria, women once drank the water poured over green agate to cure sterility. In the same country, a triangular agate was said to protect against intestinal trouble. Judy Hall mentions that green agate "enhances mental and emotional flexibility and improves decision-making." It is also useful, she writes, for "resolving disputes."

The so called *lion agate*: The ancient writer called "Orpheus" wrote of the lion agate, ". . . but chiefest of all that, canst thou obtain it, picturing the tawny hide of the fierce lion dappled all over with spots." According to Damigeron, "the lion's skin agate was a powerful weapon against scorpion bites and other poison if tied on the affected part, or rubbed on with water." It could be ground and sprinkled on the wound or taken internally with wine. He also maintained that simply wearing a lion agate would make one "rich and powerful and pleasing and persuasive and be loved by God and man." (Pliny, however, who earlier reported the reputed scorpion fighting power of "lion agate" was more skeptical and kept sprinkling his pronouncements with "they say.")

The power of lion-colored agate was also seized upon in ancient Jewish tradition. Lions in general stood for courage and one who possessed a hair plucked from a lion's mane was supposed to receive the gift of courage. Lion-colored agates were easier and safer to come by, and were considered equally efficacious. In Hebrew lore, the agate was sometimes assigned to the tribe of Nephtali, whose name meant "wrestling."

It was only a short step to the Roman gladiators, who were invincible (or invisible) if they carried the stone—as long as the stone was the correct color, especially red-yellow or lion agate. The agate not only protected gladiators, but also won for them the love of women. (On the other hand, a certain kind of agate, that with a pattern "like a hyena's hide," brought domestic problems.)

The so-called lion agate has not aroused the passions of modern crystal healers or magic makers. Few say anything about it at all.



# AMBER

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## Sun, Seas, and Trees

### General Information

**Chemical Composition:** This mixture of fossilized plant resins has an approximate composition of  $C_{10}H_{16}O$ . It is 75 or 80 percent carbon plus hydrogen and oxygen in roughly equal amounts. Because it is a poor conductor of heat, amber feels warm to the touch. (This may be the reason why early people thought it was a living substance.) It also attracts tiny particles of dust or paper when rubbed, a result of the static electric charge created, a fact first noted by the English physician William Gilbert around 1600.

**Hardness:** 2.5

**Origin of Name:** The English name comes from the Arabic *anbar* that is related to ambergris, the organic whale product (resembling vomit) that, while commercially important, has nothing to do with true amber, although amber also at times seems to come from the ocean. *Ambrosia*, the nectar or the gods, and *ambrotos*, a Greek word for immortality are both said to be cognates of amber, but this etymology is doubtful. The Latin word for amber is *electrum* from the Greek word for amber *elektron* (“beaming sun”). Our word “electricity” comes from amber, which has the ability to generate a static charge if it is rubbed. The Greeks also called it *succinum* (“tree sap”), and indeed *succinate* is the name for the principal resin in amber. Because it can be “scooped” out of the sea, it was at one time actually known as scoopstone.

**Color:** Golden brown or honey. More rarely, green, blue, cream, violet, red, or black. Many of these other colors show evidence of heat treatment today. The Romans were especially fond of the true color, and “amber” colored hair was at one time all the rage. Nero called his wife Poppaea “Amber” as an affectionate nickname. This was, of course, before he kicked her to death when she was pregnant.

**Luster:** Resinous, lustrous, or greasy

**Geographic Distribution:** Sea amber, which has been washed out from the sea bed, floats in sea water (just barely—you have to look hard) and is carried by the tides and currents to the shorelines of the Baltic Sea. In fact, the Greeks used to call the Baltic the “Amber Sea.” It is also found in Norway, Denmark, and even in England. A prized variety occurs along the Samland Coast in Russia. A dense reddish variety of landlocked amber is found in Burma near jadeite mines. More amber is found in Sicily; also found

in the Dominican Republic, Mexico, France, Spain, Italy, Romania, the Czech Republic, Germany, Canada, and the United States. Showing transparent golden yellow colors, Caribbean amber has beautiful golden color with numerous inclusions and often has strong fluorescence. Today the biggest source of is actually from a “mine” in Russia. Some European myths claim that amber may be found in the Garden of Hesperides, along with the golden apples of immortality.

## Mystical Associations

**Anniversary:** 10th

**Associated Number:** 3

**Attendant Angel:** According to Doreen Virtue, amber is guarded by the archangels Ariel and Jeremiel.

**Auspicious Times:** May, November (its color resembles that of Topaz, the most commonly recognized birthstone for that month).

**Chakra:** Variously assigned to the Root, Sacral, Naval, Solar Plexus, and Crown.

**Dream Meaning:** A journey will begin.

**Element:** Air and Fire

**Number:** 3

**Planets:** Amber has many planetary associations. Its warm yellow color connects it to the sun, although some systems list it with Mercury, Venus, Saturn, or Uranus. Some of the redder varieties are associated with Pluto.

**Zodiac Signs:** Variously assigned to Leo, Virgo, Capricorn, Aquarius, Cancer, Pisces, Scorpio, and Taurus, but according to some systems, people born under the sign of Taurus are actually harmed by wearing amber. Scorpios should wear reddish amber, according to some systems, and Cancers should wear pale amber. Brenda Knight says that amber is the “power stone” for “early Sagittarians”—people born between November 22 and December 5. However, she cautions, because it has a “weakening effect” it should not be worn constantly.

## The Lore of Amber

Amber is neither a mineral nor a crystal, but the fossilized remains of the resin from ancient (Oligocene) conifers. (Conifers don’t seem to be pumping out nascent amber nowadays, and no one is sure exactly what possessed trees of antiquity to do so.) Amber ranges from about 2 million to 360 million years in age, although most gem quality amber is between 5 million to 50 million years old. Some specimens contain preserved vegetation and insects. Most commonly the victims are ancestors of modern ants, spiders, cockroaches, termites, caddis flies, centipedes, crickets, scorpions, and millipedes. More rarely vertebrates such as frogs or snakes. These inclusions greatly increase the value of amber among collectors, especially if the preserved specimen is rare and in good condition. There is actually a Museum of Amber Inclusions at the University of Gdansk.

It has been hypothesized by the Michael Crichton (author of *Jurassic Park*) and others that the DNA of the insects trapped in amber might somehow be used to recreate dinosaurs and other prehistoric life (the bug bites the lizard and the lizard’s blood contains the appropriate DNA). It’s worth a try for those who yearn for the return of the T. Rex, although the appropriately aged amber might be extremely hard to come by; Baltic amber is not old enough. Whether or not dinosaur resurrection is feasible, the fact is that in response for increased publicity, the amber gem market has exploded, especially for specimens that include animals.

Amber has a venerable history in the annals of gemlore, being one of the first substances used for decoration and adornment, as well as medicinal purposes. In 1950, a piece of reddish amber that was traded at least 12,500 years ago was discovered. Tests showed that it was of Baltic origin. Amber pieces carved into the shape of animals date back to 7000 B.C.E. and are among the most ancient three-dimensional works of art found in northern Europe. In Indersoen, Norway, also, amber carved in the shape of totem animals, apparently to improve its power, was found in tumuli. A popular design was a crowing rooster on an amber "egg," which, like amber itself, was a sign of the sun and of rebirth. Amber, it seems, has not lost its panache. Every year the Polish city of Jantar holds an amber washing contest. According to Victoria Finlay, who actually went to one of these events, it was "as exhilarating as a grape-peeling competition." It is actually hard to see how it could be otherwise, but expectations differ.

Some bands and pendants found in Estonia go back to 3700 B.C.E.; beads from Crete and England have been dated to 2000 B.C.E. Baltic amber beads were a standard currency among ancient Germanic tribes, and the Roman commentator Tacitus reports that people in the Baltic regions (whom he regarded as savages) worshipped this "mother of gods" in the form of a wild boar carved in amber. This is a symbol found also on early British armor. Indeed, many writers assert the Celtic god Ambres got his name from this apparently magical substance.

Wealthy Nordic folk were known to make amber *pajaki* or "spiders" to hang from the ceiling like a chandelier, perhaps a remnant of an ancient sun cult. In Denmark, it was once thought that the circular depressions sometimes found in natural amber were the resting places of spirits. Some cultures believed that amber was a magical light for the dead as they made their somber journey through the underworld.

In recorded times, Phoenician sailors carried amber as a trade item from the Baltic to North Africa, Greece, Turkey, and Cyprus. The Baltic source of these specimens, too, has been validated by spectroscopic analysis of amber bead grave goods found in Mycenae by Schliemann. A very ancient inscription on an obelisk in Nineveh, erected in honor of the king read: "In the sea where the North Star culminates they fished for yellow amber." Even though the amber dealers tried to keep the source of the stuff a secret, apparently the Ninevites had a clue. Amber was even imported to Burma and central Asia. The biblical prophet-priest Ezekiel envisioned the fire of God as having a brilliant presence "like amber."

In the Baltic area, fishermen had to swear an "Amber Oath" agreeing to denounce all smugglers, even if they were blood relatives. The punishment for having more than two pounds of stolen amber was death by being broken on the wheel. Collecting amber wasn't always as easy as taking a Sunday stroll along the beach and picking up washed up treasure (although it certainly could happen.) More commonly, peasants were roped together and forced to wade deep into the bitter, wild sea with nets to capture the golden globs. Huge bonfire were lighted on the shore to thaw them out before they were carried half dead back to their huts.

During Middle Ages, the amber trade was largely controlled by the quasi-military Order of the Teutonic Knights (who took some monastic vows but preferred fighting and destroying things). They decided that only they themselves should own the stuff and made sure any unlucky peasant who tried to collect it from the beach was hanged forthwith on the nearest tree. When the Knights were dissolved in 1525, the amber trade opened up again, and a time of relative peace and prosperity reigned in the region.

Amber has always been precious, and is the unique position of symbolizing both sun and ice. In literature, references to amber go back to the *Odyssey*, where Eury-machus was given a set of amber beads, “richly wrought and set with amber beads that glowed as if with sunshine.” In old Arabic literature there is an Amber City located in Fairyland (“Jinnistan”). The Greeks and Romans valued amber so highly that usually only nobility could afford to wear it (amber was prized as highly as gold, and King Menelaus’s tomb was said to have been lined with it). However, Roman gladiators wore bits of amber on their armor and weapons for protection. In some European countries, peasant lads cut amber into heart-shaped pieces to give to their beloved, in the hope of protecting her from evil.

Amber gives off a warm, musky, aromatic scent when burned, reminiscent of pine needles, which makes a pleasant perfume, incense, or candle. It is rumored that some sixteenth-century Dutch and Flemish artists dissolved amber and mixed it with their colors to give them their strangely radiant appearance.

The most famous amber object in modern times is undoubtedly the “Amber Room” commissioned by Prussian King Frederick William I. It was designed in 1701 by the great baroque architect and sculptor Andreas Schlüter and finished 12 years later. The room—all of it, including walls, floors, ceilings, and doors—was covered with bits of amber in varying colors. It was also completely furnished with amber dishes, vases, cutlery, and so on. The room was moved in 1755 to Catherine the Great’s Summer Palace in Tsarkoye Selo (“tsar’s village”), and more amber items were added. However, it was dismantled during World War II to save it from the German invasion. No one has seen it since, although there is plenty of speculation about where it might be. However, working from photographs and detailed historical descriptions, the room has been re-created in Tsarkoye Selo and is on view to the public.

Many of the myths associated with amber concern its origin, and most of these are in some way connected to the sun or tears (the latter stemming from the teardrop appearance of many specimens).

According to a Greek myth first recorded by Ovid, amber is formed from the tears of the sun nymphs or Heliads, when they wept for the fall of their brother Phaeton. Phaeton had unwisely tried to drive the chariot of his father the sun with predictable and unfortunate results. He landed near the mouth of the Po River. The poor girls cried so hard that the gods took pity on them and changed them into black poplar trees who shed their amber tears forever and ever. Of course amber does not come from poplars. However, the Greeks may be excused for their ignorance of this fact, as the material is foreign to their shores. In fact, they had no idea where it did come from.

The Greek tragedian Sophocles, in an alternate version, said amber came from the tears of some Indian birds, grieving at the death of Meleager. Alas, the tragedy in which this myth was first promulgated has now been lost. A Roman legend claims that amber was melted honey that congealed when the bees dripped it into the sea.

The Norse people also linked amber with divine tears, but in this case they identified pieces of ambers with the tears of the goddess Freya. Freya met four dwarfs making a beautiful amber necklace, the so-called Brisingen necklace. They wouldn’t sell it to her, but coyly suggested that it could be hers if she spent the night with each of them in turn. She agreed to the evil scheme, and when the four nights were over, she returned to her home and hid the necklace under her bed. Unluckily for her, the mischief-making god Loki knew all about her misadventures and informed her husband Odur.

Odur demanded proof, which Loki provided by turning himself into a flea, biting Freya on the neck while she slept, and stealing away the necklace while she stirred with pain. Odur threw the necklace away (Loki grabbed it) and stormed off in a huff. Freya begged forgiveness from Odin, the father of the gods. He took pity on her, but insisted that her penalty would be to wear the necklace as she wandered around the world hunting for Odur. She still has not found him and weeps copious tears of gold. When the tears strike the forest trees, they turn into amber. Amber is thus said to be sacred to her. (Possibly because of this myth, people in Baltic regions once believed that an amber necklace would choke an unfaithful wearer.)

The ancient Lithuanians believed that a beautiful mermaid named Juratė lived in an amber palace beneath the sea. Not only did she weep tears of amber when separated from her fisherman lover Kastytis by a god, but the amber chunks from her palace occasionally wash up on shore. In 1914, in fact, a ton or two of the stuff appeared on the beach. A related Lithuanian legend tells us that the lovely maiden Amberella was captured by the Prince of the Seas while she was taking a swim and transported to his amber palace. Poor Amberella keeps tossing bits on amber ashore to remind her family how much she loves them.

One legend leaves out the part about the gods and simply states that once, when the sun set, pieces of its rays broke off and solidified in the ocean, producing "gold from the sea." This myth explained its being found along the sea.

The Athenian general Nicias opined that perhaps amber was "sunjuice" produced when the sun's rays struck the earth with particular force, making it "sweat." Then the "unctuous sweat" would flow to the sea and congeal in the chilly ocean water. The Roman Tacitus believed that amber was the "juice of trees" rather than of the sun, and so hit nearer the mark than Nicias, although he did suggest that sun forced out the "juice," which then flowed into nearby seas.

An old Polish legend claims that amber is formed from the tears of people who wept as the rising waters of the biblical flood swept them away. The amber tears of the most innocent people were clear, those of the sinners dark and cloudy.

Amber is sometimes associated with the ancient Jewish tribe of Benjamin, although the reasons for the association are unclear.

The first-century Roman historian and senator Demonstratus, following Theophrastus, referred to amber as *lyncurius* or "lynx-stone" so named because he believed that it was composed of solidified lynx urine, with the darker, brighter specimens from the male and the lighter from the female lynx. (Some maintain that Theophrastus was talking about jacinth or zircon here; the reference is somewhat confused.)

Amber represented the tiger quality of courage to the Chinese, who also placed it on their pillows at night. The Chinese also ground it up and used the amber powder to heal irritated throats and coughs and to purify the delivery room. (Its fragrance was supposed to help women in labor. To this end the amber was thrown on a hot brick and its fumes were allowed to penetrate the entire area.) Modern crystal healer Judy Hall follows this idea in suggesting that amber is an excellent stone to "clean your space."

In China, it was also believed that when a tiger died, it sank beneath the ground and turned into pure amber. Anyone given an amber amulet was guaranteed to inherit the soul of a tiger. Thus the name for amber was *hu-po*, or "soul of the tiger." Another Chinese legend draws a connection between bees and amber. It is said that when the cliffs of Ning Chou crumble, hordes of bees will fly out from them. If the bees are

caught and burned, they will turn into amber. (By the time of the Middle Ages, the Chinese knew that amber came from ancient pine resin and has no relation to honey after all.)

Amber has three powerful associations: with the sun, with the sea, and with the forest. It also has strong connections with the earth and according to crystal healers like Judy Hall, it is a powerful “grounding stone.”

Traditionally, it is said that the longer a piece of amber is in the possession of a family the more power accrues to it. Because of its gold appearance, amber is said to bring money. Similarly, because amber is connected mythically with the warm sun, wearing amber attracts “warm” people.

Amber is sometimes associated with the feminine name Anne, and it is said that anyone named Anne can benefit from wearing this stone.

In some East Asian cultures, amber carved in the form of fish, frogs, or hares is said to give fertility to women. When carved into lions, dogs, or dragons amber imparted virility to men. In some Buddhist cultures, the purest denizens of paradise have bright amber colored faces.

Pliny the Elder noted the Roman belief that drinking powered amber with honey and oil of roses was a sovereign remedy for poor eyesight or even blindness. Honey from Attica was particularly useful. Pouring the same mixture into the ears was a remedy for deafness. He also noted that amber beads wrapped about the neck were used by peasant women in the Po Valley. Another way to help eye problems, according to the seventeenth-century physician Rowland was to tie it behind the neck. In this way, it was said to cure “defluxions of the eyes.”

Amber has been touted as a cure for goiter, throat infections, fever, tonsillitis, or croup and was especially effective for children. (Goiter was especially common in this region due to iodine deficiencies in the water, and amber, perhaps because of associations with the sea, was thought to cure it. Sea salt is rich in iodine.) It also helped rid one’s home of troublesome adders.

Modern healer Judy Hall, following ancient tradition, suggests amber for treating “goiters and any other throat problems.” She also recommends it for the stomach, spleen, kidneys, bladder, liver, and gallbladder.” “She says that if used for treating children’s ailments, the mother should wear it first. In the early part of the twentieth century, William T. Fernie, M.D., wrote: “Amber has deservedly gained an antiseptic reputation (as against such bacterial maladies as whooping cough, putrid sore throat, etc) because of its innate sulfur.” The preparation was called Roche’s Embrocation and was rubbed into the chest and back of the patient.

Amber also protected against insanity. In fact, partly for this reason Pliny wrote that a piece of carved amber was worth more than a healthy slave. Healers today agree about the positive mental effects offered by amber. According to Judy Hall, it “can help counteract suicidal or depressive tendencies.” Brenda Knight and other healers claim that amber (a sunny stone after all) boosts the spirits and helps people find the joy in life. She adds that a magic wand with amber glued on makes a good “grounding” wand.

Another Roman, Callistus, believed that amber was effective as an amulet against lymphatic tumors, fevers when worn on the neck, and disease in general. Other Romans carried them in the belief that amber beads would cool the hands, perhaps because they believed that they were “frozen” in some way. This seems odd, since amber is warm to the touch. It is possible this reference is to jacinth or zircon, which

are indeed cool to the touch. Another theory was that when held in the hand, the stone released a balsamic fragrance that masked body odor.

The fourteenth-century mystic Rabbit Benoni repeated the myths about amber being good for “sore throat and glandular swellings.” The connection is probably that as a “sunstone,” the warmth of amber could drive away the cold. On the other hand, amber was believed to be “frozen,” so it stood to reason that it would be a good antidote to freezing of the joints. Or alternatively, the heat supposedly generated by amber might warm up the same joints. Many times two contradictory reasons were given to explain the same supposed effect.

In the Middle Ages, the medicinal value of amber was expanded to include cures of cardiac disease, vertigo, impotence, and the plague. It was also used as an aromatic inhalant much like camphor or menthol. Camillus Leonardus claimed that in this way its smoke drove away demons. During Pliny’s time, children who wore amber necklaces were said to be protected from harm. (Amber beads were placed in babies’ clothes for the same reason.) The same was true in Islamic countries.

Others used powdered amber as snuff to stop nosebleeds. Alternatively it was burnt and sniffed for the same supposed effect; the stuff catches on fire quite easily. It was also said to cure convulsions. According to the *Anatomy of Melancholy*, amber “provokes urine, helps the body break wind, et cetera.”

Spindle whorls, used for spinner thread, were frequently made of amber to protect the thread from evil spirits, who were found of putting hexes on it and making it snarl.

Spiritually, amber is credited with imparting strength, luck, love, healing, and joy. The idea is that since amber attracts bits of straw and other such things, it must attract good fortune and wealth too. In some Asian cultures it was said to deepen meditation and enhance altered states of consciousness. Amber is supposed to help all spiritual centers of the body, according to D.J. Conway and others, by stabilizing the kundalini and turning “the intellect into more spiritual paths.”

According to John de Mandeville, “The water in which this stone is washed helps inflammations of the stomach and abdominal pain, and brings back color to the face.” (It was long thought to cure jaundice.)

As a perfume, according to Camillus Leonardus (1502), “it said to provoke the menses in women, to cure epilepsy, to drive away serpents, and to heal their bite.” He hastened to add that amber alone could not cure snake bite, but must be mixed with “the marrow of a stag.” He then went on to add rather casually that amber will also fasten loose teeth. In addition, Leonardus maintained that “amber naturally restrains the flux of the belly; is an efficacious remedy for all disorders of the throat. It is good against poison.” (Other writers thought that an amber cup would *reveal* different sorts of poison.)

Leonardus also remarked that if a man takes a bit of amber and lays it up the left breast of his sleeping wife, it will make her confess “all her evil deeds.” Just as effective, he claims, was to place the amber in water for 3 days and then show it to her. If she is guilty of any “corruption” she will immediately be forced to urinate.

The Norse people believed that amber could cure arthritis, possibly under the “like cures like theory.” The Rev. Henry Ward Beecher (Harriet Beecher Stowe’s brother) apparently believed the same, as he carried amber beads with him to ward off “rheumatism.” Even today, William Stuber, among others, recommends this gem for people with stiff joints. It presumably will “unfreeze” them.

In Scotland, a famous smuggler named Carnochan wore an oval amber bead as a talisman around his neck. This amulet, when dipped three times in water, cured many diseases. Unfortunately for the history of medicine, Carnochan lost the amulet in his garden, and by the time it was found, it had lost its potency.

According to *The Family Dictionary* (1696), composed by a Dr. William Salmon (1644–1713), amber was a sovereign cure for “falling sickness” or epilepsy. The amber must be powdered very fine and taken once a day in white wine for a week. The cure could be maintained afterwards by placing bits of amber on a chafing dish over live charcoal. The patient was to sit over this and “receive the fumes.” For C.W. King, author of *The Natural History of Gems or Semi-Precious Stones* (1870), “The wearing of an amber necklace will keep off attacks of erysipelas.”

Powdered amber in wine was used for “hysteria” as well as fever, asthma, and hay fever. Amber was used for healing into the eighteenth century for vertigo, arthritis, dysentery, seizures. It was even used as mouthpiece for pipes under the belief that it could safeguard even a smoker’s health. According to some modern crystal healers, amber can turn negative energy into positive energy or remove energy blockages and strengthen the physical body. According to Melody, it can also turn physical energy into unconditional love. Some believe it is especially effective on the neurological system—curing everything from depression headaches to brain tumors.

Anciently it was supposed to have many drying and absorbing powers (*Lapidary of Alfonso X*). It allows the body to “heal itself” and was once believed to heal almost any disease. The reason may be that since it appears to generate heat in the form of electricity, it can help the body heal. One popular method of healing was to place the amber against the sick part to “trap” the disease the way the amber traps insects. Oil of amber (*oleum succini*), a brown essential oil distilled from finely ground amber, was supposed to cure a plethora of ills, including asthma, bronchitis, gout, whooping cough, and seizures. If applied to the chest it was used a decongestant; for more serious ills it should be taken internally. (It was listed in an official publication of the U.S. Government as a useful pharmaceutical product.) Archduke Ferdinand of Austria was so convinced of the efficacy of oil of amber that twice a year he sent an envoy to Berlin to obtain a supply.

The English physician John Cook, as late as 1770, in his *The Natural History of Lac, Amber, and Myrrh* wrote that amber had excellent healing powers, “especially when taken inwardly in a cold state of the brain, in catarrhs, in the headache, sleepy and convulsive disorders; in the suppression of menses, hysterical and hypochondriacal affections, and in hemorrhages, or bleedings.” Russian and Polish nurses wore amber beads during both world wars to keep them safe from infection.

Crystal healer Sela Weidemann Randazzo, while claiming that amber is good for almost every ailment, maintains that its special virtue is in aiding muscular, neurological, and mental memory. It is thus the stone to use for conditions ranging from Alzheimer’s disease to multiple sclerosis. It does this, she says, by using one’s own DNA to “lock on to a previously well state.” The reasoning behind all this is undoubtedly the idea that since the DNA of trapped insects is preserved in the stone, it’s also good for keeping modern day amber user’s DNA in good order.

For other modern crystal healers, amber is supposed to help desires manifest themselves and allow people to make good choices. In fact, according to Kevin Sullivan, amber has “especially good” effects on the brain. It also, he hastens to add, has the same “especially good” effects on the “lungs, thyroid, spleen, endocrine system, inner ear, and neurological tissue.” Brenda Knight agrees that amber is excellent for the



thyroid gland. The connection may be that amber is from the sea, and the sea contains iodized salt, and iodine is good for the thyroid.

Apparently amber is such a powerful healer that you don't have to eat or even wear it to get cured. Even used as incense, it brings success. (The ancients were smart enough to use only the valueless white or waxy amber for this purpose.)

According to Francis Barrett, "Amber is an amulet—a piece of red amber worn about one, is a preservative against poisons and the pestilence . . . Oil of amber, or amber dissolved in pure spirit of wine, comforts the womb being disordered."

At one time it was considered a "fattening" stone, especially for women. Perhaps, in connection with this, some contemporary healers such as Pamela Louise Chase declare that amber is a stone for "building."

According to William Stuber, amber "works in the fluid systems of the body," probably a reference to its being, after all, tree sap. Stuber says that "the best varieties for therapeutic application are round, clear of impurities that could cloud the material, and have medium amber color." Crystal healer Brenda Hall, on the other hand, maintains that amber containing a "fossil" will lengthen one's life span. (Presumably she means the remains of a trapped insect. Real fossils are not found in amber.) The connection here is a little puzzling. While it is true that in a sense the amber has preserved the animal, the sap it's made from also killed it. Some crystal healers such as Marguerite Elspeth maintain that knocking on a tree three times with a piece of amber will call forth its spirits for special favors.

While ancient folk belief also associated amber beads with long life, there is a catch. The beads must be given as gifts rather than bought to achieve their effect. It is considered especially suitable as a bridal gift and an amber necklace should be worn by the bride at her wedding, especially in Germany. Very large "wedding necklaces" of amber were handed down as family heirlooms, and amber was given as part of the bride's dowry. (It will also heal troubled marriages.) However, if an amber stone given as a gift changed color, it meant that the affections of the giver had also ebbed. As a bit of doggerel from the very minor poet Robert Tofte (1615) explains:

The amber bracelet thou me gave . . .  
From yellow turned is to pale,  
A sign thou shortly will be stale.

Some maintain that amber strengthens the aura and balances the yin/yang energy flow. Emotionally, says Judy Hall, it "encourages peacefulness and develops trust."

For Marguerite Elsbeth, amber will increase vitality, creativity, and motivation in one's life. She suggests wearing it to attract loyal and generous people. (The Shah of Persia must have agreed, for he wore a piece of amber around his neck to protect him from assassination.) Kevin Sullivan believes that amber is effective when carried, but that for best results it should be worn on the wrist. Judy Hall believes that amber is effective when worn for long periods either on the wrist or at the throat.

Amber was also said to calm the nerves, strengthen eyesight (by looking through it), cure sterility, and improve the endocrine system. Some people have used amber for the renewal of marriage vows.

William Stuber assures us that amber is "without major side effects." However, he does note that it may produce "heightened dream activity or spontaneous flashbacks to past lives during which this substances was worn regularly." Others contend that amber will keep away bad dreams; possibly because its "solidified sunbeams" will

produce a more cheerful frame of mind. Brenda Knight suggests attaching amber to one's magical broomstick for this purpose. She also says that wearing amber while making love enhances the pleasure of the wearer.

An amber bead was often concealed in a baby's clothing to ward off evil supernatural influences. It also helped the teething process. Indeed, babies probably did chew on amber for this reason, although hopefully not the stuff with the old bugs in it.

Polish cosmetologists have even developed an entire array of skin and beauty products based on amber. The succinic acid it contains is said to be an antioxidant.

Legend says that amber provided magicians and sorcerers with special enhanced powers, and some high priestess of modern Wicca wear amber necklaces to represent the Goddess. (On the other hand, amber carved in the shape of a phallus was supposed to be magically protective.)

In 1865 C.W. King agreed that "wearing an amber necklace will keep off the attacks of erysipelas [strep throat] in a person subject to them . . . Its action cannot here be explained; but its efficacy in defense of the throat against chills is evidently due to its extreme warmth when in contact with the skin."

According to Scott Cunningham, an amber bead necklace provides general health protection. He also recommends that one threatened by negative influences should place nine small amber beads into a warm bath and soak in it. After the bath, one should carry or wear a bead until the next bath. William Stuber agrees that "most people would benefit from wearing amber for a day or two each month" and suggests that it will remove waste that has been stored in the "glandular areas." Knight says that "you should clean amber after you use it because it draws in energy. She also maintains that it should not be worn constantly, presumably because it is "so grounding." According to her also, amber should never be set in silver, as the stone is too "hot" for silver. This is a general rule, apparently, for all stones having a connection with the sun.

# AMETHYST

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## Temperance, Royalty, and Spirituality

### General Information

**Chemical Composition:** Silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 7

**Origin of Name:** The word amethyst comes from the Greek *amethystos* and means “not drunken.” In Egypt the stone was known as *hemag*.

**Color:** Shades of lavender, purple, violet, lilac, and mauve. Amethysts from Russia may have a reddish tinge. The color of amethyst derives from the addition of a special form of iron, not part of the essential structure of silicon dioxide; the precise amount of iron controls the depth of color. Manganese can also color the stone. Most amethysts on the market today are heat-treated to produce a deeper color. In natural stones the color is strongest at the tips of the crystals, a sure sign that amethysts were created at comparatively low temperatures. When heated to between 550–560 degrees centigrade, amethyst turns into citrine. Exposure to sunlight can cause this stone to fade. In fact, this was done on purpose in the Victorian era, when paler amethysts were more popular. Today the darker variety is preferred.

**Luster:** Vitreous

**Transparency:** Transparent

**Geographical Distribution:** Worldwide: Brazil, Canada, Ural Mountains in Russia, Sri Lanka, Uruguay, Siberia, India, Madagascar, Australia, Namibia, Zambia, United States, and Germany. Also on the English Channel isle of Sark, where it is sold as “Sark stone.” The original supply has been depleted, but the entrepreneurial locals simply import the stone from Brazil and then sell it as sark stone. Because it is so widespread, amethyst is inexpensive.

### Mystical Associations

**Anniversaries:** 1st, 4th, 6th, and 17th

**Associated Number:** 3 or 8

**Attendant Angels and Deities:** According to Doreen Virtue, this stone is associated with the archangel Michael. There exists a square cut amethyst with an intaglio of Christ

and the name of the following angels: Raphael, Penel, Ouriel, Ichthys, Michael, Gabriel, and Azael. "Ichthys" is, of course, the Greek word for "fish" and is the secret symbol of the Christian faith. The amethyst is also associated with Bacchus, Dionysius, Diana, and Hermes/Mercury.

**Chakra:** Amethyst helps the Third Eye chakra transition from a normal state of consciousness to a deeper awareness. Amethyst also works on the crown chakra to help people recover their past lives and to relieve mental or spiritual stress.

**Dream Meaning:** One's undertakings will be successful. One will be protected from harm. Life change.

**Element:** Usually Air, but sometimes Water, Earth, or even Fire.

**Number:** 3

**Planets and Places:** Variously associated with Jupiter, Saturn, Mars, Neptune, and Venus. The darker colors are sometimes associated with Pluto, the "purple planet." Amethyst is the official gemstone of Georgia and South Carolina (1969).

**Auspicious Times and Zodiac Signs:** The amethyst is generally considered a spring gem. Most birthstone lists, including the one devised by the National Association of Jewelers, assigns amethyst to February. An old rhyme maintains: "The February born shall find/Sincerity and peace of mind,/Freedom from passion and from care/If they the amethyst will wear." Amethysts should be worn on Wednesday (according to some schemes, amethyst is the "official gem" for Wednesday) or Thursday, but magically work best on Saturday. It is variously assigned to Pisces, Aries, Taurus, Gemini, Virgo, Aquarius, and Capricorn. However, it is a "talismanic stone" for November and Sagittarius. According to the people at Jewelrysuppliers.com, "Amethyst is Sagittarius' aide in the search for new unexplored territories and also helps to pacify the wild ways when they get out of hand." Some Spanish lists assign amethyst to Aquarius and it is said that if Aquarians wear amethyst, they will achieve peace of mind and freedom from care. Although this stone is primarily associated with calmness and restraint, one tradition claims that if engraved with a Cupid it will attract love and romance for Aries, Gemini, and Taurus. Brenda Knight says the amethyst is a "power stone" for "second half" Scorpios, people born November 7–21. It will open up their "love vibrations," and Knight suggests that Scorpios who keep hunks of amethyst around the house will reveal their sweet and funny side.

## Lore of the Amethyst

The glory of amethyst, the most beautiful and precious member of the quartz family, is that it is the only well-known purple stone. The best quality stones are a clear deep medium purple with rose-colored flashes. Its purple color has traditionally connected it with royalty and it was highly prized among the ancients. Indeed the Greek peoples were very fond of amethysts and polished amethysts rings set in gold can be traced back to the Minoan period (circa 2500 B.C.E.).

The wine god Bacchus is said to have colored amethyst purple by pouring wine over the stone. It all happened because he felt slighted in some way, so in the tradition of gods the world over, decided to kill the first person he met by means of his ferocious tigers. The luckless victim was the charming maiden Amethyst who was on her way to worship at the temple of Diana. The tigers sprang and maiden pled to Diana to save her. The goddess's insufficient response was to transform Amethyst into clear quartz. The miracle shocked and shamed Bacchus, who thought the least he could do was to pour some wine over the rock. To this very day, the amethyst detests Bacchus and all his winery works. According to the thirteenth-century *Book of Wings*, carving the figure of a bear into an amethyst banishes demons (as well as increasing the stone's storied power to protect against intoxication). Amethyst is also traditionally

associated with modesty, atonement, peace, faith, spiritual love, power, ideals, and protection. This is also the sweet stone of St. Valentine, and like him is associated with February. The saint was said to have worn an amethyst ring engraved with the figure of Cupid, god of love.

Amethyst became exceedingly trendy in eighteenth-century France and England, with many families investing large amounts in the gemstone. However, when stones from Brazil and the Urals flooded the markets, the prices dropped precipitately, and the stone has never really recovered. In Victorian times, it was one of the few clear stones thought suitable to be worn with mourning clothes. For the ancient Egyptians, the stone symbolized the mind, and they formed animals made of amethyst. The Louvre holds an Egyptian pendant featuring a polished hexagonal amethyst, engraved on both major faces with the figure of a priest offering sacrifices. It is topped with an oriental pearl. It is believed that this was an amulet belonging to someone very well placed.

One of the most remarkable examples of amethyst work is the so-called Amethyst Skull (and a similar skull of rock crystal) found in the early 1900s in Mexico and brought to San Jose, California, in 1982. Both skulls were carved and shaped *against* the natural axis of the crystal, an extraordinarily difficult feat.

The stone is mentioned as one of the adornments of Aaron's breastplate, and by tradition represents the tribe of Issachar, although gemologist George Frederick Kunz associated it with the tribe of Dan. It also has a New Testament association. According to Andreas, Bishop of Caesarea, by the amethyst, "which shows to the onlooker a fiery aspect, is signified Matthias, who in the gift of tongues was so filled with celestial fire and with fervent zeal to serve and please God." Another tradition connects amethyst with St. Matthew in honor of his "sobriety," although it is not certain that Matthew was any more sober than the rest of the disciples. Some writers in the Middle Ages associated this stone with "the begetting of Christ," possibly because it has such strong connections with chastity. Amethyst is also a kind of "crossover" stone whose violet color combines red (for the body) and blue (for the spirit).

The Roman naturalist Pliny the Elder divided amethysts into five types, with the "Indian amethyst" in first place, which he thought bore the perfect "imperial purple." Purple was reserved for royalty largely because it was so expensive: an ounce of "Tyrian Purple" dye cost many times more than a pound of gold. It took more than ten thousand Murex mollusks, the source of the dye, to make one raw wool toga. Pliny disliked the very pale amethyst as hardly distinguishable from rock crystal; however, this lighter sort was popular with engravers, possibly because they were quite inexpensive, or perhaps they simply fancied a more delicate shade. Pliny himself notes how superior amethysts are for engraving. The fashion was to wear it uncut or in an extreme convex form with a tiny intaglio in the exact center.

While individual amethysts have seldom attained the fame of well-known diamonds or sapphires, a notable stone, the Siberian Amethyst, graces the throne of the Danish monarchy. The stone is an elongated octagon and hangs from the center of the throne's canopy. (The throne itself is something of a showstopper, being made of narwhal tusks.)

Amethysts have long been used as a charm for remaining sober, no matter how much you drink. The Greeks believed this sobering truth as did Marbodius. Apparently the original way to do this was by holding the stone underneath the tongue, although some sources insisted that simply wearing an amethyst ring or setting an amethyst into the drinking goblet would do the trick.

The origin of this idea is obscure. George Frederick Kunz has suggested that rich nobles used amethyst cups to drink from and that the color of the stone obscured the color of the wine, so that for all they knew, the nobles could have been drinking water. A refinement on this version of the tale is that greedy or overzealous servants could water down the wine (either to drink it themselves or protect their masters from embarrassing inebriation). Both ideas seem extremely improbable, as does Aristotle's theory that amethysts hindered the "ascension of vapors" by drawing said vapors into itself and diluting them." Camillus Leonardus in the *Mirror of Stones*, recommends binding the stone to one's navel for this purpose (along with sard). "Their virtue is to drive away drunkenness, for, being bound on the navel, they restrain the vapor of the wine; and so dissolve the ebriety." One modern idea claims that placing an amethyst in the bottom of a goblet will prevent hangovers.

It is more likely that the belief was an example of "like curing like," as purple is the color traditionally associated with wine. Since many people drink precisely in order to get drunk, an amethyst obviously isn't the stone for everyone. Brenda Knight says that drinking is really a problem of people who "are sensitive to environmental noise. And are trying to block out some of the overstimulation." She recommends amethyst as the stone to do the trick.

Asclepiades of Samos writes of an amethyst signet ring engraved with the figure of a Maenad, the female companion of Dionysus, god of wine. It seems odd to pair these two disparate symbols—the wild, drunken, frenzied Maenad and the sobering stone. He suggests that the ring's apparent owner, one Cleopatra (not the more famous Cleopatra who lived later) could "by her touch" free the nymph from her "drunken mood," although perhaps the confusing reference refers to amethysts rather than Cleopatra, which itself may have calmed the Maenad.

The "prophet" Nostradamus agreed with all this folklore when he claimed that the amethyst "resists intoxication." According to Heliodorus, the King of Ethiopia was said to have an amethyst ring engraved with the figure of a shepherd and his flock that he wore as an antidote against drunkenness.

The author of the *Book of Secrets* repeated this story along with the antidrink lore: "If thou wilt have good understanding of things that may be felt, and that thou may not be made drunken, take the stone which is called amethyst, and it is of purple color, and the best is found in India. And it is good against drunkenness, and giveth good understanding in things that may be understood." In any case, because of its abstemious reputation, amethyst became a traditional stone for bishops' and cardinals' rings to encourage or symbolize their abstinence. Possibly less publicized is the fact that this essentially spiritual stone has long been used for calling upon a god.

Gesner agreed that amethyst protected against drunkenness, but also averred that it is the gem of love. For some, amethyst is considered the patron stone of gay men. However, Brenda Knight believes that men who wear an amethyst will draw the affections of a "good woman." This is a tradition that actually goes back to eleventh- or twelfth-century Germany. That same tradition also says that amethysts could protect the wearer against thieves. Leonardo da Vinci believed that amethyst was able to dissipate evil thoughts.

Knight notes that amethyst not only promotes healing, but gets rid of any left-over negative energy. Crystal healer Sela Weidemann Randazzo echoes amethyst's reputed power to detoxify alcohol, allowing one to drink without "headache, nausea, or hangover, no matter how much is drunk." She warns that those who have a problem with alcohol should deal with their addiction first. Randazzo also believes that

amethyst is a wonderful gem for “cell division,” a quality that does everything from helping broken bones heal to correcting incipient cancer. She cautions that amethyst should never be used alone, but in combination with jade, hematite, or smoky quartz, depending upon one’s purpose in using the stone. She also believes that all gemstones are most effective when used in their natural state.

Today the amethyst’s antialcohol properties are extended to cover all addictions and other “harmful behavior”; the stone should be worn while undergoing rehab. Judy Hall believes that amethysts help overcome all kinds of addictions and “blockages.” Hall recommends sleeping with amethyst to produce out of body experiences. The idea behind this is probably that the violet amethyst represents twilight—that magical time of day between wakefulness and sleep; the amethyst can both soothe its wearer to sweet dreams and give the gift of psychic insight. She mentions that it “aids the transmission of neural signals in the brain.”

In the Middle Ages, physicians used amethyst in elixirs to cure the soul-sickness they believed was at root of all body disease. In the Egyptian Book of the Dead, heart-shaped amethysts are placed on the body of the deceased, as a symbol of wisdom in life. Following this, some modern healers believe that amethysts help the crossing into the other world, so it is said to be a good stone for hospice workers to carry. The Egyptians recommended tying an amethyst around the neck with peacock “hair” and swallow feathers. This had the double effect of curing gout and protecting one from sorcery. Pliny the Elder pooh-pooed this whole notion, along with similar claims that engraving the names of the sun or moon upon the stone and hanging it around the neck with swallow feather or baboon hairs would protect against witchcraft. He also mentioned the use of amethysts in keeping off hailstorms and flights of locusts. For all this to be effective, however, certain charms were needed, and Pliny called the “Magi” who claim to know the secrets of the stones a bunch of liars.

The heart-shaped concept has continued as well. Today, if a groom gives a heart-shaped amethyst set in silver to his bride, it provides happiness and tranquility; it also makes a barren wife fertile. Brenda Knight says the gift of a heart-shaped amethyst from one sweetheart to another will ensure a happy life and shared fortune. She also recommends using amethyst on a magic wand for intuition and balance, and repeats the advice about wearing an amethyst amulet to prevent drunkenness.

The writer calling herself Melody claims amethyst “facilitates transmutation of lower energies into the higher frequencies of the both the spiritual and ethereal levels.” This symbolizes “complete metamorphosis.” It also “clears the aura” and brings about the “perfect peace which was present prior to birth.” “It controls temperament by imparting a soothing, calming, and tranquilizing influence, while clearing away unproductive and unkind vibrations.” The idea that amethyst controls temperament was also touted by Edgar Cayce. Many modern healers (Knight and others) consider amethyst a calming stone that may accelerate one’s psychic development.

Amethyst also protects soldiers and sailors and grants military victory; Roman soldiers sometimes wore the stone for protection. An amethyst worn on the ring finger of the left hand helps hunters by making wild animals easy to catch. In China it was believed that bits of amethyst grant favorable outcome in lawsuits. Scott Cunningham agrees, attributing the effect to the stone’s connection with the planet Jupiter—which he believes assures success in business. Camillus Leonardus, the Italian writer and physician to the Borgias, believed that it prevents evil thoughts, grants good understanding, and promotes success in business. Brenda Knight agrees with the ancients on this subject and indicates that it is especially good for writers

and lawyers. The ancient Magi thought stone protected against evil and brought good luck.

Like most other stones, the amethyst was widely regarded to have healing power, especially mental and spiritual healing. The Crusaders so strongly believed this that some of them attached one to their rosary. Even today some high-priced rosaries are made of amethyst. In a different religious tradition, amethyst is sacred to Tibetan Buddhists, who fashion prayer beads from it.

Amethyst is said to protect the wearer against black magic and negativity. It makes the wearer gentle and symbolizes love of service. Amethysts seem very connected to the world of dreams. The Arabic pharmacologist Ibnu 'l Baitar claimed it was excellent for preventing bad dreams (and gout too). The Hebrews believed it could induce wonderful dreams. Many contemporary crystal workers agree that it can protect against nightmares if placed under the pillow or when worn while sleeping and induce peaceful sleep and pleasant, healing dreams. Although it is frequently said to cure insomnia, magically, the stone will ensure that its wearer doesn't oversleep.

An old French lapidary, mostly derived from Marbodius, but also adding material of its own, states that amethyst will protect the wearer from treason, enchantment, prison, deceit, blindness, baldness, choking, strangulation, and bad skin. It was also used for hearing problems.

"Amethyst," asserts William Stuber, "is the carrier of the violet ray. If you wish to learn the truth about yourself, your relationship to the whole, and the greater truths of life in the many worlds, you should wear amethyst regularly." The "violet ray" is said to work with the unconscious mind and "as simplified by amethyst matrix, will pierce the veil of mystery surround the hidden abilities of the subconscious mind."

According to Pamela Louise Chase, amethyst is a "clearing stone" for many systems. It can help remove "unbalanced energies" during the day and works mainly with the spiritual body. For Doreen Virtue, amethyst is a calming stone that is also useful for meditation.

Judy Hall suggests it for bruising, injuries, hearing problems, swellings, lung disease, skin problems, "cellular disorders," and diseases of the intestinal tract. Hall calls amethyst a "natural tranquilizer," (a nod perhaps to its sleep-inducing qualities) and commends it as "an extremely powerful and protective stone." However, she cautions against using it for cases of paranoia and schizophrenia.

Amethyst is said to strengthen the immune system, probably a leftover from its putative protective powers against evil entities. It protects against mental disorders, headaches and even evil thoughts, and calms both passion and temper. Other modern crystal healers say amethyst balance the "aura" and sharpens the mind, probably an allusion to its anti-intoxicating, clarity-inducing properties. Melody says that amethyst can be used along with chlorite to "expedite the removal of unwanted energy implants form one's physical and auric bodies." It is also supposed to increase the memory, and according to Kevin Sullivan "increase hormones," which may or may not be a good thing. He maintains that "few crystals offer as much potential benefit to the mind as amethyst." To do its best work, he recommends that it "be moved around the body, particularly in the lung area." He also suggests wearing it over the heart or on the throat. He believes amethyst makes a good combination with rose quartz.

In modern healing, amethyst clusters are said to purify other stones. By placing the "soiled" stones on an amethyst cluster and leaving them there for at least 24 hours, the stones can be cleansed of negative "vibrations."



The proper wearing of the amethyst to achieve desired goals is something of a controversy. For most magical uses, the amethyst should be set in silver and worn either as a pendant or as a ring on the third finger of the left hand. However, according to some Greek and Roman schemes, an amethyst should be set in copper for its full effect, securing the power of the planet Venus. Bronze was also a good choice. Women in ancient Rome regarded the wearing of the stone as a way to keep the affections of their husbands. In Germany, it helped men gain the love of women. However, in the Middle Ages it was often recommended that amethyst be set in cyprium (copper sacred to the Cyrian goddess).

Brenda Knight provides for several ways to wear amethyst. She gives instructions for creating a "twinkle-star toe ring" using 44 tiny amethyst beads and elastic thread. Such a ring, she notes, will make the wearer irresistible. The beads should be blessed before use. In addition, she suggests that people dealing with substance-abuse problems or even simple anxiety should wear amethyst around the ankle. Knight notes that amethyst is often considered a birthstone for Aquarius and Pisces and opines that this is a good thing, since "the Fishes frequently struggle with substance abuse issues." She also says that wearing an amethyst on the middle finger promotes sensitivity and creativity.

Melody simply recommends "consciously holding the amethyst allows one to activate the energy to produce realignment of the energy bodies, while providing for stimulus to rectify disassociation between the aspects of cause and effect."

Judy Hall suggests wearing amethyst at the throat or over the heart. For a headache caused by stress, however, she suggests laying an amethyst crystal on the brow. (This is an old idea—some add that it works best if bound to the temple with a silk scarf.) Cunningham's amethyst formula to reduce stress is to hold the gem in the nondominant hand and allow its vibrations to sink into one. He also recommends bathing by the light of purple candles ringed with amethyst to "sharpen the sixth sense." To this same end, other modern crystal healers say that amethyst, held in the hand or placed over the Third Eye Chakra, is an aid to spiritual and psychic development.

Stuber recommends the wearer begin by wearing a necklace of 4- to 6-millimeter darkly colored spheres around the neck for 6 to 8 hours a day for a few weeks. Another option is wear the necklace while you are asleep. He also suggests that by imagining a giant amethyst crystal "so pure of form and vibration as to be almost invisible" and stepping into it, one's fears will rise from the body "like a cloud of black fog."

# AQUAMARINE

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## Sea Nymphs, Tears, and Treasure

### General Information

**Chemical Composition:** Aluminum beryllium silicate ( $\text{Be}_3\text{Al}_2(\text{SiO}_3)_6$ )

**Hardness:** 7.5–8

**Origin of Name:** From the Latin *aqua* (water) and *mare* (sea) referring to its sea-green color.

**Color:** Light blue, light blue-green. Its color comes from the addition of bivalent iron as an impurity, not part of the essential structure of beryl. Lighter specimens are sometimes color-enhanced by heating.

**Luster:** Vitreous and generally transparent

**Geographical Distribution:** Brazil, Russia, Afghanistan, Pakistan, India, Nigeria, United States.

### Mystical Associations

**Anniversary:** 18th or 19th

**Attendant Angels and Deities:** According to Doreen Virtue, this stone is associated with archangels Ariel and Raguel. It is sacred to a number of sea deities, including the Greek goddess Aphrodite, whose name means “born of the foam.”

**Chakra:** Throat, heart

**Dream Meaning:** Loving friendships. New friends will appear.

**Element:** Water

**Associated Number:** 1 or 3

**Planets and Places:** Venus, the Moon, Neptune, and Mercury. Aquamarine is the official gemstone of Colorado.

**Auspicious Times and Zodiac Signs:** The ancient Jews, Romans, Arabs, Poles, and Isidore of Seville assign this stone to October. The National Association of Jewelers has assigned aquamarine as an alternate stone for March. Aquamarine is variously associated with Pisces, Gemini, Aries, Taurus, Aquarius, Scorpio, and Libra. Brenda Knight recommends aquamarine is a “soul stone” with energy-enhancing properties for “late Aquarians,” people born between February 19 and March 4.

## Lore of Aquamarine

Aquamarine is one of the varieties of beryl, like emerald, but this stone is ice-blue rather than green. Some references to the magical uses of emerald may actually refer to aquamarine.

Beads of aquamarine are of very ancient date and have been found in pits of great antiquity. Charms are almost equally old, there is a wonderful one carved with the figure of a humped bull that was found in Babylon.

In later days, an aquamarine was once said to top the crown of James II. When examined, however, the ornament turned out to be glass. Whether the real stone was stolen and later replaced, or was glass all along, is not known. The biggest aquamarine ever mined was found at the city of Marambaia, Minas Gerais, Brazil; it weighed 220 pounds.

Aquamarine was once believed to be the dried tears of sea nymphs; however, another legend says that aquamarine is the treasure of mermaids rather than their tears. As such, it also has the power to keep sailors safe while they are at sea.

In the jewelry trade, aquamarine is now considered a woman's stone and is seldom worn by men. Whether this is because it is associated with the sea and its mermaids or because of its delicate color is uncertain. According to Scott Cunningham, aquamarine is a stone of sea goddesses of olden times, a term that may or may not refer to mermaids. Some say that aquamarine opens communication with water entities (presumably the aforementioned sea nymphs, mermaids, and goddesses). Brenda Knight and some others believe that it helps communication in general, helping even "to express what is most difficult." She especially recommends it to psychics, for she believes it can sharpen the sixth sense.

On the symbolic level, aquamarine represents spiritual love, peace, courage, and joy. According to some healers, aquamarine enhances the connection to a higher self. According to contemporary crystal healer Melody, "it enhances one's ability for rapid intellectual response and helps one to remain impeccable through assimilation of knowledge concerning one's beginning and the reality which one has actualized." She also claims the structure of the stone "provides stimulus to the ideal of service to the world. . . ." For some, aquamarine is a seer's stone, and at one time was believed to fight against the forces of darkness while securing favors from the forces of light. Many crystal healers, like Judy Hall, believe this is an ideal stone for "sensitive" people.

It is also seen by many as purifying stone, probably because of its association with the sea. For magical use, aquamarine is most powerful when immersed in water. Scott Cunningham, for instance, recommends placing an aquamarine in a glass of water and letting it sit in moonlight for 3 hours. At this point, the liquid should be drunk "for purification and heightened awareness." It is also rumored to impart "purity" to sea water, but it is unclear as whether that means the water is cleansed of pollutants or actually made drinkable.

For Doreen Virtue, aquamarine balances the emotional, mental, and physical aspects of one's life. According to Pamela Louise Chase, aquamarine helps people find deeper meaning in their daily work. D.J. Conway notes that "[w]earing this stone sensitizes the unconscious mind, sometimes breaking down mental barriers and allowing psychic impressions to flood through." According to contemporary crystal healer Kevin Sullivan, aquamarine "is known for its ability to stabilize and harmonize unsettled surroundings. It filters out unnecessary information to the brain. . . ." It is said by some to be useful for court cases.

According to William Stuber, aquamarine was used as a tool for the improvement of the mental powers of Egyptian priests, as well as in certain parts of Asia and "in Atlantis." Those drawn to aquamarine will find it calming and soothing. Judy Hall agrees that this is a calming stone. She also believes that it protects against pollutants, which apparently is related to the idea that aquamarine can cleanse sea water.

Aquamarine treats procrastination and helps wearers think clearly. It provides courage and motivation. Most agree that aquamarine banishes fear and acts as a calmative. It is said to protect travelers, especially over water.

On a more practical level it can be used in the treatment of swollen glands and throat problems. Scott Cunningham identifies it as a remedy for toothache and other jaws problems. For Sela Weidemann Randazzo, "aquamarine indicates the mouth" and she recommends its use (combined with coral) for illnesses of the jaw and oral cavity at least until one can get to a dentist.

Many healers claim it acts as a diuretic, eliminating fluids from the body, undoubtedly because of its watery appearance. Sullivan maintains it "strengthens the body's cleansing organs, such as the liver, spleen, thyroid, and kidneys." He indicates that copper and aquamarine work well together and suggests that one place copper and aquamarine together for 8–24 hours. This will increase the filtering powers of the stone. Judy Hall recommends aquamarine for healing sore throats and swollen glands, and says the stone has a "general tonic effect" in keeping with its reputation as a purifier.

To spiritually cleanse the aquamarine, William Stuber warns against leaving it in the sun, which can fade the stone and suggests placing it alternately in hot and cold water twice. This should be done every couple of weeks. Scott Cunningham says to place it in ocean water on the night of the full moon. The sea witches will then show up and take care of it. It is not clear if the sea witches are the same or different from the aforesaid sea goddesses, sea nymphs, and mermaids. If one is too far from the ocean to accomplish this, simply take a blue bowl, fill it with sea salt and water, and leave the stone in it overnight. One assumes that the sea witches will show up there to do their work, apparently confusing the blue bowl with the ocean.

Kevin Sullivan suggests that aquamarine is a good stone for teachers, counselors, massage practitioners, chiropractors, and oddly enough, genetic engineers. He believes that it is strengthened if worn with diamonds. Scott Cunningham believes it is an excellent stone for a bridegroom to give the bride on the wedding day. Brenda Knight says that aquamarine not only attracts wisdom, but overcomes fear of water and drowning. Even better, it is a guard against malevolent spirits.

According to William Stuber, aquamarine can be worn as chips or beads, and the greater the mass of stones, the greater the effects. The darker the stone, the faster it will "saturate the aura." He warns against using irradiated or dyed stones, however, as the therapeutic effects are "distorted" by making alterations to the natural stone.

Cunningham suggests wearing a faceted aquamarine around the neck to reduce the "conscious mind's hold on the psychic mind." He also suggests rubbing the stone on various parts of the body before magical rites are undertaken. Judy Hall recommends placing the stone "as appropriate" and suggests placing it on one's eyes or using it as an elixir.

# BLOODSTONE

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## Blood, Men, and Martyrs

### General Information

**Chemical Composition:** Silicon dioxide (SiO<sub>2</sub>) crystallized with water

**Hardness:** 7

**Origin of Name:** Bloodstone is also called heliotrope, from “helio” (sun) and “turn,” from the myth that this stone could turn the sun blood-red. According to Damigeron, “Now if it is to be put in a silver basin, full of water, and placed against the sun, it turns to it and makes it as if bloody and cloudy.” The stone is also called plasma, bloody jasper, and Babylonian gem.

**Color:** Shades of green with red (sometimes yellow) spots. According Damigeron, “It is moreover, emerald colored, with veins of blood.” Without the red spots, this stone is often called simply “green chalcedony.”

**Luster:** Vitreous

**Transparency:** Translucent

**Geographic Distribution:** Primarily India (the Deccan traps of the Kathiawar Peninsula), but also Brazil, China, Australia, and the United States. According to the second-century Damigeron, “The stone heliotrope is native to Ethiopia and Cyprus, and Libya.”

### Mystical Associations

**Attendant Angel and Deities:** D.J. Conway believes the bloodstone is guarded by the angel Sammael. It is also associated with Isis and Horus.

**Chakras:** Various assigned to Root, Sacral, Solar Plexus, and Heart. According to Melody, it can “introduce uniformity within the vibrations of energy in the base, navel, sacral, and heart chakras.”

**Dream Meaning:** Bad news will arrive; unpleasant surprise. Or, alternately, long life.

**Element:** Earth (green part) and Fire (red spots)

**Associated Numbers:** 4 and 6

**Planets:** Mars, Sun

**Auspicious Times and Zodiac Signs:** The National Association of Jewelers assigns bloodstone to March. Other modern lists assign the stone to December. According to

an old rhyme: "Who in this world of ours, her eyes/In March first opens,/Shall be wise,/In days of peril firm and brave,/And wear a bloodstone to her grave." According to William T. Fernie, for people born in March, the bloodstone gives courage and success in danger. Bloodstone is sometimes considered the sacred stone of Good Friday, for obvious reasons. Associated zodiac signs include Aries, Pisces, Scorpio, and Virgo. One story claims that if a Pisces wears a bloodstone he will achieve wisdom and courage. Kevin Sullivan maintains that bloodstone can be used by all signs.

## The Lore of the Bloodstone

Bloodstone is an opaque, green spotted variety of chalcedony, like jasper, and is often considered a subvariety of that stone—in other words, green jasper with bright red spots. Another variety, creepily called "plasma," is a deep opaque green with little or no red color and yellowish rather than red spots.

Bloodstone is considered a "man's stone," and is traditionally seldom if ever worn by women, although it sometimes seen as beads. It is often used as a signet ring or set en cabochon.

Bloodstone has been in popular magical use for 3,000 years. The name bloodstone is applied to a wide variety of red or red-mottled minerals, including spotted jasper and hematite. The red spots come from iron pyrites. It is similar to green jasper (both stone are sometimes called "heliotrope"), but true bloodstone is much more translucent and beautiful. Bloodstone is also sometimes called "spotted plasma," which is even more confusing. The best quality is nearly translucent with very bright spots. It was sometimes used as a carving material for Christian sacred subjects and vases.

However, good quality bloodstone is extremely hard to find nowadays, possibly because so many of the best ancient examples were ground for use as medicine or aphrodisiacs. Today, one of the finest examples of such art is at Louvre in Paris; it is a carved bloodstone with the seal of the Holy Roman Emperor Rudolf II (1552–1612).

This is a stone whose red-spotted appearance obviously suggested its use. To almost all ancient people acquainted with the stone, it reminded them of blood, often sacred. Bloodstone became a popular material of engraving scenes of martyrdom, as well as of the Crucifixion. Early Christians considered it to symbolize the blood of Jesus (whose blood dropped from the cross onto it) or St. Stephen, the first martyr, and in fact, it is often called "St. Stephen's stone" or "the martyr's stone." St. Stephen was stoned to death, and today St. Stephen is the patron saint of stone masons.

During the Middle Ages, the bloodstone was a popular medium with sculptors who carved the head of Christ on it, with the red flecks representing blood spouting from the crown of thorns. An alternate legend claims the blood came from the tip of a Roman soldier's sword during the same event. In any case, the stone has come to represent faith, which might also account for its supposed healing powers.

For the Egyptians, it was the blood of the goddess Isis. The Egyptians were fond of wearing bloodstone rings on their thumbs.

In Vedic myth, bloodstone was born, like many other gems, from the body of the demon god Vala. In this case, the fire god Agni took the demon's ruddy complexion and transformed it into bloodstone, which was dropped into the Narmada River.

The Chinese thought bloodstone could stop both kidney stones and nosebleeds. Robert Boyle believed the same thing and cited a case in which a man he knew,

of florid complexion, carried a pigeon egg-sized bloodstone wherever he went. If he left off carrying it, he'd start having nosebleeds. So apparently did fifteenth-century Europeans. Gemologist George Frederick Kunz owned a 1483 print in which bloodstone was being used to prevent such a nosebleed, apparently by inserting it in the nostril of the potential bleeder. Bloodstone was also said to work against fevers and wearing a bloodstone ring continuously stopped hemorrhoids from bleeding.

One bit of Greek folklore alleged that when bloodstone was put into a pot of water, it would make the water boil (similar tales are told of rubies) or that it would reveal a blood-red image of the sun. The original story, according to the famous gemologist, George Frederick Kunz (after whom kunzite is named), was that it merely turned the pot-water itself red.

Bloodstone was thought to give an "audible oracle" so that its predictions could actually be heard, although it certainly it did not speak in any human tongue. For example, according to Damigeron, "For when it is concentrated you will see its divine power, for the basin immediately begins to disturb the water, the air becomes cloudy with thunder and lightning and rain and stones, so that even those experienced in the power of the stone are frightened and perturbed, such divine powers does this stone have." The Roman historian Pliny claimed that it would reflect a solar eclipse when placed in water.

According to the *Book of Secrets*, "If thou wilt that the sun will appear of bloody color, take the stone which is called *Heliotropum*. It is green like to the precious stone emerald. And it is sprinkled with bloody drops. The necromancers call it *Gemma Babylonica*, the precious stone of Babylon, by the proper name. But if it be anointed with the juice of an herb of the same name, and be put in a vessel full of water, it maketh the sun to seem of bloody color, as if an eclipse were seen. The cause of this is for it maketh all the water bubble up into a little cloud, which, making the air thick, letteth the sun to be seen, but as it were, in a thick color. A little after the cloud goeth away, by dropping down like dew as it were by drops of rain. This also borne about maketh a man of good fame, whole and of long life. . . .And *Heliotropum* is found often times in Cyprus and India."

While the *Book of Secrets* averred that rubbing the stone with the juice of the heliotrope made the sun turn red, Leonardus, court physician to the Borgias, thought the same procedure would make the wearer invisible, render poisons harmless, and make the wearer cheerful and happy. For invisibility purposes, the best plan was simply to rub the stone with the juice of the heliotrope flower and apply to the face and hands. Dante himself refers to this idea when he writes of the unhappy damned, running desperately from a hailstorm of fire, "No hope of hiding hole or heliotrope."

The bloodstone was considered so powerful in fact, that it was believed that no home, however, poor, could afford to be without one.

According to Damigeron, "It preserves a person's life and keeps him unharmed, and bestows a good reputation of those who wear it, and keeps poisons at bay, and all kinds of horrible monsters. Whoever wears this stone will never be deceived; such is the grace of this stone given by God to men." This idea that bloodstone protects one from deceivers is repeated by many modern crystal healers such as Brenda Knight.

Bloodstone stimulates the power of prophecy, particularly in regard to sky oracles. To effect this, the bloodstone was placed outdoors, with certain incantations repeated over it. Clouds that appeared after the incantation were interpreted, and the future

thus predicted. The bloodstone, according to Damigeron, “foretells and announces the future in perennially flowing rivers, and in speech by oracular pronouncements.” Some modern crystal healers call bloodstone the “Turn Over Stone” that allows people to turn over their lives by sweeping away obstructions.

Bloodstone is considered a general healing stone, but it is of especial help to pregnant women or those suffering from various “female” troubles. It is said to cure chest ailments, stop bleeding, cure depression, and prevent or cure scorpion stings. It works on the circulatory system as a whole, especially in bead form. It is ideal, say some, to put in an herbal dream pillow. To stop bleeding, the stone should be placed in cold water and then applied to the wound. For internal hemorrhaging, it must be placed against the shoulder blades or given into the right hand of the sufferer.

The Franciscan missionary Bernardino de Sahagun, claimed in 1576 to have cured people dying from hemorrhage, a result of the plague, by having them hold a piece of bloodstone. Vasari (1514–1578), biographer to the artists, attested to its curative powers. He maintained that on a visit to the artist Luca Signorelli he fell fainting and hemorrhaging to the floor. Signorelli immediately placed a bloodstone between Vasari’s shoulder blades. Vasari recovered and ever after carried a bloodstone with him. In ancient times it was said to stop bleeding when ground to a powder and mixed with honey and egg whites.

In the Middle Ages bloodstone was said to prevent drowning. But that seems to be just the beginning of its miraculous powers. A powerful stone, it attracts friendship and admiration, grants wishes, protects against the Evil Eye, and assures victory in battle. As an added bonus, it was said to bring monetary increase, prosperity, logical ability, courage, and a good harvest. The Greeks wore it to acquire endurance for athletic contests, and the Roman gladiators thought it might stanch their wounds. In a related vein (so to speak) it is supposed to enrich the blood and even cure anemia. According to the thirteenth-century *Book of Wings* carving a bat into a bloodstone gave the wearer power over demons and helps incantations.

According to the Leyden Papyrus, “The World has no better thing; if anyone have this with him he will be given whatever he asks for; it also assuage the wrath of kings and despots, and whatever the wearer says will be believed. Whoever bears this stone, which is a gem, and pronounces the name engraved upon it, find all doors open.” They also apparently used the stone to break bonds and make walls fall down. The same source declares the stones a cure for any sort of tumor or growth.

In the West Indies, the bloodstone was used as a healer. The Indians would take a bloodstone, wet it in cold water, and give it to the sick person to hold in his right hand. From time to time thereafter, they would pour cool water on the patient. Cut into the shape of a heart, the New World Indians believed it relieved heart troubles.

The red flecks in bloodstone are important, according to modern crystal healer William Stuber, who believes that the more flecks in the bloodstones, the more effective they will be. He also maintains that each color directs the energy to a different part of the body. The basic green, for example, works on the heart, while other colors support the liver, gallbladder, and so on. All bloodstone is said to calm the mind and to neutralize toxins in the intestines and cleanse the blood of toxins, and modern crystal workers use bloodstone as a “clearing” crystal. Stuber believes that bloodstone focuses on “disharmonies” and brings them to the surface.

Modern healers suggest the stone lends courage and strength to people during difficult periods of their life. It awakens and normalizes the “essential vibrations”



and allows the person to be in the "here and now." Judy Hall thinks it benefits all the "blood-rich organs" and help with circulation. It also, she claims, reduces the formation of pus." As a side benefit, it helps "heal the ancestral line," whatever that is.

For Melody, bloodstone is an "intense healing stone." She recommends it especially for ailments of the spleen, kidneys, bladder, intestines, and liver. It has, she noted, been used to treat leukemia. The message of bloodstone, she says, is "be here now." She recommends the stone for those desiring union with the divine.

Some use bloodstone to build bone marrow for victims of leukemia. Sela Weidemann Randazzo says that bloodstone is specifically for the "elimination of the HIV presence from the bloodstream at the pre-AIDS stage." Like almost everyone else, she assumes anything red or with the name blood in it must be good for the circulatory system in one way or another.

To make a bloodstone tincture, steep the stone in brandy for 2 weeks from the new to the full moon, and drink a drop or two a day. For those who prefer to wear a bloodstone rather than drink it, it is often said that bloodstone should be set in gold and worn around the neck near the heart. (The stone is excellent for heart ailments, according to Brenda Knight.) It was also said that placing a bloodstone on a blind person's eyelids would restore his sight. Scott Cunningham recommends that pregnant women wear it on the left arm to prevent miscarriage while women in labor should wear it on the thigh to ease childbirth. When worn on the right arm, it will ease pain.

D.J. Conway says that if you are engaged in legal proceedings, place the bloodstone on the official documents and keep them there for three nights. Meditate on them for 5 minutes every night. Carry the bloodstone with you when you go to court. However, you must be sincerely sorry for any mistakes you have made and not just trying to get off the hook. Otherwise, the stone will backfire on you. Brenda Knight agrees that bloodstone will assure victory in court, but is not so specific about its exact use. She does advise attaching bloodstone to a magic wand for "abundance and prosperity." She also believes the stone brings general good luck and "is good to wear during travels."

Scott Cunningham claims that keeping a bloodstone in the cash register draws money, presumably on account of the stone's green color, although connecting green and money is a modern American idea.

According to William Stuber, the bloodstone is most effective on the physical rather than the emotional aspect, but it can work "on other levels" if combined with other suitable stones. It is best, he suggests, to begin work with a necklace of "mixed bloodstone," in which most of the stones are primarily green. "As the necklace becomes interactive with our bodies, it will begin to highlight negative attitudes" . . . He further suggests combining bloodstone with rubies and rose quartz to help us learn "to love ourselves."

Judy Hall suggests wearing bloodstone continuously for good health, placing it in a bowl of water overnight for sound sleep, and taping it over the thymus to help the immune system. Kevin Sullivan says that bloodstone should be worn at the throat or earlobes. Modern crystal healer Brenda Knight suggests it is good for the lungs and recommends it for people with sedentary, detail-oriented jobs.

To keep from attracting attention to yourself, Scott Cunningham advises smearing bloodstone with its "companion" herb heliotrope. In ancient times this ritual was said

to dazzle the eye of others, but Cunningham says the same ritual now will simply make you unnoticeable.

Cunningham recommends carrying bloodstone in the pocket or purse to draw money. And somewhere along the line someone decided that bloodstone was the foundation stone of the mythical city of Atlantis.

# CARNELIAN

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## The Mecca Stone

### General Information

**Chemical Composition:** Chalcedony; Silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 7

**Origin of Name:** From *carne* (flesh) or possibly from *cor* (heart). It also said that "cornelian" is the older spelling, with the derivation from the Medieval Latin name *cornus* or *cornem* for a species of dogwood with a reddish berry, sometimes called the "kornel or cornelian cherry." It is really unclear as to which obtained its name from which. The term *Carnelian* did not come into use until the fifteenth century.

**Color:** Reddish-orange to brown-orange or yellowish, with the dark red hue being the most desired, although some true aficionados recognize the beauty of the highly saturated pure orange stones. The red tints are caused by iron oxide impurities in the crystal. Most carnelians are heat-treated today to enhance their color. As with many other stones, the darker colors were said to be male and the lighter female. Placing carnelian in the sun is said to increase its color. Translucent stones are the most desirable and set the carnelian apart from most others in this family. Opaque carnelian is usually called "sard" or "sardius."

**Luster:** Vitreous to waxy

**Transparency:** Generally translucent

**Geographic Distribution:** Worldwide. Notable deposits occur in India, Japan, Sri Lanka, Brazil-Uruguay agate area, Australia (Queensland), Madagascar, Russia, South Africa, and United States (Arizona, Texas, Colorado-Utah, Washington). Carnelian is often found as water-tumbled pebbles.

### Mystical Associations

**Attendant Angel:** Gabriel

**Chakra:** Root and sacral

**Dream Meaning:** Evil thoughts are being directed against the dreamer, or impending misfortune. Or a significant problem is going to appear. Quite possibly all three.

**Planets:** Mars, Venus, Jupiter, or the Sun

**Element:** Fire and Earth

**Associated Number:** 5 and 6

**Auspicious Times and Zodiac Signs:** It is variously assigned to Taurus, Cancer, Virgo, Leo, Aries, Capricorn, Scorpio, and Sagittarius. Some say that Virgos who wear carnelian are guaranteed success in any task. Carnelian is one of the stones the ancient Jews assigned to May (or alternately to August). The Romans, Italians, and Isidore of Seville assigned it to August, as do some modern lists. The Arabs assigned it to July. William T. Fernie suggests that the carnelian gives a philosophical turn of mind, along with a forgetfulness of evil, to those born in July. Some New Age astrological systems and Hindu astrology connect it to Aries or Scorpio. It should be worn on a Thursday or Friday.

## The Lore of Carnelian

Carnelian is a reddish-brown or orange-brown variety of chalcedony, but is usually translucent rather than opaque like its relatives, jasper and bloodstone (and is sometimes mistakenly referred to as “bloodstone”). Like them, it is thus a member of the colorful quartz family. Carnelian is one of many stones that sometimes go by the nickname bloodstone, as are hematite and certain forms of jasper.

From very early times (at least 2000 B.C.E.), carnelian has been created by heating chalcedony, and most carnelian on the market today has been heat-treated. While fine natural carnelian can be found, it’s more economical by far to heat-treat lower grade material. The gem-buying public does not demand naturally colored carnelian, so it is not widely available.

Carnelian is a stone of great antiquity and has been found in the ruins of Mesopotamian Ur. It is also the first stone mentioned in the Bible (Genesis 2:12) when it is says, “The gold of that land is good; gum resin and carnelians are also to be found there.” (Some translations give “onyx” rather than carnelian, however.)

It was popular in ancient Greece and Rome for intaglio signet rings. The Greeks also prized carnelian for seals and a great many examples have come down to us. Its value as a seal-stone, besides its relative softness, comes largely from the fact that wax does not easily stick to it. Carnelian beads have been found in Mesopotamian royal tombs (at Ur) dating back to the seventh millennium B.C.E. Pu-Abi, a Sumerian queen from the third millennium B.C.E. wore a cape studded with it. Or at least her skeleton was.

It was highly regarded by nearly all ancient people including the Egyptians, Hittites, Sumerians, Babylonians, and Mycenaeans. According to some scholars, carnelian, along with other chalcedony gems like onyx, sard, and agate, occupied a position in Aaron’s breastplate. Which position that was is debatable, although both the first and the twelfth have been suggested. The Israelites are also said to have engraved carnelian during their wanderings in the desert, although there are no historical findings to back this up. For some, the red carnelian represents the martyrdom of St. Bartholomew, for others the apostle Philip. Gemologist George Frederick Kunz connected the biblical Reuben and his tribe with carnelian, a stone of dignity and power.

Other religions also use carnelian; the Buddha offered a carnelian vase to one of the Four Kings of Heaven. Even today, many Buddhists in China and Tibet honor the protective powers of carnelian and sometimes often set it with turquoise and lapis lazuli for enhanced power. The Egyptians did the same.

In early Egyptian culture, carnelian was a highly prized material for amulets, often in the form of an eye. It blessed both the living and the dead; in fact, carnelian was considered helpful in insuring the passage of the soul to the next world. Much later, Napoleon III is recorded as having found an octagonal carnelian in Egypt carved with Arabic script, which he carried as a talisman on his watch-chain. It was supposed to have been engraved with the following: "The slave Abraham relying upon the merciful God." Later on this same carnelian was said to have been carried off by Zulus in South Africa, where Napoleon III died on one of his adventures, but the whole train of events is murky. Max Bauer, the great World War I artillery expert and industrialist, had his own thoughts about carnelian: "Fine dark stones of uniform color and free from faults are described as 'carnelian de la vieille roche,' [lit. carnelian from the old rock] or as masculine carnelian." The "female" form of the stone was a lighter color. This is an idea that also occurs in Roman writing about the stone. The same idea that darker stones were masculine and lighter ones feminine is repeated about many gems.

The ancient Egyptians wore carnelian to protect themselves from the wrath of the Sun God. They called it the Blood of Isis Stone and used the blood-red gem in heart amulets; for them it represented the Ab or the "heart-soul" of the owner.

The Egyptians often placed carnelian at the throat of their deceased, for they believed it would grant the spirit protection after death, a story repeated in modern times. In the same way it was wrapped in mummy sheets, a sign of the magical power of the goddess Isis. Heat-treated carnelian was found in the tomb of King Tutankhamen. The Book of the Dead, chapter 156, records the placing of a jewel, often translated as a carnelian, upon the neck of the deceased, which is the "blood of Isis, the virtue of Isis, the magic power of Isis." Similar powers are noted in the same text for the amethyst and jasper.

According to chapter 156 of the Book of the Dead:

This is the chapter of the Buckle of Carnelian [or possibly red jasper] which is put on the neck of the deceased. The blood of Isis, the virtue of Isis, the magic power of Isis, the magic power of the Eye are protecting the shining one [the deceased]; they prevent any wrong being done to him . . . The buckle of cornelian is dipped in the juice of ankham flower, then inlaid into the substance of the sycamore wood and put on the neck of the deceased. [The ankham flower has not been specifically identified—it may be the henna plant, which produces red dye.]

In actual fact, the buckle was often made simply of red glass. The Book of the Dead also recommends that its own Chapter 29 ("Heart of Carnelian") should be engraved upon it: "I am Bennu, the soul of Ran and the guide of the gods into the underworld." This would have taken a sizable piece of carnelian, but it is certainly not impossible. The chapters are not very long. The association of carnelian with protection of the dead is widespread. In Japan, uneven cut beads of carnelian were once buried with the dead.

One ancient Egyptian remedy recommended that children who had a fever and were "hot in the nest" should wear a carnelian talisman into which was carved the shape of a crocodile and a hand to drive away the demon causing the disease. It was also worn on the hand to subdue jealousy and hatred.

Carnelian was commonly worn in ancient Persia and Arabia and acted as a charm against the Evil Eye or envy when engraved with certain magical writing. (That is, it

protects the wearer against the envious thoughts of others; it does not, apparently, protect the wearer from becoming envious himself.) Fear of the envy of others is a common thread in Middle Eastern tradition. One Arabian carnelian is engraved with the words: "In the name of Allah the most just, delivers us from evil people and the fear of the envious." This may be taken as somewhat typical. Two hadiths attest that the prophet Muhammad wore a carnelian set in silver on the little finger of his right hand, for use as a seal. This gave the stone even more prestige and contributed to its popularity. He is also said to have mentioned that one who wears a carnelian ring would always be happy and blessed. It is very commonly engraved, even today, in Islamic countries. A famous Shia imam named Jafar proclaimed that the carnelian was so powerful that anyone who wore one would have his wishes granted, and as a result, carnelian was sometimes referred to as the "Mecca-stone." It is sometimes now engraved with the names of the 12 great imams of the Shia tradition and the wearer of such a stone will never be separated from God. If such a stone is placed in the mouth of a male corpse, according to one legend, the person will enter Paradise. Another Islamic legend is that this stone will preserve calm-headedness in the midst of disputes and seriousness in the face of inordinate laughter. A similar aboriginal idea uses carnelian strung around the waist to ward off ills.

Burmese tribes formed fetishes from carnelian and fed them with blood. One Burmese story says that a recent widow blamed the carnelian for killing her husband and begged her son to throw it away. He did, but the stone soon found its way back—bringing back two more stones with it.

Carnelian has been recommended for people with bad memories, creative blocks, and general confusion. It treats impotence, infertility, insomnia, menstrual cramps, arthritis, asthma, lethargy, digestive problems, and acne and psoriasis in both human beings and animals. It also stilled bleeding and protected against bad people and poison. It helps people overcome anger and restores them to a state of self-control.

Those with weak voices and lack of courage will grow louder and stronger. For Conrad Gesner, carnelian was the stone for "bold courage." Some ancient Arabic sources say carnelian gives courage in battle.

John de Mandeville believed that "if worn on one's finger or neck, it will bring peace and concord and give honor and victory. It will also restrain the bleeding of a wound or nerve."

In the European Middle Ages carnelian was worn to protect against enchantment. The carnelian, claimed Nostradamus (1503–1566) "appeaseth anger" following Pierre de Boniface, the alchemist and Marbodius. Anger was supposed to be the result of black magic, and an oncoming fit could be detected by a certain sheen coming over the carnelian just prior to the event.

According to the thirteenth-century *Book of Wings* carving the figure of a well-dressed man with a "beautiful object" in his hand will stanch blood flow and confer honors upon the wearer. If a man with a sword is carved instead, it would protect against lightning and guard the wearer from enchantments.

In seventeenth-century Armenia, it was said that taking powdered carnelian in a potion would banish dark emotions and excite joyful ones. This is a story repeated by many modern-day crystal healers.

According to the *Dispensatory* of Renodaeus (published in 1608 and translated into English in 1657 by Richard Tomlinson), carrying a bit of carnelian "recreates the mind, cohabits bad dreams, expels fear, preserves the carrier from witches and harms" and most confusingly "ingredes the confection of the Electuary *de Gemmis*."

Carnelian is also one of the stones cited to protect from falling or being fallen upon. According an Armenian source, reported by Kunz, "No man who wore a carnelian was ever found in a collapsed house or beneath a fallen wall." This is may well be true, although it has never been tested. The Zulus repeated, or perhaps even originated the story about the falling house walls.

Carnelian was said to be a good protection stone for a family and likewise is said to be a good (and fast-acting) career stone. According to the lapidary of King Alfonso of Spain, carnelian is an excellent stone for the weak-voiced or those fearful of public speaking; its warm red color imparts courage. As late as the nineteenth century it was said that wearing a carnelian helped strengthen the voice and improve the confidence of public speakers, as well as verbal skills generally. It is said to help all physical work, possibly because its red color marks it as a blood strengthener. Scott Cunningham says it promotes peace and fights depression. It will strengthen the courage of timid people, especially those afraid to speak in public.

Many stones nicknamed "bloodstone," including carnelian, especially in powdered form, was said to stop bleeding, purify the blood, heal skin diseases, help the circulatory system, cure insanity, and prevent or heal flesh wounds and hemorrhages. (One myth claimed that a carnelian toothpick can cure bleeding gums and nosebleeds.) It also is said to relieve menstrual cramps and back pain and cures tumors. It has also been recommended for respiratory diseases, including colds and even pollen allergies.

Like many other red stones, carnelian is worn to enhance passion and desire. It relieves sexual tension or enhances sexual energy—or both. It also represents general good luck, protection from accidents, and fertility. If a carnelian is bound to the stomach of a woman in labor, it was said to help childbirth; some feel this is because of its association with the sacral chakra. Indeed the stone is supposed to confer health to the lower abdomen. It gives victory in all fields of life but love.

Carnelian is recognized as both a grounding stone and an energizer. Says Brenda Knight, "If you have lost your lust for life and fallen into a pattern of old habits and uncreative day-to-day drudgery, this is the stone for you!" According to William Stuber, however, carnelian is the "most powerful bearer of the orange ray," and suggests that it be used with caution. He recommends that it be worn first as a beaded strand around the neck for a few hours a day for 2 weeks to "establish a firm connection with the orange ray." After a week or so, the necklace can be worn for up to 12 hours a day. Brenda Knight recommends carnelian for anyone who needs "impetus and motivation." She also says that carnelian attached to a magic wand will help solve family problems and "open any door," and passes along reports that giving a child a carnelian to wear will help a "finicky appetite." Best of all, a carnelian amulet will keep the devil away. She says that carnelian is to devils what garlic is to vampires. In perhaps a similar vein, Scott Cunningham suggests wearing carnelian as a guard against those who try to read one's thoughts. Knight also used carnelian to relive the pain of a broken ankle, simply by rubbing the stone along the affected area.

Kevin Sullivan claims that carnelian helps one feel "anchored," and that it "strongly influences the reproductive organs" and lower back pain. Judy Hall also recommends carnelian for female reproductive problems and lower back problems as well as arthritis, and neuralgia, especially for those of "advanced years."

Several writers proclaim its value for throat problems and argue that it promotes brain power and blood-purifying for those over the age of 55. The reason for this, explains, Sela Weidemann Randazzo, is that "the blood evolution of one generation

resonates at a slightly different rate than the hemostructure of the next generation." Hemostructure is not a medically recognized term nor does the rest of the sentence make precise sense, so it hard to say what she is talking about.

William Stuber acknowledges that finding high quality, naturally colored carnelian can be difficult and suggests that only diligent and sincere people will be successful in finding naturally colored carnelian, going back to the old view that the success of the working of the stone depends at least in part upon the character of the wearer. William Stuber also promotes carnelian for its power "to be in harmony with the earth itself" and particularly recommends the stone to farmers, as it helps to "choose the good seed. It helps him rid his farm of poorer seed. It actually alters the plants so they can produce better seed than the seed with which they were grown."

New Agers have a high regard for the "grounding" ability of carnelian, and believe its most powerful effect is on the mind. Psychologically, according to Judy Hall, carnelian "imparts an acceptance of the cycle of life and removes the fear of death." Others claim that carnelian boosts ambition, reminding the wearer of goals. Some say that it is good for skin problems in pets.

Carnelian calms anger and eliminates hatred when worn at the "heart center." In like manner it is said to prevent blood from rising to the head. (Perhaps this is related to the idea of keeping one's calm during a speaking engagement.) In powdered form, it is a cure for "foreboding." Modern crystal healer Brenda Knight repeats some of the old sources about carnelian protecting one from lightning.

Crystal worker Judy Hall advises that orange carnelian is superior for energy enhancement. She also states that carnelian is an excellent stone for cleansing other stones, particularly those that are "delicate and friable," although afterwards the carnelian itself may need to be cleansed. Just place a carnelian in with the stones you wished to be cleansed and "you will never need to cleanse them using any other method." She suggests placing the stone near the front door of a house for protection and abundance.

As to wearing the stone, Galen suggested the following: "Carve the figure of a bearded man holding a flower into a carnelian and set it into a tin ring. Make the ring on the change of moons on Friday on the first and the 8th of the month. Whomever you touch with the ring will be forced to do your will."

Some crystal workers today say that wearing a carnelian in a ring will keep your mind tranquil even during turbulent times. Scott Cunningham recommends wearing it as either a ring or necklace to fight fear and promote eloquence in speakers. The same idea was found more anciently in the lapidary of King Alfonso.

Knight advises wearing carnelian on the index finger for success. It was also suggested to make the sign of Capricorn in a carnelian and set it in a silver ring. This would protect the wearer against personal harm, financial damage, enchantments, and unjust verdicts. The wearer would succeed in business and honor and gain the friendship of many.

Kevin Sullivan recommends that a carved carnelian be worn in a short pendant or as a belt buckle. Judy Hall also believes it should be worn as a pendant or belt buckle and placed in contact with the skin "as appropriate." Brenda Knight, however, counsels that carnelian should not be worn with amethyst, as the stones counteract each other.

D.J. Conway suggests that it should be worn on the left hand when recalling astral travels; H.P. Blavatsky claimed that carnelian was helpful in astral travel and that Tartar shamans often used one just for this purpose.



Melody says carnelian stimulates “analytical capabilities” and protects against envy and fear. She says it also dispels apathy and recommends this stone to those working in theatrical entertainments. As a curative, it works on gallstones and kidney stones and, as an elixir, can heal cuts. It’s also efficacious for pollen allergies. Despite the example of Mohammed and advice of several crystal healers, some authorities of the Middle Ages suggest that carnelian be set in tin, as the stone is connected to Jupiter, the planet relating to tin.

The great German Romantic writer and mineral collector Goethe summed up most of the mythology of this stone when he wrote as part of a series of poems on various gems:

Carnelian is a talisman,  
It brings good luck to child and man . . .  
It drives away all evil things;  
To thee and thine protection brings.

# CAT'S-EYE

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## The Cry of the Demon

### General Information

**Chemical Composition:** Chrysoberyl Beryllium aluminum oxide ( $\text{BeAl}_2\text{O}_4$ )

**Hardness:** 8.5

**Origin of Name:** From the Greek *chrysos* for "golden," and *beryllos*, referring to beryllium. It is sometimes called cymophane from the Greek *kyma* ("wave") and *panein* ("appear") referring to the wavy line running down the center of the cat's-eye.

**Color:** A wide range of colors, from green-yellow and golden yellow to brown. The olive green variety may be the most valuable.

**Luster:** Vitreous

**Transparency:** Transparent to cloudy

**Geographic Distribution:** Sri Lanka, Brazil, and China

### Mystical Associations

**Anniversary:** 35th

**Associated Angels and Deities:** The stone is supposed to be sacred to all cat goddesses, by virtue of its remarkable appearance.

**Chakras:** Solar Plexus, Third Eye, and Crown

**Dream Meaning:** Treachery and waste

**Element:** Fire and Earth

**Planets:** Sun, Mars, Mercury, Venus, and Pluto. In the Hindu system of astrology, the cat's-eye is associated with the "invisible planet" Ketu, which is sometimes considered to be the south or descending node ("Dragon's Tail") of the Moon.

**Associated Number:** 6

**Auspicious Times and Zodiac Signs:** The cat's-eye is generally considered a spring gem, although modern lists assign cat's-eye to June or even August while the Hindu lists assign it to November. Brenda Knight regards the Cat's-eye as a power stone for late Gemini, those born between June 5 and June 20. Cat's-eyes are best worn on Thursday or Friday. This stone is variously associated with Leo, Pisces, Capricorn, Scorpio, and Sagittarius.

## Lore of the Cat's-Eye

While "cat's-eye" is a general term for any gem that shows a single band of light across its surface, in the gem trade the term properly refers only to chrysoberyl. The line that appears is created by very fine fibers made from the mineral rutile (titanium oxide) included in the stone, the same inclusion that gives the star-like rays to star rubies and sapphires. The "eye" of the stone actually seems to open and close when the angle of illumination changes. Its deep, soft coloring also exhibits what is called a "milk and honey effect." When the gem is rotated, one side appears transparent (the honey) while the other side takes on a creamy appearance. Cat's-eye gems are hard and durable, possessing a beautiful opalescent green entirely lacking from the more common and inferior quartz cat's-eye. Since both chrysoberyl and quartz come in a cat's-eye form, it is not always easy to know which mineral is referred to in the myths surrounding the stones, although some hints can be gleaned from the source of the story. Chrysoberyl has a much more limited geographic distribution than cat's-eye quartz.

Chrysoberyl without inclusions (and thus not truly cat's-eye) may be faceted. The honey-yellow form is sometimes called "golden beryl" (although it is not beryl) and is highly prized. Another form of chrysoberyl is the fascinating alexandrite (which is green in some lights and red in others), a recently discovered stone with little mythological development, except locally in Russia, where it was first discovered. One of the largest, finest cat's-eyes currently known is in the Natural History Museum of England; it is about 1.5 inches in length and of the same thickness.

The best quality stones are found in Sri Lanka, and, according to William T. Fernie, "The cat's-eye is the last jewel a Cingalee [Sinhalese] will part with. He believes it to be endowed with every virtue; and that its wearer is assured of good luck in all his doings."

After the Duke of Connaught gave his fiancée, Princess Margaret of Russia, a cat's-eye as an engagement ring toward the end of the nineteenth century, the gem became very popular in England and was often used by royalty for this purpose. Indeed, by the early twentieth century, the finest Sri Lankan stones were selling for extraordinary amounts.

According to the ancient Indian Vedas, the cat's-eye received its birth in this way: "Being arrested and bound by the demigods, the great demon Vala shouted out a thunderous war-cry. This shout was transformed into the seeds of cat's-eye and fell into the sea. As the seeds fell, they agitated the ocean, which threw up great waves, tossing the cat's-eye upon the shore. The gems settled there." Not all the cat's-eyes ended up in the ocean, however. Vala's cry stretched upwards as well as downwards, and some seed rose up in the clouds and fell with the rain, so that some chrysoberyl is sprinkled over the whole of the earth. Vala's troubles also resulted in the formation of other gems, including rubies, diamonds, and various forms of sapphire. The best stones ended up in Sri Lanka, near Vaidurya Hill, and even today good cat's-eye stones are called "Vaidurya stones."

The cat's-eye form is closely connected to the sun and fire, on account of the "fire" present in the eye of a cat. Some ancient sources proclaimed it to be the stone of immortality. This may again be connected with the famous longevity of the feline. In Hindu legend, the highest branches of the world-tree were made of cat's-eye. In parts of the east it was once believed that the stone was the dwelling-place of genii.

The cat's-eye is said to give protection against the Evil Eye, especially in Sri Lanka, and has been used that way for thousands of years. The ancient Romans believed the same. For the Sri Lankans, a cat's-eye carved in the shape of a monkey's face had the greatest power. It guards the owner's property (possibly because it was assumed the property was protected by a tiger) and protects his health. It was used to treat various eye disorders, undoubtedly because of the connection with the sharp-eyed cat. It promotes kindness and brings good luck, and each stone is believed to be inhabited by a friendly spirit.

The Arabs and ancient Assyrians believed the cat's-eye made the wearer invisible in battle, a common line of thought with all cat's-eye stones. The Assyrians agreed about the stone's invisibility granting powers. This is probably connected with the cat's famous "invisibility." The Arabs also believed that if a man dips a cat's-eye in milk and then gives it to his wife to drink, she will be faithful even if he goes away to war. Nothing is said about the husband drinking any cat's-eye milk, however.

The *Book of Secrets* may have been referring to this stone when it claimed: "If thou wilt know before of anything to come, take the stone which is called Hyaenia, which is like a beast's tooth, and put it under thy tongue. And as Aaron and the old Philosophers saith, how long thou wilt hold it so, thou shalt prophesy things to come, and thou shalt not err in any wise for judging."

The cats-eye is variously said to confer wealth, spiritual love, and beauty. If pressed to the Third Eye it gives foresight, an interesting idea that combines the notion of catlike vision and feline mystery.

To improve one's looks, Scott Cunningham recommends filling a green glass jar with fresh spring water and a cat's-eye. The glass should be left in the sun for 3 to 6 hours and then removed. Wash your face with the water every day until it is gone and wear the cat's-eye in a silver ring for good mental health and protection.

Others, like crystal healer Judy Hall, believe that simply wearing a cat's-eye ring on the right side will preserve beauty and lift depression. In Hall's system, chrysoberyl is a stone of new beginnings, bringing both compassion and forgiveness. It increases feelings of self-worth and allows its owners to see both sides of a problem. This is probably a throwback to the "two sides" of the gem.

If you prefer money and long life to love and beauty, the chrysoberyl brings prosperity (even restoring what was lost) and increases longevity. Scott Cunningham and others suggest taking the highest denomination bill you have and rubbing it thoroughly with the cat's-eye. Then wrap the money around the stone, tying it with a green thread. Carry the money and stone in your pocket until the spell has worked. D.J. Conway recommends placing a cat's-eye in a green bag along with a bill of the largest denomination one can afford and hanging it over one's bed at night as a reminder to work to "attract prosperity."

Modern crystal healers agree that cat's-eye is a healing stone for the whole body, but it especially stimulates digestion, raises and "purifies" sexual energy, and improves night vision. Judy Hall contends that chrysoberyl will help lower cholesterol and control the release of adrenaline; it will also relieve headaches and facial pain.

For Melody, cat's-eye represents happiness and serenity; it also stimulates intuition. It can be used to treat eye problems and troubles in the nervous system.

# CHALCEDONY

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## The Beautiful Weapon

### General Information

**Chemical Composition:** Microcrystalline silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 6–7

**Origin of Name:** Probably connected to the fact that the material was marketed through Chalcedon (*Khalkēdōn*), a suburb of Istanbul (formerly Constantinople).

**Color:** All colors from white to black and mixtures of those colors. Different colors are frequently given different names such as agate, bloodstone, carnelian, chrysoprase, jasper, and so on. Most magical use refers to white or creamy-colored chalcedony, which was considered a distinct stone by the ancients.

**Luster:** Variable, often describes as vitreous

**Transparency:** Opaque to translucent

**Geographic Distribution:** Worldwide, with notable deposits in India, Russia, Germany, Brazil, Mexico, United States. Blue chalcedony is the official state gemstone of Nebraska.

### Mystical Associations

**Guardian Angels and Deities:** Diana and Mercury

**Chakra:** Solar Plexus

**Dream Meaning:** Friends will be rejoined.

**Elements:** All four are mentioned, but primarily Earth and Water.

**Number:** 9

**Season and Birthstone:** Chalcedony is one of the stones the ancient Jews assigned to May.

**Planets and Zodiac Signs:** Usually Mercury, but also Saturn, Jupiter, and the Moon. Associated zodiac signs include Virgo, Aquarius, and Sagittarius. Some Spanish lists assign chalcedony to Capricorn.

## The Lore of Chalcedony

Chalcedony is a form of micro- or cryptocrystalline quartz crystal (as opposed to single-crystal quartz-like amethyst). This simply means that the tiny interlocking crystals are too small to be seen without high magnification. Microcrystalline quartz has a rather fibrous texture, which makes it excellent for carving. Chalcedony is really the “mother material” of carnelian, agate, onyx, jasper, and so on, but this was not always clearly understood by the ancients. Chalcedony is also sometimes described in terms of its color: blue chalcedony, pink chalcedony, and so on.

Folklore, ancient documents, and the gem trade usually treat them separately, as we will here. However, only *chalcedony* is the correct scientific term to describe this kind of quartz. Distinctions between the various forms of chalcedony are largely subjective. In jewelry, “chalcedony” is usually applied to the light blue translucent and waxy form. The other main form of cryptocrystalline quartz is agate—the only difference between agate and chalcedony is that chalcedony is of a single color, while agates are banded in several different ways. The Rosicrucians considered chalcedony to be the “mother stone.”

Chalcedony is sacred to North American Indians, who used it ceremonially since ancient times. One of its first uses was not for gems but for weapons—it makes an excellent cutting and jabbing edge. Many beautiful arrowheads made of chalcedony have been found.

White chalcedony (under the name *leucachate*) was sacred to the goddess Diana. Astrologers often wore chalcedony signet rings as talismans. Some declare the white chalcedony to be indicative of the purity of St. James.

Roman historian Pliny noted that when rubbed, Chalcedony would attract straw and other bits of material in the same way amber does.

The ancient Mesopotamians used chalcedony (and variants of it) to make cylindrical seals as early as the seventh century B.C.E. The ancients made much use of red chalcedony for seals, a great many of which have survived to the present day.

According to Melody it is a stone to encourage the brotherhood of all and symbolizes goodwill. She believes that it alleviates sorrow and irritability and notes that it has been used “to cure varying forms of dementia.”

According to Revelation 21:19, it is the third precious stones of the walls of the New Jerusalem.

Chalcedony is commonly dyed and marketed as a simulate for other gemstones. Unfortunately, because of the trend toward faceted gems, jewelry made from chalcedony is not as sought after as in days of yore.

According to Damigeron, “The stone chalcedony is bored by and set in iron; he who wears it conquers.” Marbodius agreed that chalcedony brought victory. In fact the stone was very often used by generals just for that purpose. Other early texts assure us that the stone gives success in lawsuits, good health, good luck, and safety during ocean travels; the Greeks believed it brought strength to those who wore it and also prevented sailors from drowning. Chalcedony was said to be especially protective during times of political revolutions and protects against harmful spirits, nightmares, and mental disorders. It was also said to improve stamina and made people good natured.

Diseases said to be cured by chalcedony included eye problems, fever, and gallstones. To guard from negative influences (or poison) chalcedony cups were lined

with silver, which was supposed to protect what was within from contamination. (Paracelsus thought that chalcedony was made of silver.)

John de Mandeville declared that there were three different kinds of chalcedony, one of which “serves against bad weapons and deceptions and gives victory in argument and in battle.” Another sort “helps with merchandise and other needs; working against illusions and frivolity stemming from melancholy, giving good eloquence in speaking, protecting the bodily virtues, resisting venom, and delivering one from tempests.” The last kind protected one from “fire and water and should be mounted in gold.” According to several sources, the best way to make the stone effective for legal work was to have a hole bored in it and run the hair of an ass through it. If worn as an amulet and in contact with the “hairs of an ass,” it protects one from danger during storms. Donkey hairs (presuming that is what is meant) are frequently mentioned in magical lore as being protective. A similar story is told about topaz.

For Conrad Gesner, chalcedony fought off demons and protected against “black bile attacks” or melancholy. It was best worn around the neck for this purpose.

The Italian physician Joseph Gonelli (1702) developed an explanation for the latter effect. The stone, he said, dissipated the “evil humors” of the eye. It was the evil humors that were responsible for the apparitions in the first place.

In Italy it was said that if nursing mothers wear a necklace of white chalcedony on a golden chain, it will increase the supply of breast milk. (This is why a string of chalcedony is known in Italy as *pietra lattea*.) Since Diana, to whom the stone is sacred, is also the guardian of childbirth, this makes perfect sense. This use may date back to the Iron Age.

According to Albertus Magnus, chalcedony helped depression; however, he may have been referring to the blue variety of the stone here, which is frequently linked with this use. The blue variety of chalcedony is also said to secure public favor. The pink variety improves self-esteem.

According to the thirteenth-century *Book of Wings*, carving a man with his right hand raised into chalcedony gives success in lawsuits, keeps one healthy, and guarantees safe travel. Other old texts recommend engraving the stone with the figure of Mars or a draped woman holding a laurel branch.

This is quite similar to the *Book of Secrets*, which proclaimed: “If thou wilt eschew all illusions and fantasies, and overcome all causes and matters, take the stone which is called chalcedonies, and it is pale, brown of color and somewhat dark. If this be pierced with the stone that is called Sineris [corundum], and hanged about the neck, it is good against all fantastical illusions, and it maketh to overcome all causes, or matters in suit, and keepeth the body against thy adversaries.”

In Burma, stone fetishes made of chalcedony were fed sacrificial blood to guard the home and to keep the stone from eating people. Fur seals were once thought to swallow chalcedony pebbles.

According to Kevin Sullivan it erases doubts about oneself, but also makes one more reflective. It even encourages the maternal instinct and promotes healing of open sores. He believes chalcedony is a cleansing stone that is so powerful it need not itself be cleaned afterward, (although it should be said that any stone placed on an open sore should be cleansed before and after no matter what magical properties it is supposed to have). To improve the cleansing power of chalcedony, Sullivan recommends placing it in ultraviolet or indigo-colored light.

Judy Hall considers chalcedony a nurturing stone that “promotes brotherhood and good will and enhances group stability.” She also suggests it helps mental telepathy.

She agrees with Sullivan about the power of the stone to ease self-doubt and also indicates its use for the same purposes: healing open sores and so on. She also repeats the old legends about chalcedony improving lactation. Other healers say it alleviates hostility and improves generosity.

Judy Hall adds that blue chalcedony can promote creativity, pink encourages kindness, and red gives strength. Kevin Sullivan and Hall recommend wearing chalcedony as a ring, pedant, or belt buckle. It may also be placed on the skin next to the organ that needs healing.

Brenda Knight says chalcedony gives one “get-up-and-go.” It is also just the thing to attach to a magic wand to gain power over dark spirits.

Sela Weidemann Randazzo says chalcedony is a “shield system” with different members of this stone family providing different kinds of shielding.



# CHRYSOPRASE

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## Grace-Giving Green

### General Information

**Chemical Composition:** Silicon Dioxide  $\text{SiO}_2$

**Hardness:** 7

**Origin of Name:** Apparently based on its color—from the Greek *chrysoprasos* and *prason* or “golden leek.” It is sometimes called “golden prase.”

**Color:** Apple green. Most green stones get their color from chromium or vanadium; in this case it comes from pimeite, a nickel silicate hydroxide mineral. If exposed to sunlight, however, most of the color will fade after a time, although the Australian varieties seem impervious to this fading.

**Transparency:** The best quality chrysoprase is translucent, but the larger the stone the less likely it is to be translucent.

**Luster:** Vitreous to resinous

**Geographic Distribution:** Australia, Brazil, Poland, Ural Mountains, United States (California and Oregon). Today, the highest quality chrysoprase comes from Australia and is in fact often called “Australian jade.”

### Mystical Associations

**Attendant Angels:** The attending angel of this stone, according to Doreen Virtue, is Raphael.

**Chakras:** All but root chakra. Some authorities specify the heart or sacral chakra.

**Dream Meaning:** According to D.J. Conway, to dream of this stone is a warning not to do anything to call attention to oneself.

**Element:** Usually Earth, although sometimes Fire (hence the association with Vesta)

**Auspicious Times and Zodiac Signs:** Today, according to some schemes, chrysoprase is the birthstone for May (similar to emerald). It can also be associated with January and December. Paul Beyerl connects it with the Spring equinox. Gemini, Cancer, Capricorn, Aquarius, Pisces, and Libra have all been associated with this stone. Brenda Knight says

that chrysoprase is the “power stone” for “late Pisceans,” those born between March 5 and March 19.

**Associated Number:** 3

**Planets:** Variously associated with Venus, Mercury, and Saturn

## The Lore of Chrysoprase

Chrysoprase is a green, translucent variety of chalcedony. However, because of translation confusion, the word chrysoprase was applied to many greenish stones including green jasper and jade. It is the rarest and most expensive of that family because of its extraordinarily attractive leek-green color. The stone is also easily worked and takes on a high polish. However, it has a serious drawback. If kept too long in the sunlight it will fade away into plain unremarkable white chalcedony.

Chrysoprase has been called the “maiden” of the mineral clan, due to its youthful green color, and is thus associated with children and indeed all young life, both plant and animal. The Egyptians, Greeks, and Romans all prized it and it has been in use for cameos and intaglios since ancient times. Chrysoprase was introduced into England during the reign of Queen Anne and remained popular all through the nineteenth century. It is said to look particularly well on blonds.

In the biblical book of Revelation, a stone often translated as chrysoprase is listed as the tenth foundation stone for the New Jerusalem. According to Andreas, the tenth-century Bishop of Caesarea, the chrysoprase symbolizes St. Thaddeus. His reason is not clear, but it has been suggested that St. Thaddeus was known for his serenity and trustfulness, qualities supposedly shared by the stone. Parsing the word “chrysoprase,” Andreas writes: “The Chrysoprase, more brightly tinged with a golden hue than gold itself, symbolizes St. Thaddaeus; the gold (*Chrysos*) symbolizing the kingdom of Christ and the *Prassius* Christ’s death, both of which he preached to Abgar, King of Edessa.” The term “prassius” refers to some sort of stone and not “leek” (from which the latter part of the word is commonly thought to derive today). In either case, it’s not clear how either leeks or stones are related to Thaddeus or the death of Christ.

While there are no specific ancient myths of origins for chrysoprase (the stone was probably unknown to the classical ancients), John de Mandeville writes charmingly of its source: “Chrysoprase comes from India; it has a green color, mixed like leek juice, and sometimes with golden drops. It is hard to find and gives grace to him who wear it. It is good for the eyes.” Earlier, Marbodius had agreed that “rich India” was the source of chrysoprase, “a precious gift.”

Albertus Magnus relates the story of how Alexander the Great always wore a chrysoprase into battle on his belt. But he lost it when bathing in the Euphrates River—a river snake apparently thrust its head out of the water and swallowed it whole. (The translation is uncertain and the stone is sometimes said to be an emerald rather than chrysoprase.) In any case, the stone was never recovered. It is undoubtedly a fable, for while snakes and gems are linked mythologically in almost every tradition, in real life snakes are not in the habit of swallowing stones.

To press the chrysoprase-serpent connection, an ancient Romanian legend says that the wearer of chrysoprase will be able to understand the language of lizards, which is always an advantage. They also believed that chrysoprase was helpful in invoking Vesta, the Roman fire goddess. It was also sacred to Hermes.

Carving the figure of a bull on chrysoprase, according to the thirteenth-century *Book of Wings*, protects against evil spells and procures the favor of magistrates.

Volmar claimed that if a thief were condemned to be hanged or beheaded, the execution would not go forward if he could manage to get a piece of chrysoprase to put in his mouth. (Some versions of the myth said it made him invisible and would help him escape.)

In older times it was said to cleanse the blood and heal eye disease; Camillus Leonardus said, "Its principal virtue is to cherish the sight." Some sources say that if one gazes at the stone when the moon is passing through Taurus and Cancer, the eye will be healed.

Chrysoprase was also connected with curing disorders that today are usually associated with uric acid abnormalities such as gout and kidney stones. Leonardus added, "It gives assiduity in good works; it banishes covetousness."

Melody says that chrysoprase can reduce both superiority or inferiority complexes and "can confer fluency of speech with presence of mind." She also touts its efficacy to treat cardiac problems, increase absorption of vitamin C (an idea offered also by others), and even to "stimulate an increase in fertility" ("when consciously directed," she adds).

In modern lore, chrysoprase is touted as an all-round calming, anxiety-relieving, and healing stone. It is said to encourage compassion, provide friendly spiritual protection, and impart happiness, luck, and success. It heals a broken heart, improves fertility, calms irritability, promotes youthfulness, treats neuroses, "feeds the heart," reduces fever and inflammation, prevents nightmares, banishes greed, and increases grace. It is a tonic for the pituitary. It helps one focus on the present moment. It is an important stone for artists. Emmanuel Swedenborg claimed that chrysoprase helped one discover love of truth. For Conrad Gesner, chrysoprase protects the "unholy thirst" for gold. It also strengthens the heart and helps tired eyes.

According to William Stuber, the chrysoprase is "gently subtle." He maintains that it "has the high vibration of limitless joy . . ." and that it "helps us with our feelings of worthiness." Kevin Sullivan suggests that the stone will help one attain "personal insight" as well as become calmer, more open to new things and less self-centered. Doreen Virtue calls this stone "light" and "joyous," probably because of its quiet but cheerful color. In fact, this is a happy and lighthearted stone in almost every tradition. It remarkably manages to banish greed even while it assures financial gain for the wearer. Scott Cunningham advises that to attract money, one should wear or carry a piece of chrysoprase at all times.

For Judy Hall, chrysoprase "imparts a sense of being a part of the divine whole." She believes it helps meditation and stimulates creativity as well. She also says it facilitates fluent speech (an attribute assigned to many green stones). If combined with smoky quartz, it clears up fungal infections. It should be worn or placed where appropriate, and if carried for a long time it brings one in contact with the "devic" realm. Sela Weidemann Randazzo claims that the primary use of chrysoprase is to relieve pain. If the pain is physical, she suggests holding it in the hand; directions seem more complex for dealing with emotional or mental anguish.

# CITRINE

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## Happiness and Wealth

### General Introduction

**Definition and Description:** Citrine is a variety of quartz.

**Chemical Composition:** Silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 7

**Origin of Name:** "Citrine" comes from the French word for lemon, *citron*.

**Color:** Orange or yellow

**Luster:** Vitreous

**Transparency:** Transparent to translucent

**Geographic Distribution:** Most citrine today is simply heat-treated amethyst heated to 878 degrees or higher, but fine natural stones are produced in Brazil, Madagascar, France, Ural Mountains of Russia, and Burma. It often occurs near amethyst.

### Mystical Associations

**Attendant Angel:** Various assigned to Ariel, Gabriel, Barbiel, and Uriel

**Chakra:** Sacral, Solar Plexus, and Crown

**Dream Meaning:** You are being guided by a divine source.

**Elements:** Fire

**Associated Number:** 6

**Planets:** Sun and Jupiter

**Auspicious Times and Zodiac Signs:** October and November. (It is sometimes considered a replacement stone for the more expensive topaz). Associated zodiac signs include Gemini, Leo, Virgo, Libra, and Aries. Hindu astrologers assign citrine to Pisces and Sagittarius. Brenda Knight recommends citrine (along with smoky quartz) as a "heart stone" for "early Capricorns, people born between December 21 and January 6.

### Lore of the Citrine

Citrine, a variety of quartz, is rather newish as far as gemstones go, as the Egyptians and ancient Mesopotamians seemed unacquainted with it. Its first recorded use was

in Greece in the Hellenistic period (end of the fourth to the end of the first century B.C.E.). It was also used by the Romans for intaglios and cabochons.

Some associate the stone with the Israelite tribe of Naphtali, for reasons that are unclear; it is unlikely the Israelites knew about this stone. Strongly colored citrines were (and still are) sometimes sold as "Spanish topaz," "Madeira topaz," "Palmyra topaz," or "Saxon topaz," but this is incorrect; citrine and topaz belong to completely different mineral families. Citrine is not nearly so valuable as topaz, although most people can't tell the difference by looking and ancient people had no real way to distinguish the two minerals. When natural citrine is exposed to sunlight for an extended period of time, it may fade or turn color. This is a very brittle stone.

Symbolically, citrine is a stone of hope and good cheer, even in depressing times. It was used in the Middle Ages to protect against plague and snakebite. It was used as a digestive aid and to eliminate toxins from the system; the writer known only as Melody agrees that it helps digestion and also assists blood circulation.

Citrine is sometimes called the abundance stone and can be used to attract prosperity simply by placing one in one's wallet. If one is so fortunate as to possess a large citrine geode, Judy Hall recommends that it be placed in what she calls the "Wealth Corner" of the house—the farthest left rear corner from the front door. Indeed, the stone has been called "the merchant's stone" for its supposed powers of accumulating and maintaining wealth. She believes that simply wearing citrine (a "cleansing" and "warming" stone) "re-energizes you and stimulates motivation and creativity—which brings abundance."

Citrine also aligns the "subtle bodies" with the physical. Citrine is a happy stone that quiets family discord. It is said to dispel anger and promote lightheartedness. Hall suggests wearing a citrine pendant to enable one to verbalize discontent and unhappiness. According to Pamela Louise Chase, citrine helps synthesize understanding when a person is pulled between differing points of view. Scott Cunningham maintains that citrine protects against nightmares while Judy Hall notes that citrine helps conquer phobias. For meditation purposes, though, citrine spheres are best. She maintains that the spheres will help open the crown chakra and "strengthen your trust in the universe." Melody says it is mainly the faceted, rather than the spherical form of the citrine that stimulates the crown chakra, "allowing for synthesis between the intellect and total perfection." For this reason, it helps in problem-solving.

Brenda Knight, another crystal healer, agrees, writing that citrine clusters will "activate vibrations of abundance and creativity." She also maintains that citrine improves communication skills. For best effect, she suggests attaching the citrine to the tip of your magic wand. This will help "align your self-identity with your spirit." Attaching citrine to the shank of the wand attracts money, reiterating the theme that citrine is a stone of wealth.

According to William Stuber, citrine is the "primary carrier of the yellow ray" that he believes "has a marvelous effect on the bodies." In fact, citrine will carry the yellow ray into every cell. Citrine vibrations, he says, have a "wavelike motion, which begins to soothe and ease stress immediately." This helps one become more flexible and actually lighter. He also recommends wearing a necklace of citrine beads to eliminate "noncolor ray energies." Ultimately the result will be a "gradual clearing of extraneous fats and stagnant water."

Judy Hall recommends citrine for degenerative disease, infections, eye problems, thyroid problems, and trouble with the digestive system, including constipation. To remove cellulite the stone should be placed on the body at the appropriate spot.

Wearing citrine even clears the complexion, an obvious connection with bringing "good cheer" and clearing the countenance of sorrow. William Stuber writes that citrine helps circulation as well as digestion, and also "promotes the flow of body fluids to areas that may be constricted." He recommends placing a strand of citrine beads on the crown chakra to align the spine and all the structures of the body.

Like amethyst, citrine is said to prevent drunkenness while clarifying intellectual and emotional problems. It purifies the system and helps the heart, kidney, liver, and digestion, especially with problems resulting from ulcers. Darker colored stones have a stronger effect. The stone is said to heal the spiritual self and promotes creativity and self-esteem.

Some crystal healers maintain that citrine is a prime stone to raise one's self-esteem, especially for people who have suffered abuse. It also dissipates negative energy and according to some transfers "survival instincts from the soul to the ego." More materialistic minded New Agers believe the stone aids in the accumulation of wealth, no doubt due to its golden color. It's also a cleansing stone for the digestive, circulatory, and renal systems. Kevin Sullivan believes that the "citrine's energies are directly related to the sun." He says it improves digestion and "helps the cleansing organs." He thinks that people in the education and business world especially benefit from its use.

For Sela Weidemann Randazzo citrine works against irritability. It also protects against itching, which is presumably the same thing. However, she is cautious. "We find that citrine is particularly soothing to skin irritations, but only to the itch itself, not the physical presence of rash or outbreak." However, it is just the thing for "allergic reactions, fungi, insect bites, and organic rashes like poison ivy and poison oak."

Melody writes that citrine is "one of the two minerals on the planet which does not hold and accumulate negative energy . . . hence never needs clearing or cleansing." She says that because it "illuminates the energy of the root chakra," it can help one get rid of "fundamental fears." Judy Hall agrees, noting that one of the great advantages of citrine is that it is "self-cleaning." She also believes that if the stone is worn with the point down, it brings the "golden ray of spirit" into the physical realm.

# CORAL

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## The Antidote to Tempests

### General Information

**Chemical Composition:** Calcite (white) or aragonite (red) that are different crystalline forms of the mineral calcium carbonate ( $\text{CaCO}_3$ ). The minerals are bound in conchiolin, a protein matrix.

**Hardness:** 3

**Origin of Name:** From the Greek *korallion* and Latin *corallium*. It was also known sometimes as *gorgeia*, referring to the Gorgon Medusa (story below). It is called *vidruma* in India.

**Color:** Red (“oxblood”), white, pink (“angels skin”), or even blue and black. Black coral is composed of chitin; it is both rare and expensive.

**Luster:** Dull to vitreous

**Transparency:** Opaque

**Geographic Distribution:** Warm waters of Japanese, African, and Mediterranean coasts for pink or red coral. Black and golden coral is found of the coasts of the West Indies, Australia, and the Pacific Islands.

### Mystical Associations

**Attendant Angels and Demons:** According to Doreen Virtue, the guardian angel of coral is Ariel.

**Chakra:** Throat (especially Blue); Third Eye (Blue); Crown (White)

**Deities:** Isis and Venus. The Romans considered coral to be a gift of the goddess Minerva.

**Dream Meaning:** Recovery from sickness

**Element:** Fire and Water

**Planets and Places:** Venus (red coral). In Hindu belief coral is connected with Mars. Some systems also connect it with Saturn and Neptune, the latter obviously because of its association with the sea. Paul Beyerl suggests it could also connect with Uranus. Agatized coral is the official stone of Florida. Black coral is the official gemstone for Hawaii.

**Associated Number:** 22. Each color may have its own special number as well.

**Auspicious Times and Zodiac Signs:** The Hindus assign coral to October. Coral is said to be most propitious when worn on Tuesday (probably an association of red coral with Mars). Usually coral is associated with Pisces (because of the fish connection), but has also been connected with Taurus, Sagittarius, or Libra. Brenda Knight recommends red coral as a “power stone” for people born between July 5 and July 21 adding that Cancers who wear red coral over their hearts will “immediately feel vibrant.”

## The Lore of Coral

Coral is nothing more (or less) than the skeletal remains of tiny polyps usually living in tropical seas. At one time coral was thought to be a plant growing at the bottom of the ocean. According to one story, coral grew from the blood of that most famously ugly Gorgon, Medusa, whose severed head dripped droplets of blood that stuck in the sand as the Greek hero Perseus was dragging it home. Sea nymphs carried away the bloodied seaweed into the mysterious underwater woods, where it became the first coral beds. In at least one book of alchemy (*Atalanta Fugiens*, 1618), a fisherman is depicted pulling red and white coral from the sea. This was said to represent the *material prima*, material that is potentially available, but has not been “fixed” by contact with the air. Today we know coral is an animal.

Although an organic object, coral has from ancient times been used for decoration, healing, and magic just like “genuine” minerals. For this purpose, one of the most valuable kinds is the red *Corallium rubrum*.

The first known human uses of coral date back to about 3000 B.C.E. in Mesopotamia, but it is almost equally old in India, where Hindu myth claimed that those who gave coral to the priest of Lord Krishna would achieve dominion of the three worlds. In ancient Persia, red and pink coral was said to have received its color after it was taken from the sea, and the way to test whether or not the material was genuine was to smell it. Real coral smelled, of course, like the ocean.

Sadly, this precious material is on the verge of extinction; the depletion of coral reefs in the world today due to water pollution, overcollecting, and similar environmental tragedies is an inestimable loss. The polyps that produce coral are sensitive to both overly warm and acidic ocean water, both results of global warming and both leading to environmental degradation. Some of this is not even new. The people of India were so fond of coral (which was not common near India) that huge amounts were shipped to that country. The Roman historian Pliny remarked that for Europeans it was hard to find coral because it was all traded abroad. Centuries later, the French gem trader Tavernier remarked that coral was easily the most profitable item that he traded, adding that the Indians “delight in them both for their beauty and their supernatural virtues.”

Coral has many reported beneficial medicinal properties, but its major use has always been exercised in the realm of the occult. Coral is almost unique in the world of healing and magical “gems” in that it takes shape in water rather than in the earth (unlike most other stones) and is thought by many to be magically purified by the seawater.

Many in the Mediterranean world believed that coral contained the essence of the Great Mother Goddess.

Women in ancient Rome wore coral earrings to attract men; modern crystal healer Brenda Knight agrees that the practice is effective for this purpose. In Africa it is



reported that a set of coral beads were the highest gifts one could bestow, and that if the necklace were lost or stolen, the recipient (as well as the thieves) were at the risk of death. And according to Palisot de Beauvais, writing in the seventeenth century, in Benin, human beings were sacrificed at a "coral festival" in which the royal corals were dipped in the victims' blood. On a more pleasant note, John of Gadesden (1300) asserted that a coral necklace would aid childbirth.

Coral is considered one of the strongest of all protective stones, protecting the wearer against any and all spells, black magic, natural disasters, and even unfortunate circumstances. The Orphic *Lithica* notes that it protects against all evil. In Roman days, it was said that placing Maltese coral and flint on the bite site cured rabies by appeasing the gods. It was also believed coral and saffron, if wrapped in the skin of a cat, had magical powers.

A grand use for coral is announced in the *Book of Secrets*: "If thou wilt pacify tempests, and go over floods, take the stone which is called Corallus, Coral, and some be red and some white. And it hath been proved that it stemmeth anon blood, putteth away the foolishness of him that beareth it, and giveth wisdom. And this been proved of certain men in our time. And it is good against tempests and perils of floods." Nor was the *Book of Secrets* alone in touting the value of coral to mariners. Pliny earlier had written: "It appeases the angry seas; it is affirmed that it defends against thunderbolts and whirlwinds." Damigeron agreed. "If you have it aboard ship," he says earnestly, "you will be much stronger, for it resists whirlwinds and storms." This was apparently true for both red and white coral. Also, a Greek nautical lapidary, sometimes attributed to Astrampsychnus, says that binding coral to the masthead with the skin of a seal will avert tempests. Indeed, the ancient Greeks fastened bits of coral to their ships to protect them. Among moderns, Scott Cunningham suggests that coral may be worn as protection against shark attack.

Coral will also protect the home. According to Damigeron, "Placed in the house it preserves it from any crime, the appearance of demons, idle dreams, and lightning." Others added that it also kept wild beasts at bay. In addition, Damigeron claimed, "The stone coral has great powers, and can affect business affairs by magic." In addition, he wrote that it "protects one against the wrath of the god [or 'of one's masters']." But he was specific about how it should be used. He suggests engraving coral with the name of the moon or the sign of Hecate or the mask of a Gorgon. Doing so will protect one from poison, lightning attack, and harm in war. "It makes him who wears it unconquered, powerful, unable to be touched, free from fear and care, giving orders easily and having easy access to the great." Pliny had earlier reported the interesting habits of the Gauls in decorating their weapons and shields with bits of coral. One Fortunio Liceti believed that coral managed to forestall lightning because it has a "warm" quality that overcame the "cold" quality of the sky that produced lightning (through the action of contraries). This theory is not only confusing, but wrong and most people have forgotten he ever said it, if they knew in the first place.

The Greeks also used coral to protect against both witchcraft and caterpillars. Today, in the rural parts of southern Italy, red coral, also known as the "witch stone," protects against the Evil Eye, and talismanic coral shaped like tiny human hands making the sign of the "fig" can be bought to ward off this evil influence. The phallic form of the branches was polished to achieve the same goal. Women wore red coral or drank powdered coral to become pregnant. In Asia, children ate small bits of coral along with plantain to stop itches.

Coral, especially red coral, was a favorite among Tibetan women as well, which might seem odd, as Tibet is a landlocked nation. This fact, however, might merely have added to its charms. Red is a precious color to the Buddha and this might have increased its favor, although there are certainly other red gems. In China coral is a symbol of longevity.

Coral is a stone of diplomacy. It is supposed to quiet the emotions but at the same time, according to the writer known only as Melody, it “facilitates intuition, imagination, and visualization.”

Coral is one of many gems that are said to be in sympathy with their owners. Red coral is supposed to pale when placed in contact with a sick person’s skin or if a deadly poison was given. However, one shouldn’t worry much about this. Pliny said one could replace a faded coral with a brighter piece to ward off death.

The Romans tied coral to cradles and at one time teething rings were made from carved coral. In the seventeenth century coral twigs boiled in water were said to be good for urinary problems. Coral was also believed to make bitter water drinkable and provided immunity against poison.

Coral presented to a child would ensure her health. Red coral makes a magical necklace for children all over the Mediterranean. It is supposed to protect them from the Evil Eye. In Italy, only unworked coral, freshly gathered or cast up by the sea is supposed to be effective for this purpose. The practice is sometimes attributed to Plato, who may have originated the story. However, Plato merely said that it protected children from disease; he was not one to believe in the existence of the Evil Eye. King Ferdinand I was so convinced of the Evil Eye averting power of coral that he kept a bit of it near him at all times—and pointed it at people whom he suspected of maleficent intent. On the other hand, Reginald Scot, in his *Discoverie of Witchcraft*, was not so taken in. “But from whence this superstition is derived, and who invented the lie, I know not,” he says.

This was such a widespread belief that in 1708 the Bishop of Bamberg expressly forbade it as a pagan practice. As late as 1801 Francis Barrett wrote in *The Magus*, “Coral is a well-known preservative against witchcraft and poisons, which if worn now, in this time, as much round children’s necks as usual, would enable them to combat many diseases which their tender years are subject to and to which, with fascinations, they often fall a victim.”

Coral also works to keep the land fertile. According to Damigeron, “When consecrated and ground up and sown with corn or barley, it takes away damage to the ground by hail or storm. When spread over vines or olives it keeps away the destructive force of the wind.” A similar story claims that hanging coral on a fruit or olive tree will increase the tree’s productivity.

Among the native people of Melanesia it was said that if someone happened to find a bit of coral shaped like a loaf of bread, for instance, it should be planted beneath a breadfruit tree to help the tree produce more fruit.

Many medicinal uses have been proposed for coral, both by ancient physicians and their modern successors. Rabbi Benoni thought red coral is a cure for indigestion when continuously kept next to one. As a healing gem, coral has been used as both a stytic and a stimulant. Theophrastus claimed that coral was excellent for eye problems, blood spitting, and skin diseases. Other writers claimed that it relieved arthritis, hemorrhoids, epilepsy, constipation, bronchitis, asthma, circulatory problems, nervous diseases (including outright madness), pneumonia, and leprosy. The eleventh-century physician Avicenna recommended coral as a fortifier of the heart,

while Masih ad Dimashqi prescribed it for hemorrhages; Paul of Aegina claimed it prevented dysentery; Ibn Masah prescribed it for eye trouble; Muhammad Razi claimed it cured gout and epilepsy. As late as 1564 coral was prescribed for cardiac trouble, bleeding, epilepsy, and contagious diseases. A twelfth-century English lapidary declared that coral engraved with a Gorgon or serpent was of particular power against wounds, an idea probably derived from Damigeron.

The Romans used coral ash to treat scars and ulcers. In addition, red coral was used both to stop bleeding and aid circulation. Coral is also said by some modern healers to cure spinal problems and heal bone fractures, obviously because of a perceived similarity in structure between bones and coral. In fact, Sela Weidemann Randazzo remarks that combining coral and calcite is “the obvious choice for bone cancer.” Of course.

The German doctor, Johann Wittich, writing near the end of the sixteenth century, recounts that a young patient of his, Bernard Erasmus, was wearing a coral that was first white, then dirty yellow, and at last became covered with black spots. The ominous sight proved predictive and Bernard passed away a few hours later. (Wittich had advised the family to remove the coral, but perhaps he should have told them to replace it with a fresh piece.)

Robert Boyle (1627–1691), of chemistry fame, thought that coral would “sweeten” the blood; it is unclear as to whether this was another way of “purifying” the blood or upping the glucose level. As it does neither, it probably doesn’t matter.

The seventeenth-century physician Dr. John Schroder noted many uses for coral. He believed that it was a drying, cooling underwater “shrub,” whose uses included strengthening organs such as the heart and liver, as well as the ubiquitous “blood-cleansing” function. He noted that while red coral makes people cheerful, black was likely to have just the opposite effect.

Anciently, coral was hung around the abdomen for colic and cramp. It is said to be most powerful in its natural form, and indeed, if it is ever broken, its spirit leaves and its power is broken. It is also said to be best when worn conspicuously; in that case it will act as a protective amulet. Modern crystal healer Brenda Knight suggests it is good for the lungs. In fact, she recommends attaching coral to one’s magical broom for general well-being. Kevin Sullivan recommends it for all circulatory and skeletal ailments; he also claims it is good for “cleansing organs,” the thymus, and mental illness. People who can especially benefit include artists, athletes, and chiropractors.

One way of preparing coral was by grinding it into a fine powder with a little rosewater to make a cordial to fend off fever and other “violent diseases.” As late as the nineteenth century some French physicians prescribed a diluted powder of red coral to cure the whooping cough. It had earlier been noted that a high dose of coral actually irritated the throat; it was then illogically assumed that a low dose would soothe a cough.

A coral tincture was made by taking a branch of very red coral, covering it in melted wax, and holding over a fire for 2 days. At the end of this time, the coral was said to bleach out and the wax turn reddish. A fresh piece of red coral is placed in the wax and the operation is repeated until the wax is very red. Then the wax was broken into crusts, steeped in alcohol, and the extracted red liquid removed. This material was used for expelling bad humors and other medicinal purposes.

D.J. Conway provides some interesting, unorthodox uses for coral, including its being good luck for dancers; she recommends placing a piece in luggage to prevent it from becoming lost.

Coral plays a dual role in magical use, partly dependent on its various colors and partly dependent on its origin. As a water "gem," it is used in all sorts of water magic. As a red gem, it is connected to blood, fire, and everything they symbolize. At one point it was thought that coral turned deeper red when worn by a man and paler when worn by a woman. In Italy, it used to be believed that coral changes color with the menstrual cycle, growing paler during the period and afterwards returning to its original color. The alchemist Paracelsus wrote that the evil spirits feared red coral. Other colors are also said to have magical powers related to the symbolism of those colors. According to various modern schemes:

Red coral is stimulating and promotes fertility and sexual potency. It also helps people resolve an experience in which there has been conflict. Red coral was believed by some to be a gift of the gods. Melody says that red coral helps one "become in harmony with the natural forces of the universe and with the wilderness within one's own being." According to William Stuber, red coral creates a shift "in the very core structure of the energy producing foundation in the physical body." However, one need not be alarmed as red coral is also "fundamentally safe," although the deeper color reds are "more aggressive" than the salmon red types. He suggests that if used in combination with white and pink coral, red coral is a good treatment for osteoporosis. However, the coral must be a natural red, not dyed or reconstituted. Red coral is also too strong for young children. He suggests that children begin with white coral and gradually work their way up to darker colors "when problems arise." White coral has benefits of its own: "over time, the results of wearing white coral is the feeling of belonging. . . ." It also teaches one how to keep quiet, which is often an advantage.

Orange coral is said to calm inner distress.

Pink coral is soothing and will attract a new lover. According to Melody it represents "continuity, activity, and structure." It is also "a building block of human physiology." Brenda Knight opines that pink coral makes for a "sweet, upbeat, and more genuinely loving attitude."

White coral is stabilizing and improves spontaneity. White coral is said by some modern crystal healers to strengthen self-esteem and aid people in letting go of their desire for recognition. For Melody, white coral is wonderful for clearing the crown chakra. She claims it can also "stimulate clairaudient abilities." Self-proclaimed visionary Edgar Cayce said that coral quiets the emotions while gray coral is believed to be harmonizing. Others connect coral with "logical thinking." Some say placing coral on the bed post will ward off night sweats and bad dreams.

Black coral is absorbing, especially of "negative energy," according to most crystal healers. According to Melody, it can also banish fear of the dark. Modern healers say that black coral increases self-confidence and holds or keeps away negativity, but in India it is a sign of bad luck. In other eastern cultures it was believed that carrying around dirty or discolored coral could attract bad luck.

Blue coral lets out the "inner child." Melody says it energizes the throat chakra and can illuminate the Third Eye.

# DIAMOND

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## The Invincible

### General Information

**Chemical Composition:** Crystalline carbon (C)

**Hardness:** 10 (about 150 times harder than the second hardest, corundum, and about 1,000 times harder than quartz). Another form of carbon, graphite, is one of the softest minerals known.

**Origin of Name:** Possibly from the Sanskrit *dyu* or luminous being. Or from the Greek *adamas* or adamant, meaning “hard” and “indomitable.” Both suggested origins are very fitting. Magic was read into the name by medieval Italians: They transmuted the word “diamante” into the phrase *amante di Dio*, or “lover of God,” thus adding to its symbolic qualities.

**Color:** Usually clear but sometimes various shades of yellow, green, pink, red, blue, or brown depending on the impurities present in the crystal. Some of these “fancy diamonds” are highly desirable.

**Luster:** Adamantine

**Transparency:** Transparent

**Geographical Distribution:** South Africa, Brazil, Congo, Ghana, Sierra Leone, Botswana, United States, Australia, Venezuela, Russia. The earliest known diamonds, however, were mined in central India, in the eastern Deccan Plateau. Golconda is the most famous of these sites. In fact, until the eighteenth century, India was the only known source; some historically important Indian sources are now worked out. According to Damigeron: “Now diamond is a stone that is harder than iron, and the best is found in India, the second best in Arabia, and the remainder in Cyprus.” Tradition tells us that the first big diamonds in South Africa were found in the leather bag of a sorcerer who probably used diamonds the way rock crystal was used elsewhere.

### Mystical Associations

**Anniversary:** 60th

**Attendant Angels and Deities:** According to Doreen Virtue, the attending angel of the diamond is Raziel. Since the Greek poet Theocritus called Pluto the “adamas” of Hades,

diamond is sometimes linked with this lord of the underworld. The Indian gods Indra, Agni, Surya, Aryama, and the Murats are all linked with diamonds.

**Chakra:** Third Eye or Crown. Some authorities (Doreen Virtue) maintain it works on all chakras, as the diamond comes in all colors.

**Dream Meaning:** Victory over enemies. Permanence.

**Element:** Air and Fire

**Number:** 12 or 33

**Planets and Places:** The ancient Chaldeans and the Greeks associated the diamond with the Sun. Hindus assigned it to Venus, the most brilliant star. In Italy and some other places, it was associated with Saturn because, according to William T. Fernie, "they are associated with the black carbon of Saturn." A few sources also indicate Uranus, the Moon, or Mercury. Diamonds are the official gemstone of Arkansas.

**Auspicious Times and Zodiac Signs:** The diamond is the preeminent gem of winter. However, The National Association of Jewelers has assigned the diamond birthstone to April as does the Hindu list. According to an old rhyme: "She whom from April dates her years, diamonds shall wear, lest bitter tears/For vain repentance flow; this stone,/Emblem for innocence is known." It is, according to some lists, a "talismanic gem" for August. Diamonds have the most power when worn on Friday, Saturday, or Sunday.

Associated Zodiac signs include Aries, Gemini, Leo, Cancer, or Libra. It was once said that Aries should wear diamonds, or their sins will not be forgiven. Some Spanish lists assign the diamond to Taurus. Brenda Knight recommends that early Leos, those born between July 23 and August 5, wear yellow diamond earrings to keep "in balance." Later born Leos should stick with the more traditional white diamond.

## Lore of the Diamond

Diamond is the world's hardest mineral and can be cut only by other diamonds. They are also extremely old; the youngest diamonds were formed 50 million years ago—and the oldest 2.5 billion years ago—and were formed at great depth and pressure. This hardest of all substances has always held a special place in mythology and magic; indeed most gem healers hail it as the most powerful of all gemstones.

The world's largest cut diamond, the Cullinan or "Star of Africa" (which is heavier than the next three largest), weighing over 3,000 carats in the rough, was discovered in South Africa in 1905 at the Premier Mine near Pretoria. It was named after the director of the mining company. This massive, but irregularly shaped stone had to be broken down before cutting; the job was assigned to Joseph Asscher, the Amsterdam lapidary. When the stone split precisely as desired, it is reported that Asscher fainted with relief. Nine large diamonds and 96 smaller stones were cut from it. The 530 carat Cullinan currently adorns the Royal Scepter. A second large stone, the 317 carat Cullinan II, is set in the rim of the Imperial Sate Crown of England. The other bits were doled out among various minor crowns.

Some diamonds are famous for the "curses" they carry; however, in many cases, such as that of the famous Hope diamond, the curse was made up by the seller in order to enhance its value. People seem to have a fascination with cursed stones.

Probably the most famous historical diamond of all is the Koh-i-Noor, of inestimable value. (Although it has changed hands several times, it has never been bought or sold, so it is impossible to say how much it is "worth.") Its known history begins in the fourteenth century, when it was taken as booty from the Rajah of Malwar, whose family had owned it since ancient times, by a neighboring prince. (Originally the stone probably comes from the Kollur mines of India, the source of many other

large, fine diamonds, including the Hope.) It was obtained by the Mogul rulers in 1526, then taken by the Nadir Shah of Persia, who named it Koh-i-Noor—"Mountain of Light." It changed hands several more times and eventually came into the hands of Runjit Singh (the "Lion of the Punjab") and remained there until 1849, when the British annexed the country and gave it to Queen Victoria, who had the 186 carat stone recut, reducing its weight to 109 carats. This alteration, while possibly improving the looks of the stone, damaged to some extent its historical significance. Supposedly it took a lapidary 38 days to cut the stone, working 12 hours a day without intermission. At one time, when the stone was still in India, under the protection of Sir John Lawrence, Lieutenant Governor of the Punjab, it went missing. A major panic followed with the entire house being searched (even the assistance of Indian holy men was commandeered in the attempt to find it). Just as everyone was ready to give up in despair, it was found in an old cigar box next to Lawrence's bed.

The first diamonds may have made an appearance in human culture as many as 5,000 years ago, and were known more for their hardness than anything else. As for its more historic journey, the first known reference comes from a Sanskrit manuscript, the *Arthashastra* or *The Lesson of Profit* written by Kautiliya, a minister to Chandragupta of the Mauryan Dynasty (322 B.C.E.–185 B.C.E.). The first "western" references to diamonds may occur in the Bible, if the Hebrew word *jahalom* can be so translated. The ancient Hebrews may have considered the diamond the most powerful of all the gems. Some early translators rendered the word "chysolite," now an archaic term referring to various light green stones like peridot.

The ancients considered diamonds to be tears of the gods, or in a more materialistic sense, splinters from falling stars. Later, Sir Isaac Newton, rather oddly, supposed diamonds were composed of "an unctuous substance coagulated."

At one time diamonds were considered the ruler of the other stones by means of their supreme hardness, rather than their beauty, a secret that was only unlocked when people learned how to facet them. Only faceting reveals the matchless luster and fire of this stone.

Everyone from ancient times recognized the matchless hardness of the diamond, although Pliny suggested it could be softened if soaked in fresh warm he-goat's blood (a belief that also extended to quartz). Even then, though, it had to be struck many times. Indeed, Cupid's arrows were said to be tipped with diamonds, thus having unequalled magical power.

Garcias ab Orta (a nickname meaning Garcius "of the Garden," so called because of his botanical knowledge), a Portuguese resident of India, reports (1563) how highly diamonds were valued in India, but he himself saw no special beauty in them. He preferred emeralds and rubies. He does note that diamonds were sometimes injected into the bladder to break up bladder stones, although he acknowledges at the same time that internal consumption of diamond dust was rumored to be poisonous. He tells the story of a woman who gave her husband diamond dust to cure his dysentery. The treatment was unsuccessful, but he was at least no worse from the experiment. He also relates stories about the many slaves who swallowed diamonds from the mines in an attempt to smuggle them with no ill effects. (Unless of course they were caught. Then they were in trouble.)

An Arabic legend reports that a wizard named Sahr was asked to cut and polish the walls of Solomon's temple of Jerusalem. To complete the task, Sahr knew he needed "shamir" (a gem reputed to be diamond). To find the gems, he raided an eagle's nest and placed the eggs in a strong bottle. When the eagle returned and saw how her eggs

were trapped, she flew off and returned with a diamond to break the bottle. Solomon was then enlisted to help out. As he knew the languages of all creatures, he simply asked the eagle where she got her diamond supply. She pointed out Samur Mountain to the east, and soon enough diamonds were retrieved to cut and polish the entire temple. The legend does not explain why the eagle was so eager to help out the people who had imprisoned her eggs.

Another version of this tale is found in a ninth-century Arabic work. No one except Alexander the Great ever reached the land where the diamond is produced, it was said. "This is a valley, connected with the land Hind." The valley was protected by fierce snakes upon whom no one could look without dying. Alexander, however, brought up an iron mirror, which reflected the serpents' own gaze back upon them so that they died instead. Alexander's men still feared to go into the valley to retrieve the diamonds, so, on the advice of some "wise men" Alexander threw down some lumps of meat that stuck to the diamonds. Carrion birds flew down and grabbed the diamond encrusted meat. Alexander had his men collect what fell off. This story actually comes from an Arabian philosopher named Al Kazwani, although he stole most of it from *A Thousand and One Arabian Nights*. A similar tale is told about rubies.

The Chinese Buddhist pilgrim Heuen Tsang, who visited India between 629 and 645 C.E. writes of a fabulous "Diamond Throne" (made of a single diamond) that had once stood close to Bo Tree where the Buddha received enlightenment. The throne was made at the same time as the earth itself; it was one hundred feet in circumference. The throne stayed put even when the entire earth shook with an earthquake. Unfortunately, the throne is now invisible to human eyes.

Diamond takes a central place in Tibetan imagery. For example, in the Tibetan Tantra, the sacred essence of the earth goddess Tara is said to inhabit her human incarnation, Dia, the Diamond Sow, the traditional feminine counterpart of the Dalai Lama. Dia's heavenly throne is known as the Diamond Seat.

India, where the diamond trade first arose, was trading diamonds at least as early as 800 B.C.E., and indeed the diamond is considered the stone of the East. Indeed the first praise of the magical properties of diamond comes from the ancient texts of India: "It protects those threatened by snakes, fire, poison, illness, thieves, water, and black magic." They also claimed that a diamond had all of the six traditional flavors: sweet, salty, sour, pungent, bitter, and astringent. Since the diamond had all the known flavors, it could, according to the principles of Ayurvedic medicine, cure all diseases.

In Indian legend, the diamond was known as the "gem of sovereignty"; at least such a gem was distinguished from the sapphire, cat's eye, topaz, and ruby (the other major stones of value). According to the story, its preeminence was due to the fact that "its sheen spreads round about for a league on every side." Of course, no diamond is that brilliant, but it must be the gem referred to, since it is the only major stone missing from the list of inferior stones. In India it is said that one who worshipped Krishna with a diamond would be given Nirvana. Some Indian sources, however, considered the diamond only a "ripe" (*pakka*) variety of rock crystal that was "unripe" (*kacha*).

In India, the diamond's six points symbolized the power to resist attacks from the six directions; north, south, east, and west, above, and below. It also worked against the six evils: fire, poison, thieves, water, snakes, and evil spirits.

The shape of the diamond was critical, especially in the days when it was not known how to cut them. An early Hindu gem treatise declares: "A six pointed diamond, pure,



without stain, light with well-formed facets, without defects, illuminating space with its fire and with the reflection of the rainbows a diamond of this kind is not easy to find in the earth." Other shapes, however, brought bad luck. A three-cornered stone produced quarrelling, a square diamond brought "terrors," and a five-cornered stone brought death itself. The colorless diamond was considered the best and of the highest "Brahmin caste." This diamond had the power to bestow friends, wealth, and good luck upon its owner.

Other Hindu castes were assigned their own varieties of diamonds. Red diamonds were of the next highest or warrior caste; they prevented the onset of old age. Yellow diamonds belonged to the artisan and farmer class and brought success. The lowest caste, or shudras, were gray diamonds, which, however, still gave good fortune. Their value was only a quarter that of the colorless diamonds. It should be remembered that this means only that the diamonds were placed into castes, not that the poor laborers of India were able to buy gray or any other color diamonds. It was merely a literary contrivance. In real life, kings, who belonged to the Kshatriya or warrior class were the only people permitted to own fancy colored diamonds. Women weren't supposed to wear them at all—it would only make them unhappy. However for those lucky men who were permitted to wear them, the diamond offered wealth, long life, marital joy, good harvests, and protection from flood, droughts, thieves, cobras, and tigers. Such people would also be granted a clear complexion. A little later on Louis IX of France (1214–1270) actually issued an edict restricting the wearing of diamonds to kings and forbidding all women (including royalty) to wear them.

Probably due to the very intractability of this hardest of substances, diamonds did not receive much mention in Europe until the Middle Ages; Theophrastus, one of the earliest known sources of gemstone lore, did not mention them. Medieval writers considered the diamond only seventeenth in rank among precious stones. Marco Polo may have been one of the first to bring the stones to market; his praises of the power of the stone in his *Book of Marvels* did much to increase its value in the eye of Europeans.

The early Christian work known as *Physiologus* maintained that "adamas," as he called it, "shines at night where it lies, but it does not shine by day, since the sun dulls its light. Against this stone, neither iron, fire, or other stone can prevail."

The Hebrew word *yahalom*, a gem in the breastplate of the high priest Aaron described in Exodus 28 is sometimes translated as diamond. The same word refers to a graver in the prophetic books of Jeremiah, Ezekiel, and Zachariah. Jeremiah 17:1: "The sin of Judah is written with a pen of iron; with a point of diamond it is engraved on the tablet of their heart." However, the same word may refer to corundum (ruby and sapphire) that is also very hard.

Diamonds did not really enter the European stage until Agnes Sorel (1422–1450), the officially recognized mistress of Charles VII of France, accepted a gold and diamond necklace from a rich merchant, Jacques Coeur. It was only half-jokingly called her "iron collar" as the sharp points of the stones dug into her neck. When she died, rumors abounded that Coeur had murdered her via poison.

During the reign of England's Queen Elizabeth I, diamond "scribbling rings" became all the rage; people used the sharp points of the diamond to inscribe bits of verse and mysterious messages in window glass.

The Victorians were fairly besotted with diamonds, as they had finally learned how to cut them. The imperial state crown of Queen Victoria, for example is adorned with not fewer than 3,000 diamonds, but only 5 rubies, 11 emeralds, 18 sapphires,

and 277 pearls. She had the crown designed particularly for her, as she disliked all the currently available “women’s crowns.”

Unlike our modern, recently acquired ideas, most older sources do not associate the diamond with love—in fact, some declare it brings success in all fields but love. (Modern writer Scott Cunningham, though, associates diamonds with spirituality. In this respect he is not far from Plato, who referred to the stone as almost a living being that contained celestial spirits.) Nowadays, due to the DeBeers company’s relentless advertising campaign (“A diamond is forever”), diamonds have become the symbols of romantic love, strengthening the bond between the couple. Other modern sources say that a diamond will protect love or heal a broken love affair if worn as a ring and anointed once a day with lavender, rose, or patchouli oil.

Scott Cunningham suggests that it a useful stone for sexual dysfunction and believes that if worn or carried it promotes self-confidence in relations with the opposite sex. In India it was said that women wore a pure, but black-tinged diamond in hope of conceiving male child.

The English tale of Horn Child and Rimmald features a magical diamond. Horn Child loved the princess Rimmald but was forbidden to marry her. She gave him a ring with seven diamonds as a love pledge. During his exile, he looked down and saw the ring grow dark. Knowing that meant she was about to marry another, he rushed back and swept her off her feet despite her father. And they lived happily ever after.

Much of the magic attributed to diamonds comes from their two most noticeable features, their hardness and their brilliance. In earlier times, it was the hardness that most impressed people, as the stone was too hard to cut in such a way as to reveal its brilliance. In fact, the difficulty in cutting actually reduced their value in the eyes of many. Nowadays the stone’s brilliance is equally impressive.

Mythologically speaking, diamonds were once said to be deposited by thunderbolts (*vajra*) that contained the divine essence. On the same principle, it was believed in Europe that thunder could dissolve diamonds, this idea coming from the belief that whatever creates a substance can also destroy it. In Roman mythology the first diamonds were forged in the fire of Vulcan, the blacksmith god. Actually, Roman literature makes no explicit mention of diamonds until the first century of the modern era; this was in reference to the alluvial Diamonds found in India and Borneo.

In Indian legend, diamonds were born when the demon god Vala was killed and dismembered by the other gods. The fragments of his crushed bones turned into diamonds. Different gods had command of different diamonds: Indra, the lord of the gods was in charge of white diamonds, the wind gods or Murats owned the copper colored ones, Surya the sun god had the green diamonds; Agni the fire god owned the brown ones, and the blue ones belonged to Aryama, the god the dead. A flawed diamond, however, brought such bad luck that it could dislodge the Vedic god Indra from his highest heaven.

Rabbi Jehudah wrote in the Babylonian Talmud that once while aboard a ship he saw “a diamond that was encircled by a snake. When a diver went to catch it the snake opened its mouth, threatening to swallow the ship. Then a raven came and bit off its head, all the water around turned into blood. Then another snake came, took the diamond, put it in the carcass of the first, and it became alive; and again it opened its mouth, in order to swallow the ship. Another bird then came, bit off its head, took the diamond and threw it on the ship.” The passengers and crew were eager to test the regenerating powers of the stone. “We had with us salted birds . . . so we placed the gem on them and they became animated and flew away with the gem.”

An early Chinese source reports that diamonds grow in the sea and can be found inside certain fish. One myth about how diamonds became “poisonous” was that their place of creation was guarded by venomous snakes who crawled across the stones, depositing their poison on them. Another story says that diamonds can be found in the mouth of poisonous snakes, apparently a version of treasure being guarded by dragons and their relatives.

Early writers like Sir John Mandeville declared that diamonds could reproduce and bring forth baby diamonds. “They grow together male and female, and they engender commonly. I have oftentimes tried the experiment that if a man keep them with a little of the rock, and water them with May dew, often they shall grow every year, and the small will grow great.” As late as the seventeenth century, a German writer with the rather unlikely name of Johannes Bustamantius wrote that he saw a “marriage” of two diamonds, with the crystals clinging so tightly that they seemed to be a man and woman kissing. He also purports to have seen the offspring of the union.

Also according to John de Mandeville, in one breathless sentence, “The diamond is from the foam of water and grows in the northern parts of India, it is the color of polished iron, the biggest is hardly bigger than a bean, Diamonds also grown in dew from the heavens, in various mountains and in several parts of the earth, such as Arabia, Cyprus, Mecedonia and in several other countries.”

Robert Boyle (whose contributions in chemistry are widely known), writing in 1692, declared that “[d]iamonds are digg’d like gold out of the mines. Where they are digg’d one year the length of a man into the ground, within three or four years after there are found diamonds again in the same place, which grew there.” The same idea is found in Garcius: “If you dig this year but the depth of a cubit, you will find diamonds; and after two years dig there and you will find diamonds again.”

In ancient Persia, the diamond had a sinister reputation—it was believed that it was created by the devil. This didn’t stop many people from believing that they were good luck, however.

The Italian physician Gonelli said diamonds grew dark in the presence of poison. This was because they were too dense to absorb any of the poison, it collected on the surface and blackened the diamond. Of course, for this to work, one would have to pour the poison directly on the stone. Thus we have an interesting case of a stone being said to treat cases of poisoning, yet was poison in itself. The *Lapidary of Alphonso X* also recommended diamond treatment for poisoning, but only in desperate cases.

Napoleon had a lucky diamond ring that eventually passed down to Napoleon III. The latter refused to remove it from his fingers and was even buried with it. Believers in the power of the lucky stone were given to muttering that things never went right for the House of Napoleon after that.

## **Magic of the Diamond**

Flawed stones brought forth many diseases, including lameness, liver problems, pleurisy, and leprosy. Even good diamonds, however, have to be properly purified before being put to use. The diamond should be dipped in nightshade juice and placed overnight in the heat of fire produced by burning cow dung. In the morning, place the stone in cow urine and burn it again. Repeat the process for 7 days. To use the stone medicinally, bury it in a paste made from certain herbs include asafetida and rock salt and bury it 21 times in row. This is supposed to reduce the stone to ashes, after which

it can be dissolved in a liquid and drunk. The Hindus also recommended powdering a flawless diamond (a daunting job); consuming the result brought strength, joy, clear skin, and a long life.

This is a stone, which more even than most, has seemed to symbolize everything, but primarily invincibility. It is said the Romans wore a diamond on the left arm for courage and to gain victory over one's enemies. Napoleon reportedly wore one in the hilt of his sword just for this purpose. Such also was the recommendation of Camillus Leonardus in his *Mirror Stones*: "... being bound to the left arm it gives victory over enemies, it tames wild beasts; it helps those troubled with phantasms, and the nightmare, making him that wears it bold and daring in his transactions." Not incidentally, the same author credits diamonds with being "a help to lunatics and such as are possessed with the devil."

In ancient India a diamond worn on the left arm insured victory in battle. In the Middle Ages, knights were said to have set diamonds in their armor to impart their strength. It was also believed during this time that the diamond could protect against poison, plague, and sorcery. In older times these stones were of course, uncut, as no one then knew how to facet a stone this hard. In Italy the stone was called *amante di Dio* ("lover of God") and used as a sacred stone.

According to Damigeron: "Put the diamond in a silver whetstone, and when you have consecrated it, it will make you unconquerable by enemies, opponents, and evil-doers, and overbearing men, for you will prove universally formidable. It also repels all fear and doubtful visions in dreams and the appearance of ghosts, and poison and lawsuits." However, John de Mandeville counseled that a diamond would lose its powers and virtues if handled by evil people. Good people could use it to ward off poison, "because if venom is taken, it is eliminated the form of sweat."

According to Sir John Mandeville, all diamonds give victory. Further, "He who carries the diamond upon him, it gives him hardiness and manhood, and it keeps the limbs of his body whole," an idea conceived undoubtedly because of the gem's hardness. Also, according to him, "it works against quarrels, dissension, fancies, and vanity of the mind. They work against enchantment and sorcery, they heal lunatics and those whom the devils have worked upon."

Ancient Romans were said to have worn diamonds in iron rings with the stone touching the skin to increase their strength. Poor people who could not afford diamonds actually rented them for this purpose.

Brenda Knight says that wearing a six-sided diamond set in platinum will ensure victory in "any conflict." She counsels against wearing diamonds with turquoise, as the two stones have such different energies that they will conflict.

According to William Stuber, "[T]herapeutic diamonds rapidly create profound changes at all levels and within all the different bodies." However, he is cautionary about this powerful stone, warning that one should never use diamonds that "are not precisely matched to the human blueprint spectrum of colors," although what he means by this is difficult to say. He also recommends that only small diamonds (one-eighth to one-half carat) be used, as bigger stones may initiate changes that are difficult to assimilate or understand. While small diamonds are easier to come by than large ones, he also mentions that therapy should be undertaken only with "near-perfect" stones. The proper stones will "open the higher chakras to a greater flow of energy" as well as "clear up resistance to the path of love."

The diamond has also meant purity, riches, strength, protection against enchantment and sorcery, peace, prosperity, innocence, spiritual perfection, fidelity, and

justice and can avert madness. For the Egyptians it was a good luck stone. Most of these ideas are summed up (with some surprising additions) in the *Book of Secrets*: "If thou wilt overcome thy enemies, take the stone which is called Adamas, in English speech a Diamond, and it is of shining color, and very hard, in so much that it cannot be broken, but by the blood of a goat, and it growth in Arabia, or in Cyprus. And if it be bounden to the left side, it is good against enemies, madness, wild beasts, venomous beasts, cruel men, and against chiding and brawling, and against venom and invasion of fantasies." Another myth claimed that holding a diamond in the left hand while reciting the Lord's Prayer will protect one against madness and all manner of wild beasts. The effect was stronger if the diamond was set in steel.

The mystical and probably pseudonymous Rabbi Benoni wrote that diamonds produced a state of ecstasy (certainly true in at least one sense even today) and also sleepwalking. In addition, it protected against evil and attracted planetary influences.

It was also said to prevent nightmares and keep sleeping women from being overcome by succubi. This idea shows up in the work of Luca ben Serapion, an Arabic lapidary whose work treated 144 stones. He wrote in 1473 that diamonds could drive away demons, incubi, and succubi.

According to another old rabbinic legend, Abraham wore a diamond about his neck that cured a sick man when he looked upon it. (Other versions of the same tale call the magical stone a pearl.) In any event, after Abraham died, "the Lord sealed the stone in the planet of the sun."

Modern crystal worker William Stuber says the diamond carries the powerful "white ray." Brenda Knight disagrees and considers it a carrier of the "indigo ray." She finds it a good healer of runny eyes and nose. It is also good for "managing asthma and laziness," and for best effect should be worn on the right pinkie on Friday—during a waxing moon. She says that a diamond necklace worn next to the skin will not only bring good fortune, but also "lends force and valor." Diamond also was said to cure bad dreams if worn touching the skin.

The diamond has prognostic powers as well. St. Epiphanius, the Bishop of Constantia, wrote that on a feast day, if the people were sinful, the stone would darken, meaning that they would die by disease. If it turned bloody, it meant they would die by the sword. But if the stone sparkled brightly, it meant the people had not sinned and that they were free to celebrate Passover, Pentecost, or Tabernacles. The story probably ultimately stems from the Jewish historian Josephus.

A Samaritan version of the book of Joshua records a similar story in which the high priest wore a diamond (at least according to some sources) that was used as a judgment stone. If the accused were innocent, the stone glowed brightly, if guilty, it grew dim. Other sources claim that if the guilt involved a murder, the stone gleamed blood-red.

Pierre de Boniface (an eleventh-century alchemist), claimed the diamond rendered the wearer invisible. (Nostradamus repeated this story.) Both men may have been misquoting another tradition that merely said it would make one invincible if combined properly with other stones and used as a talisman. (*Invisible* and *invincible* can be as much alike in Latin [*invisus* and *invictus*] as they are in English.)

According to Marbodius and Rabbi Benoni, a fourteenth-century mystic, it drives away night phantoms. However, the Rabbi Benoni suspected the stone of causing sleepwalking (he felt the same way about sapphires). Marbodius added that it cured insanity, but it should be worn on the left arm.

For Rueus, the diamond is a gem of reconciliation (especially between husband and wife). This is certainly true. The gift of a diamond has a miraculous power to produce forgiveness. In the Middle East it was a powerful talisman that could evoke shamanic ecstasy. St. Hildegard of Bingen, who had much to say about the curative powers of stones, said that the powers of the diamond were such that even the devil feared the stone both night and day, and that it magnified people's goodness. Thus it helped people fight off devilish temptation. To strengthen the power of the stone, Hildegard recommended holding the diamond in one hand and making the sign of the cross with the other.

It was once said that diamonds fractured the teeth if put in the mouth (they will if you bite down on them) and ruptured the intestines if swallowed, a belief recorded back to the ninth century and beyond. This notion probably comes from the diamond's vaunted hardness, but one can't help wondering if some of these stories were passed along in an attempt to halt smuggling. (Smugglers famously put their booty into their mouths or even swallowed it, recovering the product later on. Harry Immanuel wrote that the natives of India "imagine that when diamond powder is taken into the mouth it causes teeth to fall out; also that it acts a preservative against lightning." It is left for the reader to decide if sure protection against lightning is worth having one's teeth fall out.

Ivan the Terrible, in his dying fit, is said to have pointed at a diamond and shrieked, "This diamond is the Orient's richest, but I have never affected it. It restrains fury and luxury; it confers abstinence and chastity. The least parcel of it, taken in powder, will poison a horse, when given in its drink; how much more a man!"

The Spanish also experimented with diamond powder for bladder stones. Powdered gems, including diamond were also prescribed for Pope Clement VII in 1532. He was dosed with 14 spoonfuls of them and died. Catherine de Medici was accused of dealing out death to her rivals by the use of diamond powder.

It was rumored that the Turkish sultan Bejazet II (1447–1512) was killed by having had diamond dust administered to him in his meals by his son Selim. The disciples of the alchemist Paracelsus (1493–1541) claimed that their master was killed from diamond dust. Benvenuto Cellini (1500–1541) claimed that an attempt was made upon his own life in a similar manner. He was having dinner one day when he noticed a crunch in his mouth and some suspicious splinters on the plate. Thinking he was doomed, he began to pray feverishly, but then it occurred to him that it might be prudent to actually test the matter by attempting to squash it. When this worked, he decided that the splinters weren't diamond dust after all. He later claimed that he had learned Pierluigi Fanese, son of Pope Paul III had indeed attempted to poison him, but the jeweler he hired has substituted a cheaper stone instead, one which apparently was not poisonous. Sir Thomas Overbury, while a prisoner in the Tower of London, likewise was supposedly poisoned with "diamond dust" by the Countess of Essex. Modern historians believe the lethal agent was something else, however.

However, this brilliant stone also has a dark side. Although it had great power, it could also make the wearer unhappy. Cardanus wrote, "It is believed to make the wearer unhappy; its effects therefore are the same upon the mind as that of the sun upon the eye; the latter dims rather than strengthen the sight. It indeed renders fearless, but there is nothing that contributes more to our safety than prudence and fear; therefore it is better to fear," thus taking aim at the diamond's more valued perceived power—its ability to impart courage. Gazing into a diamond is like gazing into the sun, deadly in excess. He concluded it was better to be without a diamond

than to suffer. In modern times, diamond is said to expose the true nature of the owner, both the selfish desires and purity within. The supposition comes from the highly reflective nature of the stone.

While it gives power, riches, good luck, and success, it can also bring death. It is better to receive a diamond as gift than to buy one. According to many sources, buying a diamond for one's self will bring bad luck as the spirit within the stone takes offense. As far back as the sixteenth century, the Moghul Emperor, Humayun, is reputed to have said: "Such jewels cannot be bought. Either they are won in battle, or they are passed on as an honorable gift." (Despite his great power and wealth, Humayun came to a bad end when he tripped going down the stairs in his library.)

Sources differ about whether the stone should be worn on the right finger or the left finger or arm, but most agree that it should be set in gold or platinum. Damigeron, however, states that the stone should be set in a "bracelet of gold, silver, iron, and bronze." The metals should be twisted and worn about the left arm. In this way, he promised, "The stone brings great help from God." George Kunz, referring to Marbodius (1531), relates another use for a diamond worn upon the left arm: it would banish nocturnal specters.

Sir John Mandeville agreed, also he acknowledges Pliny as his source: "He directs that a man should carry the diamonds on his left side; for it is of greater value than the right side; for the strength of their (the diamonds) growing is towards the north, that is, the left side of the world, and the left part of the man is when he towards his face towards the east." This should be enough to confuse anybody.

Medicinally, diamonds are associated with the eyes, ears, nose, throat, and lymph glands. It also cures fever. In India it is used for menstrual and menopausal difficulties. William T. Fernie, M.D. recounts the tale of a diamond belonging to the "Maharajah of Matara in the island of Borneo." The supposed curative powers of this stone were so great that it healed disease when the sufferer merely drank the water in which it had been placed. The maharajah was offered two loaded warships and a great deal of cash for the stone, but he refused the offer, not merely on account of its magical curative powers, but also because of the belief that once the diamond left his possession, his dynasty would end.

For some modern crystal healers, the diamond promotes self-assurance and balances energies of mind body and spirit. Here the stone is most frequently used with other stones rather than alone, as its main purpose is to amplify their action. According to some sources, diamonds work best when accompanied by pearls as they tend to "balance each other." For Kevin Sullivan, diamonds are especially good for increasing the powers of emerald and amethysts.

As a healing tonic, it can be placed in a glass of water overnight and the water drunk. According to Pamela Louise Chase, a diamond is best used when one needs the courage to act on one's moral convictions.

According to Paul Beyerl, diamonds can be "cleansed" by soaking in a cup of water, with one measure of sea-salt and one of baking soda (this is basically the same mixture the ancient Egyptians used to preserve a mummy) and left to sit overnight. For a ritual cleansing, it should be done twice—once during the new moon and again at the full moon.

According to Kevin Sullivan diamonds will amplify the energy (both negative and positive) of the wearer. "Consequently, if you have a positive attitude, you can learn from Diamonds and blend all the aspects of your own life into a pure and cohesive unity that, in turn, amplifies the energy state surrounding you."

Melody notes that diamonds can be used to “remove voids from one’s aura and to fill the emptiness with a loving energy of purity.”

According to Sela Weidemann Randazzo, “The very same moment that the first diamond came into its own perfection was the same moment in time that the first human became enlightened. Such is the precision of the correlation of our development with all that is.” She also comments the diamond is one of the three stones everyone should carry at all times, the other two being topaz and white agate, the latter for “first aid.”

For Judy Hall the diamond is a symbol of purity, wealth, and commitment. If the stone is big enough it will block “geopathic stress,” amplify energy, and treats glaucoma and allergies. Most import, perhaps, if worn as earrings, diamonds protect one from “cell phone emanations.”



# EMERALD

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## Peace, Wisdom, and Immortality

### General Information

**Chemical Composition:** Beryllium aluminum silicate ( $\text{Be}_3\text{Al}_2(\text{SiO}_3)_6$ ) with some of the aluminum atoms replaced by chromium or vanadium to give it its characteristic green color. The inclusion of iron atoms imparts a bluish tint.

**Hardness:** 7.5

**Origin of Name:** The name “emerald” is derived from the old French *esmeraude* and ultimately the Greek root *smaragdos* that means “green gemstone.” The original Sanskrit word was *marakata*, for “green.” In Mexico the emerald was called Quetzalitzli, “the gem of the quetzal bird,” whose brilliant green plumage was indeed emerald-like.

**Color:** Ideally medium or grass green. It receives its green color from chromium (that also turns ruby red). Chromium is not part of the essential structure of beryl, but an add-on.

**Luster:** Vitreous (glassy)

**Transparency:** Transparent to opaque

**Geographical Distribution:** Colombia, Brazil, Zambia, Zimbabwe, Pakistan, United States, Norway. There is a reputed “old mine” somewhere in India that at one time produced high-quality emeralds, but most authorities believe this story is a myth. Emeralds that have been claimed to have been “Old Mine” stones turn out upon testing to have come from Colombia. The most famous current workings today are the Muzo and Chivor mines of Colombia. The ancient emeralds from Egypt were of inferior quality, both in color and clarity, compared to ones mined today in Colombia and Brazil.

### Mystical Associations

**Anniversary:** 20th, 35th, 40th, and 55th

**Attendant Angels and Deities:** According to Doreen Virtue, emerald is attended by the angels Haniel, Raphael, Raziel, and Jophiel. D.J. Conway connects emeralds to the angel Aniel. Gregory the Great agreed that emeralds indeed belonged to angels (the lowest class of heavenly beings, as opposed to archangels and principalities and so forth) but declined to say which ones. Associated deities include Ceres, Isis, Horus, Venus/Aphrodite, and

Vishnu. The emerald is also associated with Diana and Artemis, forest goddesses who protected women during childbirth.

**Chakra:** Heart and Third Eye

**Dream Meaning:** Much to look forward to, earthly abundance. Fertility.

**Element:** Usually Earth, but occasionally Air, possibly because Gemini, with which the stone is often associated, is an air sign.

**Number:** 2 or 4

**Planets and Places:** Jupiter or Mars. The ancient Chaldeans associated emerald with Venus. In Hindu philosophy, emerald is associated with Mercury. It is the official gemstone of North Carolina (1973).

**Auspicious Times and Zodiac Signs:** Emerald and topaz are the only stones listed in all the old birthstone tables, and emerald is considered the preeminent gem of the springtime. The Arabs, Hindus, Poles, and Russians, along with some modern lists, including that of the National Association of Jewelers, assign the emerald to May. According to an old rhyme: "Who first beholds the light of day/In spring's sweet flowery month of May/And wears an emerald all her life,/Shall be a loved and happy wife." However, the ancient Jews, Romans, and Italians, along with Isidore of Seville, place the stone with June; it is also considered a "talismanic gem" for June. Emeralds should be worn on Tuesday, Wednesday, and Friday. When worn on a Friday the emerald attracts love as Friday is the day of Venus. However, Monday is also a special day for making magic with emeralds. Wednesday is the best day for using emeralds as therapeutic stones. Emerald-forged magic is said to be strongest when worked within a week either way of the full moon.

As for zodiacal signs, emerald is variously assigned to Taurus, Cancer, Gemini, Libra, Virgo, Scorpio, and Aries. Some Spanish lists assign emerald to Sagittarius. Marbodius says that those born between June 22 and July 23 who wear an emerald will receive the gift of eloquence.

## Lore of the Emerald

The emerald, a beautiful but brittle member of the beryl family, has been prized by many peoples, including the ancient Egyptians, Romans, Greeks, and Incas. Indeed, the Babylonians may have been marketing emeralds as early as 4,000 B.C.E.

Marketing may be too gentle a word, however. Perhaps the ultimate truth about emeralds is the old saying that at some point in their career, almost every high-quality emerald was smuggled. Almost all emeralds are "flawed" in some way. In fact, some kinds of inclusions, dubbed the "jardin" or "garden" of the emerald, in a strange way seem to enhance the beauty of the stone. Thus emeralds are among the only stones, which, even if flawed, can draw a high price.

Emeralds were first mined in Egypt, which for thousands of years was the Old World's only source. Their color reminded the immortality-minded Egyptians of renewed life in the heavenly field of bulrushes. The Egyptian Book of the Dead claims that the god Thoth, master of all magic, gave the gift of emeralds to the Egyptians. The Egyptians were instructed to place an emerald at the throat of every mummy to enhance its chances in the afterlife. The god Horus was sometimes known as "prince of the emerald stone." The most noted emerald lover of the day was Cleopatra, who was fond of emerald jewelry. She also had the habit of handing out emeralds engraved with her likeness to visiting dignitaries. Unfortunately, she had access only to inferior stones; truly great emeralds, while they occupied the imagination of thousands, didn't appear in tangible form until the fabulous emeralds of Colombia were discovered. Many of Cleopatra's famed "emeralds" were acutely peridots, anyway.

Not only Cleopatra, but also the earlier Queen of Sheba was said to own an emerald mine. The latter's mine was supposedly located at Mount Zabarah and were falsely rumored to produce emerald crystals 20 feet long that were used as pillars, a thoroughly unsuitable use for this brittle stone.

Emeralds were reputedly one of the four stones God gave to King Solomon to mark his wisdom and power on earth. Indeed, the stone is very frequently associated with wisdom and truth. According to one tradition, emeralds belong to the tribe of Levi.

Emerald represents the "first heaven" in Islamic lore, and the great Mogul emerald (78 carats) bears an inscription that reads: "He who possesses this charm shall enjoy the special protection of God."

During the Spanish Conquest of South America a huge emerald was said to have been worshipped as the goddess Umina by the ancient Peruvians in the city of Manta. (The ancient Chaldeans, according to some sources, believed that the emerald actually contained a goddess.) The prized emerald was exhibited only on feast days. The clever priests insisted that it pleased Umina to be reunited with her "daughter" emeralds and urged people to bring them to her in tribute. The hiding place of Umina was so well guarded that the Spanish conquistadors never managed to gain possession of it. Nor has anyone else. The Spanish did manage to ruin a great many fine emeralds by pounding them to pieces, under the mistaken idea that a genuine stone could withstand such treatment.

One of the world's most famous emerald artifacts was the "Crown of the Andes" created in 1593 by the residents of the Colombian town of Popayán in thanks to the Virgin Mary for being spared a dreadful plague. No human being, so far as is known, has ever worn it. The crown was decorated with over 400 emeralds having a total weight of 1,521 carats. The largest, the Atahualpa emerald weighs in at 45 carats; this stone was supposed to have been personally stolen by the Conquistador Pizarro from the Inca Atahualpa. (Though the Spanish tortured the Indians in an attempt to force them to reveal the source of the stones, the Indians refused. In 1558 the Spanish located the mine, the famous Muzo, anyway.) The Crown of the Andes had an adventuresome career, being hidden, taken apart, stolen, found again, and finally sold. It showed up in the United States during the 1930s, purchased by an American foundation. Its present location is not certain and it is believed to have been broken up and the separate stones sold.

Another famous emerald artifact is the Turkish Topkapi dagger, featuring three massive Colombian emeralds and a flip lid on the handle that reveals a watch. It was commissioned in 1747 by the Sultan Mahmud I and intended as a gift to his fellow ruler, the Nadir Shah of Persia. However, the shah was murdered even as the dagger was being delivered to him, and so the gift was returned to Turkey, where it remains today.

Many different myths recount tales of the birth of emeralds. According to the Renaissance *Book of Secrets*, emeralds come from the nests of griffons. (Most other ancient authorities insisted that griffons laid eggs of agate instead.) Another myth claims that Satan, while in Heaven, wore a crown (or helmet) with an enormous emerald in it. The stone fell from the crown when Satan was cast out of heaven. It was later picked up by the Queen of Sheba and given to Solomon. Somehow Joseph of Arimathea got hold of it and turned it into the Holy Grail, whereabouts currently disputed. The idea that the Holy Grail is made from a single emerald is a fairly longstanding tradition.

Since this origin myth claims that emeralds came from Satan's crown, it only made sense to believe they were specific against demons and other denizens from Hell. Still others say that "Lords of Flame," who apparently live on Venus, brought the first emerald to earth.

One Indian legend says that emeralds were born from fireflies. At least one story tells about a traveler watching a brilliant firefly alight and stop moving. When he went to investigate, he found only a brilliant jewel, which he thereafter wore in a ring. Another Indian story says that emeralds were born from the bile of the evil demon Vala, who was dismembered by the other gods for a terrible sin: cow stealing.

Many ancient authorities (in both the New and Old worlds) believed this stone gradually ripened into its rich green color by exposure to the sun; the part nearest the sun is turned the ripest green.

Whatever the truth about its birth, its supposed virtues are manifold. Emeralds are primarily associated with fertility and the natural world. It is indeed a symbol of rain and water. The connection between the emerald and the natural world is not an idea held only by the ancients. Crystal worker William Stuber maintains that this "carrier of the green ray" teaches us respect for the physical world and all its beauty.

The emerald, writes the Roman Damigeron, is "a most beautiful stone, most suitable for all sorts of watery divination." It is also, he adds, "very helpful in clearing storms." Not only that—it improved one's speaking ability. However, there was caveat—one "must remain chaste while wearing it." Even more miraculous, the stone could be used to keep oneself from prison. Damigeron continues, "This is how the stone should be treated . . . order it to be carved in the shape of a scarab beetle, with Isis on its belly. Perforate it longitudinally and wear it, after consecration it and mounting on a brooch." The reference to Isis suggests that this bit of mythology was passed along to the Romans by the Egyptians, where the emeralds were mined.

Cardanus reports that emerald sharpens the wit and makes people more honest. He also dutifully repeats reports that it made people thrifty, but seemed doubtful about it. More confidently, he assured the reader that it could increase riches. Damigeron was slightly more cautious: "It influences every kind of business, and if you remain chaste while wearing it, it adds substance to both the body and the speech."

According to Andreas, Bishop of Caesarea, the emerald represented John the Evangelist. His reasoning was somewhat circuitous. Emeralds are "oiled" to preserve their color, and even so, John "soothed the souls dejected by sin with a divine oil." John is also sometimes considered to be young and gentle; the emerald too is a "gentle" stone representing eternal "green" youth.

The composite figure of Hermes Trismegistus, part Hermes, part Thoth, and part pure conjecture, figures honored by alchemists, is said to have written the basic principles of alchemy upon an Emerald Tablet, since lost. Alexander the Great is supposed to have discovered it and hidden it again. King Solomon was also said to have had a table made of a massive emerald and bordered with pearls. It eventually went to Rome, then to Toledo, Spain. Finally it was taken by the Moors and sent to Damascus, where all trace of the undoubtedly mythical table disappears.

The emerald is an enemy of all enchantments and will even banish demons. In fact, it is said that spells do not work if emeralds are in the vicinity. It may also return all negative spells back to the sender. "Whoever obtains and consecrates it," promised Damigeron, "will never lose his liberty." The Romans believed that nothing evil

could remain in the presence of the emerald. It changed color when one's lover was faithless or when a lie is told. Or, according to another myth, it would fall out of its setting when confronted with evil. It is also said that an emerald fell from the crown of George III during the coronation ceremony; this was later said to portend the loss of America.

The stone is said to protect all travelers, possibly because some associate it with the planet Mercury under whose auspices safe travel is. Carving the symbol of Gemini on an emerald and attaching the stone to the left arm with a green cord was said to protect travelers and mariners.

The thirteenth-century gem dealer Ahmed Teifashi remarked on the emerald's ability to cure dysentery and other digestive ailments if worn over the liver of the affected person. Some experts said they worked better if held in the mouth. The same gem also had power over serpents—in fact, the stone blinded them. Teifashi claimed to have made the experiment himself. Pliny and others repeat the same story. Pliny also speaks of a statue of a lion on the tomb of King Hermias, near the fisheries on the island of Cyprus. The eyes of the lion were made of emerald and were so terrifying to the fish that they all swam away. The fisherman replaced the emeralds with other jewels and the fish returned. One has to wonder if the fisherman just made up the tale in order to pocket the emeralds for themselves.

The Roman naturalist Pliny said that "nothing greens greener," and Camillus, Leonardus echoing him, remarked that the emerald was "so delightful" in its color that "there is scarce any jewel that affords more refreshment to the eyes." Later Sir John de Mandeville went Pliny one better and said that emerald greened up the air around it. Also, he offered, "Emerald increase wax-making honeybees, turn tempests away, and calm malevolence." Perhaps this was because "they come from the River of Paradise." It has an additional virtue as well: Emerald "protects against bad women, who cannot be killed by any man, and who want to find a man in order to bring him to his death."

Pliny the Elder recommended emerald for treatment of any eye disease, an idea that hung on for centuries. In fact, the Emperor Nero was reputed to own a pair of emerald glasses (or monocle) through which he viewed gladiatorial contents. This is so unlikely as to be impossible (emeralds are never flawless enough to make good eyeglasses) but the tale persists. Pliny also remarked that it was forbidden to engrave an emerald, and as indeed very few Roman emeralds have been found engraved, he seems to have been speaking the truth. The reason for the prohibition, if it ever existed, is unclear, although it should be remarked that the brittleness of the emerald makes it somewhat difficult to work with. (Still lapidaries were said to use emeralds to relieve their eyesight while working on other projects.) Pliny has yet another bit of folk wisdom to add to emerald lore: "When viewed from a distance, they appear all the larger to the sight," thus defying the laws of optics.

Theophrastus says that emerald is "good for the eyes." He also thought the stone emitted light under water, although due to translation problems, he might in fact have been referring to a different stone altogether.

For Conrad Gesner, emerald was the best of all gems for preventing poisons. Ivan the Terrible, near his death, must have believed something of the sort. He is reported as pointing to an emerald and crying out, "This precious stone, being of the nature of the rainbow, is an enemy to uncleanness." It is unclear what connection he made between these two natural wonders, as he never said. He died shortly after making the pronouncement.

A self-proclaimed Parisian oracle, Baron d'Orchamps, announced that emeralds could not be worn by women before they reached the age of 50; however, men of any age could wear them without danger.

Emerald's presumed magical powers are said to be vast: It gives knowledge of secrets, brings harmony, quiets storms, aids fertility, brings prosperity, frees slaves, increases popularity, improves the mind, promotes creativity, expands the imagination, gives the gift of precognition and eloquence, nurtures love and beauty, prevents disease, dispels terrors, softens arrogance, foretells the future, and betrays a lover's inconstancy by changing color or splitting into fragments. Flat emeralds purify the thought of people who gaze into them. On a more spiritual level, it symbolizes peace, hope, love, immortality, and incorruptibility. In the Middle Ages, it was believed that an emerald kept women chaste. For modern crystal healer Judy Hall, the emerald is a stone of "inspiration and infinite patience" and gives strength of character to conquer the misfortunes of life. Brenda Knight says that emeralds aid in problem solving while Melody notes that emerald can "help one maintain the rhythmic breathing conducive to entering and to attaining depth in the meditative state."

According to the ancient Indians and Egyptians, emerald strengthened memory, brought good luck, and revealed secrets, both past and present. In India, the gift of an emerald to Lord Krishna assured the giver eternal life and knowledge of the soul. Hindu myth says that those who gave emeralds to the gods would receive knowledge of the soul and of the ultimate truth.

According to almost all sources, the emerald brings domestic bliss; however, it is the enemy of unbridled passion. According to a legend, when King Bela of Hungary tried to embrace his wife, the emerald he was wearing broke into three pieces—either because the emerald was ashamed of the passion generated or because one of the pair (probably the wife) had been unfaithful.

Much of this lore is summed up in the *Book of Secrets*: "If thou would make any man's wit quick and sharp, and augment his riches, and also prophesy things to come, take the stone which is called Samargdus, in English speech an emerald. And it is very clear, shining through and plain, but it that is yellow is better. It is taken out of the nest of Grypes of Griffons. It doth both comfort and save, and being borne, it maketh a man to understand well, and giveth to him a good memory, augmenteth the riches of him that beareth it, and if any man shall hold it under his tongue he shall prophesy anon." The idea that emerald can somehow improve memory is frequently repeated.

Even the political realist Julius Caesar believed so strongly in the healing powers of emeralds that he hoarded them. The all-around cleansing stone is said to cure problems of the skin and flesh, cardiovascular system, adrenal glands, and trouble in the kidneys, liver, and skin. A paste or poultice made of emerald and water would even cure leprosy, according to Psellus. A legend current in both the East and West maintains that an emerald placed around the neck of a child or set in a ring prevents or cures epilepsy, as declared by Hildegard of Bingen and others. (For this purpose it was best worn around the neck.) For this reason, emeralds were often given to royal children at birth. Others wrote that an emerald amulet had to be suspended around the neck to protect children from epilepsy. However, really severe cases of epilepsy are beyond even the power of the emerald; a severe seizure will break it up. D.J. Conway, a modern healer, considers it a general tonic for the body, mind, and spirit.

Emeralds also cure spinal disorders as well as other problems of the skeletal system. Sela Weidemann Randazzo agrees that emeralds are good for back problems. If worn,

emerald prevents miscarriages and keeps a woman safe during childbirth. Franciscus Rueus said that an 80 bareycorn weight of powdered emerald would save the life of one dying from poison. The Arabs also believed in its antipoison powers; Abenzoar claimed that once, after having consumed a poisonous herb, he placed an emerald in his mouth and another on his stomach and was cured. Still one had to be careful about holding an emerald in the mouth—it was also a good way to call up the Devil, who would then be bound to answer any questions one might have. An emerald in the mouth was also said to be a cure for dysentery, although Hindu lore suggests the opposite—that emerald is a good laxative. According to Judy Hall, emeralds aid recovery after an infectious illness.

Emerald tincture or powdered emeralds were said to cure colic, dysentery, ulcers, heart disease, jaundice, diabetes, tension, high blood pressure, and cancer. If reduced to an ash, it could treat fever, vomiting, hemorrhages, and asthma. Dr. W. Rowland, writing in 1669, declared the emerald “very beautiful and the most brittle of all gems.” When drunk, he averred it stopped “all fluxes whatsoever, chiefly the dysentery, whether they come from a sharp humor, or venom, and it cures venomous bitings.” The correct dose was 6, 8, or 10 grains. Rowland also remarked on its efficacy as an amulet, being preventive of epilepsy, bleeding (if held in the mouth), and fears and shaking fits if hung around the neck. As late as 1712 emeralds were sold by Mssrs. Lemery and Tournefort as effective against “flux of the belly and hemorrhages” in doses of 6 to 30 grains.

One work, the *Magick of Kiram, King of Persia and of Harpocraton* (1685), apparently declared that if one were to engrave on an emerald a “bird harp” with a lamprey beneath it, and wear the stone, it would protect against bad dreams, inner disturbances, and best of all, stupidity. It also cured lunacy and colic. In ancient India, the emerald was considered the best stone to wear to stop nocturnal emissions.

Emerald is said also to take away foolish fears, when ground up and ingested in doses of 30 to 60 grains. Placing an emerald in the northernmost corner of the house keeps out evil spirits. Modern crystal healers say it helps us to be environmentally conscious, probably because of its green color.

People during the time of Hippocrates were said to crush emeralds and use them as an eye wash, although this is somewhat difficult to believe. It is possible, however, as has been suggested by Knuth and others that the word emerald was mistakenly substituted for on another green material—*lapis armenus*, an oxide of copper mixed with boric acid, which can effectively be used to soothe the eyes. On this account, Shakespeare wrote: “The deep-green emerald, in whose fresh regard/Weak sights their sickly radiance do amend” (“*Lover’s Complaint*”). In ancient India, too, emeralds, whose qualities were supposed to be both “cold” and “sweet,” were used to relieve eyestrain.

The emerald gives infinite patience, according to Kevin Sullivan. He says it helps the wearer attain equilibrium and is a stone that anyone can wear without ill effects. It brings wisdom from the “mental plane.” For greatest healing effect he says it should be worn either alone or with a diamond on the pinkie or ring finger. Another option is to wear it as a pendant or bracelet on the right arm. However, he cautions that it should be worn constantly. Synthetic emeralds can also be used for any purpose although they are not as effective as natural stones. Carving a design can focus the energy field of the emerald, according to the design chosen. He says it is of special benefit for chiropractors, marriage counselors, optometrists, people who work in “radioactive areas,” and those working in close quarters.

The alchemist Rabbi Benoni claimed that emerald strengthened friendship and “constancy of mind.” Leonhard Thurneysser wrote in 1583 that emeralds brought reason and wisdom, as well as dexterity.

Hindus believed that emerald would enhance the appetite and cure all sorts of stomach-related ills as well as get rid of any pesky demons that might be about.

One Egyptian tradition stated that anyone who looked upon an emerald, sacred to the goddess Isis, was assured a safe trip into the land of the dead. It is not clear if the trip was to be one-way or not.

One famous story about the magical power of emeralds concerns Polycrates, a political adventurer who seized the tiny isle of Samos about 530 B.C.E., which he then set out to beautify and improve. He built a fabulous temple to Hera, a breakwater to protect the harbor, and aqueducts. He also attempted to expand his power and created a strong navy to that end. Herodotus tells us that Polycrates’s good friend, Amasias, King of Egypt, was disturbed by Polycrates’s prosperity. He warned him that the gods tended to be jealous of the fortunate and suggested a remedy: “Reflect on what you most love, something whose loss would cause you the acutest pain, and toss it away so that it will never appear again.” Polycrates decided to listen to this odd advice. His most valued possession, it turned out was an emerald ring. He set out in one of his 50-oared boats and rowed out to sea. In full sight of the rowers, he removed the treasured ring from his finger and tossed it gamely overboard. He didn’t feel good about it, though, and mourned its loss for days afterward. But, as luck would have it, a few days later, a fisherman caught an unusually large and tasty-looking fish. He thought it so impressive he presented it to the king as a gift. Polycrates was amazed too and asked the fisherman to stay for dinner. When the cook cut open the fish, guess what was inside? Yes, the very signet ring itself. Unnerved, Polycrates wrote to his friend in Egypt, recounting the whole tale, which apparently spooked Amasias to the point where he said he didn’t think it was such a good idea for them to be allies any more.

Sure enough, hard times soon came, as Samos was attacked. Still, Polycrates’s luck held and he managed to repel the invaders. At last however, his own greed got the better of him, and he went on a fool’s mission to retrieve some boxes of gold and jewels from Magnesia, where he was viciously killed and his corpse crucified. Herodotus blamed ill-luck for all this, but some might argue that Polycrates had no one but himself to blame.

According to an early missionary serving in Colombia, a young virgin became pregnant by the sun and at the end of 9 months, brought forth not a child, but a very large and lovely emerald, which was treated as if he were a baby—and soon indeed became one. When he grew up, he became the leader of the people (cacique) and was known as the “Child of the Sun.” There is also a demon mixed up in the story, who was somehow responsible for everything that happened.

William Stuber says that emeralds are carriers of the green ray, helping wearers to “interact with life from a more spiritual perspective.” Brenda Knight, agreeing about the power of the green ray, adds that it can cure ulcers, cancer, asthma, and heart problems. For best effect she recommends wearing an emerald on the right pinkie; the auspicious hour is 2 hours after dawn on Wednesday. If worn during a business transaction, it will aid the wearer’s intuition, as long as wearer does not intend anything dishonorable. She also promises that it will “cancel out the power of any magician.”



For de Boot, an emerald amulet has a power surpassing that of any other stone. Worn around the neck, it prevents epilepsy, stops bleeding, relieves panic attacks, cures dysentery, refreshes the memory, improves eyesight, and fights off demons.

According to Paul Beyerl, working with emerald helps one understand change, and is good for health because it increases the natural energy of the body (presumably because it is recognized as an earth stone). D.J. Conway says it “helps one use creative abilities along with focused organization.” Some modern healers say an emerald placed against the throat calms all spiritual energy centers at once.

The correct place to wear an emerald is a matter of some dispute. Many writers say that for most effectiveness, the emerald should be worn on the index finger. Bound with string on the left arm it served as a protection for travelers. Judy Hall says that emerald should be worn on the pinkie, ring finger, right arm, or over the heart. She suggests that it not be worn constantly, however, as it can “trigger negative emotions.” Opaque emeralds should also be avoided as they are not suitable for “mental attunement.” An emerald ring worn on the ring finger inspires creativity, according to Brenda Knight. Scott Cunningham says that in order to attract one’s true love, an emerald should be worn near the heart, but so that no one can see it. This will insure one’s intended was not attracted by the visible stone.

According to Rosicrucian tradition, an emerald worn on the left hand will reveal one’s deepest desires, although it is not clear how this happens. According to Marbodius, it bestows eloquence when placed under the tongue. Modern magic makers claim that putting an emerald under the tongue is helpful during ritual incantations. Marbodius claimed that emerald brought dignity, amiability, and honesty. It was also the gem symbolic of divine glory and “holy joy.”

Damigeron says that an emerald should be engraved with a scarab with Isis “on its belly,” pierced longitudinally, consecrated, and worn as a brooch. After the gem was received, the new owner and his family should adorn themselves in all their finery—at that moment they would be able to see the “glory” of the stone as granted by God. While it is unclear as to exactly what is meant by the “glory” of the stone, it is presumed by Kunz and others to refer to a sudden and unearthly luminosity. This is probably as good a guess as any. Paracelsus wrote that this stone worked best with copper, the metal of Venus. Others recommend silver. And some authorities of the Middle Ages prefer “iron,” connecting the stone with Mars, the iron planet.

# GARNET

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## The Magic Bullet

### General Information

**Chemical Composition:** The term garnet refers to about 20 different minerals with variable composition; Pyrope is magnesium aluminum silicate,  $Mg_3Al_2(SiO_4)_3$  while Almandine is iron aluminum silicate,  $[Fe,Mg]_3Al_2(SiO_4)_3$ .

**Hardness:** About 7.25. This is sufficiently hard that nongem quality garnet is used as sandpaper.

**Origin of Name:** From *granatum* or pomegranate, a red fruit that in itself is a symbol for the womb and uterine blood. Garnet crystals were likened to pomegranate seeds, which indeed they can resemble, when clustered in the matrix. Pyrope comes from the Greek *pyropis*, which means "fiery." Theophrastus referred to the stone by the frightening name of *anthrax*, which meant a glowing red coal. The disease anthrax gets the same name because its symptoms often include a red swelling. The word "carbuncle" is also sometimes applied today to dark red garnets cut in cabochon and thinned out in the back to lighten them.

**Color:** While we think of garnets as red (and the traditional lore refers only to this color) they come in a variety of colors. One variety, the so-called tsavorite garnet, compares favorably with an emerald. Pyrope is dark blood red, but some other varieties are seen in black, yellow, brown, violet, orange, green, and colorless (in other words, every color but blue). The red color is due to iron and chromium, neither of which are part of garnet's essential structure. Almandine is dark red to brownish or purplish red. The highly prized tsavorite (grossular garnet) is a brilliant green. The most valuable form of garnet, however, is the green-yellow demantoid garnet, which is really a variety of andradite (calcium iron silicate).

**Luster:** Vitreous

**Transparency:** Semi opaque to transparent

**Geographic Distribution:** Until the nineteenth century pyrope garnets were mainly found in Bohemia (today's Czech Republic). Now the most important sources are South Africa and Russia. Toward the end of the nineteenth century some attractive raspberry colored garnets (halfway between pyrope and almandine) garnets were found in North Carolina and called rhodolite (because the color resembled the blooms of the native

rhodendron plant). Rhodolite garnets are also found in Tanzania, India, and Sri Lanka. Gem quality almandine is found in India, Sri, Lanka, and Brazil. Demantoid garnets were first found in the Ural Mountains of Russia in 1851. Some have also been found in Korea and Italy as well as Arizona and Idaho.

## Mystical Associations

**Anniversary:** 2nd and 6th

**Attendant Angels and Deities:** According to Doreen Virtue, the angels attending garnet are Gabriel, Haniel, and Raphael. For D.J. Conway, the attendant angel is Tubiel. It is also considered to be the stone of the war god Mars.

**Chakra:** Root and Sacral

**Dream Meaning:** A mystery solved. A letter will arrive.

**Element:** Fire

**Number:** 11 or 2

**Planets and Places:** Variously assigned to Mercury, Saturn, Mars, the Moon, and Uranus. It is the official mineral of Connecticut (1977), Idaho (1967), New York (1969) and grossular garnet is the state gemstone of Vermont (1991).

**Auspicious Times and Zodiac Signs:** This stone has been considered a gem both of summer and winter. Its warmth obviously connects the stone to the summer months, but in the same way its “fire” is supposed to warm one during the winter. As a birthstone, therefore, the ancient Jews, Romans, Arabs, Poles, Hindus, Russians, and Italians, as well as the National Association of Jewelers, assign the garnet to January. In fact, an old and anonymous rhyme states: “By her in January born/No gem save garnet should be worn/They will ensure her constancy/True friendship, and fidelity.” There is oddly a minority vote for April. Thursday is considered the lucky day to wear a garnet.

It has been variously assigned to Aquarius, Aries, Gemini, Virgo, Scorpio, Capricorn, Leo, and Cancer. One legend states that Capricorns should wear no gems other than garnets; doing so will ensure faithfulness in a lover and true friendship from all others. Some Spanish lists assign garnet to Scorpio.

## Lore of the Garnet

Garnet comes in about 15 varieties, only 5 of which are used as gemstones. Indeed, next to the Quartz family, the Garnet family is the most diverse of all the gem mineral families. Garnet types include pyrope, the common red variety, almandine (almandite), which is also red, grossularite, andradite, and spessartite (hessonite). Their crystal structure is the same, but they vary in chemical makeup and so come in different colors. Pyrope garnets are seldom larger than a few carats. The ancients did not distinguish between the different forms of red garnet, and neither do most contemporary writers. Nor were the ancients usually able to distinguish garnet from the much more valuable ruby, and some garnets were merely considered poor rubies. John de Mandeville positively asserts in fact that rubies and garnets belong to the same family.

Garnet forms under many of the same conditions that give birth to diamonds, forming deep within the earth and crystallizing under intense heat and pressure. In fact, prospectors often view the presence of garnets in an area as a clue that diamonds may be nearby. Garnet is seldom treated, as neither traditional heat-treatment nor radiation seem to have much effect on the stone.

Garnet necklaces have been found in Bronze Age sites among the lake dwellers of Eastern Europe. They were also popular all over the ancient world, including Egypt,

Sumeria, Sweden, Greece, and Rome. According to de Boot, wearing a garnet necklace around the neck will chase away melancholy, possibly a very old idea. The Greeks were probably the first to use garnet signet rings. In Scandinavia garnet was buried with the dead—perhaps to light them on their path to the next world. Curiously, several ancient pieces of jewelry have been discovered that are studded with tiny red garnet clusters; these look for all the world like pomegranate seeds.

According to an ancient Indian myth, garnet was formed when the gods dismembered the evil demon Vala. All the gems were made from his body, in fact. Garnets came from his toenails and were spread around the world by the serpent god. Most of them ended up in the Himalayas.

This stone is also called the Passion Stone, as it is frequently said to excite sexual energy, as well as simple fondness. However, according to some old sources, staring at a garnet can inflame anger or unhealthy passion. Apparently the stone has such a powerful internal fire that it can awaken the bad side of anyone. Garnet has traditionally been a gift stone to demonstrate affection between friends and lovers and to ensure that they would meet again. It has always been associated with loyalty and faithfulness. It also represents good luck.

Because the connection of the word “garnet” with pomegranate seeds, this stone has sometimes been linked to the myth of Demeter and Persephone. This myth in turn suggested the idea that garnets are a wonderful stone for separated friends and family. According to the Qu’ran, the light of the garnet illuminates the fourth Heaven.

An old story recounted by the Grimm Brothers tells of a woman who went out of her way caring for an injured bird (a stork in some versions). When recovered, the bird flew off, but later returned with the gift of an ever-burning garnet that illuminated the woman’s cottage day and night. In like way garnet jewelry was buried with the Vikings to light their passage to Valhalla.

Scott Cunningham says garnet enhances physical strength and vigor. He suggests carrying one when hiking or studying hard. He believes they are particularly effective against would-be muggers and thieves. In the thirteenth century garnet was believed to repel insects.

Garnet is strongly associated with the Victorian era because of the Victorian craze for garnet jewelry.

Pliny noted that garnets (which he called carbuncles, a word that can refer to any red glowing stone) could be found in sizes large enough to be hollowed out as a drinking cup. He believed that garnets came in both male and female versions, with the former more brilliantly and deeply colored than the latter.

Since early people were not able to distinguish between gemstones by any means other than color, many of the qualities attributed to rubies are also found in relation to garnets. This is especially true with stones cut in cabochon. It was once believed, for instance, that garnet could never be hidden under clothing, because its light would always shine through. The same was said of rubies, although the briefest experimentation will show that it is true of neither.

According to Talmudic legend, Noah was supposed to have illuminated the ark via a giant garnet. This selfsame brightness assured some people that garnet could illuminate the night so that one can see one’s past incarnations by its magical light. Another legend says a garnet was included in another ark, the Ark of the Covenant. It is fairly easy to get the arks mixed up. The word actually means “box” and the dimensions of Noah’s ark given in the Bible indeed reveal it to be a boxlike structure.

In the same way, the Ten Commandments were kept in a box. Garnet is sometimes connected with the biblical tribe of Judah.

Garnet is generally considered a stone of good magic. In ancient Persia and India, garnet was worn to ward off poison, lightning, and plague. In Greece, garnets are supposed to protect children against drowning. An amulet including a garnet will protect the wearer from evil; when danger is near, the stone changes color. Stolen garnets are said to bring bad luck to the thief, at least until the stone is returned.

The stone was also reckoned to be symbolic of Christ's death on the cross, although Andreas, Bishop of Caesarea, connected it with St. Andrew. He wrote, "Andrew, then, can be likened to the carbuncle, since he was splendidly illuminated by the fire of the spirit."

Camillus Leonardus believed that the garnet was unhurt by flame, "nor does it take the color of another gem that is put next to it, although other gems receive from it."

Placed under a pillow, garnet wards off night-demons and nightmares, an idea that harks back to the Middle Ages. The garnet preserves health and joy, claimed the fourteenth-century Rabbi Benoni. Some modern crystal workers say that garnet contains living fire and works to release outworn habits. It clears away the old for new beginnings, a virtue also claimed for rubies. Judy Hall says it brings vitality.

The stone is closely associated with healing and protection, especially against inflammations of the skin, skin disease, and wounds. William T. Fernie, writing in the early part of twentieth century, suggested: "Garnets . . . by their oxides of iron can prove of admirable help to bloodless wearers." By "bloodless" one presumes he meant anemia, although it is not certain.

The garnet is indeed closely associated with blood. It was said to regulate blood flow and stanch wounds, and was so used by soldiers in the East. Using the same symbolism but reversing it, the nineteenth-century Kashmiri soldiers fighting the British in 1892 are said to have used garnet bullets to produce exceptionally bloody wounds. It is also reported that even today Middle Eastern athletes engaged in violent sports use garnet to stop bleeding. For this reason, it is sometimes called the warrior's stone. On the other hand, it is often considered a "woman's stone," probably because of its association with uterine blood. (Yet other sources say it keeps the male reproductive system healthy.) In Italy, garnets are often worn by widows, and it is even called *pietra della vedovanze* ("the stone of widowhood"). The Crusaders embedded garnets in their armor, believing it would protect them from evil.

During the 1600s, a tonic of garnet was often prescribed to stimulate the heart and remove toxins from the blood. However, patients were warned not to become too passionate, for fear that their hearts might be overstimulated. Sela Weidemann Randazzo says that garnet is the "stone of choice" for both high and low blood pressure. She cautions, however, "The influence of garnet is subtle and is not meant to be used alone." She suggests adding cinnabar (sulfide of mercury) that is extremely poisonous.

Garnet is said by crystal healers to tone the spleen and circulatory system. It has even been touted as a cure for gallstones. It cures fever because the red "absorbs" the energy of the fever. It is said to help the production of hemoglobin and works well with the liver. Other stories claim that garnet is supposed to stimulate the metabolism and take care of cellular disorders, even regenerating DNA. Melody says it will treat disorders of spine (and spinal fluid), bone, cellular structure, heart, lungs, and blood.

In North America, various Indian tribes used garnet to enhance fire and to heal, and to provide spiritual enlightenment. As a medication, it was ground up into a soft mass and heated to provide a remedy for fever.

Square cut garnets are said to bring success in business and to prevent one from being concerned about other people's affairs. A rectangular cut garnet helps the intellect also. For Kevin Sullivan, "Garnets teach patience and constancy and are not to be used lightly."

According to the thirteenth-century *Book of Wings*, carving a lion into a garnet will preserve one's honor and wealth, protect travelers, and fight off disease. Ancient Greek-Roman myth indicated that a garnet engraved with a dragon talisman would bring joy, riches, and good health. A similar story was that engraving the image of a lion on it will bring success and good health. More contemporary writers believe the important thing is to place the garnet in the correct position. Garnet attracts purity, sincerity, inspiration, and understanding. It cures depression, stimulates creativity, restores self-esteem, and is said to balance yin/yang energy. It is valuable when worn during meditation and protects travelers traveling to a new city.

For Judy Hall, the garnet energizes and cleanses the chakras. She believes it inspires devotion and says it's especially helpful when it seems as if there is "no way out." Under the benign influence of garnet, "crisis is turned into challenge."

Melody regards the garnet as "a stone of health" that extracts negative energy from the chakras and turns it into the beneficial kind. She adds that garnet "acts with speed due to the lightning flashes contained within." It also revs up one's "internal fire." If one should be so lucky as to acquire a star garnet, it "promotes connections to other worlds." Star garnets come only from Idaho, which indeed to many people is another world.

D.J. Conway, Judy Hall, and Kevin Sullivan all maintain garnet is strongly linked with the pituitary gland, and all agree that the stone can grant the seeker information about one's past life. Sullivan specifies that for this purpose the stone should be "used in conjunction with the pituitary gland." It is not stated as to precisely how the garnet is to be used in conjunction with the gland, but placing the garnets on the center of the forehead (the so-called Third Eye) is supposed to help. (The actual pituitary gland is at the base of the brain, however.) According to Hall, a garnet should be worn in contact with the skin and can be positioned on the earlobes, finger, or over the heart. According to crystal healer Brenda Knight, garnet earrings will enhance the wearer's popularity. She says that wearing a garnet in a heart-shaped bag over the heart will attract a lover, especially if anointed every Friday night (sacred to Venus) with three drops of patchouli or rose oil. However, placing garnet on one's magic wand will protect you from gossip. Kevin Sullivan thinks garnets work best as pendants or earrings. According to some sources, sluggish people should have their garnet set in gold, active people in silver.

# HEMATITE

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## Blood and Iron

### General Information

**Chemical Composition:** Iron oxide ( $\text{Fe}_2\text{O}_3$ )

**Hardness:** 5 to 6.5

**Origin of Name:** From the prefix “hema” for “blood”

**Color:** Steel gray to almost black on the outside, red inside. It always leaves a rusty-red “streak” when ground to a powder. It may also have red spots like jasper.

**Luster:** Dull and earthy to lustrous and metallic. Some specimens (specularite) are mirror-like.

**Transparency:** Opaque

**Geographic Distribution:** United States, Canada, Brazil, Australia, Venezuela, Mexico, the island of Elba, England, Switzerland, Norway, and Germany. It is the state mineral of Alabama and the state rock of Arkansas. The United States is actually the world’s champion producer of hematite; the sedimentary deposits in the Lake Superior region produce 150,000,000 pounds of the stuff every year. This mineral also occurs on the planet Mars, thus cementing its historic connection with the red warrior planet.

### Mystical Associations

**Attendant Angels and Deities:** Jophiel and Michael. In Western myth, it is associated with Mars, the war god, and was often worn by soldiers and gladiators for protection.

**Chakra:** Root, Sacral, Solar Plexus

**Dream Meaning:** New opportunities

**Element:** Variously associated with Earth, Water, and Fire.

**Number:** 2, 4, 7, or 9

**Planets and Places:** As an iron ore it belongs to Mars. Warriors would rub their bodies with it to invoke favor. It is also sometimes connected with Mercury or Saturn. Hematite is the official mineral of Alabama (1967).

**Auspicious Times and Zodiac Signs:** Damigeron assigns hematite to Aries. It is sometimes attached to Aquarius and Capricorn as well. Hematite is associated with the Wicca Sabbats of Imbolc (Spring Equinox) and Samhain (Halloween).

## The Lore of Hematite

Hematite is one of the most common of all minerals and is an important source of iron ore (it is 70 percent iron). It is an opaque mineral, but it shows blood red when cut into thin slices. While the stone is black, its powder (“streak”) is red. During the early Iron Age, hematite was considered more valuable than gold. Hematite is the basis of the pigment known as “red ochre” that was used in cave paintings and in Stone Age burials, where it obviously symbolized blood. Because it is used today as a metal polishing powder, it is sometimes called “jeweler’s rouge.”

Hematite is not a very pretty stone and not used much for gems, but it nevertheless has an ancient and honorable past in the world of magic. As was the case with other gems, the ancient Egyptians placed hematite objects inside their tombs; hematite was used as the “pillow” amulet in the Egyptian Book of the Dead. On it is sometimes engraved the 166th chapter of the Book of the Dead: “Rise up from non-existence, O prostrate one!”

Hematite was highly valued among the Pueblo peoples, who used it interspersed with turquoise. The fact that hematite is notoriously hard to work with shows indeed how much the Pueblos valued the power of this stone.

Because of its connection with blood and iron, it was said that hematite was formed from the blood of soldiers who died on the battlefield. In an alternate version of this story, the Greek lapidary *Lithica* (supposedly by Orpheus) claims that hematite owes its origins to the spilled blood of Uranus when he was wounded by the titan Kronos.

Hematite was praised by Azchalias of Babylon (d. 63 B.C.E.) in a gem treatise written for Mithridates the Great, at least according to Pliny. Its major use was as a wound dressing.

The Egyptians also used ground-up hematite (along with honey, an antiseptic) as an ingredient in wound dressings, according to the Leyden Papyrus. However, some of the other parts of the recipe may not have been so sanitary; they included goat fat and cat feces. It is true that even today mutton fat is used for cushioning abrasions and wounds, but cat feces seem to have been dropped from modern pharmacopeias. However, cats were sacred in ancient Egypt, undoubtedly accounting for the power of the feces.

Egyptians used it to reduce inflammation and treat hysteria. The red powder was made into amulets to ward off or stop bleeding, thus making its use “magical” as well as “medical.” The Havasupai people of the Grand Canyon of the Colorado region have used a paste rich in hematite as a snake repellent for centuries. The Egyptians also used hematite in other recipes. Dissolved in egg white, for instance, it could treat small tumors. Larger tumors required the addition of fenugreek. Hematite was also used to treat eye disease, blood-spitting, and ulcers. In the Sudan region of Africa it was given to stop headaches and sunstroke.

Damigeron also was soaring in its praise, calling it the “best gift of nature; it is given to God for everyone.” Damigeron continues, “It is useful to promote soundness of the body and safeguards the health of cattle. It is a durable stone.” He also believed it was a remedy for eye disease. He advised grinding the stone with “unfumigated Attic honey and rubbed in.” If infused with a woman’s milk it would have the additional power of curing pain in the eyes, ulcer, and snakebite.” Even if merely drunk in water or “tied to the navel” it cured “all snake wounds wonderfully, and staunches hemorrhaging.” Rather strangely, he added, “Also it stops and cures dribbling of the urine when passing water.”



Hematite was used for making seals in Babylonia as early as 1900–1300 B.C.E. Warriors of Greece and Rome considered hematite a sacred stone. The earliest known reference is by Theophrastus in his “On Stones” (c. 315 B.C.E.). He called it “blood-stone,” but was apparently referring to what we call hematite (which in turn is Latin for “bloodstone.”)

Roman and Greek warriors thought it imparted courage in battle, and not incidentally, helped stanch battle wounds. For both purposes the stone was moistened and rubbed on the body. Iron oxide does have astringent and styptic properties and indeed may have been of some actual use. As a matter of fact, hematite powder will help blood coagulate; it will also draw fluids from the blood.

The third century B.C.E. Roman author Sotacus classified hematite into five types. One type, supposedly from Arabia, he averred, if rubbed with a whetstone and mixed with water produced a tiny bit of yellow “juice” that was excellent for bilious complaints. Another antibilious type was the dense, black *androdmaus* from Africa. The kind called Ethioic was used for burns and eye problems. All types of hematite were good for blood disorders, of course, but especially the type called elatite in its natural state and melitite when burned. For internal blood problems such as anemia, hematite was given orally. It is one of the few gem treatment that is actually efficacious when used in this way.

Pliny, the Roman historian, believed that wearing or carrying hematite would result in a favorable verdict at court or in a favorable response to a petition for authority as well as help clean the blood. Others claimed that hematite assured a favorable ear for petitions, luck in lawsuits, and protection for soldiers. As for its legal prowess, for many years members of the legal profession were said to favor wearing signet rings of hematite for luck in court. Modern crystal healer Judy Hall, reiterating the old myth, also finds it useful for those having legal trouble. She suggests that it can “boost your confidence,” which is much the same thing as enhancing one’s courage. It is especially useful for timid women. In addition, it is helpful for those working in math and other technical fields.

Hematite is said to make people more optimistic and hopeful, imparts courage (a remnant of its past use), transforms negativity, and enhances one’s “personal magnetism,” (an obvious connection with iron). Brenda Knight suggests attaching hematite to one’s magic wand for courage and strength.

The Spartans believed it protected women during childbirth, as it was supposed to stanch bleeding. Indeed, hematite was widely known in the ancient and medieval world as “the bleeding stone.” On a less pleasant note, Hitler’s henchmen used hematite as their symbol, as they felt it fit in neatly with their “blood and iron” motto.

Because it is magnetic (iron-based), it is said by some crystal healers to enhance one’s “personal magnetism.” If placed on the diseased part of the body, it is said to “draw out the diseased part.”

Hematite was once a major player in the rather macabre custom of wearing intaglio and cameo “mourning jewelry”; nowadays it has found some minor favor as cabochons and beads. Small hematite spheres make a good substitute for black pearls, and are sometimes (misleadingly) sold as such. Hematite also makes interesting flowerlike crystals, sometimes called “iron roses.” Hematite necklaces and earrings, however, are not widely used for jewelry, primarily because of the weight of the mineral. It is so heavy (after all, it is mostly iron) that people have found large pieces of it simply too burdensome to wear for long periods. It is also very brittle.

The early physician Galen recommended hematite for inflamed eyelids. Simply wash the affected area in a solution of water in which hematite had been soaked. If no result was observed immediately, the solution should be made thicker and thicker until the desired effect is achieved. Galen said that he determined how much hematite to use by taste.

Modern crystal healers call hematite a grounding stone, which not only strengthens the body but maintains balance of mind, body, and spirit. Because it is a “grounding stone,” Judy Hall, Kevin Sullivan, and others suggest that it may be a good stone to use for astral journeying—at least it allows one to get home safely. It relieves the stresses of life and to some represents spiritual love. More prosaically, some crystal healers say it cures jet lag. However, according to D.J. Conway, it should be used only by “certain people,” although she does not specify which ones. She writes that hematite will “break up incoming negative vibrations” deflecting them away, presumably by virtue of its reflective power. (She also says that hematite can be used for scrying, if you allow the soft light of a candle to shine on it while you meditate on the surface of the stone.) Scott Cunningham suggests the same method for gaining the answer to a question.

Melody says that hematite is a “stone for the mind” that can help us sort out things. It is also good for mathematical pursuits, and it keeps the body cool as well. She recommends simply placing it on the forehead to draw out a fever. It works for other health concerns too, such as leg cramps, blood disorders, and spinal misalignment.

Judy Hall says it works well with circulatory disease, even specifying Reynaud’s disease and anemia, noting that it “supports the kidney.” She says for best effect it should be placed at the base and top of the spine “to facilitate spinal manipulation.” It should not be used where inflammation is present, however. Kevin Sullivan agrees that this stone helps the kidney in its work of removing toxins from the blood but recommends that hematite be placed at the base of the spine. Some forms of this mineral are “reniform,” meaning it actually looks like a kidney. This certainly helped out its reputation as good for the kidney. Sela Weidemann Randazzo says that hematite can be used to “treat virtually all blood infections, mutations, and disorders. From AIDS to mononucleosis, blood disorders are addressed by the essence or holding of hematite.

Scott Cunningham says it can be worn over the afflicted area, or that a necklace of small stones can be worn for healing.

# JADE

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## The Dragon Seed

### General Information

**Chemical Composition:** Jadeite: Sodium aluminum silicate  $[\text{Na}(\text{Al},\text{Fe})\text{Si}_2\text{O}_6]$ . Nephrite: Calcium magnesium iron silicate  $[\text{Ca}_2(\text{Mg},\text{Fe})_5\text{Si}_6\text{O}_{22}(\text{OH})_2]$

**Hardness:** 7 (jadeite); 6.5 (nephrite)

**Origin of Name:** Nephrite comes from the Latin word for kidney, due to the belief that it could cure kidney and bladder ailments, perhaps because the stone is sometimes found in kidney shaped pieces. Similarly, jade comes from the Spanish *ijada*, or loins, due to a similar belief. (The Conquistadors found jade in Mexico and the name stems from that time.) It should be said that the Commission on New Minerals and Mineral Names of the International Mineralogical Association has discredited the name nephrite for any known mineral species, but gemologists continue to use it.

**Color:** Frequently various shades of green but many other colors also occur including white, lavender, red, yellow, and brown. As a rule, jadeite is varicolored; nephrite tends to be spinach green, white, or black. So-called “morning dew jade” is greenish with glistening specks. Leopard jade is spotted like the cat. Chicken bone jade is yellowish-white. The green color of jadeite comes from chromium. If iron is present, the stone turns yellow, orange, or brown. Manganese turns it lavender, blue, or violet.

**Transparency:** Jadeite tends to be translucent; nephrite tends to be opaque and creamy. However, this is highly variable.

**Luster:** Greasy to pearly

**Geographic Distribution:** Jadeite: Burma, Guatemala, Japan, United States. Nephrite: Canada, China, Russia (Siberia), Burma, Poland, Taiwan, Tibet. Some of the finest imperial jade comes from the Mogaung region of Burma. Nephrite was excavated from the Kunlun Mountains of Northwest China from 5,000 B.C.E. Even today China remains an important source for this gemstone.

## Mystical Associations

**Anniversary:** 25th

**Attendant Angels and Deities:** According to Doreen Virtue, jade is protected by the guardian angels Raphael and Raziel. Associated deities include Kwan Yin, Ma'at, and the Buddha. Its color made it sacred to several Asian sea-goddesses.

**Chakra:** Heart, Solar Plexus, Third Eye

**Elements:** Usually Earth (like most green stones), but occasionally Water or Air.

**Number:** 9 or 11

**Planets and Places:** Venus and Neptune. Paul Beyerl explains that astrologically Neptune is considered a "higher octave" than Venus, which "demonstrates a consistency allowing the practitioner to work with the stone from either dimension." Jade is the state stone of Alaska. Nephrite jade is also the state gemstone of Wyoming.

**Auspicious Times and Zodiac Signs:** In 1934, The American Gem Society picked jade as the Mothers' Day gem. They reasoned that it was a gem that could be procured in a wide price range—one that could be used as a ring, for earrings, clips, brooches, beads, and as a color accent to costumes. The smarter and deeper green shades of jade can be selected for the younger mother, the white, lighter green, and lavender shades for the older mother. "... it offers opportunities for successive gifts during the years." Jade is sometimes considered a birthstone for September.

Jade is variously assigned to Libra, Pisces, and Taurus. Brenda Knight says that jade is the "power stone" for "later Libras," people born from October 7–22, adding that jade makes a great "power stone" for "late Aquarians," people born between February 4 and February 18. She adds that it is a universal healer. Kevin Sullivan avers that all signs of the zodiac benefit from jade.

## The Lore of Jade

The stone we call jade is one of two minerals, jadeite and nephrite, although this fact was unknown until the 1863. Jadeite is considered to be more valuable and is less common than nephrite. The term "imperial jade" was originally applied only to the best translucent emerald green jadeite. (Most of it was confiscated by the Chinese royal family, hence the name.) Emerald green imperial jade is also sometimes called Kingfisher Plume jade (feits 'ui). However, nephrite was the most important kind of jade before the eighteenth century. Only about 0.05 percent of nephrite is of gem quality, however, with the rest suited to carving or building applications. It is sometimes called "mutton fat jade" or "New Zealand jade." Both kinds of jade are noted for their smooth feel. Real jade is always cool to the touch; in China it was compared to a woman's skin. Nephrite has the highest tensile strength (toughness as opposed to hardness) of all natural gemstones; it is even greater than some kinds of steel; hence its early importance for tools and weapons.

The Chinese believed that jade was the congealed semen of the Celestial Dragon as it mated with Mother Earth. Touching jade was supposed to place the handler in mystical connection with the mystical dragon.

In China, the search for jade was largely conducted by women. The official reason given for this was that jade, a yang or masculine force, was attracted to women and their yin or feminine force. They were also expected to look for the jade naked and search at night (a yin time) to increase their yin power. There seems to be something very wrong about all this, and it may be as simple as men trying to get out of some hard work.

While mostly associated with China, jade has had importance in many cultures around the world, including Maori, Aztec, Egyptian, Turk, and Armenian. The world's largest jadeite boulder, weighing 33 tons, was discovered in 1983 in Burma. In fact, jadeite is not found in China and was unknown there until it was imported from Burma in the eighteenth century.

The Chinese word for jade, *yu*, refers to nephrite. The Chinese used nephrite for ornaments and even weapons as early as 1000 B.C.E. Confucius frowned upon lapidaries and similar works, so much of our knowledge of Chinese gemlore is based on oral rather than written tradition. Axes and ritual instruments made from jade have been around for 5,000 years. In ancient China, jade was more cherished than diamonds.

In China jade is the gemstone beyond compare, having every conceivable virtue. It was a symbol of royalty, peace, purity, serenity, good luck, wealth, and even immortality. It also had multiple sexual connotations—playing with jade (sexual intercourse); jade-sap (woman's saliva); jade fluid (semen or vaginal fluid); jade gate (vulva), jade stem or rod (penis). On their seventieth birthday men were given a short rod of jade, perhaps to increase their sexual prowess. A young girl is complimented if she has "jade bearing." The Chinese connected bluish jade to heaven, yellow to earth, green to the east, red to the south, white to the west, and black to the north. One story claims that a Chinese emperor offered 15 cites for a small jade carving. More prosaically, it was used to decorate belts. Jade bangles around the arm were a sign of strength.

In ancient China, almost every important event was commemorated with jade. When a young girl came of age, she was given a jade phoenix. Newlyweds received a carved jade unicorn and rider, the latter holding castanets. This represents the promise of a male heir. A fiancée got a jade butterfly, which was said to attract good fortune. In addition, jade amulets were exchanged between male friends, a popular one being a representation of two men, "Two Brothers of Heavenly (spiritual) Love." Jade was also the proper gift for a bridegroom to present to his wife. The original ideogram for "precious" (*pao*) was a house within which was a symbol for jade beads, as well as a shell and a jar. The oldest ideograph for king was the symbol for a string of jade beads. It is a curiosity to many Westerners that in China no piece of jade art, no matter how great a masterpiece, is ever signed by the artist.

In Chinese lore, jade contains the five essential virtues: *Jin* (charity), *Gi* (modesty), *Yu* (courage), *Ketsu* (justice), and *Chi* (wisdom). It was sometimes considered the "jewel of heaven" whose virtues governed the entire country. For the Chinese, jade symbolized the Eight High Attainments:

Its smoothness is benevolence  
 Its high polish is wisdom  
 Its firmness is righteousness  
 Its modesty and harmlessness are purity  
 The way it exposes its flaws is ingenuity  
 The way it passes from hand to hand without soiling is ethical conduct

Chinese proverbs are also full of jade references. Here are few: "The man of virtue is the jade of the state." "The man of virtue guards his body as if he were carrying jade." "A true scholar embraces the truth as he would embrace jade."

In the Chinese tradition, the Jade Emperor is the supreme god. The so-called “Jade emperor” Yü Ti is the supreme god of heaven. The stone is also sacred to Kuan Yin, the Goddess of mercy.

The sweet sound that jade gives when struck is said to be very musical; Confucius supposedly developed an actual jade musical instrument, in which the varying thicknesses of the jade chime pieces created different tones when sharply struck. Apparently a jade chime used in religious and court ceremonies had 16 undecorated pieces of jade; however a “singer’s chime” had jade pieces carved into fantastic shapes. Sticking to the musical theme, some New Age writers say that jade contains the melodious essence of concentrated love.

The largest carved sitting Buddha in the world is found in the Po Lin Monastery near Hong Kong—it is carved from a single white block of mutton fat (whitish) jade.

The value of jade as a protector from lightning is told in the old Chinese tale of the “Dishonored Statesman.” This vain but stupid man had the temerity to use the same personal name as the king, and was told that he would be punished with lightning from heaven for his action. The man thought to protect himself by attaching a bit of jade to his body, knowing well the protective powers of the stone. Apparently, it worked as long as he was alive, for we hear nothing of his being killed by lightning. However, after death it was a different story. Lightning hit the tomb and incinerated him—except for the small area of his body covered by the jade talisman.

At one time jade beads indicated high rank in China, and a small curved jade wand served as a scepter of office for Buddhist priests. In more modern times, it has descended to the status of a mere lucky charm.

A special perforated jade disk, preferably veined, known as the *ts’ang pi* was the symbol of Heaven (T’ien) in a Beijing temple devoted to that divinity. Kunz reports that it was made to precise specifications: 6.1 inches in diameter with a thickness of 0.7 inches. The perforation was to be 0.4 inches.

The ancient Chinese weren’t the only ones who valued jade. The Aztec emperor Montezuma was relieved when Cortez asked only for gold—he was afraid the Conquistador wanted jade, which was more valuable. Jadeite was a favorite stone of Xiuhtecuhti, the Aztec god of fire.

Interestingly, jade never seems to have come to Rome, or if it did, it won no popularity there. No Roman jade intaglios have ever been discovered, for instance.

Nicolas Monardes of Seville, writing in 1575, says, “Their principal virtue regards the nephritic pain, and the passing of gravel and stone, in such sort that a gentleman who owns one, the best I have ever seen, wearing it bound on his arm, passed so much gravel that he often takes it off, thinking it may be injurious to pass such a quantity.”

The famous Taoist alchemist T’ao Hung Chin (c. 500 C.E.) also favored the use of powdered jade—providing always that the jade used had never been carved nor been placed in a tomb. A Chinese remedy made of powdered imperial jade, rice, and rainwater boiled in a copper pot and filtered was used for many internal disorders, including kidney stones, a use to which the American Indians may also have put the stone.

By the 1600s the ability of jade to break up and expel kidney stones was taken for granted. Voiture, who suffered this ailment, received a jade bracelet from one Mlle. Paulet. In his thank you note, he wrote: “If the stones you have given me do not break mine, they will at least make me bear my sufferings patiently; and it seems to me that I ought not to complain of my colic, since it has procured me this happiness” (*Lettres de Voiture*, ed. by Octave Uzanne, Paris, 1880, vol. i, p. 66, Letter XXIII).

Jade was said to help women in childbirth, at least according Assyrio-Babylonian legend, and the stone was often worn by midwives. Further, if a jade statue (hopefully a small one) is placed on the navel during childbirth it will prolong life. Other sources claim that a jade statue placed near a window will avert lightning from the house. For children a jade ornament made into the shape of a lock and hung about the neck was supposed to protect from danger.

In the Americas, jade was used to help ease childbirth. Sir Walter Raleigh said of jade: "These Amazons have likewise great stores of these plates of gold, which they recover by exchange, chiefly for a kind of green stone, which the Spaniards call Piedra Hijada, and we use for spleen stones and for the disease of the stone [kidney stones] we also esteem them. Of these I saw divers in Guiana, and commonly every king or casique had one, which their wife for the most part wear, and they esteem them as great jewels."

John de Mandeville may have been referring to jade when he said of a stone he called *silente* that it "waxes and wanes like the moon. It protects pregnant women and helps them deliver on time. It brings peace and agreement and helps to reconcile lovers. It raises the morale and lessens inflammation." Then again, he may have been talking about something else. It's hard to know at this date. His description was not perfectly clear.

From the time of the ancient Egyptians and Chinese, jade tied to the arm or hip has been used as a healing stone. The ancient Greek physician Galen recommended that a jade necklace would alleviate difficult stomach problems. (There was a widespread idea that jade was somehow good for abdominal ailments, including gallstones.) It also works for heart and throat problems. According to William T. Fernie its powers are "mainly dependent on radiations from the silica, alumina, magnesia, and iron (a trace), which enter into the composition of this stone."

For modern crystal healer Melody, jade is a "dream stone" and "stone of fidelity." Following Galen, she says it will also treat disorders of the heart, hips, kidneys, and spleen.

The Chinese mixed powdered jade with fruit juice and used it to cure heartburn, asthma, and diabetes. It also made the hair shiny. When jade was "powdered" it was frequently ground only into small pieces, not into a true powder. Like many green stones, it was said to improve sight. Yellow jade, or purple nephrite with yellow stripes, was said to heal splenic disorders. White jade with yellow and purple splotches was good for the liver. Green jade was tied to the legs to reduce swelling and to the lower back or around the neck to stop kidney stones. Jade transported from South America to Europe was said to be good for swelling of the feet and for various abdominal ailments.

Another Chinese adept, Ko Kei, maintained that the corpse of a man who had ingested about five pounds of jade remained uncorrupted for several years after the man's death, when the body was exhumed. Perhaps for this reason it became fashionable for Chinese royalty to be buried in a jade casing. The sarcophagus for Czar Alexander III was also carved from nephrite jade. (Jade has been mined in Russia for thousands of years.)

The Chinese, Olmecs, and Aztecs believed that jade brings comfort to the dying. Even in death itself, jade has its uses, for placing a jade bead in the mouth or on the chest of the deceased prevents decomposition. In fact, the Chinese called jade used this way as *han-yu* or mouth-jade. Another way to accomplish the same thing was to eat powdered jade and water (in fairly large quantities) shortly before death.

Jade was found in the tomb of King Tutankhamen, along with many other valuable gemstones. In ancient Mexico, also, heart-shaped jade stone was placed in the coffins of princes. Pieces of jade, empowered by spells, were used as amulets to cure diseases. The Mayans honored jade and gave it many attributes, with special emphasis on the stone's alleged power to bring harmony in different fields.

Jade amulets were rather popular for a while in England, when carrying them became popular among the horse set. Lord Rosenbery and Lord Rothschild both carried such amulets when their horses won the Derby, and soon the stones became all the rage. George Frederick Kunz noted that a large adze-shaped piece of black jade was used by the Point Barrow Eskimos as a fishing talisman.

It is believed that the fluid appearance of this hard stone contributed to its magical associations. Jade symbolizes wisdom, serenity, tranquility, spiritual love, infinity, purity, and courage, and carries immortality within it. According to Judy Hall jade increases love and brings harmony.

The Maoris used figures of nephrite for healing, carvings, tools, and even weapons until metal was introduced in the eighteenth century. They called it *punamu*, "the green stone" and prized it highly. To find it, a wizard (tohunga) was employed. They made strangely-shaped ornaments of the material called *hei-tikis* that represented their ancestors. The cutting of this stone was such a sacred occupation that no woman was allowed to come near while the cutting was going on. It was also used as a body piercing stone by the inhabitants of Brazil and the West Indies.

Judy Hall also agrees that jade is a healing stone, but the specific use depends on the color: blue jade brings patience, brown jade is a grounding stone, green jade calms the nervous system, lavender jade heals emotional pain, orange jade is gently stimulating, red jade is passionate, white jade directs energy constructively, and yellow jade teaches the interconnectedness of all beings. Kevin Sullivan says all varieties of jade "help mellow one's existence" partly by strengthening the cleansing power of the body.

Once jade was worn as an amulet to prevent nightmares. Modern crystal healers take this old myth and call jade a "dream stone," saying it releases suppressed emotions through dreams. The ancient Chinese believed it opened up a world of visions, and that those handling jade will absorb something of its secret magic. It was said by the Chinese to provide a link between the earthly and the spiritual realms. On a more practical level, green jade also brought rain and chased away demons.

Jade was regarded as a thirst quencher, like quartz, probably because of its watery appearance. By the same token it is said to prolong life by promoting a balance of energy.

Scott Cunningham says that jade not only attracts love, but also helps the body heal itself and is especially useful for kidney, heart, and stomach problems. Cunningham recommends wearing the green stone while gardening to give health to the plants. Jade can also be planted around the perimeter of the garden to achieve the same results. According to Paul Beyerl, jade is the patron stone of herbalists.

To attract wealth, Cunningham suggests wearing a properly charged jade pendant around the neck (along with a positive attitude). Placing a piece of jade against the Third Eye will facilitate the reception of wisdom. For special protection, get a piece of square jade and carve the numbers 1, 8, 1, and 1 in each corner. Mount the stone in "pure gold" and face the rising sun. Breathe on the amulet three times and say "Thoth" 500 times. Repeat at sunset, except this time you exhale. Tie a red thread



around the stone and you will be protected “against others imposing their will on you.”

Jade helps one understand the needs of others and enhances occult powers. It is also said to be good for business, probably because of its green color. Doreen Virtue maintains that jade is a prosperity stone that “improves health and assists with past-life recall.” Brenda Knight recommends wearing jade jewelry to get a new job. However, if you attach it to your magic wand, you will gain the ability to understand or even realize “powerful dreams.” She says it is also a wonderful protection stone, especially for children and their health. Black jade promotes peace. D.J. Conway advises people to wear black jade “when feeling under attack and your survival is in question.”

Sela Weidemann Randazzo writes that “jade is for the detoxification of emotional and spiritual residuals and the resulting blockages and physical illness.” She especially likes attaching a piece of jade to either of the temples or in the middle of the forehead to cure tension headaches. She recommends its use to x-ray technicians who can employ jade to “negate toxic levels of radiation saturation.”

For D.J. Conway, blue jade “neutralizes karmic influences,” while Kevin Sullivan says that it is a “peaceful and passive energy source.” He advises it as a gift to people who find themselves in situations beyond their control. Red jade, according to Sullivan, is a passionate stone that may arouse feelings of anger in the wearer. This is not necessarily a bad thing, he counsels, as it can help one come to terms with those feelings. For Sullivan, white jade helps one “filter out distractions,” and can be used to direct energy in the best way.

For D.J. Conway, brown or gray jade “drains off excessive energy,” while green jade “creates calm” and “produces vivid and accurate dreams.” For Conway, most interestingly perhaps, orange or pink jade “creates a healthy skepticism.” Kevin Sullivan says brown jade “connects us to the earth” and is a good stone for arranging “matters in the home” while lavender jade helps people who have “been hurt by love.” It can also help one learn “restraint and subtlety” in matters of the heart. Orange (and yellow) jade is said to keep in tune with solar energy.

# JASPER

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## Rejoicing the Hearts of the Gods

### General Information

**Chemical Composition:** Silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 7

**Origin of Name:** The name can be traced back a long way: Middle English (*jaspre*); from Latin (*iaspis*) or *laspis* that also referred to other types of chalcedony; Greek (*iaspis*); Persian (*yašhm*); Arabic (*yašb*); Hebrew (*yāšhpêh*); Assyrian/Akkadian (*ašhpū*). The precise meaning is uncertain, but may just refer to a “spotted stone.” A more fanciful derivation is produced by Bartolomaeus Anglicus, who wrote “In the head of an adder that is called the asp is found a little stone of wondrous virtue called jasper.” Here he was apparently playing on the similarity between “asp” and “jasper.” Many ancient writers use the word jasper to refer to a translucent stone that is clearly not jasper; although it has not been properly identified, it may have been chrysoprase or rose quartz, depending on the color.

**Color:** Typically various shade of red or brown. Less commonly, any other color. Some varieties are striped or patterned.

**Luster:** Dull to pearly

**Transparency:** Opaque

**Geographic Locations:** Widespread: Egypt, India, England, United States.

### Mystical Associations

**Attendant Angels and Deities:** Gregory the Great believed that jasper fell into the jurisdiction of the entire class of higher angels known as “Thrones.” Doreen Virtue recognizes Ariel and Metatron as the attendant angels. Some also connect the stone to the Roman god Jupiter.

**Chakra:** Root (red jasper), Sacral

**Dream Meaning:** Love is returned.

**Element:** Earth or Fire (red jasper)

**Associated Number:** 6 or 10

**Planets:** Variouslly associated with Mars (red jasper), Venus, Mercury, and Jupiter

**Auspicious Times and Zodiac Signs:** January, March (red jasper), August; the ancient Jews, Russians, and Italians assigned jasper to March, as do some modern lists. Other people slotted in the related bloodstone for this month. Jasper is sometimes considered the talismanic gem for February. Associated signs have included Leo, Scorpio, Sagittarius, Aries (red jasper), and Virgo (pink jasper). Some Spanish lists assign jasper to Libra.

## Lore of the Jasper

Jasper, a form of chalcedony, is a dense, microcrystalline quartz, usually opaque. Like other forms of chalcedony, it is usually cut in cabochon. The green variety of jasper is often mistaken for nephrite. Red-flecked jasper is sometimes called bloodstone, although the name is probably more properly assigned to heliotrope. In some cases, attractive specimens are deemed "jasper," unattractive ones are called "chert." Marbodius lists 17 different "kinds" of jasper, and John de Mandeville names 9 kinds. In fact, the habit of the ancients in assigning the term "jasper" to almost any opaque stone makes it harder to figure out exactly what attributes are assigned to it. According to Damigeron: "Jasper is found in many places and is of many colors. One of them is the best and strongest: it is of a very clear color." Unfortunately, he is not more specific.

According to the fourth-century bishop and later saint, Epiphanius, "This in appearance resembles the emerald, like which it is green, only duller and more opaque, having also its substance green internally like verdigris." The good saint made special note of a kind of jasper that was surrounded by one or more opaque white lines (the so-called *grammatias jasper*), which was worn as an amulet: "That with four white veins is good to keep off specters, at least so the magicians tell us." He also recommended the stone for keeping off demons and venomous snakes.

Jasper has been a well-regarded stone for many millennia. Ornaments made of jasper, dating to 20,000 B.C.E., have been found in France. It was also used by ancient Babylonians for seals, and by people of the Harappa civilization for jewelry. Jasper rings were recovered from Pompeii.

For the Egyptians jasper was sacred to the blood of Isis, as heliotrope is also said to be, and amulets made of jasper were said to have the same virtues as the goddess herself. In Egypt jasper was engraved, inlaid in sycamore wood, and left to protect the spirit of the deceased. Jasper was found in the tomb of King Tutankhamen, but then so was practically every other gem known.

The value of jasper to the ancients is reflected in this old dialogue:

- "What is better than gold? Jasper.
- "What is better than jasper? Virtue.
- "What is better than virtue"? God.
- "What is better than the deity"? Nothing.

Another old bit of folklore declares: "Who wears a jasper, be life short or long/Will meet all dangers brave, wise, and strong."

Jasper was extremely popular during the Middle Ages for court ornaments, as well as for sacred objects. For unaccountable reasons, it lost favor for a while, and only recently has returned to its just recognition as a worthy stone.

The gemologist George Frederick Kunz associates jasper with the biblical tribe of Asher. Some scholars believe that red and yellow jasper were the stones referred to in Exodus as occupying position 1 and 10 on Aaron's breastplate. In Revelation, jasper is listed as the first foundation of the walls of the New Jerusalem, which St. Jerome interprets as meaning that jasper was a gem of great strength. Rev. 4:3 also makes an interesting theological/mineralogical simile: "There in Heaven stood a throne. On it sat One whose appearance was like jasper or carnelian." Jasper is also sometimes associated with St. Peter "the rock," upon which the church was to be built. Andreas, Bishop of Caesarea, offers a related idea, referring specifically to green jasper, which he said "probably signifies St. Peter, chief of the apostles, as one who so bore Christ's death in his inmost nature that his love for him was always vigorous and fresh."

Damigeron advised that jasper should be "polished, consecrated, and chastity observed while wearing this stone. It is a bringer of rain and when invoked causes showers." The author of the *Lithica* said the same thing, emphasizing that the stone had to be grass green and polished. Orpheus agreed, writing: "If one offer sacrifice holding in his hand the polished jasper, color of the spring, he rejoiceth the hearts of the gods, and they shall satiate his thirsty land with showers, for this stone bringeth down rain upon the parched up fields." In the like manner some North American Indians used jasper in rain-making ceremonies, even calling this sacred stone the "rainbringer."

John de Mandeville asserted that jasper with red or golden drops "cures fever or dropsy and women in labor because it throws out the baby, dead or alive." After this somewhat discouraging statement, he adds that it "is not for a woman to wear it, because it will prevent her from conceiving." Obviously he believes that the action of the stone is somehow to separate women from their potential offspring in one way or another. Camillus Leonardus said the same, but added that it "expels noxious phantoms." He also says that it "gives sweetness and increases honor and valor."

The idea of placing jasper or jade on the abdomen for the relief of childbirth pains is very ancient. (Scott Cunningham suggests simply holding the stone for protection and pain relief during parturition.)

Vast medical claims are made for jasper. According to the *Lapidary of Alphonso X*, jasper was supposed to cure most diseases (including headaches and epilepsy), comfort the spirit, and cure epilepsy and headaches. The same source claims it brings quickness of thought and action. Marbodus said it protected against fever and dropsy, against pain, especially the pain of childbirth, as well as against wounds and hemorrhages. It will also grant good luck in fowling. Jasper protects against bleeding, wounds, dysentery, and cancer. De Boot claims to have effected the cure of a maid suffering from bloody flux for 6 years by using a red jasper.

Onomacritus, writing in about 50 B.C.E., believed that the "grass-green" jasper "rejoiceth the eye of man, and is looked on with pleasure by the immortals." Green stones in general are considered pleasing to the eye.

For Melody, jasper "acts as a reminder that one is here, on this physical plane, just for oneself, but is also here to bring joy and substance to others. . . ." She also mentions that jasper will stabilize the aura, balance the yin-yang energy, and also balance "the physical, emotional, and intellectual bodies with etheric energies." She says it can be helpful to people hospitalized for a long period and aid in the treatment of kidney, spleen, bladder, stomach, and liver disorders, but adds that "the energy is more appropriate for deterioration, rather than the actual state of malfunction." For

those suffering mineral imbalances, jasper is just the thing to balance iron, sulfur, zinc, and manganese within the body.

Cardanus claimed that jasper could stanch bleeding and strengthen the pulse. Although he was doubtful of the more magical powers attributed to the stone, he did think the red variety was helpful in stemming desire and making the wearer more cautious, which he felt was an important quality when fighting battles.

According to the thirteenth-century *Book of Wings*, a lion or archer carved into jasper will empower the stone to help against poison and cure fever. In the Middle Ages and early Renaissance, it was said that if one were bitten by a snake, placing a piece of jasper on the spot would draw the venom out. This is lore that can be traced all the way to the Greek physician Dioscorides, who also recommended the jasper for headaches.

The Greek physician Alexander Trallanus or Trallianos (sixth century C.E.) recommended a jasper engraved with Hercules strangling a lion as a cure for the colic. Indeed a red jasper amulet of this type was found with the initials KKK on the back, which experts surmise stand for the Greek word for "colic" rather than Ku Klux Klan. Still, the Greek for colic has only two Ks in it, so it is hard to say just what it does stand for. Jasper carved with lions or archers was said to cure fever. When worn by young girls, jasper enhances beauty.

Like most varieties of chalcedony, jasper represents a symbolic grounding to mother earth. In addition, jasper guards one's independence and keeps one free of the controlling influence of others. Further, it makes the wearer good natured and amiable, and grants him success in lawsuits and in battle. According to Swiss theologian Conrad Gesner (1516–1565), jasper protects against all enemies, cures all ailments, and renews the blood.

Sela Weidemann Randazzo suggests that people bring jasper to job interviews and business presentations. She recommends it, in fact, for all occasions and says its uses are "virtually limitless." Even if one does not obtain the desired results from using the stone she assures us that it will be for the best.

Jasper is said to work on the "animal soul" to heighten primal awareness. It is a divining stone and can be used to control psychic reaction. Jasper strengthens the intellect when worn as an amulet with special inscriptions from the Kabbalah. It counteracts the Evil Eye. It protects travelers during dark nights. Scott Cunningham says it is useful for restraining "dangerous whims."

For Judy Hall, jasper is a preeminent nurturer. "Jasper reminds people to help each other." It also helps on shamanic journeys, balances yin and yang, and "aligns the physical, emotional and mental bodies with the etheric realm." It prolongs sexual pleasure and is a good stone to have around during long hospital stays. She also says that it "is particularly useful as a gem elixir because it does not overstimulate the body."

Kevin Sullivan says that jasper is particularly useful since it works slowly, and presumably does not overtax the body. For Sullivan it works much like bloodstone (both are varieties of chalcedony) in curing problems of the circulatory system.

Crystal healer Brenda Knight recommends wearing jasper around the ankle for an energy boost. She says if you attach it to your magic wand it will bring stability. Jasper carved into the shape of an arrow will bring good luck. She also says it guards against venomous snakes and insects.

The color of the jasper is said to affect its magical qualities. All colors are said to be healing to the emotions, including bipolar depression and schizophrenia. The connection possibly comes from the multitude of colors present in the stone.

Judy Hall says that placing a big piece of brown jasper in a room absorbs any negative energy present. Kevin Sullivan says it helps one find stability and balance. It heals the immune system and makes one more “ecologically aware.” He also suggests its use for people who want to go through past life regression.

Blue jasper, according to Judy Hall and others, connects one to the spiritual world; green jasper heals disease and obsession; it also opens the heart. Purple jasper eliminates contradictions.

Pliny said a red jasper (or agate) rendered the athlete wearer invincible, which poses something of a problem as they were *all* wearing red jasper. Red jasper also stops hemorrhages and reduces the pulse rate. Supposedly they work best for this purpose when cut into a pear shape, undoubtedly because it resembles a drop of blood. Kunz noted that a piece of dark red jasper belonging to the Point Barrow Eskimos was formed into the shape of a whale and apparently used as a whale-hunting amulet.

Red jasper makes good worry beads, says Judy Hall. Brenda Knight has a more original use for red jasper: attaching a crystal to one’s rearview mirror will solve one’s parking problems. When in need of a parking spot, simply touch the jasper and say: “Squat, squat, find me a spot.” And one will appear—like magic.

Red jasper is the form usually used in amulets. According to William Stuber, the red jasper for therapeutic use is a “deep brownish red.” Red jasper stimulates enthusiasm and zest, and according to William Stuber helps one “become attuned to the earth,” also opening channels between the physical and the spiritual. It is used for protection and vision quests; it also protects against negativity. D.J. Conway differentiates between “brick-red” jasper and “true red jasper.” She believes the brick-red variety, “the mother of all stones,” is the “first transformer because of its magical properties.” It adds “volumes of power” to any magical rite. True red jasper, on the other hand, “creates a sense of power and helps one avoid being a victim.” Kevin Sullivan believes jasper works particularly well with opals and recommends it for executives. He says it will help them make quick decisions.

William Stuber suggests that anyone who is suffering from an illness affecting an organ should use red jasper. It is also wonderful for those who are “clumsy, non-mechanical, forgetful of dates” and so on. Melody says that red jasper is good for preventing “setbacks” in disorders.

Green jasper was supposed to grant good luck for both buyers and sellers, and according to Marbodius, was the best variety. Pliny declared that Asians believed that green jasper was a cure for every ill, but he may have been confusing it with jade. For Scott Cunningham, green jasper is a general healing stone. Green jasper is also used for sleep disorders and hallucinations. In older times it was said to repel ghosts; it has been considered a rain-bringer from very ancient times. For Kevin Sullivan green jasper heals ailments of the upper torso. It is also, according to many writers, good for expanding awareness.

The Egyptian king Nechepsus (c. 630 B.C.E.) reputedly wore a green jasper carved in the shape of a dragon or serpent, which when applied to the digestive organ “strengthened that part wonderfully,” according to the second century physician Galen. He adds: “This stone aids the stomach and navel by contact,” continuing, “I myself have thoroughly tested this stone, for I hung a necklace composed of them about my neck so that they touched the navel.” He also recommended fastening a green jasper to the chest to improve problems there. He further reported that he has received much “benefit” from them and recommended the stone for epilepsy and “lethargy.” Ibnu ‘l Baitar mentioned that simply wearing the jasper as an amulet

would work in this regard. Centuries later the English wore an “anodyne” or pain-killing necklace of jasper to treat their own stomach problems. (Jade was used the same way; in fact the difference between green jasper and jade was not always clearly understood.)

For Judy Hall yellow jasper channels positive energy and works on the endocrine system. Other writers suggest that it protects on a journey. Kevin Sullivan agrees about the endocrine system and energy channeling benefits. Others say that yellow jasper protects the bowels and clears the mind.

D.J. Conway says the variegated variety is best for healing. Scott Cunningham says that mottled jasper protects against drowning. It’s especially effective when carved with the figure of a Greek cross. This is said to represent the power of the four elements.

Brown jasper is calming and allows the wearer to understand the secrets of karma. It helps concentration. D.J. Conway believes that it “keeps away undesired attachments or cordings.” For Brenda Knight brown jasper “makes you confident and emotionally secure.” Scott Cunningham says that brown jasper is a good “grounding stone,” and is most useful after strenuous magical work.

Black jasper is a good scrying stone, according to Judy Hall. This is interesting, because historically black jasper was used to “tell fortunes” in a very material sort of way. In Italy, farmers once believed that black jasper could avert lightning. Today, D.J. Conway advises wearing black jasper “when you want people to leave you alone.” For thousands of years, black jasper was used to test gold-silver alloys for their gold content. Rubbing the alloys on the stone, called a touchstone, produces a streak the color of which may indicate the gold content of the alloy. And so, jasper brings the wearer good fortune.

For some writers, it’s what you engrave on the stone that counts. Carve a head and neck in jasper and set it in a ring of brass or iron with the following letters: *B B P P N E N A*. Wearing such a ring protects from many illnesses. According to other sources, however, jasper’s healing power takes greatest effect when set in silver rather than brass or iron. John de Mandeville says it should be worn on the right side of the body in addition to being set in silver. However, Camillus Leonardus opined that jasper should be set in gold “because that increases its virtues.”

Galen recommended a jasper ring engraved with the figure of a man wearing a bunch of herbs as a cure for many ills. He is said to have carried a jasper with a sigil carved into it (representing a bundle of herbs) on his neck wherever he went, believing it gave him the power to distinguish between many diseases. Vincentius (434 C.E.) agreed: “Some stones are found figured and marked with the figure of a man bearing on his neck a bundle of herbs and flowers.” These stones he counseled “have in them a faculty or power restrictive, and will in an instant, or moment of time, staunch blood.” And according to *The Magic of Kiram, King of Persia* (1685): “On a jasper do you engrave a kite tearing a serpent; and under this stone put a stone taken out of the head of kite, and enclose it; give it to wear in the Breste; for it will draw away all harm of the stomach, and will create an appetite, to eat, and good digestion. For it also has other virtues; let it be worn only in the breast.”

De Boot thought both the color and the carving were important. He claimed that green jasper should be engraved with the figure of a scorpion, when the sun was entering that sign.” This is a “sure preservative” against bladder stones.

# JET

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## Symbol of Sorrow—Virginity Tester

### General Information

**Chemical Composition:** Variable. It is mostly carbon and is formed from fossilized wood.

**Hardness:** 2–4

**Origin of Name:** From Anglo-Norman *geet*, from the Latin *gagates*, from Greek *gagates*, for Gagas, a town of Lycia, a Roman province on the Aegean Sea, southwest of Asia Minor. Pliny believed all jet came from this location. At one time jet was called “black amber.” It is, of course, where the expression “jet black” comes from. Sometimes it has been called witches’ amber or black amber.

**Color:** Normally black or dark brown, but can occur in red, yellow, green, or gray-blue.

**Luster:** Usually velvety to waxy. Some pieces contain small bits of pyrites that give it a metallic or brilliant luster.

**Transparency:** Opaque

**Geographic Locations:** Historically, the most famous source is Whitby, on the northeast coast of England. Also Spain, France, Germany, Poland, India, Turkey, Russia, China, and the United States (Colorado).

### Mystical Associations

**Attendant Angels:** Cassiel

**Chakra:** Crown

**Deity:** Cybele

**Dream Meaning:** Sorrow to come

**Element:** Variously associated with Earth, Water, and Air.

**Number:** 8

**Planet:** Saturn

**Season:** January

**Auspicious Times and Zodiac Sign:** Capricorn. Brenda Knight recommends jet as the “power stone” especially for “early Capricorns,” people born between December 21 and January 6. She says it will help Capricorns “live long and prosper.”



## The Lore of Jet

Jet is just another name for hard, polished anthracite coal or lignite from fossilized trees. Some pieces actually have embedded fossils in them. This stone is flammable and when burned, it smells like coal. It tends to feel warm and picks up an electrical charge when rubbed. Much of what is sold as jet is actually only black glass; jet is easily imitated, since even the “real thing” has a somewhat plastic feel.

Today jet has been largely usurped by onyx, although onyx is traditionally a much more unlucky stone.

Like its fellow fossilized gem, amber, jet was among the first “stones” used as amulets. The Romans, Vikings, and early Britons all had a high regard for jet. Pieces of shaped jet have even been found in Paleolithic caves in Switzerland and Belgium. The Pueblo Indians buried this talismanic stone with their dead, apparently in the hope that the stone would protect the deceased in the afterlife. Some Mexican Indians also revered the stone.

Jet was once widely used as mourning jewelry for women, a custom that became all the rage, especially in England, when Queen Victoria mourned her beloved Albert and wore jet jewelry along with her black dress, beginning in 1861 and continuing for the rest of her life, which was a long one.

In the early days of the church jet was a popular material for both crosses and rosaries, with black rosaries supposedly the most effective for driving away demons, especially in the sixteenth century, when it was dubbed “Black Amber.” Jet is considered magically “married” to amber and the two are often worn together, especially by modern day Wiccan priestesses, whose necklaces are often composed of alternating jet and amber beads.

Jet is said to be a grounding and nurturing stone. Amulets of jet are proof against demons and demonic possession. Indeed it is sometimes called the “exorcism stone.” Carrying jet in one’s pocket warded off the Evil Eye. The *mano cornuta* or devil’s horn amulet was often made of jet. Polished jet was sometimes used for “scrying,” as the art of crystal gazing is sometimes called.

The ancient Magi were said to use jet for fortune telling. Although normally consumed by flames, it was believed that if jet remained untouched by the fire, the desire of the seeker would be accomplished.

In the Middle Ages soldiers wore jet (sometimes, it is said carved in the form of a scarab) to protect themselves against any negative spell put on them. According to modern writer Judy Hall, it is a stone of protection when worn around the neck, and that those who are attracted to this material are “old souls” with much reincarnation experience behind them.

When worn continuously jet is said to become part of the body. If the stone fell into the wrong hands, it was believed the finder could manipulate the soul of the wearer.

Scott Cunningham recommends placing jet under the pillow to guard against nightmares. To enhance psychic abilities, he recommends placing some shavings of jet in a glass bottle and filling it with water. Then allow it to sit in the sun for several hours, after which times, the water should be filtered and drunk. Cunningham also provides an old method of jet-divination. Take an ax head and place in fire until it is red hot. Envision a question to which you want the answer. Remove the ax head from the fire. Then take a piece of enchanted or empowered jet and toss it on the ax head.

If the jet burns, the answer to the question is yes. Cunningham does not specifically say how to enchant the jet.

The ancient Greeks who worshipped Cybele wore jet to receive her blessings and to obtain her favors. Wearing jet is said to encourage the growth of plants, an idea perhaps left over from ancient worship of Cybele, a nature and fertility goddess.

According to the second-century B.C.E. writer Nicander, burning jet was a superior fumigant that drove away the plague. (Since bubonic plague is characterized by black nodules, it made sense to early people to assume that a black stone would counteract it.)

Often the fumes of the jet were supposed to effect a cure (especially of plague), but that was not the only way the material was used. Ground up jet was used for a variety of ailments. When used against toothache, it was mixed with wine. It tightened up loose teeth as well, according to Bartholomaeus Angelicus. Mixed with beeswax, it was good against tumors and scrofula. It could also "ripen" wounds. Oddly, however, the Romans (at least Pliny) seemed to feel that burning jet had a seizure-inducing quality when a susceptible person was exposed to it. (Later, people decided that jet got rid of epilepsy.) Powdered jet made into a kind of toothpaste and mixed with wine was supposed to cure the toothache.

According to the *Book of Secrets*, "Take the stone which is called Gagetes [jet], which is the same that is called Kakabre, and it is found in Libya and Britannia, the most noble isle of the world, wherein is contained both countries, England and Scotland. It is of double color, black, and of the color of saffron, and it is found gray colored, turning to paleness. It healeth the dropsy, and it bindeth the bellies that have a lax."

The ancient Arabic lapidary Ibnu 'l Baitar maintained, following early Greek sources, that jet will drive away venomous beasts. Jet was also used as a test of virginity. Either powdered jet administered in a drink, or even contact with a broken stone would cause a nonvirgin to urinate. According to Avicenna, "[T]hat if the stone be broken and washed, if she be not a virgin, she will piss soon, if she be a virgin, she will not piss."

According to Pliny many ancient people had a high regard for jet, which they believed drove away snakes. The Venerable Bede agreed. Jet, he said, "when heated, driveth away serpents." It took care of demons as well. He got this idea from Damigeron, who wrote that "if it is burned all snakes, serpents, and vipers will flee the place." In the British Isles, the wives of fishermen burned jet to safeguard the husbands' return. A bit of jet placed on the stomach of a newborn is believed to guard the child. Pliny also said it cured hysteria.

One old French source lists jet as a good anesthetic, but it is believed this is a mistranslation of an older Latin manuscript.

The writer known only as Melody indicates that jet "protects one during the pursuit of business . . . it can be used in the treatment of migraine headaches, epilepsy, glandular and lymphatic swelling, stomach pain, and colds."

Damigeron reported that "[i]t has great and wonderful powers. In the case of a woman whose menses do not flow, grind this stone and put it on burning coals and order the woman to walk around it, and she will be purged without pain or harm." Even better, it protect one's business dealings: "If anyone is making a legal purchase and wishes to know that it is not from an incompetent or lunatic, let him burn the stone, and if he has any such infirmity, he will exhibit, so great is the powers of this

stone. It clears up fraud and hindrance. . . .” Some modern healers claim that jet can be used to get one’s finances in order.

Contemporary crystal healer D.J. Conway notes that jet “eases headache pain behind the eyes.” It also enables the wearer to be “alert” and to arrive at “constructive solutions” to problems. She advises: “Use it to gain victory and control over an enemy, but only in a positive manner or you will be a painful backlash of energy.” Conway adds that some people have a problem working with black stones. If that is the case, she suggests that one needs to “work on karmic issues” one has hitherto avoided.

According to Scott Cunningham, jet absorbs negative energy in the home. Kevin Sullivan also comments on jet’s absorptive powers and suggests this is why the stone is able to soak up negative energy, commenting that “it is especially useful for people who have unreasonable fears that limit their lives.”

Galen reports that he used the stone to cure swelling of the knees. Judy Hall says that jet can be used to treat migraine, epilepsy, and colds. It also reduces swollen glands. She and Kevin Sullivan both recommend that when used as jewelry jet should be set in silver. Brenda Knight says that jet set in silver will expel negativity, and recommends attaching jet to one’s magical broom for the same purpose. Some contemporary crystal healers believe that jet increases fertility.

# LAPIS LAZULI

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## Blue Heaven and Golden Stars

### General Information

**Chemical Composition:** Rock of variable composition containing lazurite  $[(\text{Na},\text{Ca})_8(\text{Al},\text{Si})_6\text{O}_{24}(\text{S},\text{SO}_4)_2]$  and other minerals such as hauynite  $[\text{Na}_6\text{Ca}_2\text{Al}_6\text{Si}_6\text{O}_{24}(\text{SO}_4)_2]$ , sodalite  $[(\text{Na},\text{Ca})_8(\text{Al},\text{Si})_6\text{O}_{24}\text{Cl}_2]$ , and diopside  $[\text{CaMgSi}_2\text{O}_6]$

**Hardness:** Varies with the composition; generally 5 to 6

**Origin of Name:** The term lapis lazuli appears not to have come into use until the Middle Ages (before which time the stone was regularly confused with sapphire). Ultimately, the name comes from the Persian *lazuward* or "heaven," or "blue" also the source for our word "azure" or Arabic *azul* or "blue." The Egyptians called it "chesbit." "Lapis" is the Latin word for "stone."

**Color:** Different shades of blue, usually with flecks of other colors. The dark blue with gold flecks (pyrites) is considered the best quality. The deep color is caused by the way the light interacts with the sulfur atoms in the mineral.

**Luster:** Vitreous to greasy

**Transparency:** Opaque

**Geographic Distribution:** Historically, the best quality is from Badakshan, Afghanistan, from where it was traded all over Europe. This area still has the best quality lapis. Also Argentina, Chile, Russia, Canada, United States.

### Mystical Associations

**Anniversary:** 6th

**Attendant Angels and Deities:** According to Doreen Virtue, the attendant angels of lapis lazuli are Michael, Raziel, and Zadkiel. For D.J. Conway it is Sachiël. Associated deities include Isis, Ma'at, and Venus.

**Chakra:** Throat or Third Eye

**Dream Meaning:** Faithful love. Divine favor.

**Element:** Earth and Water

**Number:** 3 or 4

**Planets:** Mercury, Moon, Saturn, Jupiter, Uranus, or Venus.

**Auspicious Times and Zodiac Signs:** November. The National Association of Jewelers lists lapis lazuli as an alternate stone for December. The best day to wear lapis is Thursday. It is variously assigned to Capricorn, Sagittarius, Aquarius, Cancer, Taurus, and Gemini. Brenda Knight lists lapis lazuli as the “talismanic power crystal” for “late Capricorns,” those born between January 7 and January 19.

## Lore of Lapis Lazuli

Lapis is a blue metamorphic stone belonging to the same family as blue sodalite. It is made of many different substances, including crystals of white pyrite, and is not a distinct mineral; usually it is found as an opaque conglomerate of dark blue lazurite. Lazurite itself is a complex sodium calcium aluminum silicate with varying amounts of sulfur and chlorine. The most poetic description surely is found in the *Book of Secrets*, attributed to Albertus Magnus; “It is like to the color of heaven and there is within it little bodies of gold.”

The ancient Egyptians used powdered lapis for eye shadow. It is considered one of the stones of royalty. Lapis lazuli is one of the oldest and most widely used magical stones in ornamental use for over 6,000 years; the original mines are still in operation. Indeed some of the oldest extant writing deals with this material, including the Sumerian Epic of Gilgamesh (2650 B.C.E.) and the biblical book of Exodus. Eventually it was venerated in Assyria, Babylon, and Egypt.

Lapis was at one time equal to gold in cost and valued well above many other ancient stones. In antiquity it was often confused or used interchangeably with sapphire; when Theophrastus and Pliny the Elder (and in indeed in most writers before the Middle Ages) mentioned sapphire, they were probably referring to lapis lazuli. Pliny writes that “sapphiros” as he termed it, “contains spots like gold. It is sometimes blue, although sometimes and indeed rarely, blue tinged with purple. It is never transparent.” This description can fit nothing but lapis indeed. Lapis lazuli mines have been operating in Afghanistan for 5,000 years; there exist necklaces made from rough bits of lapis brought to Persia by the trading caravans from Afghanistan. Even the Egyptians, who prized this stone highly, probably got lapis from Afghanistan.

By the sixth century B.C.E., lapis lazuli from Afghanistan’s Badakhshan mines (famous also for rubies and spinels) was transported to China, India, and Tibet chiefly by camel caravan. Later it traveled to Egypt (300 B.C.E.) where it was fashioned into scarabs and magical amulets, and was one of the gems sacred to Isis. It was also prized in Ur and Sumer (2500 B.C.E.); indeed the former had a lively trade in the blue stone as early as the fourth millennium B.C.E. In ancient Sumer the stone was sacred to and symbolic of all the gods. In fact it was believed that that stone actually carried the “soul” of the god.

The Assyrian moon god, Sin, was depicted with a long beard of lapis. Soon after, it reached Mediterranean countries such as Greece Rome. And the stone was ground to produce ultramarine pigment as early as the eleventh century C.E.

In Egypt, for a long time only royalty and priests were permitted to wear lapis. The chief judge in ancient Egyptian wore a lapis in the image of Ma’at, goddess of justice, suspended on a golden chain around his neck, and even today many crystal healers say that it should be set in a gold necklace for most effective magical use. Sela Weidemann Randazzo states firmly “the importance of setting lapis in no other metal than gold. It is so dangerous to put this stone in any other metal that lapis

itself carries a constant reminder and indicator in its very appearance." However, she then goes on to say that it is permissible to put the stone in "gold-toned pyrite." Apparently lapis doesn't know the difference. She also suggests taking off the stone "if you are wearing it alone and an ill spirit arises . . . Lapis has a high saturation level. It can literally burn someone if used to excess."

One legend tells us that on the last day of the month an offering was made to the god Ra before a symbolic spiritual eye made from lapis, because it was on the last day of the month that Ra had placed a lapis amulet upon his own head.

In Chinese myth the blood of the mysterious Tschang-hung forms lapis lazuli in the space of three years. In China it was honored as one of the Seven Precious Things.

Traditionally, the stone is associated with the biblical tribe of Issachar, a name that means "reward." George Frederick Kunz suggests that lapis signified heaven with its blue for the sky and its golden spots for the stars.

Epiphanius, referring to lapis (although calling it "sapphire") and copying Greek and Roman custom, wrote: "It is medicinal, for being powdered it heals the sores following pustules, and boils, if smeared over them, being thus applied mixed with milk to the ulcerations." He also believed the stone was so cold it could put out fire.

The Ebers papyrus, dating from about 1600 B.C.E., includes lapis lazuli as one of six ingredients used for the treatment of cataracts. Other ingredients include milk and "crocodile earth." Whether crocodile earth is merely Nile river slime or something even worse is impossible to tell at this date. It is not even certain that lapis lazuli is the stone referred to. Egyptians further used lapis to make the sacred scarab, and the stone was found in the tomb of King Tutankhamen. In fact, lapis lazuli constitutes the eyebrows and areas around the eyes of his famous gold mummy mask.

The alchemists called lapis the stone of Heaven or stone of truth, and indeed the stone has come to symbolize truth. In Egypt the stone was sacred to Isis and to Ma'at, goddess of truth, the all-seeing eye. Early Christians associated this stone with the Virgin Mary, both because of its color (blue is always associated with the Virgin) and because of the connection sometimes made between Isis and Mary.

Chapter 26 of the Egyptian Book of the Dead was sometimes engraved upon it (or perhaps more likely to be recited over a figure of lapis lazuli), as were some cylindrical seals of the Babylonians and Sumerians. It was said among the Sumerians that anyone who carried lapis lazuli carried a god with him. Some legends claim that the Ten Commandments were written on it as well.

Chapter 29 of the Book of Dead is often engraved on it. Egyptians often buried their dead with lapis amulets to symbolize the heart. King Tutankhamen's mummy mask was partly made of lapis lazuli and many Egyptian tombs were loaded with lapis carvings. It was also widely used in ancient Greece and Rome as an ornamental stone. Both the Romans and Greeks used lapis as a reward for bravery. The Romans thought it was an aphrodisiac.

One legend says that King Solomon wore a lapis lazuli ring given to him by an angel of the Lord. This ring enabled him to harness the spirits through whom he built his temple.

According to Dioscorides, who evaluates about 200 stones from a medicinal viewpoint, lapis lazuli is excellent for curing snake bite. (He actually uses the word "sapphire" but it is agreed that he was referring to lapis.) In his opinion, the best type was a deep blue. The lapis was supposed to be burned to a powder and then moistened into a paste to be used as an astringent, caustic, and counterirritant. It is

not quite certain if he really meant to use lapis or a sulfate of copper. The translation is uncertain.

Lapis is said to protect the wearer from evil and bestows upon the wearer strength, self-assurance, and sensitivity to the "higher vibrations," at least according to some contemporary crystal workers, showing how to integrate the emotional and mental parts of the soul. Modern healer Brenda Knight says that it gives "mental brilliance." The ancient Egyptians, who were more pragmatic, believed it could guide and cheer the soul on the way to the Underworld; hence it was used liberally in grave goods, including, as mentioned in the tomb of King Tut.

Lapis serves as an amulet against negative supernatural forces, but attracts "powerful and highly evolved" spirits. Whoever possesses this stone was said to have had supernatural powers. It is a protection and a love-drawing stone and is frequently used in love-spells.

During the Middle Ages and Renaissance, powdered lapis was said to be good for heart disease, fevers, infections, insomnia, and gallstones. It was valued so highly in Renaissance Germany that powdered lapis went for ten times the price of powdered emerald. Given as a gift, this "stone of Venus" was meant to symbolize friendship.

It can be used as a sleep aid, something to do with the "blue rays" the stone emits.

John de Mandeville said that "it protects against an illness that causes fainting as a result of a weak heart; it prevents conception if a man or woman carries it on themselves." Scott Cunningham recommends its use of fever and blood disease. He also says that if constantly worn, lapis will strengthen the eyesight. It can attract spiritual love, when used along with a pink candle. He also recommends it as a fidelity charm and when worn as a beaded necklace, it can enhance psychic abilities. For this purpose it should be worn every day. Cunningham has such a high opinion of lapis, in fact, that he says, "lapis is one stone every stone magician should own and utilize."

Lapis was said to prevent miscarriages and was thus called by the Greeks, *stomatopetra* (the "stop stone"). Lapis lazuli is said to cure eye disease, perhaps due to its connection with the all-seeing eye of Ma'at, goddess of justice.

Lapis is also said to cure depression, grief, and mourning. According to the *Book of Secrets*, "If thou wilt cure melancholy or a fever quartan [relapsing fever] in any man, take the stone which is called lapis lazuli. And it is sure and proved that it cureth melancholy, and the fever quartan." Using lapis as a cure for melancholy is almost universal, possibly under the "like cures like theory," in which sadness is indeed felt as the "blues." In some cultures lapis is said to give the wearer the joy of the gods.

According to some modern healers it is one of "cornerstones of Atlantis." For Melody it "allows one to gain access to, and to explore, the esoteric planetary knowledge. More mundanely, she says it helps overcome depression. Judy Hall says lapis facilitates enlightenment, enhances psychic abilities, and stimulates dream work. She says it contains "enormous serenity" and helps protect the wearer through contact with "spirit guardians." Lapis apparently has the capacity to recognize "psychic attack" and can block it. It also is a good stone for reversing troublesome curses. It bonds relationships and dissolves emotional cruelty.

According to D.J. Conway, lapis is "helpful in treating fevers, epilepsy, and skin and spleen problems." It will also, she adds, "wipe out any part of the past (either this life or others) that you are still carrying, but have no need to do so." Judy Hall claims that "Lapis lazuli will quickly draw off a migraine headache" and conquer depression. It also works on the throat, bone marrow, thymus, and immune system. Crystal healer Brenda Knight advises against the use of lapis lazuli as earrings, however. She

believes them to be “too stimulating,” although she found that when she gave a pair of lapis earrings to a headache-suffering friend, the headaches disappeared.

According to Brenda Knight stringing lapis on gold wire imparts protection and health. Set in silver, it attracts love. She counsels against wearing lapis lazuli at the same time as blue lace agate or turquoise, believing that these stones conflict with one another.

Some contemporary crystal workers claim that lapis energizes perception. When placed over the Third Eye Chakra it aids psychic development. Doreen Virtue maintains that lapis lazuli “expands your senses by opening the third eye, and connects your heart and head to create balance and interdependence in your relationships.” It is also said to be good for careers, and will, according to Brenda Knight “lead the way” if one is looking for a new job. According to Knight, a ring of lapis lazuli worn on the index finger brings wisdom. Judy Hall says it is best worn anywhere above the diaphragm, between the sternum and the top of the head.

Kevin Sullivan says that lapis is beneficial to the respiratory system, blood, and immune system. However, “Lapis lazuli’s great single attribute is relationship to the mind and the mental state. It is a powerful thought-amplifier.”

Paul Beyerl believes lapis is a fine stone for healing victims of incest. William Stuber writes, “For those who have a difficult time believing in miracles—or even in the good things in life—lapis is a godsend.”



# MALACHITE

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## Eye of Peacock, Eye of Horus

### General Information

**Chemical Composition:** Aqueous copper carbonate:  $\text{Cu}_2(\text{CO}_3)(\text{OH})_2$ . In fact, malachite was an early source of copper.

**Hardness:** 3–4

**Origin of Name:** Either from the Greek word for the mallow plant (*malache*) indicating its green color or possibly from *malakos* meaning “soft, delicate.”

**Color:** Green. The color comes from copper, an inherent part of its structure.

**Luster:** The crystalline form is silky.

**Transparency:** In thin plates it is translucent; otherwise opaque.

**Geographic Distribution:** Worldwide, but commercially in the Congo (formerly Zaire), Zambia, Namibia, Zimbabwe, Australia, Chile, France, United States (Arizona and New Mexico), and Russia (the Ural Mountains).

### Mystical Associations

**Attendant Angels and Gods:** Raphael. Venus, the goddess of everything green is usually the associated goddess.

**Chakra:** Solar Plexus, Sacral, Heart, and Throat

**Element:** Usually Fire (for copper), but sometimes Earth (for its greenness).

**Number:** 3 or 9

**Planetary Associations:** Venus, Uranus, and Mars

**Auspicious Times and Zodiac Signs:** May. It is variously assigned to Capricorn, Scorpio, and Taurus. Brenda Knight likes this stone for “early Tauruses” (born April 19–May 2) and advises that they wear a heart-shaped malachite pendant or use the stone as a paperweight.

## The Lore of Malachite

Malachite is a layered green carbonate of copper. Malachite is termed a “secondary mineral,” which means that it is created by a chemical reaction between minerals that have already formed. It is sensitive to both heat and acids. Because this stone is soft, it is extremely popular for carving, and in early times it was crushed and used as a pigment as well as for vases and carving. The columns of St. Isaac’s Cathedral in St. Petersburg, Russia, were carved from malachite mined in the Ural Mountains. Because the Ural Mountains are today a good source of malachite, wealthy people in Czarist Russia used the mineral extensively. In fact, the Hermitage, a Winter Palace of the Czars, and now a world-famous museum, has an entire “malachite room” filled with malachite artifacts. Even more important, malachite is a major ore for copper.

Malachite was apparently mined in the Suez-Sinai area as early as 4000 B.C.E., making it one of the earliest known gems. This stone was frequently confused with green turquoise (although they are not very similar) and the same magical powers have been attributed to both.

Malachite has been widely used as a beauty aid, too, and there is nothing magical about these properties. The pulverized green stone makes a famous eye shadow. The Egyptians loved it; their deities lived upon a malachite lake and their hippo goddess Toeris often wore a malachite necklace.

But it is more than eye-shadow. Because of its eyelike markings, representing vigilance, Malachite was also used as a protection stone. The Egyptians carved it with the image of the rayed sun to protect against necromancers. The Egyptian Eye of Horus, put on the side of coffins, was often outlined in malachite, probably serving as both magical and cosmetic enhancement. The Romans also admired the eye of malachite and thought they resembled those in a peacock’s tail. It follows, then, that they called malachite the peacock’s stone and made it sacred to Juno, whose sacred bird was the peacock.

In later Italy too, the stone was long regarded as protection against the Evil Eye, especially when cut into a triangular shape. During the Middle Ages it was regarded as a protection against the devil. For some reason this stone has been from the days of the Egyptians associated with children; it keeps evil spirits at bay and lets children sleep soundly if the stone is attached to the cradle. Like turquoise, malachite offers protection from falling, a story especially prevalent in Germany. It was once a popular amulet among Bavarian gypsies.

In Islamic lore, malachite is a stone of power, possibly because it is green, the color of Islam. Its varying shades of green seem to represent the earth and its strengthening powers. It follows that it also symbolizes fertility, creativity, and healing.

There is some lore that states drinking from a malachite goblet will enable one to understand the language of animals, but it is unclear if this idea refers to one particular goblet or to any malachite goblet that happens to be lying around.

Modern day mythmakers have not left malachite out of their calculations. William Stuber says that malachite teaches the correct use of color-ray energies.” According to him they provide the spiritual energy needed to achieve self-purification and noninterference; he maintains that a necklace containing different sized beads of clear “eyes” work best. “All malachite pieces are in vibrational resonance with the moment in the history of the planet when they were formed, and each can be deciphered by the soul, once it learns to read their crystalline matrix.” This is probably harder than it sounds like. Perfectly formed spheres are critical since they “receive the resonances”

from all the malachite everywhere on earth. For meditation purposes, he suggests meditating on a single “eye” in a single bead.

Stuber maintains that wearing a malachite necklace to bed is beneficial to “dream work.” Other crystal healers agree that malachite draws out the negative energy from nightmares. However, Kevin Sullivan has a more ambiguous view of the green stone, saying that it increases any kind of energy—negative or positive.

According to Pamela Louise Chase, malachite is a clearing stone that can help people break free of their limitations. In the same vein, Melody calls it a “stone of transformation” that leads to “spiritual evolution.” This, of course, is just another way of protecting people from “falling.” Sela Weidemann Randazzo has a broad view of the powers of this stone. “Malachite is a predecessor to enacting creative desires and making positive changes on a world wide scale.”

In ancient Rome, the stone was used to dissolve away pain. Modern healers have the same idea. The stone is supposed to be good for asthma and toothache if taken as an elixir. It has also been used to treat problems of the heart and circulatory system, throat, and even cholera. Some say it helps in the absorption of minerals and is good for patients with HIV. Amazingly, it has even been touted as a “plutonium waste clearer” by Judy Hall and others. Kevin Sullivan says it the perfect stone to keep around the house if you live near a nuclear power plant.

Modern mystics see malachite as a “supreme healer” for people with physical ailments (especially arthritis) or who are in physical danger. (It breaks when it senses peril in the offing.) Doreen Virtue claims that “it soothes and heals stress while strengthening your discovery of your Higher Self.” Arthritis sufferers should wrap the stone next to the painful area and the stone will “take the pain unto itself.” The connection with arthritis undoubtedly comes from the fact the malachite contains copper, also touted as a cure for arthritis.

Judy Hall provides one rationale for using malachite to treat joint pain, declaring that the high concentration of copper in malachite cures aching muscles and joints, and that wearing a malachite bracelet allows the body to absorb minute amounts of copper in exactly the same way as a copper bracelet does. She also says that malachite needs to be handled only under the supervision of a qualified crystal therapist.” She mentions that it is “toxic” and says that people should not actually place it in water when making a “gem elixir.” However, there is no need to worry; malachite is no more toxic than any other minerals. Hall may be confusing it with “malachite green,” an artificial dye material used in the aquarium industry, which is used to treat fish disease and which can be toxic. Malachite green contains no malachite. Hall goes on to say that malachite amplifies both negative and positive energies. It has, according to her, a powerful connection with nature and with “devic forces,” whatever they may be. At any rate, “life is lived more intensely under the influence of the adventurous stone.” It helps heal one emotionally when placed on the solar plexus and can also be worn on the left hand or over the third eye. Physically, it can cure cramps and ease childbirth.

And like many other green stones, malachite is said to be good for eye ailments. A malachite paste was once said to dissolve cataracts. Some modern crystal healers claim that just looking at malachite every day will increase the oxygen flow to the retina and rejuvenate the optic nerve.

Melody says the stone “can be used to facilitate insight concerning the cause of any specific condition . . . It stimulates instinctive and intuitive reasoning.” However, she cautions that only the polished form of malachite be used to make an elixir.

Kevin Sullivan, always ambivalent about this stone, writes, "Malachite should not be used in healing without careful consideration of who is doing the healing." He doesn't elaborate further on this point, but does go on to suggest that "malachite is still evolving and is in the state of becoming a master key to future healing and balancing techniques."

Malachite seems to carry danger when worn as earrings. Crystal healer Brenda Knight claims that they can be "too spiritually stimulating" and advises people not to wear them unless they are anxious to sink into a dreamlike state. She also warns that if one's malachite jewelry chips or cracks, it's a warning of danger. This is a modern version of a very ancient myth that the stone will crack at the first appearance of trouble—if downright disaster is ahead, the stone will simply shatter. This is the same story told about emeralds.

Malachite clarifies emotions and brings protection, love, inner peace, and hope. It helps the wearer think up new ideas. It protects travelers and induces feelings of empathy for others. It is also said to bring prosperity and business success. The modern association of malachite with money derives from the connection of any shade of green with the dollar bill, but also because green is associated with abundance of any kind. Modern crystal workers say that malachite increases abundance in every area of life. Brenda Knight recommends that business folk keep a bit of malachite in the cash drawer for success in sales. For financial success, Cunningham recommends placing a bit of malachite in each corner of the business—or putting some in the cash register. He also suggests wearing it to business meetings.

A malachite amulet was once supposed to protect against faintness and hernias. When ground up to a powder and mixed with milk it cured colic and heart pain. Using honey instead and soaked in a linen cloth, you could apply it to a wound. (Since honey does have antibacterial properties, this may have actually worked.) The same powder mixed with wine would cure ulcers.

Malachite is said to act as "mirror of the soul" and reflect the true character of the one who wears it. Some modern crystal workers call it the stone of transformation, an idea possibly connected to its transformative use as a cosmetic. According to Scott Cunningham, "Wearing a malachite necklace that touches your skin near your heart expands your ability to love, and, so, draws a love to you." If that is insufficient, he recommends a spell that involves setting the stone on a piece of copper etched with a symbol of the planet Venus. Put a green candle behind the stone and let it burn for 15 minutes a day.

Some modern crystal healers recommend malachite for protection against the evil energy rays of computers, x-ray machines, and the like. Presumably these devices are as close as the modern world gets to the Evil Eye.

If you overuse the stone, you can "recharge" it by placing it on a cluster of clear crystals. This clears it of negative energy. Some crystal healers say it should be recharged after each use, and if it is not, it will crack. This is the old myth about breaking in times of trouble in a new guise.

Kevin Sullivan says it is most effective when worn as a polished ring on the left hand. It is usually said that setting the stone in copper enhances its magical powers.

# MOONSTONE

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## The Goddess Within

### General Information

**Chemical Composition:** Potassium aluminum silicate ( $KAlSi_3O_8$ )

**Hardness:** 6

**Origin of Name:** The stone has a moving blue opalescent sheen (“schiller”) that reminds many of the moon. The stone is also called Adularia, named for the Swiss mountain peak where the stone is found. Schiller is a variety of orthoclase or feldspar. The name Feldspar comes from the German “Feldt Spat,” meaning “Field Stone.” This is because feldspar releases large amounts of the plant nutrient potassium as it weathers.

**Color:** Bluish or milky white. Opalescent in reflected light. This opalescent quality of moonstone is caused by a thin layer of feldspar, and is sometimes referred to as “adularescence.” Cat’s-eye moonstone is also available.

**Luster:** Dull to vitreous

**Transparency:** Turbid, transparent

**Geographic Distribution:** Sri Lanka, Burma, India, Madagascar, Brazil, United States, Mexico, Tanzania, and the Alps. High-quality Sri Lanka stone is becomingly increasingly rare.

### Mystical Associations

**Attendant Angels and Deities:** According to Doreen Virtue, the guardian angel of moonstone is Haniel. D.J. Conway assigns the stone to Attarib, who is associated with the beginning of winter. Deities mentioned in connection with moonstone include Isis and Diana, goddess of the moon, believed by the ancient Romans to contain her spirit. For the Greeks, moonstone was closely associated with Aphrodite, the love goddess as well as Selene, the moon goddess. (There is a stone called selenite, but that is not closely related to moonstone.)

**Chakra:** Third Eye, Heart, and Solar Plexus

**Dream Meaning:** Impending danger

**Element:** Water (as is common in stones associated with the Moon)

**Number:** 4

**Planets and Places:** Moon. Moonstone is the official gemstone of Florida.

**Auspicious Times and Zodiac Signs:** As a pale stone, the moonstone is often assigned to winter. However, some lists assign it to July and some to September. The auspicious weekday for this stone is Monday, the moon-day. The National Association of Jewelers has lists moonstone as an alternate stone for June. Those born in that month will have prosperity and good fortune if they wear this stone. It is variously attributed to Cancer, Libra, Scorpio, Pisces, and Capricorn. Wearing a moonstone ring will protect Cancers and attract love for them. Brenda Knight writes that moonstones are particularly important for people born between June 21 and July 4; the stone will give them strength and intuition.

## Lore of the Moonstone

Moonstone is the opalescent variety of orthoclase or feldspar and the most valuable member of that family. It is not a uniform mineral, but has a lamellar structure (like a horse's hoof). The strange shine ("schiller" or more technically "adularescence") comes from the way the internal lamellar structure of the stone reflects light. The stone is typically cut en cabochon to display its dreamy effect; moonstones are also sometimes carved. It is sometimes called the Stone of Love (or tenderness) and in the Middle Ages was a popular gift for lovers. It is generally recommended that the moonstone be set in silver, the metal of the moon.

Antoine Mizauld (1510–1578), the French astrologer and physician, claimed that the moonstone of a friend of his marked the phases of the moon. Pope Leo X was said to have owned a moonstone that waxed and waned along with the lunar cycle. As the moon waxes or wanes, the moonstone was said to accentuate the luck of the wearer, whether it was good or bad.

The Romans believed that the stone was formed by the light of the moon. For the ancient Indians, it came from the pupils of the eyes of the demon Vala, when he was defeated by Vishnu.

Wilkie Collins's famous mystery novel *The Moonstone* may be, as the author hazarded, a yellow diamond, although many readers prefer to think of it as the far more strange and evocative moonstone itself.

Moonstone was a holy stone in India, where it was said to bring luck. In that country, moonstone was only to be displayed for sale on a yellow cloth, probably representing the balance between sun power and moon power, or because yellow was a color favored by the gods. Indian astrologers used moonstone to "befriend the moon," always a good idea. It is also frequently the gemstone of choice for ornamenting a statue of the Buddha; that is, when gems are used at all. In Eastern tradition, the moonstone represents the Third Eye, that mysterious organ that gives spiritual understanding, and that was especially pronounced in the case of the Buddha.

Moonstone is an emotional gem that is said to arouse passions in young lovers and according to Hindu myth, allow them to see the future together, if they place it under their tongues during a full moon. In the same way it gives lovers the ability to foretell the future. The Indians also believed it had the power to control bad temper and behaviors, cure marital problems, and relieve insomnia.

According to Theophrastus, moonstone protects against epilepsy (a form of moon-madness in ancient thought). Some ancients recommended moonstone as a cure for leprosy. It enhances passion and cures headaches and nosebleeds. Moonstone also protects travelers. For Scott Cunningham a moonstone is the perfect amulet during

traveling, especially over water. It can even be worn while swimming. Doreen Virtue agrees that moonstone protects travelers, adding that it is a talisman of new beginnings and fortunate change. Judy Hall agrees that moonstone is a “new beginnings” stone.

Moonstone guarantees good crops as the moon is strongly suspected of having powerful influence over such things. It is thus especially convenient for those who garden by the moon and should be worn when planting or watering (the stone also draws water). You can also bury a moonstone and visualize a garden “bursting with fertility” according to Scott Cunningham. He suggests attaching a moonstone to a tree limb to help it bear fruit.

The stone is frequently linked with intuition. Judy Hall recommends wearing it as a pendant to increase psychic powers. The moving light within the stone is trance-inducing and makes the moonstone an appropriate one for scrying and divining. Moonstone, according to William Stuber, “can lead you safely and gradually into a greater state of consciousness . . .” He also believes that wearing moonstone will help us “recognize the influence of other souls that have intentions for us.” It is also helpful for revisiting the past. He suggests that wearing a necklace of moonstone will help achieve these benefits.

Some writers believe the moonstone is most effectively used during the waxing phase of the moon, although for divinatory purposes, the waning phase may be better. Brenda Knight believes that moonstones make excellent rune stones. The rune must, of course, be carved into the stone. According to Pamela Louise Chase, the calming moonstone helps one understand dreams, a common benefit of psychic stones.

Many modern crystal healers consider the moonstone a completely feminine stone, a special talisman for women, and use it for calling upon the “goddess within.” However, Judy Hall says that it is also a good stone for men who want to get in touch with their feminine side. While moonstone is considered to be a protective stone for children and women, Judy Hall says women “may have to remove moonstone at full moon.” Or, as Kevin Sullivan offers, “At the time of the full moon or menstruation, women should be aware of their sensitive emotional nature and remove these stones.” Some stones are just too powerful, one supposes.

For Judy Hall the moonstone helps both the digestive and female reproductive systems. She says that a moonstone will calm the stomach and cure any “food-related” headache. Indeed the stone is touted as having a calming effect on the mind and emotions as well, and Hall recommends it to calm “overreaction to situations.” Moonstone is “linked to the pineal gland and balances the hormonal system.” It also provides “deep emotional healing.” In a similar vein, perhaps, Paul Beyerl recommends moonstone for those people (especially Cancers) with chronic digestive disorders. He believes it helps laryngitis and throat infections as it has a “cooling property.” Perhaps for the same reason he recommends it for fevers and infectious diseases, including measles, chicken pox, and smallpox, a disease that currently does not exist except in a test tube. He believes it contains the “energy of hope and inspiration,” something certainly necessary for smallpox sufferers.

According to Brenda Knight, moonstone “stimulates all the senses.” She suggests, as do most others, using moonstone in conjunction with silver (the “moon metal”) for magical work. She says a moonstone ring worn on the ring finger expresses love and also suggests that it be worn during pregnancy. Knight also believes that moonstone is the perfect dieter’s gem, as does Scott Cunningham. For this to work correctly, one must change one’s eating habits. In addition, he advises that one should stand

nude in front a mirror 3 days after the full moon. The dieter should study one's body carefully and visualize a slimmer figure. Then, rub a moonstone over the fatty areas, and also across the head to "help control your urges to eat unhealthy and fattening foods." He recommends that one carry a moonstone at all times and grab onto it when faced with culinary temptation.

For divination, Scott Cunningham says to place a moonstone beneath the tongue and visualize a possible future course of action. Then remove the stone and try to stop the visualization. If your thoughts continue to hold the visualization, it means you should go ahead with your plans. If not, abandon them.

Moonstone is said to protect love (as is the case with all moon-connected gems). More practically, it is supposed to protect the wearer against sunstroke, as the moon power will counteract solar power. This may be one reason why some modern healers say that moonstone "balances yin and yang." Others say that to calm overheated emotions, during a new or full moon, wear a moonstone on the ring finger of the right hand. In like way, carrying a moonstone in a charm bag will prevent nervousness and bring good luck. It is hard to see how a stone that arouses passion can also have a calming effect on the emotions, but such is the nature of gem magic.

Scott Cunningham says that to draw love, light a pink candle ringed with cabochon moonstones on the night of the full moon. Then visualize love. He comments that it is also a good stone "to work out problems between lovers, especially those who have bitterly fought." The best way to do this is for the quarreling parties to exchange stones. He also believes the moonstone will ensure restful sleep when placed beneath one's pillow.

Melody suggests that moonstone be used for "radionic analysis." In other words, "holding a sample and placing a sample on the 'witness' or using a pendulum of this stone interferes with the energy of the use and points to the problems involved." If this seems too complicated, Melody also says that "[m]oonstone brings calmness coupled with awareness."



# ONYX

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## The Lonely Stone

### General Information

**Definition and Description:** Onyx is yet another variety of chalcedony quartz very similar to agate, but with straight instead of curved lines. The bands generally alternate between black and white, although some are of different colors. The black and white striped onyx is both more valuable and richer in lore. Nearly all “black onyx” on the market is either dyed agate, or more commonly, ordinary chalcedony made black by sugar-sulfuric acid treatment.

**Chemical Composition:** Microcrystalline quartz; silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 6.5–7. It is also tough and durable.

**Origin of Name:** From the Greek word for “finger” or *onychion* from the myth described below. The Arabs, early recognizing its melancholy nature, called it *el jaza*, or “sadness.”

**Color:** Alternating bands of black or brown and white. Today, however, the term is almost universally applied to solid black stones most of which have been dyed, and which are popular as class rings for males.

**Luster:** Vitreous to waxy

**Transparency:** Translucent to opaque

**Geographic Distribution:** Brazil, Uruguay, India, Madagascar, California.

### Mystical Associations

**Attendant Angels and Deities:** Gregory the Great assigned onyx to the special class of angels known as “Principalities,” who are about midway on the angelic hierarchy. For D.J. Conway, the attendant angel for onyx is Zaphiel or Orifiel. According to Doreen Virtue, the relevant guardian angels are Haniel, Raguel, and Raziel. There exists an onyx in the British museum upon which is carved the figure of a supposed Gabriel (the scene is the annunciation); however, the angel looks much more like the traditional figure of Cupid. Mars is often identified as the appropriate deity.

**Dream Meaning:** Happy marriage

**Element:** Fire

**Number:** 6

**Planets:** Generally Saturn, although Mars has also been suggested. It is also associated with a "blue moon," now interpreted as a second full moon within a calendar month.

**Auspicious Times and Zodiac Signs:** Onyx was assigned to July by the ancient Jews, Romans, Italians, and Isidore of Seville, while some modern lists place it in February, August, or December. It is sometimes considered a talismanic gem for January.

It is variously assigned to Cancer, Leo, Aquarius, Pisces, Libra, and Capricorn. Brenda Knight recommends onyx as a power stone for "early Aquarians," people born between January 20 and February 3.

## Lore of the Onyx

Onyx is a superior stone for the jewelry trade. It is excellent for carving and its dramatic coloring serves as a setting or backdrop for other stones. When used alone, it is a traditional man's stone. During the Art Deco period (1920s and 1930s) onyx reached its peak of popularity.

The creation of onyx is the subject of a charming myth. While the love goddess Venus was sleeping, her prankish son Cupid clipped her nails. Because no part of a divine body can die, the gods turned them into stone that later became known as onyx. The translucency of the stone, in conjunction with the "banded" appearance of fingernails with white ends, pink middle and white half-moons were said to give rise to this idea. However, since onyx is mostly black, perhaps Venus' nail hygiene was not all it should be. Medieval lapidaries, who did not believe in Venus or Cupid, said that the stone was engendered within the clouds.

Among gemstones, the onyx has a rather sinister reputation, as black is its primary color. Sometimes it's even called the stone of "black magic." According to many old sources, onyx, when used as a seal, brings sorrow, quarrels, and bad dreams. The medieval Rabbi Benoni held one of the darkest views of this stone, averring: "The onyx is a demon imprisoned in stone, who wakes only of a night, causing terror, and disturbance to sleepers who wear it." Others agree that it brings on miscarriages, dissension between friends, and quarrels between lovers. Modern gem healers Kevin Sullivan and Judy Hall call it "secretive." Many sources say that the only way to avoid the negative effects of onyx was to wear it with sard. (This perhaps is one reason that sardonyx became popular.)

According to the medieval *Book of Secrets*, "Those who are in the land of China fear this stone so much that they dread to go into the mines where it occurs, hence none but slaves and menials, who have no other means of livelihood, takes the stones from the mines. . . . Those men of the Megreb also who are gifted with any wisdom will not wear it, unless he be bereft of his senses; for whoever wears it, either set in a ring or in any other way, will have fearful dreams and be tormented by a multitude of doubts and apprehensions; he will also have many disputes and lawsuits." Cardanus also claimed that the stone brought visions, but not unpleasant ones, as others, including the *Book of Secrets* had claimed. The connection of onyx with dreams stems, according to some writers, from an invented connection between one term for onyx, *achlamah*, with the Hebrew word *chalam* meaning "to dream."

Even Camillus, Leonardus who was generally fairly positive about onyx, had a darker vision of the stone: "This stone represents many horrible things in sleep. He who carries it about him stirs up quarrels." The Egyptians also apparently believed this stone was a stone of separation. The separation idea may have come

from striped onyx, in which the stripes clearly divide the black elements from the rest of the stone; however, the concept has widened to include all forms of the stone.

The *Book of Secrets* sums many of the old myths up when it states that onyx is the perfect stone to “provoke sorrow, fear, terrible fantasies, and debate.” The best sort of onyx for this purpose was black but “full of white veins.” This idea possibly comes from the apparent “discord” between the black and white lines. “And it cometh from India, unto Araby, and if it hanged upon the neck or finger, it stirreth up sorrow or heaviness in a man, and terrors, and also debate. And this has been proved by men of late time.”

According to the thirteenth-century *Book of Wings*, carving a camel’s head or two goats among myrtles will allow the wearer to convoke, assemble, and contain demons. However, those wearing such a stone will be plagued with terrible visions in their sleep. Other sources, however, both ancient and modern, consider that the stone works as a sleep aid. Modern crystal healer William Stuber, for example, suggests that “onyx is especially useful for those who suffer from insomnia.” It is possible that the stone works both ways—it does help induce sleep, but also gives nightmares to the sleeper.

Onyx does have its supporters, and it was not always associated with the forces of darkness. Archaeologists discovered a 4,000-year-old Sumerian ax head made out of onyx inscribed with invocations to the sun god. Onyx is an excellent carving stone, and for many centuries has been chiefly used in cameos, with the black bands as background and the white bands standing out in relief. In classical times, images of Mars or Hercules were carved on the stone. This gave the wearer additional courage. This idea that onyx can give courage is still present. According to Kevin Sullivan, onyx gives strength and helps one “retain memory of the physical occurrences surrounding a person.” Onyx beads were worn by Indian fakirs to assist their endeavors, although it is not clear what advantage they provided in this case.

The stone also gets some biblical support. Onyx is one of the stones that reputedly adorned the breastplate of the High Priest, Aaron, although whether it was the sixth, eleventh, or twelfth stone is disputed. Onyx is also sometimes associated with the biblical tribe of Zebulon as a symbol, says gemologist George Frederick Kunz, “of domination and authority.” Its reputation as a stone of strength and support is very old. According to Judy Hall, it “recognizes and integrates dualities within the self,” which may be a reference to the bands found on the natural, undyed stone.

Onyx has its share of therapeutic properties as well. Since onyx was supposedly generated in clouds, many ancient authorities believed that it cured all diseases that were brought by air. In ancient Persia and India, onyx worn about the neck was considered a preventive against the Evil Eye, witches, and black magic. It was also believed that the stone could make one invisible, and thus impervious to that ever-to-be-feared Evil Eye.

Kevin Sullivan says that athletes should wear it on a long chain so that it hangs over the solar plexus. Other authorities agree with Sullivan about the advantage of onyx worn this way, some claiming it thus cures epileptic seizures, stimulates the spleen, and allays pain. Cardanus probably would have demurred, especially about the use of onyx for athletes. He wrote, “Lastly, whoever keeps an onyx in his house, or places it in a vessel, or puts it in food or drink, will suffer loss of energy and capacity.” Although he does not specifically say anything about wearing an onyx, the message seems clear enough.

Other therapeutic uses for onyx are recorded, not necessarily demanding the stone be worn around the neck. Judy Hall says it is a healing stone for teeth, bone, blood disorders, and the feet. She and Kevin Sullivan recommend that most people should wear onyx on the left side of the body. Brenda Knight indicates that onyx attached to one's magical broomstick can be protective.

William Stuber suggests that black onyx pulls "all color rays" into its black depths. He recommends wearing a necklace of onyx spheres to bring the color rays in to the root chakra. This, he says, will teach the body "to move these color rays up into the solar plexus and heart chakras."

Onyx is sometimes associated with curing skin and nail problems (the planet Saturn is said to "rule" these parts of the body). There may also be a connection with the Cupid and Venus story. Other writers credit it with curing certain problems of the circulation. Also there was once (supposedly) an onyx ring, touted to be espousal ring of Mary and Joseph, exhibited in the Duomo of Perugia, and thought to cure all diseases.

Camillus Leonardus said the stone was good for weak eyes. However, his recipe seems unpleasant. Surely he was speaking of powdered onyx, but still . . . : "Being applied to a weak eye, it enters there inunto of its own accord, as if it were a sensible thing, and goes round it without any trouble, and if it finds anything within that is noxious, it drives it out; and tempers the hurtful and contrary humors." Camillus also believed that placing an onyx around a baby's neck would increase its saliva flow. It would be up to the parents to decide if this were a good thing or not.

George Frederick Kunz reports that a fabulous onyx (or sardonyx) was located in the Abbey of St. Alban, so large that it could not be grasped in the hand. On one side of the stone was engraved the image of the ancient healing god Esculapius; on the other side a boy bearing a buckler. Kunz remarks that as gem engraving was unknown in Europe during this period (and noting the fact that it bore the image of a god) Kunz concludes it was of ancient pagan design and kept as a fetish. According to the records, it was a gift of King Ethelred II (968–1016) to the monastery. It was reputed of great help to women in childbirth. (Since onyx is a "separating" stone, this makes perfect mythic sense.) It was loaned out from time to time to well-to-do women who thought they had need of it. One woman, alas, did not return the stone but bequeathed it to her daughter, who only returned it to the abbey upon her own death bed.

Even today, some say that onyx eases childbirth by shortening the period of labor. This is a more positive spin on the "miscarriage" association, but both stem from the idea that onyx causes separation.

It is sometimes suggested that onyx works to heal diseases associated with heat, such as fevers, probably because its blackness would act as a "counterbalance." For this purpose, Hildegard of Bingen, the famous mystic, suggested steeping the stone for 5 days in vinegar. The vinegar should then be used to spice the patient's food. This would destroy the "harmful juices" that caused the fever in the first place.

Onyx is regarded by many modern crystal workers as a stabilizing and grounding stone as it encourages feelings of separation and independence. If one wishes to dissolve a relationship, wear onyx close to the heart or present onyx as a gift to the other. Paul Beyerl, for example, claims that the "natural energy" of the stone is one of "release" and suggests the stone can help terminate an unhealthy relationship. Following the same line of thought, he suggests it is useful for fighting addictions. He also indicates that this "stable" stone helps the wearer face facts.

Ancient sources say that onyx helps if applied to the bites of venomous animals. In a modern version of this myth, modern crystal works say it absorbs negativity from the environment. However, according to Sela Weidemann Randazzo, onyx is “a two way shield . . . The empaths and those among us with open chakras need onyx to protect against being inundated by the needy sponging of others.” One the other hand, “those who have intense energy at times” would “do well to protect their fragile brothers and sisters by wearing onyx to keep that energy contained.”

Onyx was worn around the neck to cool passion. Cardanus says that people all over India wore the stones for this reason, although it would seem odd that such a large number of people were trying to dispel passion.

Along the same lines, Wiccan Scott Cunningham, suggests that people prone to sexual addiction, especially one-night stands, might benefit from using onyx. To accomplish this particular magic, one is to lie down fully clothed, holding a piece of onyx 2 inches above the groin. The “soothing spiritual vibrations” of the stone will “bombard” the holder while he or she visualizes desiring less sex. Doing this for a few minutes a day for a week should do the trick.

Doreen Virtue maintains that onyx increases awareness of dreams and helps with concentration. William Stuber agrees. Applying a strand of black onyx to the forehead for about 10 minutes, he claims, will help one to focus. For Stuber, onyx also helps rid one of compulsive behaviors and destructive habits, “particularly those that that destroy self-esteem.” All of these ideas stem from onyx’s old reputation as a “separator,” perhaps from love, perhaps from bad habits.

Stuber says the onyx creates empathy (this is definitely a minority view) and that wearing a spherical onyx is a good idea for counselors and other therapists who are involved in helping abuse and trauma victims. This idea here is presumably to help the victims separate from their past. Somberly, he warns, “Those who feel uncomfortable with black onyx may notice that they are not having an easy time remaining present in the body.” More confusingly, Melody states, “It can be used to cleanse the intuitive receivers such that one may feel the connection to the whole while continuing to be aware of the many opportunities available for of intuitive guidance.”

# OPAL

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## The Rainbow Stone

### General Information

**Chemical Composition:** Hydrated silica gel ( $\text{SiO}_2$  containing 5–10 percent water)

**Hardness:** 6

**Origin of Name:** From the Sanskrit *upala* or “valuable stone”; also possibly from “ophthalmos” or “eye.” Albertus Magnus called opal “orphanus,” either from mishearing the Greek or because the stone seemed so unlike any other. The Aztecs called it *Quetzalitzlipyollitli* (quetzal bird stone) or *Vitziziltecatl* (hummingbird stone) because of its brilliant colors.

**Color:** Opals occur in a variety of colors, with red or yellow often predominant. Large patches of color are often called “harlequin” (the most valuable) and smaller ones “pinpoint” (the least). Opals are commonly divided into common opal, precious opal (white or black), and fire opal. Common opal is generally opaque and lacks vivid color play. Precious opal is known for its iridescence, which plays against a white or black background. Black opals, usually considered the most valuable, feature a black background with large patches of blue, yellow, orange, red, violet, or green. This opal type was unknown to the world until the discovery in 1903 of the famous Lightning Ridge opal field in Australia. White precious opals have the same color display as black, but on a white background. The so-called “fire opal” is a mostly a red/orange, a color that comes from the inclusion of iron oxides. The fire opal, which can be transparent or translucent, often lacks true iridescence. The Australian Opal Dealer’s Association has reclassified opal body color into four types (light, dark, boulder, and black), but most people still use the older system. Opals with sandstone or ironstone as part of the cut gems are considered “boulder opals.” Cheaper opal is sometimes sliced very thin and placed on another surface to bring out the colors. This is called a “doublet.”

**Luster:** Vitreous

**Transparency:** Opaque to translucent. Translucent and transparent opal is called “crystal opal,” although opal is one of the few gems that do not actually form crystals. Albertus Magnus declared: “It is a translucent stone, and there is a tradition that formerly it shone in the night-time, but now, in our age,” he adds sadly, “it does not sparkle in the dark.”

**Geographic Distribution:** Since 1849, when they were first discovered, about 95 percent of the best precious opals, including wonderful black opals are found in New South Wales and Queensland, Australia (the first ones were found by a kangaroo hunter). Other sources include the Czech Republic, Hungary, United States, Brazil, Mexico, and Southern Africa. The Roman historian Pliny was acquainted with opals mined near Kachau in the modern day Czech Republic, the oldest known source. These opals were often shipped to the East and then back to Europe and were thus called “Oriental opals.” In the nineteenth century Mexican fire opals were discovered.

## Mystical Associations

**Anniversary:** 13th

**Associated Angels and Deities:** According to Doreen Virtue, the guardian angels of opal are Haniel, Metatron, and Uriel. The opal has sometimes been called the stone of the gods; it is certainly sacred to all moon deities. Scott Cunningham lists Cupid as an appropriate deity for opal, following a Roman notion.

**Dream Meaning:** Great possessions. Death to endings.

**Number:** 6 or 8

**Planets and Places:** Sun, Moon, Mercury, Neptune, and Uranus (Fire Opals). Virgin Valley black fire opal is the state precious gem of Nevada.

**Auspicious Times and Zodiac Signs:** The National Association of Jewelers lists opal as the official birthstone for October. According to an old rhyme: “October’s child is born for woe/And life’s vicissitudes must know;/But lay an opal on her breast,/And hope will lull those foes to rest.” Its multitude of colors marks the opal as a stone for autumn, although the fire opal is often considered a gem of summer.

Usually connected to Libra. According to many sources, this stone is not lucky for other signs except under unusual circumstances. Only Libras can handle the stone with impunity and it will save them from sorrow. However, some sources assign the stone also to Cancer, Pisces, and Aquarius, and the black opal to Scorpio. Only the remarkable black opal is allowed to be a lucky stone for everyone. Brenda Knight recommends the opal as “soul stone” for “late Cancers,” people born between July 5 and July 21. She also recommends black opal as a soul stone for Virgos born between August 22 and September 5 to whom the stone gives strength and intensity. The stone, however, must be of high quality, she warns.

## Lore of the Opal

This beautiful gem resembles an abstract work of art—or maybe a Rorschach test, depending upon one’s point of view. The stone has both its ardent admirers and fierce detractors, which perhaps tells us more about human beings than about opals. The great actor Sarah Bernhardt, who was born in October, never considered herself well-dressed until she was wearing her opals.

Opal is a hardened silica gel (not a crystal) that contains as much as 10 percent water and is formed when silica settles slowly out from a dilute water solution. It is usually found in volcanic rocks. The color comes from light diffraction in the spaces between miniscule spheres arranged in a network. In the best opals, the silica spheres are of uniform size and stacked almost like atoms in a crystal. In lower quality stones (so-called potch), the silica spheres are poorly shaped or not regularly arranged. There is an old tradition that opals are porous and absorb moisture. This is something of an exaggeration, but they do leak water after a time, and actually develop a “dried out” look. This unfortunate occurrence possibly contributes to the modern myth that the stone is unlucky. Another factor may be the fact that the stone expands and shrinks

in response to temperature changes and therefore may easily fall from its setting. It is also soft and fragile. All these factors make opal difficult to wear in a ring. It is said that Louis XI's goldsmith broke an expensive opal and the cruel king ordered his hands to be cut off.

One of the world's largest opals is the Hungarian Opal, which weighs a remarkable 17 ounces. It came from the mines in Cernowitz, which have been worked since 1400. Smaller but more spectacular opals have been found in Australia. Pliny the Elder also noted an opal owned by the senator Nonius that was the size of a hazel nut. No one knows where it is now, though.

Opal struggles under a difficult reputation, at least in modern times, for which one may blame Sir Walter Scott. Its reputation as a stone of ill-omen was strengthened by his novel *Anne of Geierstein* (1829) in which an "opal" seems to share the fate of an enchanted princess named Hermione (who wore the stone in her hair). This is not one of Scott's most famous works, but it was his last. People who have not actually read the book (in other words, most people) said that the opal in question lost its luster when accidentally sprinkled with holy water, but in actual fact lost its color only to warn its original owner, Anne's grandmother, of an impending poisoning. The misunderstanding caused an almost instant drop in opal prices to half their original value—a decline that lasted for decades.

Once the opal got its unsavory reputation, there was no stopping the carnage. King Alphonso XII (1857–1885) of Spain, for instance, gave his bride (and cousin Mercedes) an opal upon their wedding. The story goes that the opal was a malicious gift from a woman he had earlier dumped, the Comtesse de Castiglione. Left to his own devices, the king would have tossed the gem away, but Mercedes saw it and just had to have it. She was dead within 6 months. Soon after the queen mother, the king's sister, and his sister-in-law each died. Then the King wore the gem himself—and died. His widow (second wife) Christina, instead of throwing it away, hung the stone on a golden necklace and placed it on a statue of the Virgin of Alumdena, who is still going strong. The most likely cause of all these deaths was cholera. Queen Victoria put a stop to some of it when she deliberately gave out opal jewelry at her daughters' weddings. She was worried about the opal market.

Before Sir Walter, however, the opal was never considered an unlucky stone, although there is one myth that an opal ring will glow more brightly just before its wearer's death from sickness, presumably because the spirit is leaving the body. In fact it was considered good luck, providing mental powers for those under the correct astrological sign, usually identified as Libra.

For Shakespeare, however, it may have been a symbol of wavering, rather than of bad or good luck: The clown says to the Duke in *Twelfth Night*: "Now the melancholy God protect thee, and the Tailor make they garment of changeable taffeta, for thy mind is very opal." This obviously references the flashing multitudes of color within the stone.

Yet the fire opal represents love, harmony, faith to some people, a single-minded devotion, which appears the opposite of Shakespeare's usage. Indeed, the Romans called it the "Cupid stone." Not so for the medieval Rabbi Benoni. The opal, he claimed "is fatal to love, and sows discord between giver and receiver." Modern crystal healer Brenda Knight temporizes, saying that while opals encourage faithful service, they bring misfortune on unfaithful lovers. And Judy Hall duly notes the connection between opals and love, but notes that the stones may enhance fickleness if the wearer already has tendencies in this direction, possibly a nod to the Bard.



So whence came this magical fire-flashing delight? One myth says that opals were born in this way: the god of storms became jealous of the rainbow god and smashed his rainbow. The broken bits that fell to earth turned to stone and became opals. Somewhat in the same vein, the Arabs of Mohammad's time believed opals fell to earth in flashes of lightning. The Romans likewise believed that there was a rainbow locked within the stone.

Here's another birth-story, this one from a Hindu legend. A woman was desired by the three gods of the Hindu trinity, Brahma, Vishnu, and Shiva all at the same time. The kind Brahman, the eternal essence of all, changed her into a magical cloud, but the competing gods cast their colors upon her so as to recognize her again: Brahma made her blue, Shiva red, and Vishnu gold. The Brahman then gave her form again—as an opal. It is hard to say what anyone gained from all this. Another Hindu legend says that opal was created when the first woman threw herself into the fiery funeral pyre of her husband; her body became the precious stone.

The Australian Wangkumara people tell a story about one of their gods, a Muda who changes from pelican to human form. He was wounded by a spear on a hill later named Bildimini. Blood from the wound and water in his pouch flowed down the hill, soaking into the earth and then hardening into opal and gold. Later another pelican flew by and was amazed at the sight of the stones. He pecked at one curiously, and a fire erupted that was seen by the Wangkumara folk. When they investigated, they found the blood-turned-opals. It was also the first time they were able to cook their food, having never seen fire before. According to another aborigine legend, the opal was a gift from an ancestor left as a sign of his or her presence.

Since each opal is a unique object, the "value" of each gem is even more subjective than for most stones. No matter what kind of opal is being considered, saturation (brightness) is the most important criterion of worth. The finest opals hold their beauty in all types of light.

One of the best descriptions of the opal (assuming he was indeed speaking of the opal, which is not perfectly certain, although no other stone fits the description), is given by Albertus Magnus: "The *orphanus* is a stone which is in the crown of the Roman emperor, and none like it has ever been seen; for this very reason it is called *orphanus*. It is of a subtle vinous tinge; and its hue is as though pure white snow flashed and sparkled with the color of bright ruddy wine and was overcome by this radiance . . . It is said to guard the regal honor." This crown is probably the one now known as the Roman-German Emperor crown probably created for the coronation of Otto I in 962, which now resides in the Secular Treasury in Vienna, Austria. The opal is long gone by now and its place is filled by a sapphire. The opal was popular among the Romans as a symbol of hope and eternity, and Roman generals carried opals on their staffs to ensure success in battle. Thus it seemed like a good stone for a crown, combining several critical elements necessary for success.

The stone has always had strong connections to beauty. Cleopatra is said to have worn an opal to attract Mark Antony. Even the saintly Pope John XXIII wore on his right hand a very large opal surrounded by diamonds. Onomacritus, writing in 500 B.C.E., comments: "The delicate color and tenderness of the opal remind me of a loving and beautiful child." Much later, during the Renaissance, it was believed that opal was especially suited to blonds, as the blond hair somehow worked to keep the color of the opal pure. (In another version, it was the opal that kept the hair blond.) In a modern twist on this practice, it is said that opal barrettes keep the hair youthful and supple.

Modern crystal healer Brenda Knight says that opal “enhances beauty and makes you more psychic.” It increases the memory to the point where the wearer can recall past lives. It also provides the gift of foresight and psychic vision. It brings spiritual wisdom and dispels negativity. However, the stone will crack if the wearer is “out of balance.”

Traditionally the healing use of opal has pretty much been confined to eye problems. According to Orpheus, “On Olympus opal is the delight of the Immortals, so fair to view that it charmed the strong eye and strengthened the weak.” Indeed, to the Greeks and others the stone was said to prevent contagion and improve vision, even to the point of bestowing “foresight” upon the wearer. In the Middle Ages, people called opal the “eye stone,” and thought that it was formed from the eyes of children by the Volondr, smithy to the gods. This sounds grim, but perhaps it was simply metaphorical.

However, the connection with the eye may later have worked to the opal’s ill-repute, and some people made connection not with beautiful eyes, but with the Evil Eye. For instance an old Russian myth says that if you are buying goods and happen to see an opal, it is unlucky to buy anything else on that day, as the Evil Eye will be upon you.

And then there is the “thief” thread in opal lore. According to Damigeron: “Optallion [assuming he means an opal, which is not certain], is useful for the eyes, for he who wears it shall never have trouble with them. It is also useful to thieves to help their escape, for it dims the sight of bystanders so that they don’t see the thieves.”

The author of the *Book of Secrets* apparently agrees with at least part of this: “If thou wilt be made invisible, take the stone which is called Ophthalmus [opal], and wrap it in the leaf of a laurel, or bay tree; and it is called Lapis Obtalmicus, whose color is not named, for it is many colors. And it is of such virtue, that it blindeth the sights of them that stand about.” For proof, he adds, “Constantius, carrying this in his hand, was made invisible by it.” Marbodus wrote: “Yet ‘tis the guardian of the thievish race; It gifts the bearer with acutest sight; But clouds all other eyes with thickest night.” It also, according to him, protected the wearer against “baneful dews.” Thus the opal became the patron stone of thieves. Even modern crystal worker Judy Hall maintains that “when properly programmed” opal can make one invisible or at least unnoticeable, returning to that ancient thread. She does not explain how to program the stone.

For de Boot, opal has the virtues of all gems, since it shared in the color of all. Possibly he got this idea from Pliny, who called opal the “vessel of unity,” and said that from opal rubies drank their glowing embers, amethysts absorbed their purple, emeralds their green, sapphires, their blue, and topazes their yellow. Thus it contained the virtues of all other stones. In 1582 Stephen Batman wrote “Optallio is called Oppalus also and is a stone distinguished with colors of divers precious stones . . . This stone breedeth only in Inde and is deemed to have as many virtues, as hues and colors . . . Of the Optallius it is said in *Lapidario*, that this Optalliu keepeth and saveth his eyen that beareth, clear and sharp and without grief, and dimmeth other men’s eyes that be about, with a manner cloudy and smiteth them with manner blindness, that is called amentia, so that they may not see, neither take heed what is done before their eyes. Therefore it is said that it is the most sure patron of thieves.”

The idea that the many colors of opal bring harmony has appealed to many modern writers. Contemporary crystal healer Doreen Virtue insists that “harmony is the essence of this stone,” and Rabbi Benoni be damned apparently.

Modern healers like the opal as a psychic stone. Kevin Sullivan says opals can “enhance cosmic consciousness.” Scott Cunningham maintains that opals are excellent for astral projection and that opals can tell you a lot about your past lives. And they bring out one’s inner beauty, an idea trotted out by nearly every modern crystal worker. However, Cunningham distinguishes between the various sorts of opals. Black opal is very lucky, but can be too powerful if not well understood. Cunningham stresses that they are used by magicians and Wiccans as “power stones.” One legend says that if one of a pair of lovers is wearing a black opal when the relationship is consummated, the gem will soak up their passion and store it forever. Fire opal balances the energies (and brings money). Precious opal brings gentle love. White opal receives the energies of the moon.

Brenda Knight believes that opal earrings will induce psychic ability; however, she suggests they may be too “stimulating” for regular use. For Judy Hall opal “picks up thoughts and feelings, amplifies them, and returns them to source.” It is a “karmic stone, teaching that what you put out comes back.” She also says opals produce “lightness and spontaneity” and encourage one’s interest in the arts. Paul Beyerl more modestly says that opals “build one’s confidence and self-esteem.” He also recommends opal for chemical addiction. A tincture of opal in alcohol and fruit juice will improve thought patterns, one of the few times that opal is suggested as a cure for anything other than eye trouble.

As a healing stone, Hall says it “strengthens the will to live.” According to Pamela Louise Chase, opal, “with its expanding intensity, encourages both freedom and independence.”

Some people credit opal with teleportation powers—it is a stone that apparently has the habit of disappearing from one section of the house and magically reappearing in another. This is an obvious connection with the stone’s association with bandits and thieves.

Most contemporary healers seem anxious to dismiss or at least diminish the negative associations that opal acquired in the nineteenth century. However, opal has a sneakier side, even today. Sela Weidemann Randazzo says, “All of the superstition surrounding opals throughout the ages is for good reason. They are indicative of the heavy influence of the stone with regard to the area of self-actualization.” Melody says, in her usual clear way: “The intrinsic properties of the numerous forms of opal include the amplification of one’s traits and characteristics, therefore, providing impetus to overcome the lesser attributes.”

For Kevin Sullivan and Judy Hall, opals can diversify and scatter energy. Sullivan continues on a darker note, declaring that opals should not be worn by teenagers or with other stones. His concern for the well-being of teenagers is not further explained. He also warns that fire opal can be bad for the solar plexus. Sullivan’s ambivalent attitude toward the stone is further indicated by his advice that opals “are best worn on the little finger, as far away from the body as possible.” Other writers say that opal can be worn on the right index finger in a gold ring or set in a gold necklace.

Whatever other effects the stone may have, none can deny its beauty.

# PEARL

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## Cultured and Pure

### General Information

**Chemical Composition:** Calcium carbonate ( $\text{CaCO}_3$ ) in the aragonite crystalline form and water in a protein (conchiolin) matrix.

**Hardness:** 2.5–4.5

**Origin of Name:** In Rome a pearl was called “unio,” since every one was unique.

**Color:** Usually white but may be pink or black. Coloration may depend on the type of mollusk and the surrounding water. Light reflecting from the overlapping layers produce the characteristic iridescent luster.

**Luster:** Pearly

**Transparency:** Translucent to opaque

**Geographic Distribution:** Natural pearls come mainly from the Persian Gulf (where they have been worked from about 300 B.C.E.), the Red Sea, and Gulf of Manaar. Cultured pearls are produced in the shallow waters off Japan, Polynesia, Australia, and China. Freshwater pearls are found in rivers of Scotland, Ireland, France, Austria, Germany, and the United States. Cultured pearls now make up well over 90 percent of the total trade; the only natural pearls likely to appear today are antiques.

### Mystical Associations

**Anniversary:** 3rd, 8th, and 30th

**Attendant Angels and Deities:** One legend says that the archangel Gabriel protects everyone who carries a pearl. According to Doreen Virtue, Haniel is guardian angel of pearls. In ancient Greece pearls were the symbol of Aphrodite, who was born from sea-foam. Pearls are sacred to all moon gods and goddesses, both for their opalescent resemblance to our nearest celestial neighbor and because both are water-images.

**Chakra:** Third Eye, Heart

**Dream Meaning:** Loyal friends; alternatively, sorrow and disillusionment.

**Element:** Water

**Number:** 7

**Planets and Places:** In Hindu and other belief systems, pearl is assigned to the Moon. Other contenders include Venus, Mercury, or even Neptune. Freshwater pearl is the official gemstone of Kentucky. The Tennessee pearl is the state is the state gem of Tennessee (1979).

**Auspicious Times and Zodiac Signs:** The pearl is often considered a gem of winter, as are many white gems. However, the National Association of Jewelers list has assigned the pearl to June, as do the Hindus. Some modern lists assign the pearl to November; some to July. Although pearls are moon stones and are thus typically worn on Monday, Sunday is the proper day when using them to make magic. Pearls are usually assigned to the astrological sign Cancer, as both the pearl and crab are connected to the sea. Damigeron assigns the pearl to Virgo, although other legends say that neither Virgo nor Aries should ever wear a pearl.

## Lore of the Pearl

While pearls are not properly stones, they have always been considered gems, and play a large part in gemlore. (It is classified in the jewelry trade as a “colored gem.”) Pearl is a so-called organic gem composed of layers of aragonite (nacre) secreted around an irritant (either organic or inorganic) inside the oyster shell. In natural pearls, the irritant may be a parasite entering the fleshy part of the animal, decaying parts of plants, grains of sand, or even the epithelium of the same animal. In cultured pearls, processed shell beads (usually made from Mississippi River mussel shell) are carefully inserted to provide the irritant; cut pieces of the mantle epithelium are added to provide the nacre secreting cells. In either case, the oyster secretes nacre to cover the irritant thus making a pearl. Because collecting pearls necessitates killing the creature that produced them, many crystal healers and others will not use them.

Several varieties of pearls exist, and can form in both salt and fresh water, although freshwater pearls are inferior in luster. Natural pearls are those made without human interference. Pearls are typically measured in grains rather than in carats; a carat is about 4 grains. Pearls are formed in two species of shellfish: pearl mollusks and pearl oysters. The best natural pearls come from the *Pinctada radiata*, although the meat is not very good for eating. It is so difficult to match pearls correctly that it may take up to a decade to create a perfectly matched pearl necklace.

The pearl may be the world’s oldest gem and from the most ancient times, pearls, both fresh and salt-water, have been valuable. (The nacreous lining of the seawater oyster shell, is called “mother-of-pearl,” and may have been used even before pearls themselves.) Such shells have been discovered in Egyptian ruins dating from the Sixth Dynasty.

Pearls were sacrificed as burnt offering by the Mississippi mound-builders. At least that is one theory. Some experts maintain they were used for personal decoration only. One thing cannot be disputed. There were lots of them: Several quarts of pearls have been discovered in a single mound.

The oldest known piece of pearl jewelry is a necklace found in the sarcophagus of a Persian princess who died in 520 B.C.E. The necklace is presently residing in the Louvre and has been on display for over 100 years. Known as the Susa necklace, it has three rows of 72 pearls each. Indeed, Persia was a major source of pearls for Greece.

The Romans loved pearls and were known to pay a higher price for them than for any other gem. They were the ultimate mark of social standing. According to Pliny the Elder, “The richest merchandise of all, and the most sovereign commodity

throughout the whole world, are these pearls." He was actually disgusted with the conspicuous consumption, in a figurative sense, of pearls and remarked about the wealthy, "It is not enough for them to wear pearls, but they must trample and walk over them." The Romans favored the pink ones, but the Romans were well known to have degraded taste. Today, pink pearls are supposed to signify a comfortable life. Rich Romans were fond of covering as much of their clothing, hair, and even furniture with pearls as they could. Pearls in the hair were believed to attract love. Caligula was reported to have slippers made from pearls and liked to wear them when people kissed his feet.

The most valuable pearls are spherical, although teardrop or pear-shaped pearls may be almost equal in price. Most pearls are irregular in shape, however. These are called baroque pearls and are not usually of much value unless they occur in a familiar shape (often an animal) and can be inserted into a fancy piece. Baroque pearls often occur in rather massive sizes—one of them, the Hope, weighs about 3 ounces (about 1,800 grains). Indeed this river pearl was owned by the same banker, Henry Philip Hope, who also owned the Hope Diamond. Another famous baroque pearl occupies the centerpiece of the Canning Triton Jewel. Lord Canning was the first Viceroy of India, where he bought the jewel, which portrays a triton (a kind of "merman"). It's now in the Victoria and Albert Museum.

One famous pearl is the light pink spherical Abernathy, discovered in 1967, by William Abernathy, a Scottish pearl diver, in the River Tay. This light pink spherical pearl was dubbed "Little Willie" and weighed 93 grams. It was sold for an undisclosed sum.

One of the world's largest privately owned pearls is the "Arco Valley Pearl," (3.1 inches in length and 575 carats or 2,301 grains), which was put up for auction at the Abu Dhabi's Emirates Palace (and on the Internet.) This baroque pearl's known history dates from twelfth-century Mongolia and has belonged to Chinese emperors, Persian kings, and even Marco Polo, who probably received it as a gift from Kublai Khan. It is white with a touch of blue, mixed with pink and cream. It has been drilled three times: to fit among the jewels of an unknown woman's tiara, to ornament a ceremonial mandarin suit, and to fit a crown belonging to a Persian king.

Another famous pearl is La Peregrina. Elizabeth Taylor owns it now, but it used to belong to Bloody Mary (r. 1553–1558) who obtained it from her husband, Philip II of Spain. No one knows where it came from, although most stories claim it came from somewhere in the New World, perhaps Panama or Venezuela. When Mary died, the pearl went back to Spain, where it remained until 1813. It then went to France with Joseph Bonaparte and finally was sold to the Marquis of Abercorn who gave it to his wife. She kept losing La Peregrina and finding it again. It was eventually decided to drill a hole in it. In 1969 it was sold at auction at Sothebys when Taylor bought it. Taylor's dog ran off with it once, but it was recovered without incident.

There is another big pearl with the confusingly similar name of La Pelegrina, also hailing from South America. That pearl was associated with Spain early in its career (given by Philip IV to his daughter Maria Theresa when she married Louis XIV in 1660). Eventually it ended up in Russia. This pearl was famous for its silvery luster, which made it appear almost transparent.

The Regent Pearl, part of the French Crown Jewels, weighs 337 grains. The great French traveler and gem dealer Tavernier claimed to have seen a perfect one of 500 grains, bought in 1633 to the Shah of Persia, Shaista Khan. Its whereabouts is presently unknown.

The famous black pearl is grown off the shores of the Manihi atoll, a product of the black lip oyster (*Pinctada margaritifera*). It is considered to be especially lucky to the owner. Despite the name "black pearl," the color can vary from cream through shades of gray to true, glistening black. Even though every effort is made to facilitate the development of a beautiful black pearl, only about 6 percent of the crop results in top quality pearls.

The world largest pearl is the 9.45-inch Pearl of Allah, found off the Philippine island of Palawan in 1934. It is now in a museum in that country and not for sale.

Pearls are as famous in legends as in crowns. Everyone knew that pearls came from oysters, but how they got there was something of a conundrum. One legend is that pearls were formed when a drop of dew fell inside an oyster as the oyster came to the surface and opened its shell. The twelfth-century traveler Benjamin of Tudela, who visited Persia, wrote that "a certain dew falleth into the waters, which being sucked in by the oysters, they immediately sink to the bottom of the sea." The Greeks opined that bolts of lightning piercing the sea produced pearls.

Another suggestion was that they were oyster eggs, very close to the mark. A more accurate guess was that the pearl was a "gallstone" in a sick oyster. Anselmus de Boot, in 1600, thought that extra shell "fluid" developed into a pearl. And finally, in 1671, Fransesco Redi, an Italian physician and naturalist, stated pearls were formed when a grain of sand got into the oyster. This isn't exactly right, but it is pretty close, and a better guess than some later offerings such as that the pearl developed when an oyster egg died inside the shell. Cardanus says that pearls are polished by being pecked and played with by doves.

Ancient legend says that pearls were the crystallized tears of the gods, angels, or the equivalent. Astrampsychus, the pseudonymous author of a popular Greco-Roman fortune telling guide (*The Lots of Astrampsychus*) proclaimed, "pearls portend a torrent of tears," one of the many sources associating pearls and tears. One story goes that shortly before the assassination of France's Henry IX, his wife dreamed that all her jewels changed into pearls—indicating that she would soon be crying. In Japanese myth, pearls are the tears of Ningyo, the Fisher-Woman, a sort of mermaid. One fisherman who caught her and then set her free was rewarded by a whole basket of pearls.

The Roman historian and naturalist Pliny the Elder recounts a story about the Pearl King who was a pearl (apparently) of extraordinarily size and age. He himself was protected by a bunch of sharks and if divers captured any pearls from the area, he would kill any future divers who arrived at that spot. However, people kept coming anyway. Apparently the Pearl King didn't pack much punch.

In the East, there is a story about a princess of Benares. She loved a handsome but poor young man. Her father shut her up in a tower by the sea until she agreed to marry an old, ugly, rich one. She cried and cried and her tears fell into the sea and were turned into pearls by the sea-nymphs. Another (this time Western) myth says pearls are tears of Adam and Eve. Still another weird story comes from the Gulf of Tonkin area, when a king beheaded his daughter for spilling his secrets about a magical crossbow. It is said that he swiped off her head with his scimitar but that she prayed with her last breath that her blood be turned to pearls. And so it happened.

The pearl fishers of Borneo claimed that if one placed every ninth pearl found in a bottle with two grains of rice and used a dead man's finger as a stopper, more pearls would soon be "born" in the bottle. Pearls are considered by South Pacific divers to be proof against shark attacks.

According to the ancient Indian Atharva Veda, the pearl is one of the “golden substances and is born from Soma,” the magical drink that conferred joy and wisdom and which is associated with the moon, as are pearls. In China, old legend says that pearls fell from the sky when dragons fought; or that they are expelled from the dragon’s mouth and petrified when the dragon reaches the sea. The Chinese also report that pearls lose their luster by a factor of one hundredth with each passing year. It is true that pearls grow dull over time.

Another suggestion was that pearls are formed from male “fire” and female “water.” Marco Polo suggested that a drop of dew from mangrove trees might become a pearl after dropping into the sea.

In Buddhist lore, a pearl is the Third Eye of the Buddha and represents wisdom. The Chinese bruited about a rumor that Tibetan monks owned a “seduction pearl” that gave them magical powers for 60 years. One of these magical powers was that any woman who was caught within its rays became desperate for love.

In the Hindu tradition yellow pearls bring wealth while red pearls signify intelligence.

To this day pearls are commonly worn by the bride in Hindu weddings, a custom that may stem from the legend that the Hindu god Krishna plucked the first pearl from the sea and gave it to his daughter Pāṇḍāyā on her wedding day. It became customary to pierce a pearl during the ceremony, symbolic of the loss of virginity. In Indian lore, many kinds of pearls were delineated besides oyster pearls, including conch pearls, boar’s head pearls, elephant head pearls, king cobra pearls, bamboo stem pearls, cloud pearls, and fish head pearls.

In Hindu myth, the lucky finder of a cobra pearl should have a special “installation ceremony” performed by a Brahmin and have it ritually placed in his home. These pearls were of the highest value. Cloud pearls were good luck too, since they rarely reach earth. (Most are grabbed up by the demigods.) If you do happen to snag one, it will bring good fortune to the whole earth. Not only that, but no evil can touch the land within 8,000 miles of one’s birthplace.

Because it is hidden, the pearl can symbolize “hidden knowledge.” The old Christian text *Physiologus* compares the two halves of the oyster shell to the Old and New Testaments, while the pearl within it represented Jesus. In Islamic lore, Paradise itself is a pearl, and one who enters Paradise “is crowned with pearls of incomparable luster, and is attended by beautiful maidens resembling hidden pearls.” Pearls are also connected with unicorns, which in turn are connected to whiteness, purity, and innocence in women.

Cultured pearls began to appear widely in commercial markets during the late 1920s. Today they comprise almost the entire market. Aside from some countries in the Middle East, there is almost no market for natural pearls any more, and they are much more expensive. The only ones available are those over 100 years old.

Cultured pearls occur when a foreign substance is placed into a living oyster. The top name in cultured pearls is Kokichi Mikimoto (son of a noodle-maker) who, in the late nineteenth and early twentieth centuries began searching for pearls in oysters in the waters off Ishigaki Island near Okinawa. He eventually pioneered the development of perfectly round cultured pearls. Today Mikimoto pearls are among the world’s most valuable and known for their exquisite luster. Mikimoto inserted dozens of substances, but discovered that the best results came from round nuclei cut from U.S. mussel shells. Today these mussel shells are the basis for almost every cultured pearl in existence.



Joe DiMaggio gave Marilyn Monroe a 16-inch strand of pearls containing 44 Mikimoto pearls during their honeymoon in Japan. She later gave the necklace to Paula Strasberg, and her daughter Susan Strasberg, returned the necklace to Mikimoto in 1998. The flagship Mikimoto establishment is a short walk from Tokyo's Imperial Palace.

In Japan, pearls are one of the three imperial insignias along with the sword and mirror. In ancient China, the pearl was one of the "eight precious things." They stood for purity and preciousness, as indeed they do in most cultures, no pun intended. Pearl powder is still popular in China as a skin whitener and cosmetic.

The Chinese were cultivating pearls before the Japanese and sometimes called them "little tears." At other times they called them the "souls of oysters." Pearls are mentioned in the *Shu Jing*, the oldest complete book of the Confucian classics. In that work, a man called Yu complains about receiving as tribute a gift of pearls that were not "quite round."

Cleopatra was perhaps the most famous pearl owner—and destroyer. According to the story she bet Marc Antony that she would spend 10 million sesterces on a single dinner in his honor. He was skeptical about the possibility of this, but she supposedly proved her point by dissolving one of her pearl earrings in vinegar and drinking it. He was supposed to eat the other one, but declined. This is a charming tale; however, pearls don't dissolve that easily, but the story well conveys the idea of the conspicuous consumption for which Cleopatra wished to be known. An alternate version may be true—that she ground it to a powder, put it in a glass of wine, and then swallowed it. Or she may have swallowed the pearl, and then retrieved it later on, by one means or another. Or she may have just swallowed it and written it off as a tax deduction. After all, she had plenty of pearls. The other pearl was halved and made into earrings for the statue of Venus in the Temple of Pantheon in Rome. Another Roman named Clodius also dissolved pearls in vinegar.

The idea of drinking a pearl dissolved in vinegar was emulated by Sir Thomas Gresham, the English banker, who developed the idea that "bad money drives out good." He demonstrated this law when he powdered a pearl worth 15,000 pounds and drank it in honor of Queen Elizabeth I. He was having some sort of contest with the Spanish ambassador.

Caligula gave his favorite horse Icitatus a pearl collar, and appointed the animal a Consul. (It may have given better advice than its human counterparts.) The emperor Nero was equally fond of pearls, although he kept them himself rather than giving them to his horses. He had a pearl throne, a pearl scepter, and handed out pearl masks to his favorite actors.

The most disgraceful use of a pearl, however, can be credited to the Roman general Vitellus, who is reputed to have yanked a pearl from his own mother's ear to pay for a military campaign.

One of the most elaborate yet tasteful uses of pearls may be found in the so-called Philosopher's Crown, the "private crown" of Rudolf II (Holy Roman Emperor and King of Hungary), made in 1602. The primary decorative gems are the pearls that line the borders of the crown band. There are also four extremely large, fine pearls that top a fleur-de-lis made of more pearls, diamonds, and rubies. It is a very handsome artifact, perhaps all the more so since Rudolph apparently never paid for it.

No stone is richer in symbol than the pearl. Nathaniel Hawthorne's well-worn American classic, the *Scarlet Letter*, little Pearl is painfully symbolic. There is also the fourteenth-century poem, *The Pearl*, by an author known only as the "Pearl-Poet."

The literal pearl in this case is a large one worn upon the breast of a young woman in white, while the figurative one may be argued about.

In most cultures, the pearl is considered a lunar and feminine symbol. (Brenda Knight believes that pearls “augment” femininity. They also engender wealth.) Indeed, generally the pearl is considered a woman’s stone, although Henry VIII was inordinately fond of them, as was his daughter Elizabeth I. In fact Good Queen Bess owned a famous set of pearls (which used to belong to her cousin, Mary Queen of Scots). These pearls are among the finest in Europe. Their history dates from the fourteenth century, when they were given to Catherine de Medici, Mary Queen of Scots’ mother-in-law, on the occasion of her wedding by her uncle Pope Clement VII. Today they are called the Hanoverian pearls as they eventually passed into the House of Hanover and the English Crown Jewels.

According to Indian legend, pearls reveal the laws of karma, although the mechanism isn’t clearly explained. According to an Anglo-Norman twelfth-century manuscript, their nature is between hot and cold, and their greatest use is against melancholy. According to the ancient Atharva Veda, “The pearl is our universal remedy, and will protect us from all troubles.” In the *Gesta Romanorum* (c. 1300) pearl represents free will. According to other sources, pearls lengthen life, drive away demons, and increase physical strength, as well as protect against fire and ward off evil. It was once customary to place a pearl in the mouth of the deceased.

John Schroder wrote (1669): “They are an excellent cordial, that strengthens the balsam of life, resists poison, pestilence, and putrefaction, and clears the spirits; and they are so famous that men in the greatest agonies are refreshed thereby.” One legend says that dissolved pearls are quite tasty and that they are good for stomach complaints.

Pomet wrote that pearls were good against “a canine appetite, a flux of the belly and the hemorrhage. The dose is from six or ten grains to a dram.” A canine appetite is one that is never satisfied.

If ground to a powder and given in ten-grain doses pearl was once said to strengthen the heart, especially one prone to palpitations. It was equally good for melancholy according to the *Lapidary of Alfonso X*: “Those who are sad or timid are helped in every sickness which is caused by melancholia, because it purified the blood, clears it, and removes all impurities.” The powder was particularly efficacious for eye problems: “They clear the sight wonderfully, strengthen the nerves and dry up the moisture which enters the eyes.”

Camillus Leonardus had a high opinion of pearl’s curative powers: “When boiled in meat they cure quarten ague; bruised with milk they heal putrid ulcers; and being so taken wonderfully clear the voice.”

According to Pamela Louise Chase, “Once you have started a release process of some kind, pearl brings a sense of inner strength.” To be cured of plague, simply mix six grains of powdered pearl in water sweetened with “manna,” or the sap of an ash tree. This had the added benefit of curing weak eyes, and preserving the body from the ravages of old age. Powdered pearl is also said to cure asthma, tuberculosis, coughs, fevers, diabetes, and insanity. As a cure for the last, a draught of pearl powder in water was given to King Charles VI of France (1368–1422). Lorenzo de Medici was also given a pearl powder drink as he lay dying of fever. One of his attendants asked how it tasted and Lorenzo is reported to have said that it was “as pleasant as anything can be to a dying man.”

According to Paul Beyerl, pearl affects the bodily organs of the spleen, pancreas, and brain. When pearls are reduced to ash and ingested, it was believed that they cured wasting diseases such as anemia and increased the life span. It was also supposed to improve the quality of the sperm when carried in the pocket or as a talisman, although it is not clear how.

At one time oil of pearls was used to treat leprosy, and an elixir of pearl was said to cure impotence. Pearls were also good for hemorrhoids and cases of poisoning. Some even made ground pearls into a toothpaste.

For Kevin Sullivan, pearls "are absorbing by nature and because of this must be used with caution. If you feel excessively negative while wearing a pearl, it will hold that energy until it is worn again." However, he adds, "Pearls, if used properly, will lessen stress and its resulting maladies: hypertension, headaches, and exhaustion. This may help to prevent heart attacks and strokes." He believes that farmers, artists, and chiropractors can all benefit from using pearls. Francis Bacon was said to have ingested a paste of powdered pearls and lemon juice, possibly to strengthen his nerves.

For Doreen Virtue, pearls are the symbol of "integrity, purity, and grace." She believes it works well therapeutically with colored stones and provides "a special conduit to the heavens."

It is said that one can purify the blood and relieve burning urination by making a pearl tonic. Put small pearls in water overnight and drink it the next day. Powdered pearl has also been used to cure indigestion. It's been suggested that the "science" behind this use is that pearls are mostly calcium carbonate, a compound similar to that found in antacids.

Various sources list pearls as signs of friendship and hope. The pearl has always been a critical part of love charms, especially in the east, and is often said to be good luck for brides. A caveat might be noted that because a pearl is born from an irritant to the oyster and is often tear-shaped, it is sometimes connected with tears and sorrow. However, the ancient Greeks believed that wearing pearls would promote happiness in marriage—and in fact prevent newlywed women from crying.

But some modern crystal workers claim pearls must be worn constantly to be effective and kept "charged." This idea comes from the well-known gemological tradition that pearls must be worn frequently to keep their luster, although an equally old tradition says that overwear can ruin pearls. And as with turquoise, it is sometimes opined that if the owner dies, the pearls will lose some of their soft radiance.

George Frederick Kunz tells a wonderful story about a Jewish trader who brought back to Venice a fabulous pearl of immense size. However, the gem-traders of the city united to refuse to pay the high price asked (and perhaps warranted) by the gem, and the trader threw it into the canal in disgust rather than hand it over at a cheap price.

William Stuber says the freshwater biwa pearl "promotes a sense of personal purity" and that "wearing a strand of biwa pearl will cleanse us and teach us a deeper sense of joy and satisfaction in our own potentials." However, his thoughts are much darker about the natural pearls. "The power that pearl once embodied has greatly diminished," he writes. In his thoughts, pearl reached its zenith of influence "at the time of Atlantis." However, the "very large pearls" that "adorned the temples and courtyards" of that fabled city were destroyed and hence the pearl lost most of its powers.

Brenda Knight finds that pearl radiates an "orange ray" and if worn on Monday morning will cure insanity, diabetes, colic, and fever.

For Sela Weidemann Randazzo, "pearl is the fortifier of the female reproductive system . . . Men do not use either pearl or mother-of-pearl, although it will not harm them . . . only women have a correlating band of vibratory rate equal to that present in pearl."

It is often claimed that pearls should be set in silver and worn on the right ring finger. However, contemporary crystal healer Brenda Knight recommends wearing a pearl ring on the index finger to bring greater love to oneself and others. (Jewelers generally counsel against overwearing a pearl ring, as the material is too soft to withstand much wear.) She also believes that wearing pearl earrings and necklaces calm the mind and bring patience. A red pearl, she claims, will heighten intelligence.

# PERIDOT

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## Zabargad's Secret

### General Introduction

**Chemical Composition:** Magnesium iron silicate [(Mg,Fe)<sub>2</sub>SiO<sub>4</sub>]

**Hardness:** 6.5

**Origin of Name:** Peridot is French derivation of the Arabic *faridat* or "gemstone." The word was brought west with the Crusaders. When it first appeared in England it was called *peridota*. The stone was originally named "topaz" after the island Topazios on which it was found. However, in the eighteenth century, for reasons still unclear, the name topaz was transferred to the jewel that bears that name today. This is one of the stones that the ancients referred to as "chrysolite," or the gem of the sun. This name-change has caused no small amount of trouble, and no stone today is recognized as chrysolite.

**Color:** Olive to yellowish green. Its green color is caused by iron, which is an essential part of its structure. Some may also be colored by trace amounts of nickel.

**Luster:** Vitreous to greasy or oily

**Transparency:** Transparent

**Geographical Distribution:** The major source, worked from 1500 B.C.E. until World War II, was the small islands in the Red Sea (such as St. John's Island, also called Topazios, Zebergit, and Zabargad, the Arabic word for "peridot"). Some are found in Hawaii (in so-called volcanic "bombs"). Weirdly, peridot is sometimes found in meteorites. (One such peridot-studded meteor was found in 1749.) Another major worldwide source of peridot is the San Carlos Apache Reservation in Arizona; only the Apaches may mine there. Peridot also comes from Brazil, Pakistan, China, Australia, Burma, and Norway.

### Mystical Associations

**Anniversary:** 16th

**Attendant Angel:** According to D.J. Conway, the guardian angel of peridot is the charmingly named Spugliguel. For Doreen Virtue, the guardian angel is Raguel.

**Chakra:** Heart, Solar Plexus

**Elements:** Earth, Fire

**Number:** 5, 6, or 7

**Planets:** Sun, Venus, Mars, Pluto, and Venus

**Auspicious Times and Zodiac Signs:** The peridot is generally considered a spring gem. The National Association of Jewelers lists it as an alternate stone for August. Some lists also assign it to September or December. Associated zodiac signs include Libra, Taurus, Sagittarius, Scorpio, Leo, and Capricorn.

## The Lore of Peridot

Peridot, which is created at high temperatures from liquid magma, is a variety of olivine of a beautiful and delicate color. Peridot is actually rarer than diamond or emerald! The most valuable shades are dark green without a yellow brown tinge. In rare cases, it can form a cat's-eye or star. It was mined for thousands of years on the fog-shrouded Isle of St. John (Zabargad), originally by Egyptian slaves working under horrible conditions. The island was supposedly home to a vast number of deadly serpents that had to be killed so that the mines could be worked without all the miners dying from snakebite. Historically, however, many of the best peridots have washed up on the beach at Alexandria, Egypt. Peridot was also one of the few clear faceted stones used by Romans.

The Egyptian noble folk made use of peridot as earrings and neck jewelry. In fact, this stone is said to have been one of Cleopatra's favorites. Indeed, some of Cleopatra's famous "emeralds" may well have been peridot. In the same way, Crusaders, especially the Knights Templar, returning from Egypt thought they were emeralds and indeed many an "emerald" in a church treasury is really a peridot. In fact, there is a 200 carat peridot adorning the Shrine of the Three Magi in the Cathedral of Cologne. Peridot became popular in the United States and Europe from the Baroque period through the late nineteenth century. However, its relative softness makes it less valuable as a ring.

Peridot is considered a stone to lighten and purify the spirit. For best protection against evil spirits, string it on the hair of an ass and wear on the left arm. One source claims that peridot may be used to bring to light the "dark, hidden regions of the bowel," a rather frightening idea, and possibly connected to the "terrors of the night" myth. The stone may crack if the central nervous system is distressed. Peridot is said to aid in childbirth by stimulating contractions in the birth canal.

In the Bible, peridot is sometimes referred to as "chrysolite," a name that is no longer used, but that formerly could apply to both topaz and peridot. This confusion probably accounts for some of the similar myths that surround them, particularly about stringing the stone on the hair of an ass and wearing it around the left arm, as Damigeron recommended.

Sir John de Mandeville wrote: "Chrysolite is the color of sea water which sparkles like gold; when put in the sun, it will sparkle like fire. It chases away bad thoughts and spirits. This stone is good for those who dabble in necromancy." He adds more ominously: "The man who wears it is never suspected of evil doings. . . ." And further. "If one finds a pierced chrysolite and puts in a donkey's jaw, the devil will be chased away. It should be encased in gold and worn on the left side." It is not clear from this as whether the entire donkey jaw is to be thus treated, or only the gemstone. If the latter, as seems most reasonable, it's hard to say when one is supposed to place it in

the donkey's jaw. As Sir John de Mandeville is no longer available for comment, I suppose it will remain a mystery. At any rate, a very firm connection seems to have been drawn between mules or donkeys and this stone.

Famed gemologist George Frederick Kunz (after whom kunzite is named) notes that the peridot is assigned to the biblical Simeon and his tribe via the stones on the breastplate of Aaron. He suggests that the stone symbolizes "good tidings" and connects that idea with the meaning of the name Simeon—"listener." (In Hawaiian lore, peridots are the tears of the goddess Pele.)

Christian tradition links the stone with Bartholomew. As Andreas, the Bishop of Caesarea wrote: "The chrysolite, gleaming with the splendor of gold, may symbolize Bartholomew, since he was illustrious and his divine preaching and his store of virtues."

Peridot was an important stone in the Ottoman Empire (whose sultans gathered an amazing collection). Crusaders brought back large numbers of the gems to introduce it more widely in Europe where the stone was used to make religious objects.

Of peridot, the *Book of Secrets* proclaims: "If thou wilt burn any man's hand without fire, take the Peridonius, which is of yellow color, which if it be hanged about the neck of any man it healeth areticum [bronchitis]. And also if this stone be gripped straitly, it burneth the hand anon, and therefore it must be touched lightly and gently." Despite the fact that the author (often reported to be Albertus Magnus) uses the word "peridot," it is believed he was actually referring to pyrite, as these properties were more commonly connected with that stone.

Peridot has been associated from earliest days with the sun and reportedly has the power to dissolve malignant spirits. For some it represents wealth, probably as a result of both its sun-association and its green color. It is sometimes also associated with the mythical land of Atlantis. Over time, however, peridot lost its cachet, and there a saying that whoever had two peridots had one too many.

As a healing stone, peridot has been used to treat skin problems, as well as difficulties with the adrenal glands and the endocrine or digestive systems. Marbodius says it will get rid of "vague terrors of the night." In the nineteenth century, William Jones declared that the chrysolite (as he called it) was supposed to have "expelled phantoms, and, what was more serviceable, rid people of their follies; bound round with gold in the left hand, it dispersed night hags," thus neatly tying together the fear of night and of devils.

In the Middle Ages, it was said that a peridot engraved with a mule (or perhaps a donkey) would help one predict the future. It is also supposed to be a great spiritual teacher capable of producing miracles. If you carve a vulture on it instead, you will have power over the spirits and the winds. Whether worn as jewelry or used in magic, peridot should be set in gold. This is a very old tradition.

Modern crystal workers say that peridot calms anger as well as dispels negative feelings and night-terrors. While peridot is the "poor man's emerald," Judy Hall remarks that this "visionary stone has the power to ameliorate jealousy and anger, reduce stress, and release negative patterns."

It is claimed by Paul Beyerl and others that peridot works "countermagick." Doreen Virtue says it "clears the way for your heart to feel. It also assists in creating prosperity in all areas of life."

Peridot is said to bring good luck, peace, success, health, wealth, protection, sleep, and love. According to Pamela Louise Chase, it "revitalizes inner joy," while Brenda Knight believes peridot balances the physical energies.

For Sela Weidemann Randazzo, peridot "is for the comfort of the enlightened." Although one might not think the enlightened needed any comforting, she goes on to explain, "This tool came into its most important use at the dawn of the New Age. Just prior to the Harmonic Convergence, the vibration of peridot came forth to comfort those who were first to experience the quickening."

Some writers believe it treats liver ailments, asthma, and insect bites. Melody says that it can be used to strengthen eye sight of people with myopia or astigmatism. This is certainly a leftover from the days when emeralds were assumed to have the same powers. Modern Wiccan Scott Cunningham says it attracts love and also cures "raging anger." If worn to bed, he says it will promote sleep. And the power of any medicine was reported increased if drunk from a peridot goblet.

Darker peridot, according to Brenda Knight, attracts money and brightens the spirits. Paul Beyerl maintains that peridot "can help those who feel they have little personal power." It is sometimes used to treat people who suffer from phobias or guilt.

Kevin Sullivan says that peridot is good for developing "assertive energy." However, he worries that the stone "may work too quickly to be comfortable" for people with "a lower level" of confidence. He believes that peridot is a "visionary stone" that "connects us to our destinies." It is a gem "in tune with higher elements, with the natural progression of events, and the attainment of spiritual truth." However, he cautions, "if you are confused or fearful peridot should be used in a limited way." He also says the stone is good for problems with the digestive tract. Judy Hall says that peridot is best worn over the liver in contact with the skin or at the throat. She says that it is a "powerful cleanser" that "releases negative patterns and old vibrations." It also cures jealousy, resentment, spite, and anger. It is good for improving relationships, too. Best of all, it overcomes hypochondria.



# ROCK CRYSTAL

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## The Visionary Rainmaker

### General Introduction

**Chemical Composition:** Silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 7

**Origin of Name:** The word “quartz” comes from the Greek *crystallos* or “ice.” Another association is from Saxon word *querklufferz* that meant cross vein ore.

**Color:** Colorless and translucent or transparent

**Luster:** Vitreous

**Transparency:** Transparent

**Geographic Distribution:** Worldwide, but the most important source is Brazil. Other major sites are Madagascar, Russia, and the United States.

### Mystical Associations

**Attendant Angels and Deity:** D.J. Conway associates rock crystal with the angel Gabriel. Doreen Virtue agrees that Gabriel watches over quartz, but also adds the names Ariel, Michael, Haniel, Raphael, Raziell, and Sandalphon. The deity most often associated with this stone is Apollo, the god of light.

**Chakra:** Crown

**Dream Meaning:** Freedom from enemies. Business promotion. It is important to clarify issues.

**Elements:** Fire and Air

**Number:** 4

**Planets and Places:** Moon, Sun, Mercury, Uranus, and Mars. Rock crystal is the official mineral of Arkansas.

**Auspicious Times and Zodiac Signs:** Winter. Usually assigned to Virgo, Cancer, Aquarius, Leo, Libra, and Sagittarius. Rock crystal represents Aries in some Spanish lists. Rock crystal is a symbol of the Immaculate Conception and is best worn on Monday. Brenda Knight suggests rock crystal (which she refers to as quartz) as a “heart stone” for people born between November 7 and November 21 and also for “late Capricorns,” people born between January 7 and January 19.

## The Lore of Rock Crystal

Quartz is the most abundant single mineral on earth (comprising about 12 percent of the earth's crust) and can be found in nearly every exposed rock. If unconstrained by its neighboring rocks, quartz can grow into large crystalline masses. Presently, the largest flawless quartz sphere in the world is owned and displayed by the Smithsonian's National Museum of Natural History. The sphere was cut and polished in China in 1923–1924; its ultimate source is uncertain, although Burma is the most likely candidate.

One of the world's most fabulous quartz artifact is the "The Crown of the Mother of God with the Crystal Grotto," the votive crown of the Byzantine Emperor Leo the Wise (r. 886–912), carved from piece of pure crystal. A gold Madonna stands in front of it. It is now located in the Treasury of San Marco of Venice, as it was stolen from Constantinople in 1204 during the Crusades. Rock crystal is sometimes associated with the Israelite tribe of Zebulun.

Quartz is a piezoelectric mineral, meaning that it is able to generate an electric charge when rubbed or compressed, conduct electricity, and transmit radio waves, a fact discovered in 1921, and leading to the development of the so-called crystal set radio, in the first part of the twentieth century. Quartz is important in the electronics and computer industries as well.

The impressive capacities and undeniable beauty of quartz sprouted many a myth, both ancient and modern. Even their "amplification" abilities have collected myth: "Since they do amplify," says Sela Weidemann Randazzo, "a steady stream of misconceptions exists concerning their abilities." However, rock crystal has proved itself to have real usefulness: it is made into lenses and prisms for high-quality optical instruments.

Perhaps drawing on the same tradition, one modern rumor has it that alien civilizations such as "Pleiadeans," whoever they may be, use quartz crystal to power their spaceships. In the same vein, according to the contemporary crystal healer William Stuber, quartz "will add a carrier frequency to all transmissions. In this way, the receiver will come to recognize a stable component or frequency that is an integral part of all incoming transmissions from a particular sender."

Quartz has been prized since earliest times—even cave-dwellers near the Auvergne Mountains in France seemed to collect quartz crystals. Quartz was highly prized both in Egypt (quartz being found in the Temple of the cow-headed goddess Hathor and Tomb of King Tutankhamen) and in Mesopotamia where rock crystal was found dating back to the seventh millennium. Seals of rock crystal were found in the same area 3,000 years later.

Thousands of miles away, the ancient Irish buried quartz with their dead rulers, calling it "god-stone." This was a rather widespread ancient practice among the Celtic peoples in general.

The chiefs of the Scottish Clan Donnachaidh possessed a magical quartz amulet, about 1.75 inches in diameter. It was found in 1315 by one of the chiefs on his way to join Robert Bruce just before the battle of Bannockburn, when he planted his standard in the earth. The quartz was subsequently called the "Stone of Banner" and became a mighty talisman not only in battle, but also as a healing stone. (Water in which it was dipped was said to have miraculous healing properties.)

Rock crystal is occasionally listed as a cure for sterility or barrenness. Among the Shetland Islanders, hopeful women would place their feet into a pool of water into which the stone had been dropped.

The Romans prized rock crystal so much that they kept a 50 pound hunk of it in the Capitol, dedicated by Livia, wife of Augustus Caesar. The ancient Romans were said to carry rock crystal in their hands to cool themselves during the blistering Roman summers, or else to wear a ring carved from a single piece of rock crystal (usually with an intaglio engraved on it), for the same ends. They also used it for drinking cups. Medically they found it valuable for reducing fever and glandular swelling.

One Roman story says that a Roman named Vedius Pollio valued a crystal vase so highly that when his servant boy broke it by accident, he ordered the lad thrown into a pool to be eaten alive by the lampreys kept there. The emperor Augustus was so disgusted by the cruelty of the sentence that he not only commuted it, but ordered all of Pollio's vases to be smashed up in his presence and the lamprey pond filled up.

Rock crystal is one of the most ancient magic stones known, and is considered ideal for almost any kind of general magic, possibly because it is supposed to attract good spirits.

Even Thomas Edison was said to have carried around a few quartz crystals, calling them his "dream stones" and believing they inspired some of his ideas. George Sand and W.B. Yeats also experimented with the inspirational power of quartz, in the form of crystal balls.

Because of its resemblance to ice, rock crystal has always been associated with water, for obvious reasons. A Mesopotamian rock crystal has been found engraved with the figure of Rammon, the storm god. Folklore says that you can quench your thirst by holding a bit of quartz in your mouth. This is actually true for any pebble, as it stimulates the flow of saliva. However, quartz, which actually resembles frozen water, probably has an additional psychological effect. Indeed, quartz crystals were sometimes known as "rain-stones" all over the world. Irish farmers buried quartz in their field to induce rain. So did the aborigines of New South Wales, but they had an elaborate rainmaking ceremony for it. A piece of crystal is broken into two. Half is thrown aloft to the heavens; the other half is wrapped in feathers, soaked in water, and buried. The gods are supposed to get the idea.

The ancient Greeks maintained that quartz was simply petrified ice—frozen so solid that it could never thaw out. They called it the "ice of eternity." St. Jerome, echoing the Roman historian Pliny the Elder, claimed that rock crystal was formed by the water congealing in dark mountain caves. "While a stone to the touch, it seems like water to the eye," he averred. In 1672 Robert Boyle, of chemistry fame, made fun of this idea, pointing out that rock crystal was found in torrid regions as well as cold ones.

In Chinese myth, it took water vapor a thousand years to turn into rock crystal. In Japan, small quartz crystals were supposed to be the breath of the white dragon. Indeed rock crystal was considered to be the "perfect jewel," a symbol of purity, patience, perseverance, and the infinity of space.

It is said that Chinese emperor Wu used rock crystal to build houses for the gods and spirits—the door would always allow light to flow inward to keep them happy. (Some modern writers believe that the "crystal" was actually glass that had just been introduced into China.)

For utmost ease in carving crystal, a Benedictine monk named Theophilus Presbyter recommended grabbing a 2–3 year old goat, tying its feet together, slitting open its chest, and inserting the crystal to be carved. The crystal was supposed to "lie in its blood until it grows warm. Taking it out directly, cut what you please in it as long as the heat lasts." If the crystal got hard and cold again, simply replace it in the blood. Presumably if the blood got cold, it was time to find another goat. Rather

unbelievably some modern carvers have experimented using the blood of freshly slaughtered cows and claimed to have obtained the same effect.

In Hindu myth, quartz comes from the semen of the demon Vala, who was dismembered by the other gods for his temerity in stealing heavenly cows. Further Hindu myth asserts that wearing pure quartz crystals set in gold will protect the wearer from wild animal attack, drowning, theft, and burning. It is also supposed to confer sexual prowess. (In Scotland it was thought that rock crystal set in silver would protect the wearer from kidney disease, an association again of rock crystal with water. One supposes it all comes down to whether one most fears tigers or kidney stones.) However, several sources in the Middle Ages recommend that rock crystal be set in silver—the moon metal, as rock crystal is sometimes associated with that body.

The ancients did not use rock crystal much for healing, although Orpheus suggested it might be good for kidney trouble—the association with water being the most obvious point of connection.

John de Mandeville believed that rock crystal has the unique power to fire up other therapeutic gems that had gone stale, so to speak, losing their magic power. The same idea is repeated by Sela Weidemann Randazzo. She claims that rock crystal can be used as a “surrogate” of any other crystal. Simply place the crystal so that it touches “the source vibration” for at least 3 hours. The rock crystal will then “hold the charge” for 3 hours. If it is put in water it will hold the charge “indefinitely.”

One story tells of a Cherokee hunter who kept a magical rock crystal wrapped in buckskin and hidden in a sacred cave. At certain times he would remove it and “feed” it by rubbing over it the blood of a deer. Quartz was also used as water-divining stones by the Cherokee.

The Apaches used crystals to recover stolen ponies, thus using the stone as a kind of “crystal ball” in which to see afar. Cherokee Indians also used bits of quartz for magic, keeping them in a buckskin pouch when not in use and feeding them deer’s blood to increase their strength.

Quartz also makes a “cat’s-eye” that is not as clear or valuable as the true, chrysoberyl form. Its magical uses are similar to that of “true” chrysoberyl cat’s-eye, and indeed the two are often confused, although they are completely different minerals.

The most famous magical use for quartz has been in scrying, or seeing the future, namely in the form of crystal balls. King James I of England outlawed crystal ball gazing; however, the law had the same sort of effect that such laws generally do have—none.

According to one legend, promulgated by Abbot Tritheim, a crystal ball should be orange-sized, completely clear, and mounted in a gold or ebony or ivory pedestal. The tetragrammaton (YHWH) or ancient name of the biblical god, should be engraved on it as well as the names of the four Archangels: Michael, Gabriel, Uriel, and Raphael. William Stuber also writes that quartz crystals with cloudiness or inclusions can be “harmful.” Paul Beyerl, on the other hand, does not insist on a perfectly clear crystal; in fact, he believes some inclusions increase the power of the stone while Scott Cunningham thinks the flaws can be helpful for scrying.

Scott Cunningham believes that rock crystal is the ideal tool for the shaman, as the shaman and the rock are ultimately indistinguishable. He agrees that the best use for rock crystal is scrying and that exposing the crystal to the rays of the full moon will increase its powers. It works even better if mugwort is rubbed on the crystal.

Ancient sources insist that crystal gazing works best during the waxing moon; it is best if the crystal is erected in a stand of ebony or ivory on a table. If you hold the crystal in your hand, it should be held in such a way that the top leans away from the viewer, and should be held so that no reflections or shadows fall upon it. Dark-skinned and dark-eyed people can work the crystal faster than blonde, although they are no more likely to arrive at a correct answer. If the crystal gazer is a woman, virgins and widows (in that order) have the best luck in scrying. It is perhaps assumed that sexual activity draws away too much energy.

The ancient mystic Apollonius of Tyre claimed that he used rock crystal to transport himself, regularly, it seems, materializing and dematerializing, including before such notables as the Roman Emperor Domitian (one of the worst ones). He also was fond of shuttling back and forth to Mt. Vesuvius by the same magical means. Later “experimenters” assured the public that the secret was in the way the stone was prepared—it had to be exposed to the hot sun, then held in the mouth, and the proper spells said.

In the Yucatan, the Maya used crystal balls both for divining and to insure the success of their crops. Scryers consulted the quartz crystal to understand the will of the gods. Indeed, Native Americans in both North and South America held these stones in great reverence. Mexican Indians say that their dead ancestors live again in quartz crystals, possibly a remnant of the old Aztecs and Maya practice of making ornamental/magical skulls from crystals.

The Araucarian Indian medicine women of South America used rounded pieces of crystal obtained from riverbeds. They believed these crystals were inhabited by a powerful spirit who came from one of the local volcanoes, and who imparted their secrets to the medicine woman. The crystal was always to be kept hidden from the profane eyes of the laity.

The Japanese tradition also has a crystal ball, but there it is regarded as a sign of eternity, as well as for a cure to dropsy or edema and wasting diseases. Williams Stuber claims, “For those putting attention on spiritual communication, quartz will teach them to differentiate between thought that arise from the ego, communications from others, and spiritual communications that originate in the Holy Spirit or Universal Mind. Wearers will become adept at making distinctions like this.”

It was once believed that rock crystal harbored spirits, but the right spell would expel them. An old Scottish manuscript claims that one can summon crystal spirits in this way: Take a crystal stone “most clear, without a craise [crease]” and wrap some deer skin around it in the full light of day. Then announce in the name of the holy trinity and God—and soon enough a spirit will appear. At that point one must say: “I conjure thee spirit, by virtue of all thing aforesaid, that thou depart out of the crystal.” The manuscript goes on to warn that the spirit may be a bit recalcitrant, but that eventually it will comply, bringing along all his fellow spirits as well.

The Orphic *Lithica* says that rock crystal brings kingly dignity. According to Rabbi Benoni, crystal quartz brings pleasant sleep and sweet dreams. This concept comes from very early Greek sources, which claim that rock crystal protects one from terrors in the night.

Quartz is not merely associated with water; it also has clear connections with fire and fire/sun deities like Ra, Helios, and Apollo. Because you can use cut quartz to kindle fire, the Vestal virgins of ancient Rome were able, it was said, to “draw down” fire from heaven by using quartz, although it is more accurate to say that they merely tended the fire.

The *Book of Secrets* combines the two magical traditions about quartz: "If thou wilt kindle fire, take the crystal stone, and put it nigh under the circle of the sun, that is to say, against the sun, and put it nigh anything that may be burned, and incontinently the heat of the sun shining will set it afire. And if it be drunk with honey, it increaseth milk." This story is frequently repeated and obviously connected to its reputed liquid-drawing powers. According to the thirteenth-century *Book of Wings*, carving the figure of a griffin on the crystal would increase its milk-drawing powers. Dr. John Schroder, in his five-volume *Chymical Dispensatory*, mentions that rock crystal is an astringent and good for dysentery and colic, and well as for bringing on lactation.

Pliny mentions an ancient medicinal use for rock crystal: "I find it asserted by physicians that when any part of the body requires to be cauterized it cannot be better done than by means of a crystal ball held against the sun's rays." One traditional remedy for general illness was to take nine quartz pebbles from a stream. Boil them in the stream water, allow them too cool, and drink a small bit of the liquid every day for 9 days. In Germany the stone was said to protect one from dizziness and was known as *Schwindelstein* for that reason.

The Danish chemist, Ole Borch (1626–1690), known more formally as Olaus Borrichius, explains how to make rock crystal tincture to protect one from dropsy, scrofula, or "hypochondriac melancholia." First the stone needs to be heated and then cast into cold water to break it up into bits. The bits should then be heated with tartaric salt and reduced to a liquid. Half the resulting liquid should be placed in a distilling glass with the best "spirit of wine" and then let to sit in tepid water, where it would turn red. This process was to be repeated several times, and the tincture then concentrated by distilling away the spirit of wine. Elsewhere, even in the United States, rock crystal mixed with dry wine was considered a cure for dysentery.

A medication for gout was made from rock crystal by heating a pound of it and then dipping it into spirits of vitriol. This was to be repeated ten times and then the rock crystal was to be pounded to fine powder on a marble slab. The left over spirits of vitriol would be filtered through blotting paper and then sold as "crystal spirits of vitriol" and used as a diuretic.

George Frederick Kunz reports a more ominous use of rock crystal among the aborigines of New South Wales. Here a bit of "opossum fur" is gummed to the quartz. (Australia has no true opossums, but they do have phalangers.) The piece is then "smeared with the fat of a dead body and placed on a slow-burning fire while the practitioner casts an evil spell over his enemy. That person will surely die."

Rock crystal also plays an important part in Australian initiation rituals, according to Mircea Eliade. The medicine man gives the young men a bit of rock crystal and tells them that if they swallow it they will be able to fly to the sky to meet the Supreme Being, Maamba.

For Kevin Sullivan, rock crystal is a "dedicated healer." He goes on to say that "pure white light passes through it easily, leaving all the colors of the spectrum unaltered and giving substance to the argument that clear quartz crystals can help balance all the elements needed to make us whole and fulfilled." He also suggests that it "tunes into the frequency" of each person. Rock crystal also helps focus attention on the here and now, and is also said to help settle disagreements with people.

In any case, William Stuber writes that "fine-quality quartz in the spherical form creates a strong grounding with the earth." Further, wearing clear quartz is like "being in a protective capsule." It also helps keep us flexible, possibly because the

“life force . . . will be drawn into the body in greater concentrations than ever before.” He also recommends this stone for former alcoholics, as it helps regenerate damaged cells. Stuber summarizes the power of quartz when he says, “Be prepared to be challenged by quartz. This stone will ask you to become the best you can be.”

Modern crystal workers say that quartz enables one to align his or her powers with the electromagnetic forces of the universe. Brenda Knight suggests wearing rock crystal around the ankle for an energy pickup. It also helps overcome fear of rejection. If attached to one’s magic wand it will help divine one’s dreams. It can also put one in touch with “helpful spirit guides who foretell events.

Rock crystal is sometimes considered a “balancing stone” that activates the flow of energy throughout the body. It is supposed to attune itself with its owner’s psychological energy. The writer called Melody agrees, saying that it “can be used to focus upon the inner negativity and to stimulate positive thoughts and feelings. It can also direct one’s materialistic energies toward the spiritual realm.” Melody divides healing quartz crystals into several types (depending on their shape) including the following: activation, aperture, barnacle, bridge, Buddha, channeling, generator, laser wand, manifestation, record keeper, seer stone, singing, trans-channeling, transmitter, transformation, and others.

Some say rock crystal is an all-around healing stone, but is especially good for swollen glands and can also be used to break bad habits. Kevin Sullivan, however, suggests that since quartz is silicon dioxide, and human beings have lots of silicon in their bodies, “the transfer of energy from the natural crystal to our body’s silicon could have something to do with healing.” He offers up as proof a statement that acupuncture effectiveness increases by 10–12 percent when the needles are coated with quartz crystal. Judy Hall simply says that quartz is a “master healer and can be used for any condition.”

Paul Beyerl, who teaches crystal gazing, claims, “When used in this manner, quartz is in its receptive, lunar mode, able to receive and store energy.” However, it also has a “solar function,” which is used to send psychic messages. He recommends that quartz crystals in the lunar mode should be kept from sunlight. Presumably the reverse is also true.

According to Judy Hall, rock crystal has the power to cleanse and purify other crystals, especially the more “delicate and friable” ones, although it may need some cleaning itself afterwards. Simply place the stone to be cleansed on a larger quartz crystal cluster and leave overnight.

Scott Cunningham says that carrying a quartz crystal with the point downward increases one’s psychic powers. He recommends using quartz crystal for amplifying power during any kind of magical ritual.

An old ritual using crystal was to choose the name of a saint from whom you needed a favor. (St. Helen was a favorite.) Perform the rite at sunrise in clear weather. Write the saint’s name in olive oil on the stone with a cross (written also in olive oil) above it. Then take a young, innocent child and let her hold the crystal—both of you facing east. Ask your question and the saint will appear before you to answer any question.

# ROSE QUARTZ

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## The Heart of Love

### General Information

**Chemical Composition:** Silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 7

**Origin of Name:** The word "quartz" comes from the Greek *crystallos* or "ice."

**Color:** Colorless and translucent or transparent

**Luster:** Vitreous

**Transparency:** Transparent

**Geographic Distribution:** Worldwide, but the most important source is Brazil. Other major sites are Madagascar, Russia, and the United States.

### Mystical Associations

**Attendant Angels and Deities:** Ariel, according to Doreen Virtue. It is often connected with the sexy goddess Aphrodite, at least in Western culture.

**Chakra:** Crown and Heart. Judy Hall says it is the most important crystal for the heart chakra.

**Dream Meaning:** Love

**Elements:** Water

**Number:** 7

**Auspicious Times and Zodiac Signs:** January or February. Taurus, Libra. For Kevin Sullivan, rose quartz will benefit all signs of the zodiac.

**Planets and Places:** Venus and the Moon. It is the official mineral of South Dakota (1966).



## The Lore of Rose Quartz

This pink variety of quartz gets its color from titanium. Most practitioners say that the best magical or medical results are obtained with a stone that has not been treated or dyed.

The primary association of rose quartz is with the emotional heart. (It is not generally used in crystal healing with the physical heart.)

The crystal is reported to be a strong love amulet for both the physical and the spiritual, unconditional sort of love. (Oddly, the Aztecs used rose quartz to carve human skulls, and thus represents the spirit of death. However, the death-enthralled Aztecs connected almost everything with death.)

In modern myth, rose quartz is mostly connected with emotional health, although some healers have discovered physical benefits as well. It is particularly recommended for people who suffer from loneliness or who need to vamp up their sexual energy. More politely perhaps, is Melody's assertion that rose quartz "can be used for spiritual attunement to the energy of love."

Rose quartz is also propitious for marriage and fertility. Brenda Knight writes, "If you want your bedroom to be a place of bliss and unconditional love, rose quartz will create this all-important atmosphere." She also believes that rose quartz makes one "appealing to others," and advises people to attach some to their magic wands for love. She suggests people born under the sign of Aries especially will benefit from placing a bit of rose quartz by their bedside; doing so will increase one's self-esteem. Doreen Virtue agrees, declaring that rose quartz "facilitates heart-healing openness to love on all levels and focuses your energy on self-love." For Kevin Sullivan, "its value as a nurturing friend cannot be overstated." He recommends it for artists, acupuncturists, lecturers, and "those suffering from low self-esteem." Whether artists and acupuncturists are in particular danger of suffering from low self-esteem is not clarified.

Curiously, this sexually charged stone is also considered a calming agent that represents peacefulness, purity, and infinity. According to contemporary crystal healer William Stuber, rose quartz enables the wearer to see the hand of "divine love" everywhere. He suggests that it opens the heart chakra and that it is a good stone to use in working with the "astral self." Sela Weidemann Randazzo says that rose quartz can bring comfort during times of sorrowful loss.

It will not, according to Stuber, bring an immediate cure but over time can help the wearer release emotional blockages that may cause pain, herniated disks, tumors, and weakness. He suggests placing spheres of 20 to 200 millimeter diameter 2 or 3 feet in front of one and about 2 inches above the lines of sight. While concentrating on the rose quartz, sing different vowels, holding each one as long as possible. Eventually one pitch will "deeply enhance" the feeling of nearness to the stone. When this happens, sing the vowel and notice the tension in several areas of the body. Work to let go of this tension. If the stone is worn with lapis lazuli, it may improve emotional understanding of a mental problem. The best therapeutic variety, according to him, is completely translucent, with a "slightly purple" shade of pink. On the other hand, stones with a cloudy or gray tinge can actually be "subtly harmful."

Brenda Knight has found another health benefit for rose quartz: "Rose quartz is wonderful for the skin and can even slow aging." She may derive this idea from the rosy glow associated with youthful Caucasian skin. Brenda Knight also says that rose quartz will help in "self-enhancement."

For Judy Hall rose quartz is an excellent stone to use in times of crises. She recommends placing some by the bed. It heals heart and lung problems when “placed on the thymus” and also works on the kidneys. Melody is in agreement with this. It is, Hall says, good for diseases such as Alzheimers and Parkinson’s. If using in the home, it should be placed in what she called the “relationship corner” of a room.

# RUBY

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## Precious, Passionate, and Powerful

### General Information

**Definition and Description:** Ruby is the red variety of corundum.

**Chemical Composition:** Aluminum oxide ( $Al_2O_3$ ); a trace of chromium gives the red color while iron impurities make the stone brownish.

**Hardness:** 9

**Origin of Name:** Ruby is derived from the Latin word *ruber* meaning "red" and first appeared in English in 1310. In Sanskrit, the word is *kuruvinda* (ultimately the source of the word "corundum") In Hindu legend ruby is referred to as *ratnaraj* or "king of precious stones." Sometimes the word "carbuncle" is also used, but this word can refer properly to any red stone, including garnet. "Carbuncle" is not an accepted term for any stone.

**Color:** Any shade of red from pink to brownish red. Other colors of corundum are called sapphire. The red color derives from the addition of chromium, an element not part of the essential structure of corundum. The most prized color is termed "pigeon-blood"; however, while everyone agrees that this is the best color, no one agrees as to exactly what it refers to.

**Luster:** Adamantine to vitreous

**Transparency:** Transparent

**Geographic Distribution:** Burma, Thailand, Afghanistan, East Africa, Sri Lanka, United States, Australia

### Mystical Associations

**Anniversary:** 40th

**Attendant Angels and Deities:** For D.J. Conway, the attendant angel is Uriel or Auriel. For Doreen Virtue, the angels are Jophiel and Michael. Deities include Krishna and the Buddha.

**Chakra:** Heart, Root

**Dream Meaning:** Unexpected guests. Joy. Power. Good luck, especially in business. (If the dreamer is a farmer, it means there will be a good crop.)

**Element:** Usually Fire, but occasionally Water

**Number:** 3 or 5

**Planets:** In Hindu belief, it is associated with the Sun. The ancient Chaldeans (and Scott Cunningham) associated the ruby with Mars.

**Auspicious Times and Zodiac Signs:** Ruby is considered the preeminent gem of the summertime. The ancient Jews, Romans, Poles, Arabs, Italians, and Isidore of Seville assigned the ruby to December as do some Russian and modern lists. The National Association of Jewelers list has assigned ruby to July. According to an anonymous rhyme: "The glowing ruby shall adorn/Those who in warm July are born;/Then they will be exempt and free/Form [From?]love's doubt and anxiety." The Hindus assign it to August. A few lists assign it to April. It is sometimes considered a "talismanic gem" for March. The day most often associated with Ruby is Sunday, in schemes where the stone is associated with the sun. If it is associated with the planet Mars, then Tuesday is the lucky day. However, many claim ruby's strongest magic is worked on Friday. Star Rubies should be worn on Wednesday. Variously assigned to Capricorn, Leo, Scorpio, Cancer, Aries, and Sagittarius. Cancers who wear a ruby are assured a happy love life. Ruby is assigned to Taurus in a 1604 Spanish list. Brenda Knight says that ruby is the "soul stone" for people born between October 23 and November 6. Her reasoning is that rubies were once thought to be dragons' eggs and that Scorpions have a "lizard aspect" to their souls. A ruby, she believes, will channel the lizard soul's lust and jealousy into "more positive emotions."

## Lore of the Ruby

The ruby is the world's most precious stone, costing more for carat than even diamonds, sapphires, or emeralds. It is also rarer than any of them. They are second only to diamonds in hardness, and much tougher, as they have no "cleavage."

It is a fact, however, that many of the world's most famous and largest "rubies" (including the Black Prince's Ruby and the Timur Ruby) are in fact spinels, another variety of red stone often found in the same places as ruby and strongly resembling it. That they are different stones was discovered only in modern times. It was always difficult, not only to tell the different red stones from each other, but also to tell them from fakes. Pliny may have been referring to rubies when he wrote, "Some say the Ethiopians steep their dusky and dark carbunculi in vinegar. As a result, in 14 days, they become pure and lively and remain so for 14 months." Vinegar is credited with many miraculous doings, including dissolving pearls; however, it has no effect on rubies, garnets, or spinels, none of which were known to have come from Ethiopia anyway.

In ancient India, rubies were considered a very precious gift, suitable for the gods; they honored it above all other stones. One Hindu myth says that God first created rubies and then men to own it. In the caste system that became India's curse, the ruby was assigned to the Brahmin caste. Those who gave large rubies to the Brahmin priests of Lord Krishna would be reborn, it was promised, as an emperor. Worship with smaller rubies might win one a kingship. Other rubies and ruby-like stones were assigned to other castes: the rubicelle (a yellowish/orangey spinel) to the *Kshatriya* or warrior class, the red spinel to the *Vaishya* or merchant/artisan caste, and the balas ruby (a low-quality dark stone or spinel) to the *Shudra* or laboring class.

The Lapidair *en Vers* also touted ruby as "the most precious of the twelve stones God created when he created all creatures." Indeed, it declares Christ commanded that the stone, the "dearly loved ruby," be placed on Aaron's neck. Rubies are sometimes

traditionally connected with the biblical Judah and his tribe. (The connection is made through the stones upon the breastplate of Aaron. There is a lot of guesswork in this occupation as few of the stones mentioned in the Bible have been definitely identified, but trying to do so has preoccupied a rather large number of people. In this case the mysterious word is *nophék*.) Phillip de Valois wrote that the ruby is the “gem of gems and surpasses all other precious stones in virtue.” (The word “virtue” here means “powers” and not morality; later on, sapphire was given this honor.)

The darker rubies were said to be male and the lighter colored ones female, but all varieties had the same life-giving qualities. However, a “mated pair” has the strongest effect.

In Indian myth, the ruby was born from dragon eggs or else from the blood of the demon Vala, who was dismembered by the other gods. (Others say no, it is the blood of Surya the sun-god that gave birth to the ruby.) The Burmese say that a giant serpent laid three eggs—one of which gave birth to the king of Pagan, the second to the emperor of China, and the third to the ruby mines of Mogok. In Burma it is believed that rubies ripen gradually in the sun like apples on a tree, while Indian myth says that if rubies are buried in the ground they will ripen to a richer red. (The Sri Lankans believed that flawed stones were “over-ripe.”) In any case, it burns with an inextinguishable fire.

The energetic ruby is strongly linked with heat and light. Indeed according to St. Epiphanius, the stone will shine in the dark. In fact, simply throwing a ruby in a pot of water is enough to make it boil. It can also illuminate a room—or even a palace. The King of Ceylon (now Sri Lanka) was noted by Chau Ju-Kua in the thirteenth century: “The king holds in his hand a jewel five inches in diameter, which cannot be burned by fire, and which shines in the night like a torch.” Perhaps this was the same ruby of which Marco Polo spoke, owned by the king; 4 inches long and as thick as one’s finger, for which Kublai Khan offered the value of a city. However, the offer was declined. In addition, the gem reportedly had youth giving qualities, as the king rubbed his face with it every day in hopes of preserving his youth. One myth claims that this red stone carried a spark from the red planet Mars that will never grow cold.

A Chinese emperor also was rumored to have a giant ruby so bright it illuminated his entire palace. While rubies are indeed fluorescent, this is an undoubted exaggeration.

Rubies are linked with courage, loyalty, love, and eternal passion. According to Doreen Virtue, the ruby “allows you to care for yourself so that you may receive devotion.” They focus both occult and life-giving energy. The gem protects from trouble, removes evil thought, resolves disputes, and controls worry.

Medicinally, the stone is said to ward off plague and pestilence. One method of application was to place the ruby on the tongue, which made that member so “heavy” and cold that the patient was able to make only incoherent sounds. Then the toes and fingers became extremely cold, and the patient began to shiver. Then all these effects disappeared and the patient became well.

A certain Wolfgang Gabelchover insisted that when a beautiful ruby his wife had given him lost its splendid color, he became terribly worried and hid the ring in a box. This did no good, however, as his wife sickened and died within a few days anyway.

John de Mandeville asserted that the owner of an excellent ruby would live in peace among all people. It also, he claimed “makes man devoted towards God, it appeases anger and maintains seductions, it makes the person wearing it safe in all dangers and if one throws it into boiling water, the water will stop boiling and will lose heat,

and if this stone is in the sun for a period of time, it will emit red rays like fire, it will preserve fruit on trees, vines, and on the earth, and it will save a house from a tempests." (To protect against tempests simply touch the stone to each corner of the house; if you wish to protect the garden, touch the stone to each corner of the garden.)

In his mad rush to enumerate the glowing qualities of the ruby, Mandeville rather quickly slides over the "maintains seductions" part, making one wonder. As far as the boiling water part goes, it was more commonly asserted that rubies could make water boil, not stop it from doing so.

According to Cardanus ruby banished vain thoughts. However, it could disturb the blood and incline the wearer to anger. Wearing a ruby will save one from evil even when living among evil men. It brings peace of mind, stimulates sexuality, and prevents nightmares. (For Sela Weidemann Randazzo, ruby is the "physical, mental, and spiritual sex influence.")

William T. Fernie reports that ruby "by virtue of its metallic oxides, of iron, copper, and chromium" may "renovate the bloodless patient, bringing back the rich hue of convalescence." Sadly for this thesis, however, rubies do not as a rule contain copper.

Ruby is a shielding stone against psychic attack, or as Judy Hall says "vampirism of the heart energy." As long as a piece of ruby is kept, wealth will never go away. According to the anonymous thirteenth-century *Book of Wings*, carving a serpent or dragon on a ruby will bring prosperity. In India it was believed that the acquisition of a ruby would lead to the collection of other great gemstones.

The ruby found its way into the lore of Hinduism, Buddhism, Judaism, Christianity, and Islam. In India, rubies used in worshipping Krishna granted power. The Burmese believed ruby conferred invulnerable to wounds, especially if it were embedded into the actual flesh. The Burmese also believed that ruby was a human soul about to meet with the Buddha himself. In one Jewish legend, Abraham kept his wives shut up in an iron city; however, he generously gave them a bowl of rubies set in its midst to provide light. According to Christian religious tradition, the temple of the Holy Grail is said to have a huge ruby atop it to serve as a beacon. So far, however, no one has seen either it or the Holy Grail.

In some Islamic lore, the world was stabilized by a massive rock of ruby, which itself was held up by a giant bull, a big fish, a lot of water, and finally darkness. Also, in Islamic legend, Adam and Eve are reunited in the stone at the Ka'aba. This stone (now black) was said by some to have been carved from a massive ruby with a white stone in the center. (The red is supposed to indicate the female principle and the white the male principle. When sinful men touched the stone it turned all black.) Western legend agreed that rubies might turn black, but only when the owner of the stone or the donor was in mortal danger. When the danger passed the stone returned to a better color.

According to some modern gem healers, this passionate stone attracts love (of all kinds). (It works best for this purpose if cut into the shape of a heart. But its power is not limited to standard love magic. It facilitates change and even removes self-hatred and guilt, preserves mental health, dispels arguments, and heals sorrow. Contrary to standard usage, some modern healers suggest that it controls sexual appetite.

In healing, ruby is said to be good for weakened muscles, heart or circulation problems, and anemia. Sela Weidemann Randazzo suggests they're good for healing many sexually transmitted diseases and also for spiritual healing for those who have

been sexually abused. She goes on to say that ruby is not the proper stone for the treatment of AIDS, but can be used for syphilis, gonorrhea, and genital herpes.

Paul Beyerl says that it is "natural tonic" although apparently not for everyone. Ivan the Terrible (more politely known as Ivan IV) was under the misapprehension that rubies could save his life, even though he was on his deathbed. Pointing to a ruby, he cried out, "Oh! This is most comfortable to the heart, brain, vigor, and memory of man, clarifies congealed and corrupt blood." Judy Hall says that ruby is "an excellent stone for energy." However, she warns that it "may sometimes over stimulate indelicate or irritable people."

For Paul Beyerl, "the ruby is a most valuable stone but requires much personal responsibility to wear it in wisdom." It also helps the wearer avoid those people who wish one harm. In addition to adorning a staff, Beyerl suggests that the ruby can be set into a chalice for magical rites. Indeed, Scott Cunningham says this is a wonderful stone for a magician to use in magical rites as it will "increase the energies available to the magician." On a more practical note, a Kashmiri physician named Naharari in the 13th century wrote that a ruby was a cure for flatulence.

According Pamela Louise Chase, "Ruby's intensity will keep you moving in your chosen direction with a strong bright light," a concept obviously going back to the idea about the supposed intense brilliance of this stone, which stems from its daylight fluorescence, as well as its help in improving circulation. Melody says that ruby "stimulates the loving emotional side toward nurturing, bringing spiritual wisdom, health, knowledge, and wealth." In other words, everything.

Scott Cunningham says that "jewelry set with rubies is worn to banish sadness and negative thought patterns. Such jewelry also produces joy . . ." This is true. For Judy Hall, this stone "makes you stronger during disputes or controversy." Kevin Sullivan warns that ruby can amplify both positive and negative energy, and that it can bring "anger or negativity to the surface quickly."

Wear a ruby of the left side of the body on the index or little finger as a shield against misfortune. Judy Hall suggests the ankle as well. Contemporary crystal healer Brenda Knight believes that wearing a ruby on the middle finger awakens "one's inner and outer beauty." According to some modern crystal healers, simply tape a flattened red ruby on any point which you feel would benefit from it. However, they should be worn only until they "itch" or feel uncomfortable. Because the ruby is so strong, it may be best worn with a colder stone, such as frosted quartz, to balance it.

Ruby can be set in gold or silver, but many people believe it works best if actually embedded in the flesh. If that is not practical, it should be worn in a setting that allows the stone to touch the flesh.

# SAPPHIRE

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## The Stone of Heaven

### General Information

**Chemical Composition:** Corundum—crystallized aluminum oxide ( $\text{Al}_2\text{O}_3$ ); traces of iron and titanium provide the traditional blue color.

**Hardness:** 9. Corundum is the second hardest mineral.

**Origin of Name:** From the Greek (*sappheiros*); possibly also from the Hebrew *sappir* or gem. Some sources trace the word sapphire back to the Hebrew Seferot, of divine emanations, of the Kabbala. Others say the ultimate source is found in the Sanskrit *sanipriya*, which means “dear to the planet Saturn.” The Sanskrit name for the stone is *nila*, meaning “blue.” There is also a constant confusion in ancient texts between sapphire and lapis lazuli in almost all ancient Western cultures, and for them the names were interchangeable. The Hindu myths, however, probably refer to true sapphire, as the stone was mined in both India and Sri Lanka.

**Color:** Traditionally clear blue (“cornflower blue” characteristic of Kashmiri stones), although the slightly darker royal blue (Burmese) is also highly in demand. The color comes from iron and titanium oxide. Because the iron and titanium that color sapphire are more common than the chromium that colors rubies, sapphires are much more plentiful. In the gem trade, except for rubies, other varieties of corundum are often called sapphire. They can be almost any color, including yellow, green, white, colorless, pink, orange, brown, and purple. *Padparadscha* is the name for a rare orange-pink variety of sapphire that is more valuable than blue sapphire.

**Luster:** Vitreous

**Transparency:** Opaque to transparent

**Geographic Distribution:** The oldest sapphire mines are situated in Sri Lanka. Other sources include Burma and Kashmir. Opinion differ about which produce the best stones; Kashmiri stones are by far the most expensive; however, Sri Lankan stones have always had their aficionados too. While sometimes lacking the perfect transparency of the Burmese stones, they are a purer blue. Newer sources include Africa and the United States.



## Mystical Associations

**Anniversary:** 15th

**Attendant Angels and Deities:** According to Doreen Virtue, sapphire's attendant angels are Michael and Raziel. Indeed, it is said that Raziel engraved a sacred book upon this stone and gave it to Adam when he was driven from Paradise. Gregory the Great assigned sapphire to the set of angels known as "Virtues." An associated deity for the Greeks was Apollo, the sky god.

**Chakra:** Third Eye, Crown

**Dream Meaning:** Escape from danger. Truth.

**Element:** Usually assigned to Air, rarely Fire

**Number:** 10 or 2

**Planets and Places:** The Hindus called the sapphire *saniprajam*, "beloved of Saturn." The ancient Chaldeans also associated sapphire with Saturn. Other associations include Venus, Mercury, or Jupiter. The star sapphire is often rather incongruously connected with the planet Earth. Yogo sapphire is the official gemstone of Montana.

**Auspicious Times and Zodiac Signs:** Sapphire is considered the preeminent gem of the fall. It is the official birthstone for the month of September as adopted by the American National Association of Jewelers. According to an old rhyme: "A maiden born when autumn leaves/Are rustling in September's breeze,/A sapphire on her brow should bind; 'Twill cure diseases of the mind." For some the star sapphire is the symbol of Christmas Day, for obvious reasons. However, the ancient Jews, Romans, Arabs, and Russians assigned sapphire to April, as did Isidore of Seville and some modern lists. It has also been associated with Gemini. William T. Fernie maintains that the sapphire gives people born in April a peaceful disposition, piety, and purity of soul. It is a "talismanic gem" for July as well as the Hindu birthstone for that month. Appropriate anniversaries include the 5th, 23rd, 45th, and 65th (star sapphire). A star sapphire should be worn on Tuesday, other sapphires on Wednesday (a good day for most blue stones), Thursday, or Saturday. Sapphire is also best used for spells on Thursday. Sapphire is variously assigned to Taurus, Virgo, Libra, Aquarius, Pisces, or Sagittarius. Some Spanish lists assign the Sapphire to Gemini. Brenda Knight says that blue sapphire is the "soul stone" for people born from October 7–22. She says it will "activate" their creativity.

## Lore of the Sapphire

Technically, sapphire is any nonred variety of corundum (the red variety of corundum is ruby). The largest sapphire crystal ever found was an enormous 89,500 carat (17.5 kilograms) stone from Madagascar. However, the best known one to the general public, outside of historical stones such as the Star of India, was an 18-carat Sri Lankan sapphire given by Prince Charles to Lady Diana as an engagement ring in 1981.

Sapphires with inclusions of tiny, rutile needles exhibit an optical property called asterism when cut in cabochon. These star sapphires usually have 6 rays, but 12 ray stars are also known. Some sapphires also exhibit a cat's-eye effect, a thin band of light down the center of the stone called chatoyancy.

While sapphires come in several varieties, myth and legend concerns the blue variety exclusively. Because of its glorious blue color, this is a stone that is always connected to heaven and its blessings, although ancient texts frequently confuse sapphire and lapis lazuli, another blue stone.

One legend says that Abraham wore a sapphire around his neck that ascended into heaven when the patriarch died, although nothing of the sort is acutely mentioned

in the Bible. In the Bible, the throne of God is made of sapphire. Exodus 24:9–10 states, “Under his feet there is, as it were, a pavement of sapphire, clear blue as the very heavens . . .” It is also sometimes stated that the law was given to Moses on tables of sapphire. George Frederick Kunz associates the sapphire with the biblical tribe of Joseph. Every one of these references probably is a mistranslation of lapis lazuli, which comes in sufficiently large pieces upon which to write tables of laws or carve thrones.

Also, Andreas, Bishop of Caesurea wrote, “I conceive it [sapphire] to mean St. Paul, since he was caught up into the third heaven, where his soul was firmly fixed.” The good bishop was probably actually referring to lapis lazuli, however, as he writes: “From this stone is made a color popularly called *lazur*.”

According to an Indian lapidary, the *Ratanapriska*, sapphires were born in Sri Lanka in this way: “Where the Singhalese gently agitated the stems of young lotus flowers with the tips of their fingers, there fell the two eyes of Daitja, which were of a deep blue color, of a splendor similar to that of a lotus in flower. For this reason the lands that extend along the banks of little streams, with an uninterrupted line of plumage forests in flower, abound in the sumptuous sapphires that are their glory.”

Vedic texts tell us that sapphires are seeds of the eyes of the great demon Vala, which fell on the land of Sinhala (Sri Lanka), which is where wonderful sapphires are still found today. The countryside, it is said “glowed” with their beauty.

In the Hindu view of the “world tree,” sapphire is the root. It was considered an ancestral stone, enabling the wearer to see the soul of the world. Even today, crystal healers almost universally tout sapphire as being good for the physical or spiritual eye. The idea of sapphire being good for the eyes is of ancient origin. We see it in Petrus Hispanus’s (Peter of Spain) *Thesaurus Paupeum*, among other places. Peter of Spain (whose identity is not really known) was better known as a logician than as an expert on gems, thankfully.

Some ancients declare that the bright blue sapphire is stone of St. Andrew, and that its color represents his “heavenly” faith. Pope Innocent III (1198–1216) proclaimed in a papal bull that every bishop and cardinal should wear a sapphire ring upon the right hand, the one used for blessing. This is still the practice today, with the inner side of the bezel the arms of the Pope who confers it. Typically the ring is of small value however, and cardinals generally wear one of their own design instead.

According to Conrad Gesner, sapphire is the stone of God’s mercy and protects against evil sprits, deceit, and sorrow. The Church fathers considered it a godly stone and sacred gem. Its reputation for purity made it a natural. Marbodius, Bishop of Rennes, called sapphire the “gem of gems” and emphasized its importance for ecclesiastical rings. “Even heaven is moved by its divine force,” he said. This idea of the sapphire as being divine may spring from its heavenly color, or its mentions in the Bible. The great difficulty is that the ancients did not rightly distinguish sapphire from lapis lazuli and confusion is rampant.

A very imposing sapphire tops the private crown of Austria’s Rudolph II, a well-known patron of the arts. However, possibly the world’s most royal sapphire is the one belonging to Edward the Confessor, which tops the Imperial State Crown of England. The world’s most famous star sapphire is the Star of India, weighing 543 carats, now a possession of the American Museum of Natural History in New York.

There is a persistent story (although it takes various forms) that a sapphire ring was used to announce the death of Elizabeth I. One was supposedly dropped from the death chamber to a waiting messenger.

One myth says that the first to wear a ring set with a sapphire was the titan Prometheus. He got the stone from the Caucasus, where he also stole fire from heaven for the human race. It is said that the Greeks wore sapphire when consulting the oracle at Delphi (it was sacred to Apollo), but it is always possible they really used lapis lazuli. This may have led to a later belief that it was a stone of witchcraft and occult powers. Bartolomeus wrote, "Also witches love well this stone, for they ween that they may work certain wonders by it." The transformation here from heavenly stone to oracle stone to find the will of heaven, to magical stone of witches is particularly plain.

In ancient Persia, the earth was believed to rest on a massive sapphire that reflected its colors into the sky, thus explaining how the earth was supported and why the sky was blue. In Buddhist lore, the sapphire is said to impart a desire for prayer, give spiritual light, and bring peace and happiness—as long as the wearer leads a good life. Buddhists also say that a sapphire symbolically opens a "closed door" and "sounds the sweet bells of peace." For Buddhists sapphire symbolizes friendship, peace, and everlastingness, and is a sign of marital joy. (The stone is said to change color if the wearer has an unfaithful nature.)

Traditionally, sapphire symbolizes tranquility, chaste thoughts, love, magnanimous thought, long life, and wisdom. Crystal healer Brenda Knight advises wearing sapphire earrings for this purpose. She also says it helps with goal setting. Both the Romans and Egyptians honored the sapphire (or lapis lazuli) as the stone of truth and justice. Curiously, the biblical Sapphira was a woman who was executed by God for lying.

In Indian lore only an unblemished sapphire should be worn. (Blemished stones caused all kinds of trouble—white lines meant eye problems, milky blue stones brought poverty, cracked stones brought about accidents, doubly colored stones gave one's enemies an advantage, ones with pits caused boils, and dull ones caused trouble to one's relatives.) Even a faulty stone was to be worn "on trial." If indeed the stone was correct for the wearer, his poverty would disappear. (It is not clear how someone in the depths of poverty could afford an unblemished sapphire in the first place, but that is the story.) One old French lapidary lists sapphire as preventing poverty, but it is believed that the author was mistranslating from a Latin source.

Other Indian beliefs included the idea that water in which a sapphire was immersed could eradicate scorpion venom. They also change color if one's enemies are planning an attack. Worn as a talisman pendant, the sapphire was said to protect the wearer against evil spirits.

In ancient times, the Sri Lankans believed that the intersecting rays of the star sapphire represented faith, hope, and destiny. Because of the six-pointed nature of the star sapphire, some modern Kabbalists use a star sapphire in their magical work.

A wonderful legend, Burmese in origin, connects sapphires with the blue-eyed cat we called the Siamese. In ancient days, Tsun-Kyan-Kse, a golden-haired goddess with sapphire eyes, presided over the temple of Lao-Tsun. Every day, the chief monk Mun-Ha, practiced his meditation before the goddess accompanied by his faithful green-eyed cat, named Sinh. One day the temple was attacked by some vicious bandits, who threw Mun-Ha to the floor. At that point Sinh flashed out his claws and leapt at the thugs, who ran away in fear. Tsun-Kyan-Kse rewarded Sinh with a pair of sapphire eyes just like her own. To this day, Sinh's descendants all have blue eyes. They still protect the temple.

The Cambodian city of Pailin (the old Khmer word for “sapphire”) is home to a beautiful legend about the stone: “In ancient days, when the village men sharpen their spear to go hunting, the Gods feared for and pitied the local wildlife. They told the men to put away their weapons, and said that if men would foreswear the cruel sport of hunting animals they find something of far greater value in the streams and rivers. And true to the prophecy, the waterways provided a rich treasure of stones.”

The sapphire, says Damigeron, “is indeed a stone made highly honorable by God. . . . Kings are accustomed to wear this stone about their neck, for it is a great protector.” The sapphire was said to be sacred to Apollo and should be worn when seeking favor at his shrine.

Scott Cunningham says, “This stone is worn to stimulate the Third Eye for the purpose of expanding psychic awareness.” He also believes the sapphire is a “guardian of love” and “promotes fidelity.” He thinks star sapphires are especially helpful in this regard. Kevin Sullivan sees great symbolic value in the star sapphire. “The star is an example of the principle that all energy radiates out from a center, and if we can find that center point within ourselves, we ourselves can radiate calm.”

The emperor Charlemagne’s wife owned two convex sapphires, between which was a bit of the “true cross of Christ.” This talisman was supposed to ensure her fidelity to him, and there is a story that he was unable to bring himself to bury her until the talisman was removed from her body.

William Stuber claims that wearing a sapphire necklace “may help you to see others for what they are and appreciate their gifts.” Stuber adds that it is “capable of piercing areas of mental dysfunction and denial.” If the necklace is in the form of rondels or beads, it will strengthen the wearer’s mental function, especially for those who have difficulty organizing their thoughts. Indeed the idea of the sapphire as a brain power booster is rather ancient. Many medieval manuscripts asserted that if sapphires were used in the correct manner even by a stupid man, he would become wise.

In like manner, a bad-tempered person would become cheerful. In his *Anatomy of Melancholy*, Robert Burton wrote that the sapphire “is the fairest of all precious stones of sky color, and a great enemy to black choler, frees the mind, and mends manners.” In fact, even Ivan the Terrible had a soft spot for sapphires. Near his death, Ivan the Terrible was heard to say, “The sapphire I greatly delight in; it preserveth and increaseth courage, joys the heart, is pleasing to all the vital senses; precious and very sovereign for the eyes, cheers the sight, takes away bloodshot; strengthens the muscles, and the strings thereof.”

In Sri Lanka as well as in Europe, the star sapphire is regarded as having great virtue against the Evil Eye or envy. It also, Damigeron claimed, kept the body whole “and at the right temperature. Tied on it soothes the heavy flows of sweat and cools the internal parts of him who wears it.”

According to some texts, the star sapphire is the best guard against the Evil Eye. Star sapphires were also considered stones of destiny, probably because the crossing lines of rutile, which makes the star representative the Triple Goddess of Fate. A more Christian interpretation is that the lines symbolize faith, hope, and charity. Sir Richard Francis Burton (1821–1890) had a large star sapphire that he called his “talisman,” which, he claimed, brought him attention and fine horses wherever he went. He was fond of showing the stone to other people in hopes that the good luck of the stone would rub off on them. The star sapphire is so beneficent that it exerts its power on the person long after the person no longer owns it.

St. Jerome is reputed to have said that the “sapphire conciliates to the wearer the favor of princes, calms the fury of enemies, dispels enchantments, delivers from prison, and softens the ire of God.” In addition, it was said to draw divine favor, banish fraud, and to fortify the heart. According to Lonicerus it made people “joyful, fresh, and devout.”

Albertus Magnus (1193–1280) thought it brought peace and harmony. And according to the *Book of Secrets*, which derives much of its lore from Albertus: “If thou wilt make peace, take the stone which is called a sapphire, and which cometh from the east into India, and it that is of yellow color is best, which is not very bright. It maketh peace and concord; it maketh the mind pure and devout toward God; it strengtheneth the mind in good things, and maketh a man to cool from inward heat.”

Most ancients stated that sapphire should be worn on the ring finger for most effectiveness. Likewise, in the Indian Ayurveda medical tradition, when set in gold and worn around the neck, sapphire is used to cure arthritis, sciatica, neurological pain, and epilepsy. However, the mystical Rabbi Benoni thought it might cause sleepwalking.

In Hindu Ayurvedic medicine, the sapphire was commonly used medicinally; it was considered “lukewarm” and bitter in its taste. A potion made from sapphire was a perfect antidote for people who had been stung by scorpions or who suffered from ulcers, boils, pustules, or tumors in the eye. It was also used to combat overproduction of phlegm, bile, and flatulence. Looking long and deep into a sapphire was said to grant improved eyesight.

Cardanus reported that sapphire was a cure for skin disease. For boils, the classical recipe was to grind the stone to a powder, mix with milk, and place on the affected area. Gesner maintains its medical uses include protection against poison and abscesses. Germans called it a *siegstein*—or victory stone, according to de Boot. He reiterated the idea that a sapphire pressed against a wound will heal it.

John Schroder, writing in 1669, claimed: “It is cold, dry, and astringent. It dries up rheums in the eyes, and takes away their inflammation, being used in collisiums, or to anoint the eyes. It is good for all fluxes of the belly, the dysentery, or the hepatic flux, the hemorrhoids, or other bleedings; it cures intestinal ulcers, and wounds, strengthens the heart, and refreshes it; is an enemy to all poisons; it likewise cures melancholy.” Schroder recommends placing a sapphire on the forehead to stop nosebleeds, and putting a polished pea-sized sapphire into the eye to draw out grit, gnats, and other irritants. The latter exercise will have the not inconsiderable side effect of preventing smallpox as well. For other uses he recommends preparing the sapphire by grinding it to a powder in cordial water, or a vinegar/lemon juice mixture. Schroder also distinguished between blue “male” sapphires and white “female sapphires.”

According to the thirteenth-century *Book of Wings* carving an astrolabe on a sapphire will increase one’s wealth and enable one to predict the future. Carving the figure of a bearded man (“royal image”) into it will cure disease and free the wearer from poison and demons.

According to Bartolomeus Anglicus among others, sapphire is an antidote against poison. Put a venomous serpent in a box he claimed, and hold a sapphire up to it, the snake will sicken and die. The best way to test the protective power of the sapphire in regard to spiders was to capture a venomous arachnid and put it in a jar over the mouth of which one would suspend a sapphire. Swing it back and forth over the spider, and if you have a good stone, the spider will give up and die. The Renaissance writer Wolfgang Gabelchover (1570–?) asserts this experiment to be quite reliable.

(Earlier the Arab gem dealer Teifashi had claimed the same of emeralds.) Anglicus insists that “and this same I have seen oft proved in many and divers places.” The alchemist Leonard Thurneysser agreed that “the sapphire heals the bite of snakes and spiders.” Magically, if you rub it over the site of the bite, you will improve your eyesight at the same time.

Cardanus also says, “Some call it the jewel of jewels for its beauty.” He added that it “discovered frauds and expels terrors.”

Gazing into a sapphire is said to preserve eyesight. Albertus Magnus went further and reported that a sapphire dipped in cold water and placed over the eye removed all foreign bodies from that organ. This may have been due to a misunderstanding of Egyptian practice. The Egyptians mixed an oxide of copper with boric acid for this purpose (it works). The product became known as *lapis armenus*. It is only a small step to mishearing this term as lapis lazuli and then confusing it with sapphire. Marbodius suggested mixing sapphire with milk to get rid of cataracts. “Dissolved in milk, it clears the cloud away.” The shrine of St. Erkinwald in Old Saint Paul’s Cathedral included a sapphire placed there for the cure of eye diseases.

At least so Charles V thought, who owned just such an eye-cleansing sapphire. The stone should be redipped after the procedure, probably to cleanse it. Another therapeutic use was that sapphire helped eyesight by removing sand or grit from the eye. For this purpose one “warmed” a sapphire over the eye. The magical power or virtue of the stone would pass directly into the eye and give that organ the strength to cast out the offending particles.

In the same manner, a sapphire is an excellent remedy for plague. According to Francis Barrett, writing in 1801, “If it be rubbed on a tumor wherein the plague discovers itself (before the party is too far gone) and if by and by it be removed from the sick, the absent jewel attracts all the poison, or contagion therefrom.”

If worn over the heart sapphire reduces fever and gives strength. It also heals arthritis, colic, and mental illness. According to Damigeron, if “ground with milk and placed on old ulcers, it is a great remedy . . . And if anyone has griping in his guts, it will cure them if taken in milk. And if anyone who has a wound in his intestine grind the stone with milk, smear it on the intestine and it will be healed. But if anyone has a sore tongue, rub it with the ground stone and it will be cured. It cures all wounds whether recent or old in the same way.”

Damigeron notes: “It renders the holy gods propitious to him who asks clearly and honestly. It also allows one to understand the holy responses to divination by water.” However, as with the writings of all the Western ancients, these words may actually refer to lapis lazuli rather than sapphire. Damigeron also suggests finding a sapphire carved in the shape of a scarab for that person will be able to divine “all things” truly. And, he adds, “He who is chaste while wearing it will be pleasing to God and man.”

Bartolomaeus Angelicus repeats the old fables about the cooling powers of sapphire and even mentions that it is just the stone to wear if you happen to have the bad habit of sweating profusely.

Sapphire can also be used as antidepressant (a common idea for blue stones), as well as an aid to telepathy and astral projection, probably because of its connection with the sky. It can be used as a meditation aid. Sapphire encourages peaceful behavior and protects the wearer against misfortune, enemies, wrath, accidental death, and sorcery. It gives the owner the ability to divine the future and protects him against evil spirits,

but attracts good ones. It has the power to influence the spirits. Necromancers used the sapphire to enable them to hear voices and make prophecies.

Paul Beyerl recommends a tincture of sapphire as a general tonic. He says they are also good for one's mental state. This is probably because its serene blue color produces an aura of calmness and gentleness that produces clear thinking. He believes that the sapphire will open one's "spiritual self" to the universe. Beyerl says it is the stone of the apocalypse, although it is unclear where that idea comes from, aside from the fact that it is mentioned in the book of Revelation (also known as the Apocalypse) although the "sapphire" of that book is almost certainly lapis. Beyerl might have confused the alternate name of the biblical book with the event it describes.

John de Mandeville said rather quaintly: "It is marvelously good at removing all the bumps inside the body. If mixed or watered down with milk, it will cure the bumps with the virtue that God has given and bestowed upon the sapphire."

Sapphire preserves both chastity and secrecy. According to crystal healer William Stuber, blue sapphire is the "primary bearer of the blue ray." Brenda Knight, on the other hand, believes that sapphire has "violet energy." She remarks that wearing a sapphire on the right hand's middle finger on the first Saturday of the month 2 hours before sunset cures kidney problems, epilepsy, tumors, and sciatica. For Kevin Sullivan, sapphire is "an important stone for people with spiritual confusion of depression . . ." He believes it's a suitable stone for "healers" and those involved in "mental pursuits."

In an era less concerned with personal hygiene than we are today, John de Mandeville wrote, "He who wants to feel the sapphire and to know its properties and its virtues should be chaste, pure, and clean, without any filth on him when he wears it." He adds, "The sapphire should be encased in gold because its properties and virtues will therefore increase."

# SARDONYX

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## A Cure for Stupidity

### General Information

**Definition and Description:** A variety of onyx with alternating white and reddish-brown (sard) colored bands rather than black and white ones.

**Chemical Composition:** Silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 7

**Origin of Name:** The “onyx” is from onyx, of course. The “sard” is either from ancient Sardis or from the Greek word *sarx*, meaning flesh and referring to its color.

**Color:** Alternating reddish brown and white bands

**Luster:** Vitreous

**Transparency:** Translucent to opaque

**Geographic Distribution:** Worldwide

### Mystical Associations

**Dream Meaning:** Loving friends. A wedding.

**Number:** 7

**Planets:** Saturn, Mercury, and Mars

**Auspicious Times and Zodiac Signs:** Russian lists assign this stone to August, as do the Arabs, Romans, Poles, and many modern lists, including that devised by the National Association of Jewelers. According to an old rhyme: “Wear sardonyx or for thee/No conjugal felicity; /The August born without this stone/’Tis said, must live unloved, and lone.” It is said to be most powerful with Virgo, Aries, and Leo. In fact, Leos who fail to wear this stone will have an unhappy marriage, so the stone is a must for them.

### The Lore of Sardonyx

Sardonyx is one of the stones listed in the book of Revelation as a foundation for the New Jerusalem. And the priests of the earthly Jerusalem were fond of it as well. According to the Jewish historian Josephus (37–95 C.E.): “From the stones which the



high priest wore (these were sardonyx, and I hold it superfluous to describe their nature, since it is known to all), there emanated a light, as often as God was present at the sacrifices . . . emitting a radiance sufficient to give light even to those far away, although the stone previously lacked this splendor . . . However, the pectoral and the onyxes ceased to emit this radiance 200 years before the time when I write this, because God was displeased at the transgressions of the Law."

Like its relatives, sardonyx makes an excellent carving stone. The stone was highly valued in Rome, so highly in fact, that the Romans were fond of making up fake sardonyx by gluing together three different colored stones to imitate the real thing.

Sardonyx was long believed to protect against spells, evil, and wicked incantations. In fact, the eye of a Babylonian god was found pierced and worn as a charm against the Evil Eye. Later it was engraved with the portrait of a Parthian King.

The Egyptians were fond of sardonyx as well; they carved the stone into sacred scarabs and wore them as a protective talisman. The Egyptian geographer Ptolemy identified the "Sardonyx Mountains" of India as being home to the stone. Ptolemy's geographic skills were not what they might be, as he spent a great of effort trying to show that the sun and stars circled around the earth. However, it is very true that much ancient sardonyx did come from India, although they were mined from a riverbed, not from any mountains. Still, nice try.

A quail carved into a sardonyx with a sea tench (fish noted for its ability to survive outside water) carved beneath the quail is said to make the wearer invisible, at least if you put the proper invisibility concoction in the ring's secret compartment, according to a text (1686) *Magic of Kiram, King of Persia*, as reported by William T. Fernie.

It was also a Roman practice to engrave the figure of Mars or Hercules on a sardonyx to ensure courage. Engraved with an eagle's head and set in silver, platinum, or gold, it is said to bring good luck.

The world's most famous sardonyx is the Sardonyx of Schaffhausen. The All Saints Museum of Schaffhausen, Switzerland, houses an oval cameo composed of three layers of sardonyx depicting a young woman leaning on a pillar; the back has an engraved silver relief of a falconer. The lapidary was Hyllos, a son of Diocourides, and dates from the time of Augustus Caesar; the woman in the cameo is probably Livia, Augustus's wife. The framework is a goldmount adorned with gems, dating from the Middle Ages.

Sardonyx is thought to bring married bliss, but its success is unreliable. Queen Elizabeth I (never married) gave a sardonyx cameo with her image on it to her boyfriend, the Earl of Sussex. Later on, the royal gift was found in the possession of the Countess of Nottingham, and Essex was executed. Obviously, he would have been better off keeping the cameo.

According to many medieval manuscripts, sardonyx is generated by the sun. Andrea, bishop of Caesarea, stated, "By the sardonyx, showing with a certain transparency and purity the color of the human nail, we believe that James is denoted, seeing that he bore death for Christ above all others. This the nail by its color indicates, for it may be cut off without any sensible pain." The explanation seems, at best, strained. The sardonyx is also sometimes associated with St. Philip, again without any clear reason.

In Christian mystical lore, sardonyx is a gem of humility; other writers consider it a stone that promotes righteous aggression. Church lore has sometimes cast the sardonyx into the role of a stone representing honesty. For Marbodius, the sardonyx

was a stone utterly without magical power, although he praised it for its beauty. Some authorities believe this is because the “sard” in the stone was supposed to counteract the bad energy from the onyx, rendering the stone powerless. Camilus Leonardus, however, remarks that the stone does indeed have two important features: “Its virtue is to put a restraint on lascivious motions, and make men merry and agreeable.”

Sardonyx strengthens the intellect; even today writers claim it eliminates stupidity. It also protects against miscarriages and stops scorpion stings. It alleviates depression, awakens the senses, and provides strength. It bestows warmth and precision. It also makes men cheerful, and brings love, success, and felicity to its owner. For Judy Hall “sardonyx is a stone of strength and protection. It invokes the search for a meaningful existence and promotes integrity and virtuous conduct.”

According to Scott Cunningham, sardonyx is used in protective rituals, and can be worn “to promote courage.” He suggests that wearing it near the heart will bring joy. It is also a good stone for lawyers, in his view, as it grants eloquence. Even witnesses in a law case should wear this stone—it will ensure that their testimony will be “clear and concise.”

For Conrad Gesner, sardonyx was not only a remedy against both plant and animal poisons but also a cure of melancholy, an idea that has persisted into modern times.

For best effect, sardonyx should be placed against the skin. Hildegard of Bingen wrote of sardonyx: “If a person carries sardonyx on his bare skin and also places it frequently in his mouth, so that his breath flows over it, takes it out and puts it in again, then his intellect and knowledge and all sensations in his body will be strengthened. Thus, great anger and stupidity and lack of discipline will be removed from this person. Because of such purity, the Devil hates and flees the sardonyx.”

Paul Beyerl says sardonyx is of great help for sad and grieving people. It is good for bone marrow disease and helps shrink tumors. It also protects young people sowing their wild oats. Hall says it heals the lungs and bones and “resensitizes the sensory organs.” She recommends its use anywhere on the body but especially on the stomach.

Melody mysteriously maintains that sardonyx “is also useful in gridding the areas of overpopulation in order to decrease crime.”

Kevin Sullivan reminds the would-be wearer to “consider the color combination of the stone. Red stimulate, brown is grounding, black is absorbing, and white is purifying. The colors . . . buffer each other and maintain a median balance that allows you to affect change.” He recommends the stone for soldiers, explorers, and executives.

# SMOKY QUARTZ

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## Dark Magic

### General Information

**Chemical Composition:** Silicon dioxide (SiO<sub>2</sub>)

**Hardness:** 7

**Origin of Name:** The word “quartz” comes from the Greek *crystallos* or “ice.” Smoky quartz is sometimes incorrectly called “smoky topaz.”

**Color:** Smoky gray, brown, or blackish. One kind is banded black and gray and is known as “coontail” quartz. The color probably comes from the amount of natural radiation the stone has undergone from radioactive elements in adjacent rocks over many eons.

**Luster:** Vitreous

**Transparency:** Translucent to opaque

**Geographic Distribution:** Worldwide. Major sources include the Cairngorm Mountains of Scotland, Brazil, Colorado, and the Swiss Alps.

### Mystical Associations

**Attendant Angel:** Doreen Virtue states that the guardian angel of Smoky Quartz is Michael.

**Chakra:** Root, Sacral, or Crown

**Elements:** Water

**Number:** 2 and 8

**Planets and Places:** Mercury and Saturn. Smoky quartz is the state gem of New Hampshire.

**Auspicious Times and Zodiac Signs:** Fall. Libra, Capricorn, and Sagittarius. Brenda Knight recommends smoky quartz (along with citrine) as a “heart stone” for early Capricorns, people born between December 21 and January 6.

## The Lore of Smoky Quartz

Smoky quartz is an easily recognizable stone and is one of the few crystals of this color to be cut as a gemstone. It is sometimes fancifully called “champagne on ice.” The blackish form of the crystal is known by the somber Scottish names of “morion” and “cairn gorm,” after the mountain ranges of that name. Morion is a very dark, almost black stone. It is said to be sacred to the Durids and may have been sacred to the ancient Celtic people as well. When heated sufficiently, smoky quartz can become clear rock crystal. Likewise clear crystal is sometimes radiated to become synthetic smoky quartz.

Smoky quartz is the national gem of Scotland and its national scepter on display at Edinburgh Castle features a large smoky quartz crystal. The Pope gave it to James IV back in 1494. (The Stone of Destiny, also called the Stone of Scone, is there as well, having been returned by England in 1996 to its rightful owners. They only had it for 700 years. The Stone is not as impressive as it sounds, but it is the place upon which Scottish monarchs were traditionally crowned.) All the Scottish royal regalia, including the scepter, were squirreled away during World War II for fear of the Nazis getting hold of them. In 1939 they were hidden in oak chests, and later in 1942 placed in special zinc-lined boxes.

The famous “Dr. Dee,” court astrologer to Queen Elizabeth I, had a “show-stone” of smoky quartz. This is a stone of the “lower world,” which will absorb harmful influences and stave off psychic attacks.

Smoky quartz is said to relieve stress and turn anger and fear into more positive emotions. It will also, according to some writers, enhance one’s survival instincts. Modern healers say it gives mental clarity and believe it can aid problems of the kidneys, pancreas, adrenals, and sex organs as well as disturbances of the nervous system. It is said to help remove toxins from the body and counters the negative effects of radiation.

Kevin Sullivan likes smoky quartz “for ailments of the lower torso.” He says that smoky quartz “is different from many other stones in its ability to neutralize negative influence. It is a passive means to change, useful when caution is necessary.” Scott Cunningham recommends using smoky quartz to improve one’s mood and overcome negative emotions. For Brenda Knight the great value of smoky quartz is that it allows one to connect with “nature spirits.”

According to modern crystal healer Judy Hall, smoky quartz “blocks geopathic stress, absorbs electromagnetic smog, and assists elimination and detoxification on all levels.” It also “alleviates suicidal tendencies.” She explains that smoky quartz has “the ability to absorb negativity and electromagnetic smog . . . Place one between you and a source of electromagnetic smog or geopathic stress . . .” The term “geopathic stress” is not further explained. However, she agrees with many others that it excels for treating radiation illness or for people undergoing chemotherapy. It is also said to help eliminate depression and fatigue (both side effects of that therapy). She recommends it for problems of the abdomen, hips, and legs (Sullivan’s “lower torso” perhaps). The stone can be placed anywhere, but she suggests the base chakra for best results. It’s also not a bad idea to place one under the pillow or by the telephone along the earlier mentioned “geopathic stress lines.” Care should be taken to have the crystal point away from the body, however.

Because of its earth-tone, smoky quartz is considered a “grounding stone,” neutralizing energy and balancing yin and yang. For Doreen Virtue, “this superb meditation

crystal grounds and centers you, helps eliminate your fears, and enhances awareness of your dreams." More vaguely, according to Paul Beyerl, smoky quartz "is an excellent stone to use when one finds the need to move within the self."

Smoky quartz activates creativity in business, and is sometimes considered "the stone of cooperation" for Melody. She also says "it activates survival instincts." According to Pamela Louise Chase, "Smoky quartz stabilizes the emotions and can reassure you on an ongoing basis..." Sela Weidemann Randazzo recommends smoky quartz for water purification.

# TOPAZ

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## Containing the Demons, Controlling the Winds

### General Information

**Chemical Composition:** Aluminum fluorohydroxysilicate ( $\text{Al}_2(\text{F,OH})_2\text{SiO}_4$ )

**Hardness:** 8. The Roman emperor Maximinus (173–238) was said to have been strong enough to grind topaz to bits with his fingers. He was supposedly 8.5 feet tall and ate 40 pounds of meat per day. The same charming emperor was likewise declared to have knocked out the teeth of a horse with his fist and break its thigh with a kick.

**Origin of Name:** Perhaps from the Sanskrit *tapas* or “fire”; another suggestion is that it derives from the Greek word for “sought after” or “found” (*topazion*). An older name for the stone is *chrysolite* or “golden stone,” which is also often applied to other stones, such as peridot. No stone today is recognized as chrysolite. Even more confusingly, peridot was sometimes called *topazion*.

**Color:** Topaz is found in a variety of colors, from colorless through the classic golden yellow to pink, blue, and green. Chromium appears to be the element that imparts the golden color. Pale topaz is often irradiated to produce a more intense blue; indeed nearly all the richly blue topaz seen on the market today has probably been heat-treated. Natural blue topaz is extraordinarily rare.

**Luster:** Vitreous, with much more fire than citrine or similarly colored stones. The stone also has a slippery feel, which separates it from its less distinguished kin.

**Transparency:** Transparent

**Geographic Distribution:** Today nearly all the “precious” and “imperial” high-quality topaz comes from Brazil. Other sources include Congo, United States, Sri Lanka, Burma, Russia, Australia, Tasmania, Pakistan, Mexico, and Japan. It was discovered in the eighteenth century in the Erz Mountains of Poland. Anciently, according to Pliny, it came from the “island of Topazion,” (Zabargad, which means “peridot”) in the Red Sea. According to Agatharcides, the inhabitants of the Serpent Isle (another name for fog-shrouded Topazion) collected the stone. Diodorus Siculus says the island was guarded and that unauthorized intruders were put to death. The topazes could not be seen by day, but at the nightfall their radiance would reveal their presence. The authorized miners marked the spots and picked them up by daylight on the following day. However, the stone Pliny and Agatharcides were referring to is what today we know as peridot, not topaz.

## Mystical Associations

**Anniversary:** 4th, 19th, or 23rd

**Attendant Angels and Deities:** For Gregory the Great, topaz was a stone belonging to that mighty order of angels called the cherubim. D.J. Conway is more specific, assigning it to one named Torquaret. Doreen Virtue lists Chamuel, Gabriel, Jophiel, Michael, and Raziel as the guardians for topaz. It is also connected with Ra and Apollo, both sun gods, and with Jupiter.

**Chakra:** Sacral, Solar Plexus, and Throat (blue topaz)

**Dream Meaning:** Protection from harm

**Element:** Air

**Number:** 4

**Planets and Places:** Various assigned to the Sun, Mercury, Jupiter, Venus, and Mars. In Hindu philosophy, it is associated with Saturn or Jupiter. The Texas Blue Topaz is the state gemstone of Texas (1969) and topaz is the official gemstone of Utah (1969).

**Auspicious Times and Zodiac Signs:** Spring (pink); Fall (golden Topaz); June, November (yellow), December (blue). Nearly all lists, including that by the National Association of Jewelers, assign this stone to November, although the Hindus assign it to December. According to an old rhyme: "Who first comes to this world below,/With drear November's fog, and snow/Should prize the Topaz's amber hue/Emblem of friends, and lovers true." William T. Fernie suggests that topaz brings to the November-born friendship and fidelity. It is also said to bring people born in that month longevity, beauty, and luck. It is sometimes considered to be "talismanic stone" for April. It is best worn ornamentally on Sunday. However, when working magic with topaz, effects will be increased if performed on Tuesday. It is usually associated with Sagittarius, but also Aries, Gemini, and Scorpio. It is said that topaz will bring love and true friends to Scorpios. Brenda Knight says that Topaz is the "soul stone" for "early Capricorns," people born between December 21 and January 6.

## Lore of the Topaz

Topaz is a brittle stone, created when gases penetrated adjoining rocks, usually pegmatite. It is well known for its ability to grow massive crystals. The current "record holder" is a 597-pound stone from Brazil; the Viennese Historical Museum houses a yellow-peach topaz weighing an incredible 585,000 carats. Indeed, according to Pliny the Elder, Ptolemy II had a statue of his wife engraved from topaz. This story is doubted by many experts, and gemologist George Frederick Kunz suggests that Pliny meant fluorspar instead. Since the statue is long gone, it's impossible to say at this point.

Topaz in its natural golden yellow or cinnamon color is one of the few gemstones that show to its best advantage in artificial or candlelight. Rare pink and red topazes were important gems of the eighteenth- and nineteenth-century Russian Czarinas and are consequently called "imperial topaz." One of the world's most famous topazes is a 1680 colorless stone (at one time supposed to be a diamond, the so-called Braganza diamond) set in the Portuguese Crown Jewels. The reason so many large crystals, most of them quite pale, are found in today's museums is that their pale color would have made them unlikely candidates for gemstones. However, modern heat-treating methods can turn colorless topaz into the desired "blue topaz" often seen on the market today.

Topaz is truly one of those all-purpose magic stones. It is said to stimulate the intellect, increase courage, and protect warriors. It has been used to divine for water

and treasure; it also brings fame and fortune and can be used as an amulet against occult attacks. Topaz is also said to aid communication, resensitize the taste buds, and assist in healing.

According to the thirteenth-century *Book of Wings*, carving a falcon into a topaz will bring the good will of kings. Carving a falcon into “chrysolite” will allow the wearer to contain demons and winds. However, it is unclear whether “chrysolite” refers here to topaz, peridot, or another stone that went by that term. The *Book of Secrets* refers to a stone it calls Topazos, which originally referred to olivine or peridot, and was only later transmuted to the stone we now called topaz. “And there be two kinds of it: one is utterly like gold and this [is] more precious; the other kind is color of saffron, of brighter color than gold is, and this is more profitable.” (The apparent contradiction is not further explained.) “It hath been proved, in our time, that if it be put into seething water it maketh it to run over,” says the *Book of Secrets’* author, although the real Albertus Magnus declared it has the opposite property—to make water stop boiling. Like many other precious stones, it was said to lose its color in the presence of poison.

At one time, people in the Far East believed that topaz could put them in touch with astral beings, especially during the waxing moon. In current lore, a yellow topaz is said to channel spirit entities. Golden topaz gathers energy and is a relaxing stone that is said to attract people. It is also said of this stone, as with so many others, that sailors hoped to be able to guide their ships by its golden light, shining on the waters. Whether or not any actual sailors really believed this is doubtful.

Because of its rich golden color, Greek lore links the topaz with Apollo the sun god. In Egypt it was the symbol of Ra, also a sun god, who lent his own color to the stone. It was once believed that topaz actually contained heavenly ambrosia. The most ancient sources do not seem to recognize topaz as having any special powers, but that changed later on. The Romans, for instance, thought that topaz could strengthen the wearer and neutralize enchantments.

Traditionally, topaz represents spiritual love and faith. While some supposed it to be an aphrodisiac, others declared that it prevented the excesses of love. Some declare the topaz emblematic of St. James the Lesser, in honor of his “delicacy.” Andreas, however, preferred to connect the stone with St. Matthew, “for he was animated by divine zeal, and his blood being fired because of Christ.” Fiery or not, topaz is one of the many stones that is said to quench thirst, in this case simply by placing it upon the heart. An old Indian story tells about a sorcerer hired to help a local king win a battle. Instead, however, he ended up dying himself, but before he passed away he gave his topaz to a thirsty soldier, and the man’s thirst was quenched immediately.

According to the medieval Indian Ayurvedic physician Naharai, topaz is a cold stone with a “sour” taste. It improves the appetite and cures flatulence. He believed that anyone wearing the stone would enjoy a long life of beauty and intelligence.

Its purported healing powers are many, as would befit a stone belonging to the sun. The ancient Greeks used topaz extensively for all forms of healing and Marbodius agreed it was superior for this purpose. He also thought it cooled down boiling water. In India the stone was used for tonsillitis and whooping cough. A Roman physician of the fifteenth century used a topaz that had belonged to popes Clement VI and Gregory II, and that was credited with miraculous healing powers to cure the plague. He simply went about touching plague sores with it. It was sometimes assumed that all topaz, not just this special one, cured plague, but this is doubtful.



The Romans wore topaz to improve their eyesight. St. Hildegard agreed and even provided the following directions: Put the topaz in a glass of wine for 3 days and nights. Before going to sleep each evening, rub the eyes with the wine-wetted stone. One could drink the wine (for health purposes of course) for up to 5 days afterwards, even after the topaz had been removed. Basically the same treatment was supposed to protect against insanity. Topaz seems to be highly effective in improving one's mental state. To this end, it should be worn on the left hand to calm anger and banish melancholy and give courage.

During the Middle Ages topaz was supposed to heal afflictions of the mind or "lunatic passion," but that is apparently a mistranslation from Pliny's discussion of olivine that he said "feels the file" (*linam sentit*) meaning that is easily engraved to *lunam sentire putatur* ("is thought to feel the moon"), referring to lunacy. In any event, it gained the reputation of curing stress, depression, outright insanity, and of course demon possession. Cardanus added that topaz not only cures madness but also increases both wisdom and prudence, and for many the stone represents wisdom and inspiration. According to modern crystal healer Pamela Louise Chase, topaz "helps you simplify the wisdom and understanding you receive."

According to Damigeron: "It is heavy and bright, like gold. If placed in a piece of gold in a phylactery it is a safeguard against nocturnal fear. If is perforated and threaded on a stiff hair of an ass and worn around the left arm, it overcomes any demon." It would also protect one against evil magicians. Some modern writers believe that affixing it to the left wrist is good enough, and that the ass hair may be omitted. If bound around the left arm it was said to dispel enchantments.

In any case, tradition says that the sun-drenched topaz should be set in gold to achieve its greatest effect. Some sources contend that Brazilian topaz is the most powerful. Even in the early part of the twentieth century, William T. Fernie suggested that the "Brazilian topaz may endow the bony skeleton during youthful growth with a continuous of frame . . . by virtue of its silicon." However, it is more generally agreed that the quality of the stone is more important than the source.

By 1712, Pomet was also effusive in his praises of this stone: "The topaz needs no other preparation for medicine than to be ground with rosewater on a marble." It is said to stop bleeding, cure eye problems, and help the digestive system. To stop nose bleeds it could be placed in the nose, or simply laid along side it.

For Conrad Gessner, topaz protected not only against bleeding but also against "sudden death." For modern crystal healer Brenda Knight, the topaz produces a "blue ray" that helps cure laryngitis, paralysis, fever, scarlet fever, and certain glandular problems. For effectiveness the stone should be worn on the right ring finger on Thursday morning.

Topaz relieves tension headaches and chases away bad dreams. According to the medieval Rabbi Benoni, "The topaz is favorable for all hemorrhages, and imparts strength, with good digestion." It was said to strengthen the immune system. Pliny also said it would cure hemorrhoids, an idea that the people in the Middle Ages picked up. They also thought it a cure for sleepwalking.

Scott Cunningham says that topaz "draws" (being a sun stone) and can help treat arthritis and regulate the digestive system, adding that it also is good for losing weight. He mentions that it is traditionally set in gold and bound to the left arm.

Judy Hall maintains that topaz is a "mellow empathetic stone that directs energy to where it is needed most." She also says that it "brings about a trust in the universe that enables you to 'be' rather than to 'do.'" She suggests wearing it on the ring

finger or solar plexus. Kevin Sullivan, whose views often coincide with those of Hall, says that "topaz is an excellent stone for relaxation and comfort. It calms the nervous system and lessens tension, helping the user to become complete and satisfied."

For Sela Weidemann Randazzo, topaz changes negative energy into positive energy. She claims that topaz, like agate and diamond, "do not get toxic." They are "shield-stones" to be worn constantly.

Melody recommends that topaz be used "in a silver wand." This she says "provides an additional conductor to both transmit and activate that upon which there is conscious focus . . . The silver wand responds to mental and emotional intensity; these qualities are fused by the electrical properties of the topaz system."

And topaz was a strong protector as well. The Greeks considered it yet another invisibility stone (and one that improved strength). Modern Wiccan Scott Cunningham notes that the stone was once used to make the wearer invisible, but now suggests its use as a protection stone "specific against envy, intrigue, disease, injury, sudden death, sorcery and negative magic, and lunacy."

It was also said to cure cowardice, and in the same vein, masculinity is enhanced by wearing a topaz ring or drinking a tincture of topaz. The Egyptians used it protect against injury. An Alexandrian lapidary claims that the topaz makes its wearer safe and beloved.

# TURQUOISE

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## The Balancing Stone

### General Information

**Chemical Composition:** Hydrated copper aluminum phosphate  
[CuAl<sub>6</sub>(PO<sub>4</sub>)<sub>4</sub>(OH)<sub>8</sub>·5H<sub>2</sub>O]

**Hardness:** 5 to 6

**Origin of Name:** The name means “Turkish stone,” although the stone came to Turkey from Iran. It is the Venetians, who imported it, that named it *Tuschesa*. It is not mined in Turkey. The Arabs call it *fayruz* or the “lucky stone.” Also once known as *callais* (Pliny). In Persia it is called *ferozah* or *piruze* that means “victorious.” Some insist that the correct spelling of turquoise is “turquois” but this has never caught on and never will.

**Color:** Various shades of blue and green, often with streaks of brown. In some specimens the stone seems to green with age. Poetically, its color is said to be the color of an emerald reflected in the sky. The color depends upon the amount of iron and copper present. Iron makes it greenish, copper blue. Iranian turquoise is frequently graded according to its color: Angushtary (pure blue of even color); Barkhaneh (sky blue to greenish-blue, sometimes with fine matrix veins); Arabi (paler blue with patchy color and a darker matrix). Its color can be affected by the perspiration of the wearer, and may darken or turn more green and can change in response to the alcohol present in cologne, cosmetics, wine, and hairspray. It tends to become green in very warm weather.

**Luster:** Waxy to dull

**Transparency:** Opaque to translucent

**Geographic Distribution:** Eastern Iran (best quality blue stone), where it has been mined for 3,000 years. The best turquoise was historically found in the birthplace of the poet Omar Khayyam in Iran, the famous Shaded Cave region. Today the United States, especially Arizona and New Mexico, is the main source. There is also some in Australia.

## Mystical Associations

**Anniversary:** 11th

**Attendant Angels and Deities:** Doreen Virtue lists Sandalphon as the guardian angel for turquoise. The Egyptian deity Ra is also associated with this stone.

**Chakra:** Throat

**Dream Meaning:** Prosperity. A journey.

**Number:** 1 or 5

**Planets and Places:** Venus (greenish) or Jupiter (blue) or Saturn (all turquoise). Turquoise is the official gemstone of Arizona. It is also the official “semiprecious” gem of Nevada. It is the official rock of New Mexico.

**Auspicious Times and Zodiac Signs:** Turquoise is considered a gem of winter. As far as birthstones go, it is according to most lists assigned to December. However, June, July, and October are also mentioned. According to an old rhyme: “If cold December gives you birth/The month of snow, and ice, and mirth,/Place on your hand a turquoise blue; Success will bless whate’er you do.” Another source declares, however “The heav’n born turquoise should adorn/All those who in July are born;/For those they’ll be exempt and free/From love’s doubts and anxiety.” Turquoise should be worn on Saturday, but the best magic making is done on Wednesday. Turquoise is associated with Pisces, Sagittarius, Taurus, and Libra. Brenda Knight recommends turquoise as a “power stone” for late Sagittarians—people born between December 6 and December 20.

## The Lore of Turquoise

Turquoise is what is considered a “secondary mineral,” one that is leached from surrounding earlier rocks. It is light, porous, and fragile. With so many strikes against it, it may seem surprising that it has become so beloved, but its unique color and carvability render it a valuable stone. It usually occurs as a compact mass of cryptocrystalline aggregates. Like malachite, turquoise is a secondary mineral that primarily developed in magmatic rock close to the surface and is frequently found in copper-bearing rocks. The Persian variety is tougher, less porous, and of a purer blue than other kinds. Due to similarity in color, turquoise was often confused with lapis lazuli and in the Old World was credited with many of the same powers.

Turquoise was certainly one of the first gemstones to be mined. In fact, turquoise mines were operating in the Sinai Peninsula in 5000 B.C.E. The Egyptian Queen Zur of the first dynasty certainly had some. We know this because when her tomb was opened in 1900, she was wearing a turquoise and gold bracelet. The stone was also found in the tomb of the much later King Tutankhamen as well. One legend says that the patriarch Isaac was the first to open the Turquoise mines of Persia. It was prized by Aztecs, Incas, and native North Americans as well. The stone may also have been one of the foundation stones of the New Jerusalem also; this is unclear.

Turquoise may have been the first stone to be used in jewelry, where it is usually cut en cabochon. In general terms, turquoise is a symbol of the blue of the sea and the sky. It is in fact an amulet for sailors, according to an ancient Alexandrian lapidary. Infinity in the sky speaks of the limitless heights of ascension. The stone is as opaque as the earth, yet it lifts the spirit high, laying bare to us the wisdom of both the earth and the sky. The greener tones of turquoise are said to clarify the thinking process, while the blue tones help heal emotional wounds. Not all are in agreement about the meaning of green turquoise, though. One myth, common across several cultures, says if the turquoise should become green, the wearer should immediately discontinue wearing it—otherwise terrible misfortune will surely follow. Turquoise

is said to protect against wild animals and poisoned food. According to Arab-Persian writers, a “durum” or quarter “tola weight” (a tola is 11.7 grams) of turquoise could cure snakebite poisoning. A third of that quantity would suffice for scorpion stings.

In some legends, turquoise was born in the place where the rainbow touches the earth—beautifully mixing the ideas of sky and earth, both of which are associated with this stone. The blue color represents the atmosphere, and signified that humans are of the spirit rather than of the flesh. In Buddhism, both light and dark colored turquoise are rich with meaning, but the basic idea is that the blue of the stone is a sky symbol, while its opaqueness is of the earth. In Buddhism it is a stone of power and protection. Indeed, one story tells how it helped the Buddha destroy a loathsome creature. (Interestingly, the stone is common in China but never become part of its myth culture.)

In Egypt, Isis was sometimes called the Lady of Turquoise, although the reference may actually be to lapis lazuli, as it is not always clear to which mineral the Egyptian words denote. In one story, “Baufra’s Tale” (from the papyrus of Kind Snefru), a beautiful maiden lost her precious turquoise hair ornament when she dropped it into a lake from a boat, but by the power of the court magician, Zazamankh, it floated magically back to the surface and to its owner’s hand.

Anselmus de Boot said that no well-dressed man stepped outside his house without a turquoise jewel. (In Europe, the stone was seldom worn by women.) For most effectiveness, say crystal healers, it should be worn on the index finger or the little finger.

Turquoise brings love and prosperity, especially in Asia. It is highly prized among the Tibetans for its power to attract good luck and to protect against contagion. As in other cultures, Tibetan folk belief declares that turquoise will grow pale in the face of impending disaster or plague. When this occurs the stone should be replaced as soon as possible with a better stone. Presumably, this will stave off the attack. There is a reason beyond this hoary folk belief. Turquoise, because it is highly porous, must be treated when it comes in contact with perspiration and the like. Even in ancient times, yak butter was apparently applied to poor specimens to improve their color.

Turquoise was sacred to the Pueblo, Navajo, and other Native Americans. In Native American lore it is a symbol of the earth and used to invoke the Great Spirit. Among the Pima of Southern Arizona, the loss of a turquoise was regarded as an ominous event foretelling disaster, and the people often regarded its loss as being due to black magic. The only way to avert it was to engage the services of a medicine man. The cure consisted of placing a piece of slate, some rock crystal, and another piece of turquoise in a vessel with water and having the victim drink off the liquid periodically.

The Navajo associate turquoise with rain (possibly because of its sky color); it was customary to throw the stone into water when invoking rain. It was also reputed to grant good marksmanship by affixing it to a bow. In Apache lore, the bison originally had horns of turquoise. Two boys who coveted the horns, snared the bison in a web made magically of sunbeams. They only agreed to let the animal go when he traded his blue horns for horns of jet.

Turquoise was also revered by the Apache and Pueblo peoples, the latter of whom say the stone stole its color from the sky. The Apache had a more down to earth view—they said that turquoise was petrified lizard excrement. It was still the most prestigious magical stone in their possession.

The city of Chaco Canyon (New Mexico), a major center of Pueblo culture between 850 and 1250 C.E., became rich based on the turquoise trade. Stones were exchanged

for the feathers of tropical birds. In fact, turquoise from this area found its way around the trade routes and has been unearthed as far away as Chichén Itzá in the Yucatán. By the sixteenth century, some Southwest Indians were using Turquoise as currency.

In Pueblo lore, turquoise must remain undamaged and intact, and must be handled with respect. For the Apache medicine man, the turquoise was the most important stone in the medicine bag. One Native American myth says that there was once a great chief colored blue like turquoise. When he ran, his sweat poured into the earth and gathered in rocks, becoming the precious stone. There is even a legend that the wind blows because it is constantly looking for turquoise!

The Aztecs and even modern Mexicans use turquoise as a good luck charm. In ancient Mexico turquoise (Aztec *xihuitl*) was the second most highly prized stone after jade, and at least some Aztecs regarded turquoise as the only stone fit to offer their gods. No human being was permitted to own or wear this stone. One variety, called *teuxivtil*, was labeled the “turquoise of the gods,” and was used only as a temple offering or for the decoration of the divine images themselves, as according to the missionary to the Aztecs, Bernardino de Sahagun. The Fire-God (Xiuhtecutli, or Ixcocauhqui) was also Lord of Turquoise. He is shown with turquoise encrusted earrings and it was he who presided over the ear-piercing rites of young boys. Later, Mexicans used it with burial rites and turquoise beads were frequently included in burials. It was often ritually carved into the shape of various animals and placed in tombs to attract benevolent spirits and to protect the dead from the bad ones. The stone was also used for healing. The British Museum contains a fabulous carved serpent covered by a turquoise mosaic of Mexican origin.

Verses from the Qur’an are sometimes inscribed on turquoise. So are love epithets. More gruesomely, according to George Frederick Kunz, turquoise were embedded in the eyes of recently slaughtered sheep during the Hajj, or pilgrimage to Mecca, for protection from the Evil Eye. This was supposed to be especially effective for children. Arabs are fond of wearing the stone as an amulet even without the sheep’s eye. Curiously, perhaps, turquoise eyes were also extremely popular as inserts in Peruvian mummies. Turquoise was used to guard tombs in Mexico and the Peruvians made many amulets in the shape of frogs and tadpoles to bury with their dead. The symbolic meaning here was undoubtedly to draw the connection between the transformative powers of the tadpole-frog and that of the human spirit, who, it was hoped, would obtain a new life in the world hereafter. The use of turquoise along with jet for amulets was also very trendy among the Peruvians.

Even in the twentieth century, William T. Fernie writes about a personal acquaintance, a lady of “remarkable personal endowments . . . This lady of Irish extraction, which makes her abound with wit and good humor . . . frequently appears as the wearer of magnificent turquoise jewelry.” However, these turquoises don’t belong to herself, but to her friends. “On finding their turquoises exhibit loss of luster, and splendor, forthwith lend them to the good-natured lady . . . They begged her to wear the stones awhile, immediately about her person, so that these may recover their pristine luster, and sparkling beauty.”

In Shakespeare’s *Merchant of Venice*, Shylock was particularly distressed when his daughter Jessica made off with a particularly fine turquoise (a “turkie”), saying that he would not have given it for a “wilderness of monkeys,” a rather strange comparison. It is to be supposed that most sensible people would prefer a fine turquoise to a wilderness of monkeys. At any rate, the ring had been given to him in earlier time

by Leah to win both his love and a marriage proposal. Later on, Jessica sells the ring for a monkey.

A carved piece of turquoise is said to bring luck to a house and to charm wild animals. It was good luck to hunters when carved into the shape of the sought prey. Some cultures used the stone during rites of passage. Fifteenth-century physicians made a potion of finely ground turquoise to counter the effects of scorpion stings. The same concoction would also take away the pains caused by demon possession. Turquoise protects against blindness and other eye disease. Placing a stone on the eyes, or even just looking at it would soothe strained eyes, an effect commonly attributed to many blue stones. It has also been used to treat malaria.

Turquoise also protected against assassination and accidental death. William T. Fernie suggested that turquoise, by virtue of its phosphates, "may confer fresh brain power," although he does not suggest a reasonable mechanism for this to occur. To Sela Weidemann Randazzo turquoise is a "symbolic stone representing the wisdom of the ancients."

While originally the turquoise seemed to possess the qualities attributed to all blue stones, by the thirteenth century it protected the wearer from all falls—including (later) the danger of a house falling on one's head. Supposedly it breaks instead of the horse or person. Volmar wrote: "Whoever owns the true turquoise set in gold will not injure any of his limbs when he falls, whether he be riding or walking, as long as he has the stone with him." Van Helmont (1620) opined, "Whoever wears a turquoise so that it or its gold setting touches the skin, may fall from any height, and the stone attracts to itself the whole force of the blow, so that it cracks and the person is safe." An alternate theory was that stone itself would be unbroken, although the jumper might be smashed to pieces. Despite its vaunted antigravity effects, some authorities of the Middle Ages suggest setting turquoise in lead, as befitting a stone associated with the planet Saturn.

True to its name, this stone was highly revered in Turkey as an amulet, where it meant good luck to horses and riders. Even today, inhabitants of some Middle Eastern countries weave turquoise beads into the manes, bridles, and tails of their horses, oxen, and donkeys for good luck and sure-footedness. In Europe too, the legend persisted—turquoise was also said to keep horses from foundering (which was believed to occur, as John de Mandeville suggested, from drinking cold water when overheated) and to protect both horse and rider from falls. Even modern writers have kept this idea, noting that simply attaching a turquoise to the bridle helps a horse improve its gait. For best results, according to Scott Cunningham, it should be mounted in gold.

Scott Cunningham has a money-making formula using turquoise. One simply holds a turquoise and visualizes money "manifesting" in one's life. Then one moves outside and looks first at the moon, then at the turquoise. Then simply carry the turquoise around "until the money arrives."

Anselmus de Boot found an unusual use for turquoise—as a clock. Suspend the stone on a thread from the thumb and fore finger like a pendulum and it would strike the nearby piece of glass in such a way as to tell the time.

Turquoise warns the wearer of danger by changing color. It also grows pale when the owner turns sick and lost all color if the owner died. John Donne (1572–1631) wrote: "As a compassionate Turquoise that doth tell/ By looking pale, the wearer is not well." When worn by a new healthy person, the stone was said to regain its color.

Turquoise is considered an excellent “gift-stone,” and brings with it love and courage. These effects will not come about if the stone were bought. Anselmus de Boot, court physician to Rudolph II, wrote that his father bought a turquoise from a Spaniard who had had it for 30 years; however, soon after the sale, he found that it has lost its color.

Anselmus de Boot then gave the stone to his son, saying, “As the virtues of this stone are said to exist only when it is given, I will try its efficacy by bestowing it upon thee.” Indeed, before the month was out, the turquoise regained its vivid color and also proved its worth. Anselmus recounts on the way from Padua to Bohemia that his horse stumbled and threw him to the ground. He attributes the fact that he got away without serious injury as due to his wearing turquoise. Part of the turquoise has broken off, but it did not lose its virtue. He learned this, when some time afterward he was attempting to lift a heavy pole and thought he cracked his ribs in the effort. Oddly, he seemed to have received only a strain, but the turquoise has broken into two pieces.

Turquoise is a symbol of generosity, sincerity, and affection. It preserves friendship and can even make friends of enemies. There is an old saying that “He or she who owns a turquoise will never want a friend.” Turquoise attracts money, success, and love. Its powers include protection, healing, courage, friendship, and luck. Judy Hall claims that it “strengthens the meridians of the body and the subtle energy fields.” She recommends it for all sorts of ailments, including those stemming from “pollution and viral infections.” She also recommends turquoise for cataracts.

Turquoise is a healer of the spirit and it strengthens all spiritual centers. It protects against violence in thought and deed and protects rulers from evil influences. It is good for general healing, draws toxins from the body, and may be worn as a counter charm to the Evil Eye.

And according to Harry Emanuel, writing in 1867, in *Diamonds and Precious Stones*: “Even in our own country [England] many persons nowadays wear about them a turquoise, in the full belief that it preserves them from contagion.”

The ancient Persians believed that turquoise was able to foretell the weather. The more intense the color, the better and happier the day.

Another Persian myth is that seeing the reflection of the new moon on a turquoise stone will bring good luck and chase away evil. In the twelfth century Muhammad Ibn Mansur remarked that if one saw a turquoise early in the morning he would have a lucky day. The same was true for turquoise seen during the new moon.

The ancient Hindus believed looking at a turquoise the first day after the new moon would bring wealth. According to William Stuber, turquoise, when set in silver or gold, is associated with wealth, because it is found “where silver and gold are also found. The combination can be used to unlearn negative associations with wealth.”

For crystal healer Brenda Knight, turquoise is a “grounding” stone. Perhaps this is related to the old idea about turquoise protecting people from falls. She also maintains it brings calmness and “protection from the earth.” The latter is presumably the same as protection from falling. In addition, she says that attaching some to a magic wand will protect one while traveling, and tying it to a magical broomstick will bring relaxation.

Turquoise relaxes the mind and eases mental tension; for this purpose Brenda advises wearing a turquoise ring on the little finger. She counsels against wearing turquoise with malachite, however, as the former “dampens the energy” of the latter.



For Kevin Sullivan, "turquoise helps people realize who they are and where they are and leads them to greater self-realization." He thinks this is a good stone for optometrists, veterinarians, and "those who must rely on communications skill to get complex ideas across."

For Melody, turquoise is a "master healer" and "acts to strengthen the entire anatomy." It is also a remedy against "environmental pollutants."

According to William Stuber, turquoise, especially turquoise from China, "absorbs superphysical negative energy like a sponge." African turquoise, he maintains "works on the physical body, American works more on the thought processes that invite destructive energy, and South American works on the emotional level."

Judy Hall says that if placed on the Third Eye, turquoise "enhances intuition and meditation. On the throat chakra, it releases old vows, inhibitions, and prohibitions."

# ZIRCON

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## The Renegade Gem

### General Information

**Chemical Composition:** Zirconium silicate ( $ZrSiO_4$ )

**Hardness:** 6 to 7.5, but zircon is very brittle.

**Origin of Name:** From the Arabic *zargun*, which derives from Persian, meaning "golden." Its ancient English name is Jacinth or Hyacinth, named for its supposed resemblance to that golden flower. Many authorities state that *hyacinth* is simply the older name for jacinth, although it is also used for blue zircon. Unfortunately, both these lovely old names have fallen from fashion, replaced that tooth-grating "zircon." In the form of jacinth or hyacinth, zircon is also one of the many gems that were once called chrysolite. The first use of the word "zircon" dates to 1783 and was applied to crystals from Sri Lanka.

**Color:** Naturally colorless and sometimes used as a diamond substitute, zircon can also appear in a wide variety of colors including red, blue, green, and yellow. Unlike other stones, these colors seem to come not only from the usual "impurities" but also from the admixture of radioactive elements such as hafnium, uranium, and thorium. Because of language and translation problems it is often difficult to ascertain precisely what stone the ancients were speaking about when they referred to "jacinth" or "hyacinth," often translated as "zircon" today. Hyacinth and jacinth have been described as "dawn red" or the color of "ripe plum juice," both of which are very vague. Sometimes a differentiation is made between the colors of the two, with hyacinth said to be reddish and jacinth is yellowish; however, both words come from the same source. There are in addition some golden yellow examples from Sri Lanka. The smoky white variety is sometimes called a "jargon." The ancient sources usually refer to the golden/red variety. Since the 1920s nearly all zircon has been heat-treated for color enhancement.

**Luster:** Resinous to highly adamantine

**Transparency:** Transparent

**Geographic Distribution:** Thailand, Sri Lanka, Cambodia (perhaps the best source), Vietnam, Burma, Australia, Brazil, Nigeria, Tanzania, France, and North America. There are also deposits of zircon on the moon; however, there are no plans to mine them.

## Mystical Associations

**Anniversary:** 7th

**Dream Meaning:** Heavy storm (hyacinth). Success (jacinth).

**Number:** 1 or 4

**Planets:** Zircon has been connected with the Sun and with Pluto. The ancient Chaldeans associated jacinth with Jupiter. In Hindu belief, it is associated with Rahu (the “Dragon’s Head”) sometimes considered an invisible planet.

**Auspicious Times and Zodiac Signs:** The zircon is generally considered a summer gem, although hyacinth or jacinth is often assigned to Fall. Isidore, Bishop of Seville, assigned it to January, as did an Italian list. The Hindus assign zircon to September and it is considered a talismanic gem for that month by some present-day crystal workers. Zircon has also been assigned to November or December. It has been variously assigned to Taurus, Virgo, Sagittarius, Aquarius, and Leo. Modern crystal healer Brenda Knight says that people born between July 22 and August 5 should choose zircon, presumably the yellow variety, as their “power stone.”

## Lore of the Zircon

Zircons are curious gems and are sometimes even labeled “renegade” stones that can be formed by many different processes. The same stone may be billions of years old at the core, and only a few hundred million at the rim. Zircon can be found as tiny little crystals in beach sand; however, sizable gem quality stones are rare. When faceted, zircon is usually fashioned into a brilliant cut to enhance its natural fire.

Zircon was one of the earliest gems to form and is also one of the earliest gems in human use; carved zircon has been found in many archaeological sites. The ancients knew these stones well and celebrated them for their many virtues, including their use in cameos and intaglios.

Unfortunately, zircons have become famous in modern culture simply as diamond or topaz substitutes. In fact, at one time, zircon was considered merely to be an inferior type of diamond, until it was discovered that it has a completely different chemical structure. The white variety resembles a diamond more than does any other natural stone, matching it perfectly in fire, although not in hardness. (The metal zirconium, by the way, is not zircon. That element was not discovered until 1789; today it is used to line the interiors of nuclear reactors. As for cubic zirconia, a diamond substitute, that is a form of zirconium oxide with a cubic crystal structure.) Scott Cunningham writes that “zircon is a somewhat confusing stone,” because it appears in many colors. However, he adds helpfully that all colors “have magical qualities.”

According to one version of a Jewish legend, Zircon was the name of the guardian angel sent to watch over Adam and Eve in the Garden of Eden. Considering what happened, Zircon may not have been up to the job.

Andreas, Bishop of Caesarea, considered the jacinth “of a celestial hue” and believed it represented Simon Zeletes, who was “zealous for the gifts and grace of Christ and endowed with a celestial prudence.” Perhaps on this account, hyacinth is said to represent faith, spiritual love, and hope. The pink hyacinth is sometimes associated with Simeon of Cana on account of his sweetness of temper. The yellow variety (hyacinth) enjoyed great popularity during the nineteenth century.

Ancient Sanskrit writings connect jacinth with the dragon; others said that jacinth has a connection to the lion. The differences in opinion may have had something to do with the color of the stone.

It is possible that the Greek writer Theophrastus was speaking of jacinth and not amber (as generally attributed) when he writes that it was frozen lynx urine, and added that it was cold to the touch and difficult to cut. Real amber is warm to the touch, as Theophrastus must have known.

In the early church jacinth represented humility and was long supposed to make its wearer beloved of both God and man. It had the further advantage of predicting the weather, growing dull in cloudy or inclement weather and bright and shiny in good weather. However, when a storm was brewing, it turned ruddy-red, at least according to Cardanus.

Cardanus also said it made people wealthy and gave them prudence. De Boot claimed that a jacinth ring "procures sleep, and brings honor, riches, wisdom." Like most stones connected with the genial warmth of the sun, jacinth is said to improve one's mood. For example, Francis Barrett, in his *Magus* wrote that zircon "possesses virtues from the sun against poisons, pestilences, and pestiferous vapors; likewise it renders the bearer pleasant, and acceptable; conduces also to gain money; being simply held in the mouth it wonderfully cheers the heart, and strengthens the mind."

The idea in general was that the brilliance of the jacinth expelled evil spirits, and also acted as a warning. If it lost its luster, it meant danger. Specifically, it was an indication that someone in the neighborhood was stricken with plague. If plague *was* present in the neighborhood, a jacinth amulet provided protection, at least in Constantinople, where the custom was common.

The stone protected travelers as well, not only against plague, but against all kinds of injuries. If one already had a wound, a pharmacy in Poland could sell one a silver-set jacinth to prevent it from becoming gangrenous. It been credited with curing tuberculosis and other very serious illnesses and is also said to increase one's appetite. Jacinth is said to fortify the heart, if a gem fashioned in the shape of a saint or animal is worn next to that organ. In addition, it is good to wear or to hold during childbirth; placing a zircon amulet over the navel during delivery eases pain.

Zircon is said to treat problems in the pineal or pituitary gland. The ancient physician Avicenna maintained that jacinth acted as a great tonic and stimulant; and George Frederick Kunz suggested this attribute is responsible for its reputation as being effective against poisons.

St. Hildegard, the abbess of Bingen, also had praise for the stone: "If anyone is bewitched by phantoms or by magical spells, so that he has lost his wits, take a hot loaf of pure wheaten bread and cut the upper crust in the form of a cross . . . and then pass the stone [zircon] along the cutting, reciting these words: 'May God, who cast away all precious stones from the devil . . . cast away from thee, all phantoms and all magic spells, and free thee from the pain of this madness.'" At this point, the patient was to eat the bread.

In modern times, the clear variety is said to cure one of racism. The source of this idea is probably that the stone can assume many colors, but in its pure state is colorless.

According to Paul Beyerl, zircon brings "coolness, stability, and protection." This is a rather unusual association for this sunny stone, unless he is referring, as may be likely, to the colorless variety.

Zircon guarded everyone who wears it against lightning, and if one had not a real jacinth, a wax impression would do. Incorporating the jacinth into the structure of the home would preserve it from lightning likewise. (Considering the numbers of

gemstones considered to be proof against lightning, one might think that being struck by lightning was a common occurrence.)

John de Mandeville claimed that the stone "brings peace to the corrupt" and added that "pestilence cannot destroy he who wears this stone, nor can he be injured by any weapon. He can go safely in the countryside because he will be received in a proper manner in hotels wherever he goes."

Marbodus says jacinth prevented sadness, averted disease, and assured hospitality. It attracts fame and fortune. Place a bit of it in your shoe and you will be granted hospitality wherever your go. Later it was claimed that jacinth could provide astral projection. According to Nostradamus, following Pierre de Boniface: "The hyacinth provokes sleep" when placed beneath the pillow.

Zircon counteracts poison when ground to a powder. It is a wishing stone, assures long life, and protects against natural disasters and accidents. Kevin Sullivan says that "zircon helps us search out peace and quiet. Think of it as a whisper that you must concentrate in order to hear."

For Melody, zircon can be used to treat problems with the sciatic nerve and "other nerve structures that lead away from the spinal vertebrae." For a broader view, though, she says it "symbolizes the central 'deity,' a force immutable and constant."

A zircon ring, worn on the index finger, dispels evil. However some claim that for utmost effectiveness, jacinth is to be worn around the neck. Brenda Knight cautions against setting zircon in silver, and old tradition says that setting jacinth in gold will increase its powers.



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