

The Complete Book of Magic and Witchcraft



Kathryn Paulsen

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and sorcery—with all the ancient recipes, spells and
incantations essential to the Black Arts!

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The Complete Book of MAGIC and WITCHCRAFT

Kathryn Paulsen



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To Joanne and Trygve and Bella
and Danny with Love

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Introduction

“The difference between magic and meditation methods,” wrote the English occultist Dion Fortune, “is the difference between drugs and diet—medicines will do swiftly what diet can only effect slowly, and in critical cases there is no time to wait for the slow processes of dietetics, so it must be either medicines or nothing.”

We are in the midst of a magic revival. Whether it will be a Renaissance or the fad of a year or two probably depends upon the results of the magic medicine.

It seems incredible that in an era of such sophistication and technological advancement, people should turn to the practice of magic and witchcraft, wearing amulets, performing spells, and concocting love potions. Perhaps their appeal lies in the desire to reassert a connection between one’s will and the world around him, a connection that is coming closer and closer to being severed completely. Perhaps the only hope for preserving the world is the direct application of men’s wills to the forces of nature and the objects of their desire, bypassing the powerful, destructive instruments that stand between—and that is magic.

The goal of this book is to present basic materials and techniques of the Magic Art. It does not pretend to be all-inclusive or complete (no work on magic could), and it is drawn primarily from European magic traditions. Nor does it provide easy, step-by-step procedures assured of success. The practice of magic is difficult and time-consuming for all but the few natural magicians. There are no shortcuts, but when possible the procedures most easily mastered have been selected. Some of the spells and recipes included will seem foolish, dangerous, or disgusting; but study of them may contribute to understanding other more useful charms. Before undertaking the practice of magic, however, it is helpful to learn something of the

history and philosophy of the art. For this purpose, there are chapters on history, theory, and morality.

The Complete Book of MAGIC and WITCHCRAFT

THE ROOTS OF MAGIC

The practice of magic was begun centuries before the start of civilization, and ever since then magicians and witches have been trying to recapture the attitudes and emotions of the original creators of their art. The first magic was crude ritual, including dancing, chanting, striking objects, and pantomime, designed to influence nature by imitation: magic to keep away lightning and thunder; magic to prevent injury and death; magic to enable man to kill animals. Primitive men even engaged in ritual copulation during the mating seasons of animals to encourage the animals' fertility. This magic was really science; men were experimenting with the only tools that they could imagine might influence their environment.

Finding these actions ineffective, men came to believe that spirits or souls must be responsible for the thunder, the heat and cold, the movements of animals, and that in order to survive, a human being must propitiate them. These spirits were the first gods; the religion of the men who believed in them is called animism. Primitive magic science was transformed into religion when man lost faith in his ability to determine his destiny and was forced to seek the help of gods.

Ritual leaders or priests of the primitive worshippers wore animal headdresses and performed dances imitating the animal's motions and invoking his spirits. Assuming the identity of the god during the ritual, the priest became identified in the minds of the worshippers as the spirit itself. If he came to believe that the skin of the beast actually did transform him into the god, the priest became a magician.

The priest-god-magician of the primitive animal cults is probably the original ancestor of the horned god of the witches. Most magical traditions involving animals—the belief in the shape-changing of witches, animal familiars, the use of animals in various charms and potions—derive from

primitive animism and the priest who assumed the guise of the animal spirit.

The rituals of primitive magic may actually have been more effective than their modern counterparts. As Penne-thorne Hughes points out in his study of witchcraft, early man possessed a kind of group-consciousness or ability to completely submerge himself in the shared needs and desires of the tribe and, as Hughes describes it, “psychic sensitivity,” closeness to and awareness of the forces of nature. It is this quality, lost in the earliest stages of civilization, that magic ceremonies through the ages have tried to recreate. Our early ancestors possessed in their concentrated and united wills a magic tool that the modern magician envies.

Though civilization cost man much of his magical sensitivity, it did enable him to develop important magic tools, such as those of the Egyptians who made extensive use of magic words, amulets, and wax images. The final goal in their religion was the successful passage to the afterlife, and it was believed that demons would block the way unless the soul knew the secret words. The amulets were used especially in preparation of the dead soul for his journey, and wax images figured in religious ceremonies and the performance of black magic. Attempts were made to kill the Pharaoh with wax dolls.

It is difficult to separate the magical element from the religion of ancient Egypt, but there was a distinction between the sacred magic of the Book of the Dead and the magic of love potions, images, and incantations, for which one would consult a lay sorcerer. The Egyptian priest, however, seems to have acted in the spirit of a magician. He virtually commanded his gods by means of Words of Power. Unlike the later medieval magicians, he was not compelled to seek the god’s favor with humble prayers. The words he possessed were truly magic; they gave him power over the gods themselves. The fame of the Egyptian sorcerers has lasted to the present, and new occult orders and practitioners of magic often pretend to trace the origins of their rituals to the magicians of the Nile. Although Egyptian magic has no legitimate modern descendents, such practices as the use of magic words and talismans deeply influenced Western magic.

Meanwhile another great magic tradition was developing in Mesopotamia. Astrology probably originated in Mesopotamia during the third millennium b.c., and many types of divination were extensively practiced there. The religion of the ancient Akkadians and later of the Babylonians was sun worship, with the sun, the moon, and the five planets considered gods, whose heavenly movements affected events on earth below. This belief was the source not only of astrology but of the later magical theory of the macrocosm and microcosm (see theories of magic).

Magic flourished in ancient Greece, and the region of Thessaly was especially notorious for its witches. The Greek witch was merely a sorceress or enchantress. Although she was usually a *malefica*, or worker of black magic, she did not worship a witch-god or belong to a cult and is probably not the ancestress of the witch of the late Middle Ages. The classical witch was usually young, beautiful, and passionate. Greek and Roman literatures are filled with portraits of lovely, wild-eyed witches brewing potions and melting wax dolls to regain the affections of inconstant lovers. In Virgil's *Pharmaceutria*, the enchantress roasts over a fire two images of her unfaithful lover, Daphnis, one of wax and one of clay. As the clay grows hard, Daphnis' heart will harden toward his new love, and as the wax melts, his heart will melt with love for the sorceress. The Greek witch did resemble her later counterpart in her concern with sexual magic—causing and curing impotency, fertility, and love. In many cultures, preoccupation with sex is the primary element that distinguishes female magicians from male.

Although little is known of the Greek mysteries, they have fascinated and inspired generations of magicians. The mysteries were secret religious cults, usually for the worship of one god or for the celebration of a particular legend. Some, such as those of Eleusina, had large memberships and performed many of their rituals in public. Others maintained complete secrecy and were composed of select groups of initiates, who underwent rigorous testing and training. The rites, which varied from the orgiastic to the sedate and ascetic, included dancing, music, drama, processions, ritual meals, and sometimes the eating of poisonous or narcotic plants. Some mysteries undoubtedly included magical practices, but almost nothing is

known of them. It is possible that the mysteries are one source of the rites of a later witch-cult, but such a relationship cannot be demonstrated.

The Jewish mystical doctrine of Cabala is another source of magic lore. It was not originally intended to be put to such purposes and has indeed been misused. A main source of power in cabalistic magic is the twenty-two letters of the Hebrew alphabet, which symbolize the powers used in the creation of the universe. Christians also believed that the Hebrew language was the original speech given by God and therefore contained great magical force. In particular, the names of God, such as the Tetragrammaton, the four-letter unpronounceable name, were believed to confer great power upon him who could correctly pronounce them. Words and phrases obtained by techniques for finding hidden meanings in the Scriptures were used extensively in ceremonial magic.

Cabalistic ritual was one of the main components of the ceremonial magic that was developed in the later Middle Ages. Ceremonies of the Christian Church also contributed to the peculiar character of the magic. Nearly all ceremonial magic was accomplished by transactions with angels or demons or both. However, the careful magician rarely sold his soul to the Devil and believed that prayer to God was necessary. As the English occultist A. E. Waite said, "The first impossibility required of the adept in Black Magic is therefore that he ... should put all his hopes in God before he makes pact with Satan." In this sense the medieval sorcerer was less a magician than the Egyptian priest, who could command his gods.

The practice of ceremonial magic was formal, difficult, and time-consuming, and nearly impossible for those with little learning or knowledge of Christian ritual. It was therefore considered a pursuit of learned men, and many scholars, such as Roger Bacon and Thomas Aquinas, who probably never drew a magic circle, were reputed magicians. In the later Middle Ages, anyone with more than average knowledge might be thought to have gained it from magic and dealings with demons. Several black magic handbooks, called grimoires, were attributed to Popes; even they were not above suspicion.

While magicians practicing ceremonial magic were fasting, consecrating their weapons, praying, and invoking demons within the privacy of the

magic circle, sorcerers of a much different kind were gathering herbs, casting the evil eye, and worshipping the Devil. The latter were called witches. Although they occupy a firm place in popular superstition, we know little of them or their practices.

Some scholars define witchcraft strictly as the practice of the Christian heresy described by the witch-hunters, and claim that it never existed. Many modern theorists consider witchcraft the survival of a pagan religion. They represent the witch as a worshipper of the old gods, descendants of the paleolithic animal gods, who were repressed by the Christian Church. They did not worship the Devil; rather, their gods became for the new Church the archetype of the Devil. Representations of the Devil bore a strong resemblance to Pan and probably to the horned god of Gaul, Cernunnos, who may have been a god of the witch-cult. The Sabbath is represented as a fertility rite, descended from primitive imitation of the mating of animals.

Unfortunately, nearly all our information on the nature of witchcraft comes from the records of the witch trials. Since most confessions were obtained by brutal torture with leading questions from the judges, it is difficult to discover what fact they may contain amid the fictions produced by desperate imaginations. The confessions do resemble each other to a remarkable degree, but this resemblance may indicate only that witch-beliefs were widespread. It is impossible to prove that a particular confession is that of a real witch. For instance, many scholars of witchcraft are inclined to accept confessions of members of the coven which plotted against the life of James VI of Scotland as those of real witches. One of them, John Fian, a schoolteacher, confessed that he attempted to cast a love spell on the sister of one of his pupils and for that purpose asked the boy to bring him three of the sister's pubic hairs. The boy instead brought three hairs from a virgin heifer, which, after the spell was cast, was so smitten with Fian that she entered his class and followed him around. This incident is almost identical to one described in the *Metamorphosis* of the Roman writer Apuleius. Although it is possible that Fian actually performed the spell, it seems more likely that he recalled books he had read, and perhaps taught his pupils, for anecdotes to satisfy his credulous torturers.

If there were cults whose members engaged in the practices attributed to witches, they probably developed from many different sources. They were not simply survivals of pagan religion, but did contain some remnants of pagan practices; the worship of a horned god, dancing, and ritual intercourse.

The first trials of the witch-hunting period occurred in France in the thirteenth century, and the epidemic quickly spread to the rest of Europe, reaching grim proportions by the late fifteenth century, after the Bull against witchcraft of Pope Innocent VIII in 1484. Five years later, two Dominicans, Heinrich Kramer and Jacob Sprenger, wrote the major classic of witch-hunting, *Malleus Maleficarum*, which established the methods that were to be used by the Church in examinations of witches. The book prescribed the use of brutal torture in all cases and conviction upon the slightest shred of evidence or accusation. The witch panic reached England about a century later. In 1563, during the reign of Elizabeth I, new laws were passed against witchcraft, but not until 1603, in the reign of James 1 (himself an intended victim of a witch plot and author of works on witch-finding), was it made a capital offense. The British witch scare was somewhat milder than the European. Torture was not permitted, although some of the tests for witchcraft, such as pricking and ducking, were mild forms of torture; nor were witches burned. In Scotland, however, where both torture and burning were employed, the panic rivaled that of Europe. During the seventeenth century there were a few sporadic cases of witchcraft in the American colonies, but aside from those of Salem in 1692, which were instigated by the accusations of disturbed, hysterical young girls, none attained the notoriety of the European trials. The panic gradually lessened in France during the seventeenth century and was finally ended in 1672 by a decree of Louis XIV. The last conviction in England occurred in 1712, and the capital penalty for witchcraft was abolished in 1736. In Germany an execution took place as late as 1793.

The witch scares were undoubtedly related to the social turbulence of the time and the upheaval in the Church caused by the Reformation. The panic was especially hideous in the areas where the contest between Protestantism and Catholicism was most bitter, as for example in Germany and Scotland. Accusations of witchcraft became an effective weapon which neither side

hesitated to use. The comparative absence of direct conflict between Protestant and Catholic in Ireland may be one reason that that country had few cases of witchcraft. The fact that little literature of witchcraft reached Ireland tends to confirm the belief that the witch cult was largely of literary origin. Whether or not the literature of witchcraft resulted from actual cults, it seems highly likely that it did cause the development of new cults. If a book is written purporting to describe a nonexistent religion, it will probably find adherents. There may have been no organized witches at the beginning of the panic; but if any escaped persecution, there were undoubtedly some at the end.

In the skepticism of the eighteenth century, the Devil and his witch disciples were objects of amusement rather than fear. "It was not witchcraft that died, but the Devil," wrote Philip Sergeant. However, there was an increased interest in self-conscious Satanism—that is, in the worship of Satan, not as a horned, pagan god, but as the evil power recognized by Christianity. In France especially, the Black Mass became a popular form of amusement for young men in serious pursuit of decadence. Celebrants probably included Catholics, who believed in the White Mass as well as the Black, and were attempting to show their disdain for the Church.

In the late nineteenth century, a revival of interest in magic and the occult took place in England and France. An important figure in this movement was Alphonse Constant, known as Eliphas Levi, noted for such works, primarily on ceremonial magic, as *Le Dogme et Rituel de Haute Magie*. The Order of the Golden Dawn was the best known occult organization of this period, perhaps because of its illustrious membership, which included William Butler Yeats, Algernon Blackwood, and Arthur Machen. One of the most flamboyant modern magicians, Aleister Crowley, joined the Golden Dawn in 1898 and fought a magic battle with Samuel Mathers for its leadership. Crowley was ousted from the Golden Dawn and founded his own less prominent order, the A A, or Argeninum Astrum; but the Golden Dawn had become divided and never regained its former popularity.

The ceremonies of these and similar orders were strongly influenced by cabalism and spiritualism. Their spells were usually directed toward vague, psychic goals, and the use of magic for more worldly purposes was

discouraged. In some orders, such as Crowley's, however, the use of blood and sex in ritual was considered helpful for obtaining the necessary energy to successfully work magic or achieve mystical insight. The results of such practices were sometimes unfortunate. One of Crowley's disciples died apparently from drinking the blood of a black cat.

Recently covens have been organized throughout the United States and England by those who embrace "the old religion" of witchcraft. Although their rites are disappointingly similar to those of an ordinary secret club or lodge, others are attempting to revive the darker practices of witches. A few Satanists worship their deity, as a rule more publicly and less criminally than their ancestors. But there seems to be an absence of the organized practice of magic under the leadership of such imaginative magicians as Levi and Crowley.

THEORIES OF MAGIC

There are two kinds of magic theories: those of magicians about how or why magic works and those *about* magicians and how they *think* magic works. Most who hold theories of the latter type are anthropologists interested in the development of magic by early man.

According to the Scottish anthropologist James Frazer,¹ the magic of primitive man, which he calls sympathetic magic, is based on two major principles: homeopathy or imitation—that like produces like; and contagion—things which have once been in contact continue to be magically related. In other words, one who pricks a wax doll believes that the injury to the doll will produce a similar injury in the intended victim. If he incorporates some of the victim's hair, clothing, or nails into the image, he is using the principles of contagion, strengthening the work by adding some of the victim's vital force. Nearly all magic seems to be partly homeopathic. Contagious magic, on the other hand, must be combined with some other element, such as incantation, magic words, or homeopathic actions.

To these principles a third one might be added: that of antipathy, as the sixteenth-century occultist Cornelius Agrippa calls it, or banishment. That is, certain things are magically incompatible because extremely unlike each other, and the one that is stronger will banish or neutralize the effects of the other. Antipathy, at least in its later development, often operates by convention rather than by any apparent opposition between two things. For instance, an emerald is used in a charm to find out whether one's spouse has been unfaithful, although there is no obvious reason why the emerald, rather than another stone, should suggest adultery.

In *Totem and Taboo*, Sigmund Freud describes the psychological basis for the development of sympathetic magic as the mistaking of mental events for real ones, the assumption that the behavior of the world around

primitive man resembled his own thoughts. This assumption was, of course, soon disproved by practice.

Critics of Frazer have since pointed out that much so-called sympathetic magic is merely intended to symbolize the desired end. Primitive men may have used magic, not because they believed it would directly bring about desired results, but to tell the spirits what they wanted to happen. Like their modern descendants, early men may also have been aware that the efficacy of the magic ceremony depends not so much upon the specific actions performed as upon the intensity of the energy that goes into it.

Of the theories of magic developed by magicians themselves one of the most important is that of the macrocosm and microcosm, which resulted from the astrological theories of the Babylonians. According to the theory, each man and each organism is a miniature universe, and the universe may be understood as a human being on a grand scale. Refinements of the theory included development of various systems of magical correspondences of herbs, stones, and other objects to the planets, such as the Doctrine of Signatures. The planets were believed to mark certain things as their own: and the character of a particular planet would determine the appearances and uses of its plants and stones. For instance, most golden or yellow herbs, especially those that turn toward the sun, are of solary influence and are used in charms to procure fame and wealth and in medicines to strengthen the heart. Paracelsus, a sixteenth-century alchemist and exponent of the Doctrine of Signatures, wrote: "Everything external in nature points to something external." That is, the virtues of plants, stones, and other substances are magically revealed in their shape, color, and texture, if one only learns how to interpret them correctly.

Even today the practice of natural magic is based primarily on the Doctrine of Signatures.

Many practitioners of herbal or natural magic held strictly aloof from more ceremonial or formal magic, believing it diabolical. It was all right to attempt to read the will of the heavens as written in natural objects, but to impose one's own will on nature was another matter. For most modern magicians, however, the will is at the center of magic theory. Having learned that the universe does not resemble his will, the magician attempts

to impose his will upon it. According to a typical definition by the English magician Aleister Crowley: “Magick [*sic*] is the Science and Art of causing Change to occur in Conformity with Will.” And since all magic, herbal or ceremonial, is considered solely a method of theoretical development, it is somewhat surprising that magicians continue to follow, often slavishly, the old rituals. Moderns generally regard the ancient lore as true magic wisdom; however, what was considered literally true by the ancient is symbolically true for the modern. The ancient names for God have been transformed into names for vague natural forces or even further into names for attributes of man’s will or psyche.

¹ See James Frazer, *The Golden Bough*, Vol. 1, London, 1890.

MAGIC BLACK, WHITE, AND GRAY

Thinkst thou, oh man! to attain power *to gratify thy lusts, to enrich thy coffers, to build houses*, to raise thyself to the pinnacle of human admiration: If these are the hopes and desires, thou has reason to lament thy being born: all such desires are immediately from the Devil. (Francis Barrett, *The Magus*, London, 1801).

One may feel a revulsion toward magic, not because he believes all magic is black or evil or that it is foolish, unscientific, and ineffective, but because it seems so primitive, so deeply rooted in impulses that modern, civilized man has supposedly overcome. Yes, magic is primitive and uncivilized and irrational. Whether it is necessarily harmful and destructive is another question—one that can be resolved only by practice.

The knowledge of black magic is as old as the knowledge of good and evil; and as long as magic has been self-consciously practiced, distinction has been made between the black and white varieties. At first the distinction was simple: white magic was either religious magic, performed with the sanction of the gods, or it was magic that did not hurt anyone else. It included such practices as magic healing, divination, use of love charms and potions, and casting spells for finding buried treasure. Black magic was that which injured another, and was usually illegal, the punishment varying with the degree of harm intended. In ancient times, the white magician, who might be a priest practicing magic on the side, was generally respected and admired. Later, however, the practitioners of white magic exclusively were often considered witches or black magicians. During the period of the witch trials, the most benevolent wise woman or herbalist might be accused of witchcraft by customers for whom her magic cures did not work.

Under Christianity, black magic came to be defined in terms of association with the Devil rather than the degree of evil in the magic acts

themselves. With the increasing incredulity of the Church toward the possibility of successfully working black magic, punishment became more and more savage. During the witch trials, the accused were treated as servants of the Devil, who must be prevented from having any chance to use their powers. Magicians were considered somewhat less dangerous, since the witchhunters believed that the effectiveness of magic came from making pact with the Devil, not from merely working spells. However, it was thought unlikely that one who attained magic powers had got them from any but Satanic sources and could use them for good.

It is easy to believe in black magic as the witch-hunters did, but often quite difficult to believe in the possibility of white magic. Magic can be white only to the degree that a human being can be good, and examples of pure white magic are therefore hard to find. Many magical practices that traditionally have been considered good, such as the finding of buried treasure and the use of love charms, are of mixed value. One must consider not only whether the spell actively injures another but also what effect it has on the magician's character. Will obtaining the treasure make him wiser or stronger? Might the woman he desires to win by magic be happier with someone else?

Although the categories of black and white no longer seem especially useful for describing the practice of magic, the would-be magician should still consider carefully the nature of the forces he is evoking and what effect they will have upon him. Dion Fortune's description of black and white magic might be helpful: "White Magic seeks to reach backwards into an outgrown phase of evolution and release forces which have long since been equilibrated into a static force. ... In Black Occultism a breaking down of organized form into lower types of force takes place."¹

¹ Dion Fortune, *The Training and Work of an Initiate*, London, 1955.

PREPARATION FOR MAGIC

Success in the performance of magic is affected not only by the momentary strength of the magician's will but by the quality of the life he leads. Writers on magic are in general agreement that his life should be somewhat withdrawn from worldly involvement, disciplined but comfortable, and above all balanced. According to the French occultist Alphonse Constant (pseudonym: Eliphas Levi) "the sight of hideous objects and of deformed persons must be avoided, as far as possible; the Magus should not eat with those whom he does not esteem, and must live in the most uniform and methodical manner. He should have the most exalted self-respect and should consider himself a dethroned sovereign, who consents to existence that he may recover his crown. Being amiable and well-behaved towards everyone, he should never permit himself to be absorbed in social relations and should withdraw from circles where he does not possess some initiative."¹

But perhaps the most important requirement for the successful working of magic is, as Cornelius Agrippa said, that one "know the virtue, measure, order, and degree of his own soul, in relation to the Power of the Universe."² A magician who does not know himself well is likely to work magic that will not be good for him and may endanger the most vital part of his magic equipment—his will. The practice of magic necessitates control over oneself—the ability to concentrate and discipline the will and to direct it toward the accomplishment of one's desires. A magician need not have superhuman self-knowledge and control. He must merely bring about a successful combination of intense desire and concentration with an appropriate object. A magician may love unwisely but intensely, briefly and superficially but with his whole being, and by means of magic win a love he later does not want. The practice of magic is a method for intensifying and concentrating the passions. It may provide release, alleviation of pain,

expression of joy; or it may strengthen destructive passions, make them less controllable and, if not fulfilled, less bearable.

There is danger in the practice of magic by someone with limited self-control and understanding. Magic can backfire, especially when the object of the spell is stronger than he who cast it. The worker of magic by a wax image may feel the pain of the needle himself; he who casts a love spell may find his passion more hopeless and consuming than before.

Many magicians believe that magic involves the knowledge of and power over good and evil, that there is no white magic without black. The magician who cannot destroy cannot create. In order to use his power for good, he must first subdue his enemies. It might be said that the real object of the magician's art is himself. The harm or help he works to others is incidental. If he casts a spell to make a rival in love unsuccessful, the failure is also his own. The magician absorbs all possible consequences of his action; whether or not his spell will work depends upon whether he is powerful enough to take these consequences, powerful enough to absorb the failure or injury without succumbing to it. He must possess a magical immunity.

The quality that most distinguishes the great from the ordinary worker of magic is imagination. Throughout history magic has been tied to tradition. Magicians and witches worked either spells that had been handed down from their ancestors or what they thought would approximate lost magic rituals. The grimoires are falsely ascribed to such ancient personages as King Solomon, not to intentionally mislead, but because the authors believed King Solomon's magic to be the best. It is true that ancient or foreign words and incantations often inspire an awe and enthusiasm that make them especially effective. It is usually impossible, however, for a modern magician to fully understand the meaning of such a magic phrase, or to feel about it the way the ancient sorcerer did. And a phrase that has undergone numerous changes from age to age can usually withstand the additional change that would make it meaningful today. The creative magician will combine with traditional elements his own special magic words and spells, those that have meaning for his purposes. A spell wrought especially for one's own love might be better than a timeworn spell. The

Pentagon, which likely would be unresponsive to ancient formulas, might rise in obedience to a carefully developed modern ceremony.

¹ Alphonse Constant, *The Mysteries of Magic*, London, 1886.

² Henry Cornelius Agrippa Von Nettesheim, *The Philosophy of Natural Magic*, Chicago, 1913.

THE RITES OF SATANISM AND WITCHCRAFT

A witch, said George Gifford, writing in the late sixteenth century, is “one that worketh by the Devil, or by some devilish curious art, either hurting or healing, revealing things secret or foretelling things to come, which the Devil hath devised to entangle and snare men’s souls withal unto damnation.”¹ The witch obtained her magical powers by making a pact with the Devil—either an express pact, a written or verbal agreement similar to that a magician might make, or a tacit pact, which resulted from the practice of magic acts, knowing that they were devilish. She might also inherit her powers of witchery from her mother, or receive them as a gift from another witch. From the Devil or another witch she received an attendant demon, called a familiar, usually in the shape of a domestic animal, such as a toad, a cat, a dog, a sheep, or a hare. Sometimes the familiar might take human form. The witch could use the familiar to kill or harm enemies, rewarding it with blood and by suckling it with her Witch’s Mark, an extra nipple. This mark might be identical with the Devil’s Mark, a small sign placed upon her by the Devil as a sign of his ownership. Both marks might be of various sizes, colors, shapes, and location. Suspected witches were carefully examined for marks and pricked with pins or needles to locate the Devil’s Mark, which was thought to be insensitive and unable to bleed. A witch was further identifiable by the fact that she could not shed tears or look a man in the eye, cross a threshold without stumbling, or sink in water.

Witches were said to be organized in groups of thirteen called covens.² The head of a coven was a male witch, who impersonated the Devil, and the twelve other witches were usually all female. In his skeptical account of witchcraft, Reginald Scot described the belief in the greater susceptibility of women to witchery: “For ... they have an unbridled force of fury and concupiscence naturally that by no means it is possible for them to temper

or moderate the same. So as upon every trifling occasion, they (like brute beast) fix their furious eyes upon the part whom they bewitch ... And if it were true, honest women may be witches, in despite of all Inquisitors: neither can any avoid being a witch, except she lock herself up in a Chamber.”³

Covens gathered together periodically in festivals called Sabbats. Although Sabbats were probably held frequently, several days were occasions for larger gatherings, or Grand Sabbats. The most important days were Halloween and May Day (Beltane); others were Candlemas (February 2), Lammas (August 1), St. Thomas Day (December 1), the Eve of St. John (June 23), and Good Friday. Except for Good Friday, these were originally days of pagan festivities.

Sabbats were held in forests, meadows, churchyards, and caves, at crossroads, lakes, and streams, and around stones. The Sabbat began at midnight and ended at dawn, when at the crow of the cock, all would vanish. Light was supplied by black candles, or by ignited Hands of Glory (see chapter on amulets and talismans). Witches traveled to the Sabbat on broomsticks, on demons disguised as animals, or simply by walking. Or they flew by rubbing themselves with flying, or transvection, ointments such as the following:

1. “The fat of young children, and seeth it in water in a brazen vessel, reserving the thickest of that which remaineth in the bottom, which they lay up and keep until occasion serveth to use it,” add eleoselinum, aconite, poplar leaves, mountain parsley, wolves-bane, and soot.
2. Belladonna, water parsnip, sweet flag, cinquefoil, bat’s blood, oil.
3. Water parsnip, belladonna, aconite, cinquefoil, baby’s fat, soot.⁴

Most of the recipes would certainly affect one’s perceptions and sense of space and perspective, possibly to the extent of creating the illusion of flight.

For traveling to and from the Sabbat, witches would recite a magic formula such as: “Thout, tout, a tout, tout, throughout and about,” and

“Rentum Tormentum.”⁵

The general order of a typical Sabbat was:

1. Homage to the Devil, usually performed as the Osculum Infame, kissing the hindquarters of the Devil.
2. Wild dancing, performed back-to-back (supposedly so that the witches would not have to see each other's faces) and widdershins, or counterclockwise, in a circle. Witches also performed La Volta, a leaping dance from Italy and follow-the-leader dances. Sometimes the dancing was accompanied by a song, such as this from Scotland: “Commer goe ye before, commer goe ye, Gif ye will not goe boefore, commer let me,”⁶ or this: “Har, har, Devil, devil, dance here, play here, Sabbath, Sabbath.”⁷
3. Copulation with the Devil and with each other. The Devil was impersonated by a male witch in animal disguise. His sexual duties probably depended on whether any of the other witches were also male and whether local peasants who were not members of the cult attended the festivities and participated in the orgy. Since copulation with the Devil was generally described as cold and unpleasant and since children did not result except by mutual consent, it is possible that artificial phalluses were used when there were few male witches present. The Devil sometimes beat witches for lagging in the dance or simply for his own pleasure.
4. Feasting, although sometimes the food was described as insubstantial, tasteless, and unsatisfying. According to some witch-hunters, dead bodies were consumed.
5. Baptism or initiation (this rite might begin the Sabbat ceremonies). The new witch would usually place one hand on her head and the other on the sole of one foot and promise to the Devil everything between the two. The Devil might give her a mark, often by biting or scratching, and baptize her with a new name.
6. Reports of magic worked and instructions in magic.

7. Religious ceremony, which might include a Black Mass and sacrifice. Animals, such as black hens, and unbaptized children were offered to the Devil. The Black Mass, when performed, was probably a genuine magic ceremony, possibly for the purpose of bewitching the cruel Christian god, rather than a mere parody of the Christian rite.

Although the Church persecuted the witches as Devil-worshippers, the homed God they worshipped was more likely a survival of the gods of the primitive animal cults. He appeared to them most often as a goat, sometimes as a horse, a bull, or dog, a cat, or a large man clad in black or green. Sometimes he appeared with a candle between his horns. The abandoned dancing and orgies were probably derived from fertility rites practiced by their remote ancestors.

Modern witches, too, worship a horned god, who is entirely distinct from the Satan of Christianity. However, whether or not his worshippers are really carrying on the traditions of what they refer to as “the old religion,” their god has little resemblance to the earthy god of the witches of history. And his functions are now shared by a queen or goddess, who is perhaps slightly more important.

A modern coven, at least in the United States and England, usually consists of six male and female couples, preferably close to each other, and one leader, usually a woman. Although they worship in the nude, their rites otherwise retain no characteristics of worship of a pagan god. They do practice magic, but primarily by use of the group will. They abstain from any practice of black magic and shun sacrifice. One unusual practice of modern witches is the use of the magic circle solely to concentrate the power within, rather than to keep out the evil forces; the witches may move in and out of it as they wish.

The persecution of witches as Satan-worshippers was primarily a case of mistaken identity. There are organizations, however, whose members worship or pretend to worship the Devil. Some Satanists maintain that Christ is evil and that the Devil represents the good that is oppressed by Christianity, but the term Satanist usually applies to one who worships the Devil as the principle of evil. In the past,

Satanism has seemed a parody of Christianity, with no positive objectives and practices. However, the main rite of Satanism, the Black Mass, has frequently been used as a ceremony of black magic, the object usually to win back a lover or to kill an enemy.

The Black Mass is performed with many variations, but traditionally it is literal parody of the classic mass with rituals and the Lord's Prayer performed backward. A priest, sometimes defrocked, should officiate, a prostitute assists him, and a nude virgin, who may later be deflowered, is the altar. A consecrated wafer must be obtained from communion, and it may be smeared with urine, menstrual blood, or semen, or the name of Satan and magical characters or Hebrew characters in reverse may be written upon it. The wafer, or another object substituted for it, such as a turnip, may be colored red or black. Menstrual or bat's blood or urine may replace the wine. The virgin lies on an altar, sometimes a coffin, covered with black velvet. Upon it are black candles and an upsidedown cross. The black chalice is placed upon her abdomen. Sometimes its contents are poured on her body. For a love charm, a cake may be baked in a small oven that is placed upon her.

Animals, such as black cats, or children may be sacrificed; participants may drink the blood of the sacrifice. An orgy of participants often follows the mass.

¹ Quoted in Richard Boulton, *A Compleat History of Magick, Sorcery, and Witchcraft*, London, 1715.

² The word first appears in the records of the witch trials in Scotland in 1662. The word is derived from the same source as "convent", and the membership of thirteen might have been based on the number of Christ and his twelve apostles.

³ Reginald Scot, *The Discoverie of Witchcraft*, London, 1655.

⁴ *Ibid.*

⁵ Joseph Glanvill, *Saducismus Triumphatus*, London, 1681.

⁶ *Newes from Scotland*, Edinburgh, 1591.

⁷ Scot, *op. cit.*

THE MAGIC CEREMONY

Throughout the ages, magicians have developed complex ceremonies with which to best intensify and release the forces of their incantations. Some ceremonies, such as those of witchcraft, involving sacrifice, orgies, or communal feasting, must be performed by a group. But the classic magic ceremony may be performed by the magician alone, or with one or several assistants.

The golden age of ceremonial magic was the late Middle Ages, and the magic rituals surviving from this period have inspired ceremonies of many modern occult orders. These handbooks are sometimes categorized as those of theurgy (or white magic), such as the *Key of Solomon*, and of goety (or black magic). The latter are known as grimoires (from the Old French for grammar) and include the *Grand Grimoire*, *True Black Magic*, the *Grimorium Verum*, and the *Grimoire of Honorius*,¹ However, both black and white rituals include instructions for dealing with demons, making pacts, and procedures to harm enemies, as well as more benevolent spells and prayers to the deity. All could more accurately be described as gray.

This form of ceremony is still in use, although most modern magicians prefer to simplify it. Perhaps the modern magician gives more thought than did his ancestors to the unwritten form of the ceremony, to his movements and gestures, and to the use of sound. The modern ceremony is usually divided by knocks, or knells, blows struck by the wand, dagger, hands, feet, or bell, signifying divisions of the ceremony. Knocks also help to summon and banish evil spirits. The use of appropriate music often improves the ceremony.

Magicians still use the names for God and the demons, but not so literally as their predecessors. Now the names are held to stand for forces of nature

and creation. The magician today may use names from several civilizations, Egyptian, Indian, Babylonian.

Following are instructions for the magic ceremony, with examples of different sorts of incantations, as given in medieval magic handbooks.

Consecration

Before engaging in the practice of magic, it is necessary to first observe a period from three days to several weeks of consecration of body and soul to the task.

Consecration generally involves prayer, chastity, fasting, and careful regulation of all ordinary activities. Typical instructions are these of the *Grand Grimoire*:

You must abstain during an entire quarter of the moon from the society of females, so as to protect yourself from the possibility of impurity. You must commence your magical quarter at the same moment with that of the luminary itself by a pledge to the Grand Adonay, who is the Master of all Spirits, and make no more than two collations daily, that is to say, in every twenty-four hours, of the said quarter of the Moon, which collations should be taken at noon and midnight, or, if it better please you, at seven o'clock in the morning at the corresponding hour in the evening, using the following prayer previously to each repast during the whole of the said quarter:

Prayer

I implore Thee, Thou Grand and Powerful *Adonay*, Master of all Spirits! I beseech Thee, O *Eloim*, I give unto Thee my soul, my heart, my inward parts, my hands, my feet, my desires, my entire being! O Grand Adonay, deign to be favorable unto me! So be it—Amen.

Then take your repast, disrobe as seldom and sleep as little as possible during the whole of said period, but meditate continually on your

undertaking and center all your hopes in the infinite goodness of the Great Adonay.²

Should the magician find it necessary to cut hair or nails during the period, he should carefully collect all severed bits and destroy them by fire. Otherwise evil spirits might find them and use them to harm him. Every day during consecration the magician should wash hands and face with a clean white cloth and consecrated water, uttering an appropriate prayer, such as the following from the *Grimorium Verum*:

Prayer

Lord God *Adonay*, who has formed man out of nothing to Thine own image and likeness, and me also, unworthy sinner as I am, deign, I pray Thee, to bless and sanctify this water, that it may be healthful to my body and soul, that all delusion may depart from me. O Lord God, Almighty and Ineffable, who didst lead forth thy people from the land of Egypt, and didst cause them to pass dry-shod over the Red Sea. Grant that I may be cleansed by this water from all my sins, and may appear innocent before Thee. Amen.³

A bath must be taken on the last day before the ceremony.

Consecration is still vitally important, but it no longer requires absolute chastity and fasting. The nature of consecration depends upon the individual; what is important is that he choose the kinds of restrictions and activities which will best enable him to concentrate his entire will upon the magical task.

Preparation of Garments and Instruments

The magician's robes, often in two parts, should be made of fine white linen and embroidered with magic characters (see chapter on magic numbers, words, and symbols). His shoes and hat are usually of white leather. For black magic, garments may be made of black cloth or cat-skin,

bear, wolf, or swine skin. Sewing thread is of silk, cat gut, ass's hair, man's nerve, or skin from bats, owls, moles, cats, or men, and needles are made from the bones of these animals or from hedgehog prickles. The hours of the moon and Saturn, during the moon's increase, are appropriate for sewing the garments.

On donning his robes, the magician should say (from *True Black Magic*):

Anton, Amator, Emites, Theodoriel, Poncor, Pagor, Anitor; by virtue of these most holy Angelic Names do I clothe myself, O Lord, in my Sabbath garments, that so I may fulfill, even unto their term, all things which I desire to effect through Thee, Most Holy Adonay whose kingdom and rule endure forever and ever. Amen.⁴

The magician must manufacture his own instruments, even to making steel for blades. According to *True Black Magic*, the necessary instruments are sword, staff, rod, lancet, hook, sickle, needle, poniard, white-handled knife, and black-handled knife (used to draw the magic circle). However, the most important are probably rod, staff, knife, stylet, and the sword.

According to the *Grand Grimoire*, the rod should be a wand of hazel exactly 19½ inches long, cut, at the moment of sunrise, with one blow from a tree that has never borne fruit. It is sometimes conceded that the magician may purchase his tools, or parts of them, such as blades of knives; they are then consecrated and inscribed with magical characters. However, this procedure is fraught with danger, since it may render him vulnerable to control by evil spirits and entail the possible sacrifice of his soul.

The magician must compose his candles and magic images of virgin wax or virgin dirt. He was also required to procure virgin parchment, which necessitated the sacrifice of a virgin kid. However, ordinary paper that has never been used should fulfill the condition of virginity for the modern magician. In any case, parchment or paper that was not obtained by sacrifice should be asperged and fumigated three times.

Fewer tools are used by magicians today. The rod or wand, dagger, and cup or pentacle are usually sufficient. They need not be handmade, although many magicians still make their own rods and dagger handles.

For consecrating the instruments, the following formula from *True Black Magic* may be used:

Entabor, Natabor, Si Tasibor, Admay, An, Layamon, Tinormes, eos Phildoes.⁵

The instruments are then wrapped in silk cloth, of any color as long as it is not black or brown, until ready for use.

Aspersion and Fumigation

Before the performance of magic, the instruments must be purified by aspersion or sprinkling. The sprinkling substance, or Aspergillus, is usually composed of mint, marjoram, and rosemary bound with a thread woven in the hour and day of Mercury, while the moon was waxing, by a virgin girl. It is contained in a pot of glazed earth or brass filled with fresh spring water and a little salt.

The instruments are then fumigated by aromatic substances smoked in a chafing dish. The most frequent perfumes used for general purposes are incense and aloes wood. For others, see the Appendix on Magic Fumes.

Ordinarily a prayer such as this from *Grimorium Verum* would be recited:

Zazay, Salmay, Dalmay, Angerection, Ledrion, Amisor, Euchey Or!
Great Angels! And do thou also, O *Adonay*, be present and impart hereto such virtue that this creature may receive a form whereby our work may be accomplished. In the Name of the Father and of the Son and of the Holy Ghost. Amen.⁶

But when the ceremony is for the working of evil, foulsmelling perfumes are used with the following prayer from *True Black Magic*:

Adonay, Lazay, Delmay, Amay, Saday, Eloy, by the invocation, O Saviour, of Thy Most Holy Name, vouchsafe us through this kind, the

help of thy grace, and may it assist us in all things which we need to fulfill; may all malice pass out therefrom, and may it be blessed and sanctified in Thy most powerful Name. Amen.⁷

Magic Circle

The time and place for the magic ceremony are chosen according to the nature of the operation and to the planetary spirits it is necessary to invoke. Generally best is a secluded place where the magician will be free from interruption, for instance, his own home if he can keep away visitors, a forest, or a meadow. Experiments in black magic are best performed in woods or deserts, at a crossroads, ruins, or the seashore, or in a room with black draperies, during lightning and wind storms and in bright moonlight. For magical purposes, each hour of the day and each day of the week is attributed to rule by one of the planets, and a magical operation, for instance destroying an enemy, will usually be performed on the day and the hour of the planet by which it is ruled, in this case, Mars. To find out how to set the time for a spell, consult the tables of Hours of the Day and Night and Government of the Planets.

The final step of preparation, and the initial step of the ceremony itself, is the drawing of the magic circle. Not only will this circle help concentrate the magician's power, but it will protect him from attack by evil spirits. Careful attention must be paid to its perfect execution.

The circle is almost always nine feet in diameter, and is usually accompanied by an inner circle eight feet in diameter or an outer circle that is six inches or a foot larger. Between the two circles and sometimes within the inner circle magic words, especially the names of God, and symbols are written. Among the symbols used most frequently are the pentacle, or five-pointed star, and the equilateral triangle (see chapter on magic numbers, words, and symbols). The circle is often made of chalk or vermilion, but other materials, preferably composed by the magician himself, may be used. A black circle is most effective for operations of evil. The magic circle

should be drawn with a new sword or rod, leaving an opening through which the magician enters. He must be careful to close the circle completely, and make it secure, or he may be in grave danger from demons. After composition, the circle is fumed with mace, which helps banish evil spirits. Within the circle is an altar facing east, covered with white linen and supporting two white wax candles. For spells of death and destruction, the candles and linen are black.

An imaginary circle may be used instead, but successful execution of it is extremely difficult. Following are Reginald Scot's instructions:

Let the exorcist, being clothed with a black garment reaching to his knee and under that a white robe of fine linen that falls unto his ankles, fix himself in the midst of that place where he intends to perform his conjurations: And throwing his old shoes about ten yards from the place, let him put on his consecrated shoes of russet leather with a cross out on the top of each shoe. Then with his magical wand, which must be a new hazel-stick, about two yards of length, he must stretch forth his arm to all the four windes thrice, turning himself round at every winde, and saying all that while with fervency:

I who am the servant of the Highest, do by the vertue of his Holy Name Immanuel, sanctifie unto myself the circumference of nine foot around me. From the East, Glaurab; from the West, Garron; from the North, Cabon; from the South, Berith; which ground I take for my proper defense from all malignant spirits, that they may have no power over my soul or body nor come beyond these limitations, but answer truly being summoned, without daring to transgress their bounds.”⁸

Following the completion of the magic circle, the magician is ready to embark upon his dealings with the infernal spirits. But first, whether his incantations be for good or evil, he has assured himself the blessings of God and the good angels through his preparatory prayers and consecration; and during the ceremony itself he may repeat additional prayers before conjuration. But although various names for God, such as Adonay, are used in magic, and angels assigned to planetary influence (see appendix table on government of planets), the hierarchy of demons occupies a more important place in both black and white magic rituals. Some of the most important

demons are listed in the table of the hierarchy of spirits. However, many incantations include names of demons that are never listed or described elsewhere in the magic ritual; and the magician requires no direct knowledge of the functions of the demons. The conjuration itself is adequate.

In conjuring spirits, the magician generally both writes and recites the incantations. Often the spirits will prove obdurate, and more awesome and threatening incantations may be necessary. When the spirit has finally appeared and performed the will of the magician, he must be discharged. If not, the spirit may attack the magician once he has left the protection of the magic circle.

Following are typically vague instructions for conjuration of spirits from the *Grimorium Verum*:

On the day and hour of Mars, the Moon waxing, and the first hour of the day, prepare a piece of virgin parchment containing the characters and invocations of Spirits desired to invoke:

Conjuration to Lucifer

Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydrus, Esmony, Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthon, Sodirnot, Peatham, come, Lucifer. Amen.

Conjuration for Beelzebuth

Beelzebuth, Lucifer, Madilont, Solymo, Saroy, Ameclo, Segrael, Praredun, Adricanorom, Martiro, Timo, Cameron, Phorsy, Metosite, Prumosy, Dumaso, Elivisa, Alphross, Fubentronty, Come, Beelzebuth. Amen.

Conjuration for Astaroth

Astaroth, Ador, Cameso, Valuerituf Mareso, Lodir, Cadomir, Aluiel, Calniso, Tely, Pleorim, Viordy, Mens Calmiron, Noard, Nisa Chenibranbo Calevodium, Brazo, Tabrasol, Come, Astaroth. Amen.

Having repeated seven times the conjuration addressed to one of these superior spirits, the same will forthwith manifest to perform whatsoever shall be desired.^{[9](#)}

Discharge

Go in peace unto your places; may peace be with you, and be ye ready to come whensoever I shall call upon you. In the name of the Father and of the Son and of the Holy Ghost. Amen.^{[10](#)}

Conjuration for Inferior Spirits

O Surmy, Delmusan, Atalsloym, Charwihoa, Melany, Liamintho, Colehon, Paron, Madoin, Merloy, Bulerators, Donmeo, Hone, Peloym, Ibasil, Meon, Alymd Rictels, Person, Crisolsay, Lemon Sefle Nidar Horiel Peunt, Halmon, Asophiel, Ilnostreon, Beniel, Vermias, Eslevor, Neolma, Dorsamot, Lhavala, Omot, Frangam, Beldor, Dragin, Come.^{[11](#)}

Add the names of the spirit you wish to invoke to the parchment. The characters should afterwards be burnt.

Conjuration

I conjure thee, N. by the great living God, the Sovereign Creator of all things, to appear under a comely human form, without noise and without terror, to answer truly unto all questions that I shall ask thee. Hereunto I conjure thee by the virtue of these Holy and Sacred Names.^{[12](#)}

Following is a conjuration from the *Grimoire of Honorius*:

Very powerful Conjuration for all days and hours of the Day or Night, being for Treasures hidden by men or Spirits, that the same may be possessed and transported. I command you, O all ye demons dwelling in these parts, or in what part of the world so ever ye be, by whatsoever power may have been given you by God and our holy Angels over this place, and by the powerful principality of the infernal abysses, as also by all your brethren, both general and special demons, whether dwelling in East, West, South, or North, or in any side of the earth, and, in like manner, by the power of God the Father, by the wisdom of God the Son, by the vitue of the Holy Ghost, and by the authority I derive from our Saviour Jesus Christ, the only Son of the Almighty and the Creator, who made us and all creation from nothing, who also orders that you do hereby abdicate all power to guard, habit, and abide in this place; by whom further I constrain and command you, *nolens volens*, without guile or deception, to declare me your names, and to leave me in peaceable possession and rule over this place, of whatsoever legion ye be and of whatsoever part of the world; by order of the Most Holy Trinity and by the news of the Most Holy and Blessed Virgin, as also of all the Saints, I unbind you all, spirits who abide in this place, and I drive you to the deepest infernal abysses. Thus: Go all Spirits accursed, who are condemned to the flame eternal which is prepared for you and your companions, if ye be rebellious and disobedient. I conjure you by the same authority, I exhort and call you, I constrain and command you, by the powers of your superior demons, to come, obey, and reply positively to what I direct you, in the name of Jesus Christ. Whence, if you or they do not obey promptly and without tarrying I will shortly increase your torments for a thousand years in hell I constrain you therefore to appear here in comely human shape, by the Most High Names of God, Hain, Lon, Hilay, Sabaoth, Helim,

Radisha, Ledieha, Adonay, Jehovah, Yah, Tetragrammaton, Sadai, Messias, Agios, Ischyros, Emmanuel, Agla, Jesus who is *Alpha* and *Omega*, the beginning and end, that you be justly established in the fire, having no power to reside, habit, or abide in this place henceforth; and I require your doom by the virtue of the said names, to wit, that St. Michael drive you to the uttermost of the infernal abyss, in the name of the Father, and of the Son, and of the Holy Ghost. So be it.

I conjure thee, Acham, or whomsoever thou mayst be, by the Most Holy Names of God, by Malhame, Jae, May Mabron, Jacob, Dasmedias, Eloy Aterestin, Janastardy, Finis, Agios, Ischyros, Otheos, Athanatos, Agla, Jehova, Homosion, Agla, Messias, Sother, Christus vincit, Christus imperat, Christus Spiritus Sanctus.

I conjure thee, Cassiel, or whomsoever thou mayst be, by all the said names with power and with exorcism! I warn thee by the other sacred names of the most powerful Creator, which are or shall hereafter be communicated to thee: hearken forthwith and immediately to my words, and observe them inviolably as sentences of the last dreadful day of judgment, which thou must obey inviolably, nor thinking to repulse me because I am a sinner, for therein shalt thou repulse the commands of the Most High God. Knowest thou not that thou art bereft of thy powers before thy Creator and ours? Think therefore what thou refuseth, and pledge therefore thine obedience, swearing by the said last dreadful day of judgment, and by Him who hath created all things by His word, whom all creatures obey. *P. per sedem Baldarey et per gratiam et diligentiam tuam habuist, ab eo hanc nalatimanamilam,* as I command thee.¹³

A magician who is inadequately prepared and cannot attain his desires may seek the aid of Satan by making a pact under which he agrees to serve the Devil for a number of years or to surrender his soul. However, pacts given in the black magic handbooks are generally worded so that the entire benefit is to the magician, with the demon receiving little or nothing for his troubles. Following is a conjuration from the *Grand Clavicle*:

Grand Conjunction of Spirits with Whom It Is Sought to Make a Pact

Emperor Lucifer, Master of all the revolted spirits, I entreat thee to favor me in the adjuration which I address to thy mighty minister, *Lucifuge Rofocale*, being desirous to make a pact with him. O Count Astarot! be propitious to me, and grant that tonight the great *Lucifuge* may appear to me under a human form, free from evil smell, and that he may accord me, in virtue of the pact which I propose to enter into, all the riches that I need. O grand *Lucifuge*, I pray thee to quit thy dwelling, wheresoever it may be, and come hither to speak with me; otherwise, will I compel thee by the power of the strong living God, His beloved Son and the Holy Spirit. Obey promptly, or thou shalt be eternally tormented by the power of the potent words in the grand Clavicle of Solomon, wherewith he was accustomed to compel the rebellious spirits to receive his compact. Then straightway appear, or I will persistently torture thee by the virtue of these great words in the Clavicle.

Aglon, Tetragram, vaycheon, stimulamation, ezphares, retragrammaton olyaram irion esytion existion eryona onera orasym mozm messias soter Emmanuel Sabaoth Adonay, *te adoro, et te invoco*. Amen.¹⁴

The pact itself was usually simple: “I promise to grand Lucifuge to reward him in twenty years time for all the treasures that he may give me. In witness thereof I have signed myself _____. ” (From the *Grand Grimoire*.)¹⁵

The pact was written with a new quill on virgin parchment using a special ink such as the following:

10 oz. gall nuts

3 oz. green copperas

3 oz. rock alum or gum Arabic

Make a powder, and mix it with river water.¹⁶

The pact must be signed with the magician’s blood.

Miscellaneous Operations

From *True Black Magic*:

Concerning the experiment of love

Whatsoever person be the object of this experiment, whether man or woman, it is needful in making it to observe the proper day and hour, and note further that it is performed by means of an image of wax or other suitable material. Before composing it, say the following words over the wax:

Noga, Jes, Astropolim, Asmo, Coccav, Bermona, Tentator, Soignator—I conjure you, ministers of love and uncleanness, by Him who hath condemned you to hell! Do ye consecrate this wax in a regular manner, that it may acquire the desired virtue by the power of the Most Holy Adonay, who liveth and reigneth for ever and ever. Amen.

The image must then be composed of suitable characters inscribed thereon with the male-goose-quill of the Art, after which it must be fumigated while reciting the following words:

—O thou most powerful King Paymon, whose absolute rule and reign is in the western quarter! O thou, Egim, most strong King, whose empire is in the cold region! O thou, Asmodeus, who governeth in the south! O thou, Aymamon, most noble King, monarch of the eastern world whose reign began from of old and will endure to the end of time! I invoke and beseech you by Him who spake and it was, whose sole word hath created all, whom all creatures obey; by the seat of his Majesty; by his will and his Name; by Him who was before the ages and hath created the ages; whose Name is written with the four letters Jod, He, Vau, He; by the enchantments and power thereof; and by all the signal names of the Creator, I conjure you to consecrate this image and grant that it may acquire virtue according to our desire, by the Most Holy Name Adonay, the power of which is without beginning or end.

This being done, conjure with the Conjunction of the image, and if the woman or man should not appear, place the said image beneath the

pillow of your bed, and before three days you shall behold admirable things, while chains on earth shall not stay the desired person from coming to you, for the fulfillment of your purpose, nothing being excepted.

But if the experience be to find the beloved person, place the image under the door which he or she must pass. In either case a powder must be made and cast upon the person, or given them with their meat or drink. The solemnities of the hours, matters, and instruments must be faithfully observed, and the Spirits conjured by name, saying also: I conjure and constrain you, ye Devils, who have the power to disturb the hearts of men and women! By him who hath created you from nothing and by this image, I conjure you this night into my presence, that I may have the power to compel whomsoever I will to love me, whether male or female.

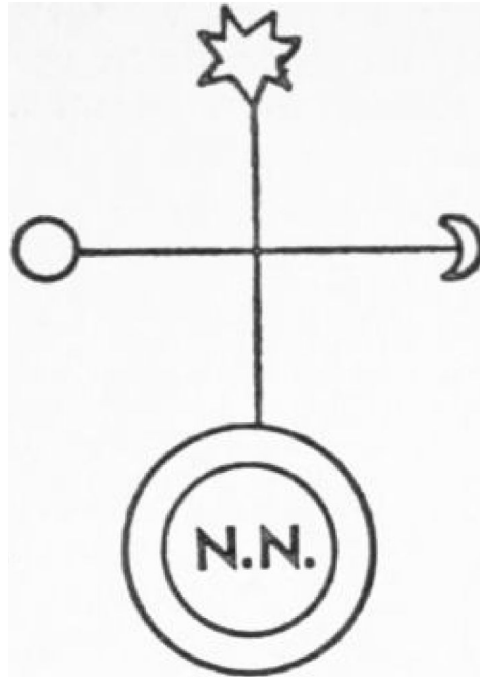
When the characters and image have been prepared, say over them: I conjure you, O Anael, Donquel, Theliel, princess of love, with all your ministers, who have power to fill with warmth the hearts of men and women, and to kindle the fire of love! I conjure you by Him who is seated upon the Cherubim and guardeth the abysses, by Him who maketh the world to tremble, whom all creatures obey! Grant that these characters and figures possess this virtue, that such man or woman may love me, may desire me, and burn for my love, and that it shall be impossible for him or her to love any person save me. Place the image in a vessel for one night, operate on the day and in the hour appropriate thereto, and you shall behold a wonder.¹⁷

From the *Grand Grimoire*:

To cause a girl to seek you out, however prudent she may be:

Whether in the increase or wane of the Moon, a star must be observed between eleven o'clock and midnight. But before beginning, do as follows. Take a virgin parchment. Write thereon her name whose presence you desire. The parchment must be shaped as represented in the following figure. On the other side inscribe these words: Melchiae, Bareschas.

Then place your parchment on the earth, with the person's name against the ground. Place your right foot above it, while your left knee is bent to the earth. In this position, observe the brightest star in the firmament, holding in the right hand a taper of white wax large enough to last for an hour, and recite the following:



Conjuration

I salute and conjure you, O beautiful Moon, O beautiful Star, O bright light, which I hold in my hand! By the air which I breathe, by the breath which is within me, by the earth which I touch, I conjure you, and by all the names of the spirits who are princes residing in you; by the ineffable Name ON, which hath created all, by thee, O Resplendant Angel Gabriel, together with the Prince Mercury, Michiael, and Melchidael, I conjure you again by all the divine names of God, that you send down to obsess, torment, and harass the body, spirit, soul, and five senses of the nature of N., whose name is written here below, in such a way that she shall come unto me and accomplish my will, having no friendship for any one in the world, but especially for N., so

long as she shall be indifferent to me. So shall she endure not, so shall she be obsessed, so suffer, so be tormented. Go then promptly; go, Melchidael, Baresches, Zazel, Firiell, Mal-cha, and all those who are without you. I conjure you by the great living God to accomplish my will, and I, N., do promise to satisfy you duly.

Having thrice pronounced this conjuration, place the taper on the parchment and let it burn. Take the parchment on the morrow, put it in your left shoe and there leave it until the person for whom you have operated shall have come to seek you out. You must specify in the Conjuration the day that you desire her to come, and she will not fail. [18](#)

For divination, especially in the discovery of buried treasure, spirits may be called into a crystal glass by a conjuration such as this from Reginald Scot's *Discoverie of Witchcraft*:

Also, I do conjure thee, spirit N., by God the Father, by God the Son, by God the Holy Ghost, α and Ω , the first and the last, and by the latter day of Judgment, of them which shall come to judge the quick and the dead, and the world by fire, and by their virtues and powers, I constrain thee, Spirit N., to come to him that holdeth the Crystal-stone in his hand, and to appear visibly, as hereafter followeth. Also I conjure thee, Spirit N., by these holy Names of God Tetragrammaton Adonai El Duston Agla Jesus of Nazareth, and by the vertues thereof, and by his nativity, death, burial, resurrection, and ascension, and by all other things appertaining unto his passion, and by the blessed Virgin Mary, Mother of our Lord Jesus Christ, and by all the joy which she had when she saw her son rise from death to life, and by the vertues and powers thereof. I constrain thee, Spirit N., to come into the Crystal-stone, and to appear visibly, as hereafter shall be declared. Also I conjure thee N., thou Spirit, by all Angels, Archangels, Thrones, Dominations, Principates, Potestates, Virtutes, Cherubim, and Seraphim, and by the ☉ ☽ ☿ ♀ ☿ , and by the twelve signs, and by their vertues and powers, and by all things created and confirmed in the Firmaments, and by these vertues and powers, I constrain thee, Spirit N., to appear visibly in the Crystal-stone, in fair form and shape of a white Angel, a green Angel, a black Angel, a Man, a Woman, a Boy, a maiden Virgin, a white Greyhound, a Devil

with great horns, without any hurt or danger of our bodies or souls, and truly to inform and show us true visions of all things in the Crystal-stone, according to thine Oath and Promise, and that without any hindrance or tarrying, to appear visibly, by this Bond of Words read over by me three times, upon pain of everlasting condemnation. Fiat, fiat. Amen.¹⁹

¹ All are contained in A. E. Waite's, *The Book of Black Magic and of Pacts*, London, 1898.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ Reginald Scot, *The Discoverie of Witchcraft*, London, 1655.

⁹ Waite, *op. cit.* The *Grand Grimoire* suggests that these spirits be invoked by means of their characters written in blood of the magician or of a sea turtle, or engraved on an emerald or a ruby.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *Ibid.*

¹⁸ *Ibid.*

[19](#) Scot, *op. cit.*

GLOSSARY OF MAGICAL HERBS, STONES, AND ANIMALS

“Everything hath his own natural virtues, by which everything is a beginning of a marvellous effect.”¹ Natural magic is the art of bringing about these marvelous effects inherent in seemingly ordinary herbs, stones, animals, and other natural substances. The following glossary gives only a sampling of the elements of natural magic, but knowledge of the following substances is adequate for composing spells and recipes for almost any magic purpose. For further information on natural magic, see the chapters on magic potions, and spells, charms, and incantations.

Glossary

ACONITE (or Wolf’s Bane or Leopard’s Bane or Monk’s Hood)—a poisonous plant that bears a hood-shaped flower of the genus *Aconitum*. Aconite was used by witches in many potions and flying ointments. According to ancient Greek legend, aconite came from the froth of the mouth of Cerberus, the dog that guarded the lower world. The moon goddess Hecate, who was the patroness of witches, discovered aconite, which was the first poison. English wise women have used it in treating gout and rheumatism.

AETITES (or Aquilaeus)—stone found in an eagle, usually in the head, neck, or stomach. Aetites is a powerful talisman, bringing courage and good fortune to the wearer. It also is conducive to good health and longevity, and cures falling sickness when worn on the body. It is tied to a woman’s thigh to ease labor. Worn on the left arm it brings love

between a married couple. “It makes women that are slippery able to conceive, being bound to the wrist of the left arm by which from the heart towards the Ring Finger, next to the little Finger, an artery runs; and if all time the woman is great with child, this jewel be worn on those parts, it strengthens the child and there is no fear of abortion or miscarriage.”²

AGATE—a variety of chalcedony with colored bands or other markings. To prevent snake and insect bites, engrave upon an agate a serpent or a man riding a serpent, and wear it as an amulet. An agate amulet makes the bearer eloquent and favored by the mighty, calms and refreshes him, and strengthens his heart. It prevents storms both as an amulet and as fumigation. The agate is also a truth talisman. Place it on the left breast of a sleeping woman, and she will tell you truthfully whatever you wish to know.

AGRIMONY—a yellow-flowered plant of the genus *Agrimonia*. A handful of leaves, fresh or dried, steeped in a pint of water, are used to cure jaundice and diseases of the liver or blood. This solution cleans and brightens the skin when applied externally and purifies the blood when drunk. Take agrimony mixed with wine against snakebite.

ALECTORIUS—stone from a cock. Alectorius is a powerful amulet for power, courage, and wealth. It brings about harmony between husband and wife, and dissolves all sorts of magic spells. Held in the mouth, it prevents thirst. Alectorius brings good luck generally and will make people do what the bearer wishes. To obtain it, lay a rooster in an ant hill for nine days, after which time you will find the stone.

AMARANTH—a flower which never fades. It symbolizes immortality and is used in charms and amulets for fame and long life. Since it is highly unlikely that one might find this flower, he may substitute for it the mortal flower Amaranth, a coarse herb with small flowers. Dried and powdered flowers of red amaranth stop menstruation and hemorrhage. Flowers of white amaranth are used against venereal diseases.

AMBER—translucent fossil resin, pale yellow or brownish in color, that acquires a negative charge by rubbing. Necklaces or amulets of amber are

worn around the neck against many diseases, especially fever, rheumatism, and disease and weakness of the eyes. To look through amber strengthens the sight. A piece of red amber is excellent for protection from poison and plague.

AMBERGRIS—secretion of the intestines of the sperm whale, an ingredient of magic perfumes. It is extensively used as an aphrodisiac, especially in the Orient, often in potions or introduced into beverages, such as coffee.

AMETHYST (from Greek *amethystos*, meaning “not intoxicating”)—a purple gem-quartz worn as an amulet to prevent drunkenness. Taken in potions, it is a cure for poisoning and sterility. When worn it makes one witty and wise and improves the memory. If a man wears it, good women will love him. Worn to bed, it helps one fall asleep and brings good dreams.

ANEMONE (or wind flower)—to cure inflammation of the eyelids, anoint them with an ointment made of this herb. Water obtained from boiling the leaves brings on menstruation.

ANGELICA—plant of genus *Angelica*, with edible stalks and root that are used in potions and recipes against disease. While fasting, eat the roots candied or steeped in vinegar against infection. Take water distilled from the roots and mixed with wine against the common cold and lung disease. Angelica leaves (whose fragrance gives the plant its name) protect against witchcraft when worn on the body, carried, or placed about the house.

ANIMAL CONCRETION—a stone found in some part of the body of an animal that contains the magical essence of the animal in concentrated form. Such stones are worn as amulets and are pulverized for use in potions and other recipes. They are usually obtained by killing the animal and leaving it to be eaten by ants, or by suspending it so that the stone will drop out of its mouth. The most powerful of these stones are listed herein under their own names, or the names of the animals from which they are obtained.

ANT—this bloodless insect is a powerful ingredient in love potions. It is also used in plasters and ointments to stop bleeding. To cure a person who has been poisoned, a lump from an ant hill is fastened on his arm and some of it given to him in water to drink. To obtain bones, stones, or seed for magical purposes, the fruit or animal is often left on an ant hill; the object left after the ants have devoured it is considered purified.

ANTIMONY—a white metallic element which protects one against witchcraft and demons when worn as an amulet.

APPLE—either cut up or mashed, the apple is used in love potions and recipes. It is also used in working magic against enemies, especially when cut with a knife.

ASH—the bark of this tree is given ground up in potions and recipes for spleen and liver disease. For jaundice, nine young shoots from the root of an ash tree that was cut down are buried in a bottle in a secret place, without the patient's knowledge. If the bottle is broken or taken away, the patient will have a relapse. Drink distilled water of ash leaves in the morning while fasting, to decrease weight. On St. John's Eve the red bud of the ash is eaten to prevent witchcraft and the evil eye.

ASPARAGUS—wine in which roots of asparagus were boiled helps relieve toothache when held in the mouth. To arouse lust, take it several mornings in a row, fasting. Bathe in the liquid to ease cramps and pains in the lower body.

ASS—sleeping upon the skin of this animal keeps away devils, witches, and nightmares. Ass's hairs are often used in love potions: "If the hairs of a He-Asses Ears be burnt and powdered and given to a woman in drink, she will never cease panting. And the curing of this thing is, if you burnt the hairs of a She-Ass, and give them to drink."³ The right testicle of an ass is worn as a bracelet to bring love. Anoint yourself with ass's milk to win the love of the one you desire.

BADGER—the foot of the animal, buried under one's bed, arouses lust.

BASIL—a common herb that draws poison from a sting wound when applied. “To make that a woman shall eate of nothing that is set upon the table. Take a little grene Basil, and when men bring the dishes to the table, put it underneath them, let the woman perceive it not; for men saye that she will eate of none of that which is in the dishe where under the Basil lieth.”⁴

BASILISK (or Cockatrice)—a mythical animal, usually a serpent or lizard, that could kill a man by its glance. The basilisk was hatched from the egg of a cock by a serpent or toad. The eye of the basilisk was a common ingredient in witches’ potions, although an ordinary lizard was probably substituted. Its blood, which is called the Blood of Saturn, brings good fortune and the fulfillment of wishes, and prevents diseases, when carried about one.

BAT (or Flitter Mouse)—one of the eyes of the bat is a talisman for invisibility, some say the right and others the left. The eye may be pierced with a needle when used for this purpose. The heart of a bat bound to the right arm with a red thread brings good luck at cards. The head tied to the right arm with a black cloth prevents sleep. If the blood of a bat is put under a woman’s head while she sleeps, without her knowledge, she will conceive the next time she lies with a man. In Chinese amulets, the image of the bat is used to bring wealth, happiness, and long life.

BDELLIUM—gum resin, similar to myrrh, from trees of the genus *Commiphora*, used in ancient India in potions and charms against disease.

BEAN—the bean is a powerful sexual and fertility symbol. It makes men potent, but may cause sterility in women. Beans are used in charms and amulets against witchcraft and the evil eye. Beans were forbidden to ancient Egyptian priests and were later considered sacred in some Greek and Roman cults. To remove spots and wrinkles, wash the face with water distilled from the flowers of garden beans.

BEAR—the fat of a bear in an ointment or potion induces fear. The claws, worn on a string around the neck, ease childbirth. Carry the heart of a

bear with you to bring wealth, power, and happiness.

BELLADONNA (or Deadly Nightshade)—a poisonous witch herb of the *Solanaceae* family with black berries and dark reddish leaves. The leaves were used in flying ointments, and their stimulation of the heart and the respiratory system may have contributed to the illusion of flying. Drunk in potions, they produced visions and hallucinations and gave one the ability to foretell the future. If you administer the distilled juice of the leaves to someone, he imagines whatever you wish him to. Applied externally, the leaves are soothing to inflammation and swelling. Juice from the root may also be used, but like the leaves, only with the utmost caution. The berries of the plant are deadly. Belladonna is used in fumes for evoking spirits.

BERYL—an opaque or transparent green stone which hinders lust when worn as an amulet or powdered and drunk in a potion. However, the beryl helps bring about love and harmony between married couples. Worn as an amulet, it enables the bearer to win arguments, gain understanding, and become well mannered, and drives away his enemies. You can cure swollen glands by rubbing them with a beryl. If you gaze into a beryl, you may be able to see the future and to attain better understanding. “For dyspnoic, Epileptick, and Nephritick People. Take one Beryl stone, and engrave a Crow upon it, and under its feet a Crab; enclose also a little Savine, and a little of the heart of the bird under the Stone, wear it as you will ... And it will make the bearer cheerful and rich: and it is as excellent as any thing for lascivious and conjugal love.”⁵

BETONY (or Wood-Betony)—an herb of the mint family that is worn in an amulet to strengthen the body and protect from witchcraft and nightmare. Dried and powdered or used in tea, it is good for the head and nerves. Mixed with honey, the powder cures coughs and colds; taken with honey and vinegar, it refreshes one after traveling.

BEZOAR—stone from the stomach, liver, or intestines of a goat or deer, which is powdered and drunk as a cure for poisoning. It can also be worn by the patient or touched to his body. In powdered form, it is conducive to strength and longevity.

BINDWEED—a twining plant of the genus *Convolvulus* that is used in a charm and potions to ease childbirth and women's pains.

BLACK CAT—see [Cat](#), [Black](#).

BLACK DOG—see [Dog](#).

BLACK HEN—see [Hen](#).

BLOOD—human and animal blood, especially fresh, is used extensively in all varieties of potions and recipes. Human blood is used to sign pacts with the Devil. Your own blood, introduced into the food of the one you love, will help win his affection. Magic against an enemy can be worked with great efficiency if you have some of his blood to incorporate into an image, to boil, to scatter on the ground, or to otherwise harm. See Menstrual Blood.

BLOODSTONE (also Heliotrope)—a greenish chalcedony with spots of red jasper that resemble blood. Worn as an amulet, it brings fame and long life. It prevents miscarriage when hung on the arm, and eases childbirth when worn on the thigh. Sleep with a bloodstone under your pillow to have dreams of the future.

BOAR—the tooth of the boar is worn as an amulet for fertility, good fortune, and against the evil eye. It is especially good for the protection of pregnant women. Stones from the boar powdered and drunk in a potion arouse lust.

BRASS—brass worn as an amulet or placed in or incorporated into a house keeps away evil spirits and witches.

BRYONY (or Snake Grape)—a tendril-bearing, flowering vine with grapelike fruit. Its root, worn around the neck, cures convulsions and epilepsy. Juice of the leaves of the herb mixed with an equal quantity of white wine, given to drink, for seven days makes broken bones heal. The leaves applied to the skin keep one sober, bring pleasure, and reveal secrets.

CAMEL—the dung of a camel burned and mixed with oil stops the loss of hair. Suffumigated, it is conducive to the settling of disputes. The brain of the camel mixed with oil of roses and applied to the head and body cures falling sickness. Its milk is mixed with honey in Arabian love potions.

CAPER—the bud of a Mediterranean shrub, sometimes used in love potions. A man who has been given a potion that makes him impotent can cure himself by eating capers.

CARAWAY—chew the seeds of the caraway plant to obtain the one you desire, or as an aphrodisiac. Also, chew them to relieve stomach disorders.

CARBUNCLE—a red gem, usually a garnet, of round shape, that prevents poisoning when worn as an amulet. The carbuncle also hinders lust, sadness, and bad dreams. It keeps the bearer healthy, but if he does become ill, the stone will fade.

CARNELIAN—a reddish chalcedony that is worn in a ring for happiness and good luck. Applied to a wound, the carnelian stops the bleeding. It also makes the wearer calm, generous, and friendly.

CARROT—the carrot is used in love potions and was considered by the ancient Greeks to be a powerful aphrodisiac. Taken in wine, it helps conception.

CASTOR—the stone of the beaver, called Castor, hinders conception when powdered and drunk in a potion with the ear wax of a mule. Used in an ointment, it cures diseases of the nerves. The brownish secretion from the glands in the groin of the beaver is also called castor. It is used in perfume and in love and fertility charms.

CAT—the cat was a common domestic familiar of witches, and its hair, eyes, blood, and organs were used in many charms and potions. The brain of a cat is used in love charms. The dung mixed with oil of lilies cures fever. Putting a live cat on someone suffering from convulsions, epilepsy, or fainting will cure him.

CAT, BLACK—a black cat has much magical energy, especially for the working of black magic. Its blood, however, cures many diseases, among them erysipelas. To become invisible, boil a black cat alive, then take the bones one by one and hold each in your mouth in front of a mirror. When one is not reflected in the mirror, you have found the bone that will make you invisible when you carry it. Rub the tail of a black cat over your eye to cure a sty.

CATNIP (or Catmint)—an herb of the mint family which cures women of hysteria and fits when it is dried and given in a potion. Drink the juice of catnip in wine to heal bruises.

CAUL—part of the fetal membrane that is sometimes attached to a newborn child. It is considered good luck to be born with a caul, and it should be preserved in some form as an amulet. Anyone who buys a caul will be fortunate and escape dangers. A blackish caul is a bad omen; a reddish one, very good. The caul changes state with the health of him who was born with it. It preserves from drowning, and confers eloquence upon the bearer. Soldiers believed it would make them invulnerable.

CAYENNE—hot pepper which prevents intoxication when taken in a drink.

CELANDINE—a yellow-flowered plant of the poppy family under the influence of the sun and used in solary charms. Celandine is used in charms and amulets to prevent one from being imprisoned. Its juice is given in potions for jaundice and applied to warts to remove them.

CELONITIS—a stone of a tortoise. On the first day of the new moon, place it under your tongue; for fifteen days you will be able to see the future for half a day: from sunrise to sunset if the moon is waxing, from sunset to sunrise, when it is waning.

CHALCEDONY—a pale, translucent quartz, sometimes milky white. He who wears it will be lucky in law and love, energetic, strong, and free of melancholy, illusion, and evil spirits. In Italy white chalcedony is made into white beads that increase a woman's milk.

CHAMELEON—a lizard that changes its skin. Burn its liver on a rooftop to raise a tempest. “If the tongue of the chameleon be taken alive, it conduces to good success in trials, and likewise to women in labour; but it must be hung up on some part of the house, otherwise, if brought into the house, it might be dangerous.”⁶ Eat the liver to hinder a love charm placed upon you.

CHELIDONIUS—stone from a swallow. The chelidonium may be red or black. Wrapped in linen cloth and bound under the left armpit, it protects from madness and disease and improves the memory.

CHERVIL—an herb of the parsley family. It cures asthma and lung disease when boiled in whey, strained and drunk in the morning. Apply the bruised leaves to swellings and bruises to heal them.

CHICKEN—to stop a tempest, throw a black chicken into the air. See Cock; Hen.

CHICORY—to obtain the friendship of the great, anoint your body with the juice of this herb.

CHRYSOLITE—yellow or greenish transparent variety of magnesium iron silicate which prevents insanity when worn as an amulet. If you bore a hole in the stone and fill it with hairs from the mane of an ass and wear it on the left arm, you will be free from melancholy, foolishness, and fear. Or you may wear it set in gold. It also prevents asthma and lung disease when powdered and taken internally.

CHRYSOPRASE—a green chalcedony that is worn as an amulet for happiness and to strengthen the eyes.

CINQUEFOIL (or Pentaphyllon)—a plant of the genus *Potentilla* with five-lobed leaves. Cinquefoil is ruled by Mercury. Worn as an amulet, it brings eloquence in seeking political favors. Its root boiled in vinegar and applied to affected area cures swellings, lumps, knots, sores, and itches. Hold juice of cinquefoil in your mouth to cure toothache or soreness of gums. It protects one from witchcraft when worn in an amulet, and protects a house when hung in the entry.

CIVET CAT—small, catlike mammal whose eyes are said to induce fear and hypnosis and are often used in witches' ointments and potions. It "makes any animal that it hath looked upon to stand still, to be amazed, and not able to move itself."⁷ Touch doorposts with its blood to prevent sorceries and enchantments. Wear the straight gut of the civet around your left arm to make women follow you around. Wear its skin for protection. The civet cat secretes a yellow, pungent substance that is used in fumigations, ointments, and love potions.

CLOVE PINK—a pink that has a scent similar to cloves. One ounce of the petals steeped in a pint of water strengthens the heart and nerves and cures fever.

COCK—most parts of the cock are used in love charms and potions. Feathers from its tail were used by Romans to open locks. They also ward off witchcraft and the evil eye. To cure insanity, burn a cock alive. Although cocks are generally antidemonic, the black cock is sometimes considered the Devil's bird. See Alectorius.

CORAL—stone, usually yellowish red or pink, made from the skeleton secreted by certain marine animals. Worn as an amulet, coral prevents witchcraft, evil eye, poisoning (and storms). It preserves the bearer from his own foolishness. It also is worn against consumption and stomach pain and epilepsy. Red coral loses color when its owner is ill.

CORIANDER—a plant, *Coriandrum sativum*, the seeds of which are used in charms and recipes against disease and headache. Coriander is also used in love potions.

CORPSE—almost any object that has had contact with a corpse can be used in charms and recipes; paradoxically such objects are often used in love spells. Especially efficacious are the garments of a corpse or a candle that burned before it. The tooth of a dead man, when fumed, cures impotence. Parts of the body itself are even more effective.

COW—the gall of the cow beautifies the face when applied to it, and removes corns. When the dung is suffumigated under the chair of a

woman in labor, the birth is easy. Made into a plaster, the dung cures epilepsy, gout, and diseases of the spleen.

CRAB—the claws of the crab are a fertility charm and are worn to ward off the evil eye. When worn around the neck they cure eye disease. Broken crab shell mixed in the food or drink of a former lover will harm his marriage.

CROW—the gall of a crow will cure a man of impotence when applied to his body or induce fear when administered in a potion. The eye of the crow excites lust when buried under one's bed. To preserve harmony between a couple, the man should carry the heart of a male crow and the woman that of a female. Beaten with the blood of the crow, and drunk for nine days, the heart cures epilepsy.

CRYSTAL—a transparent mineral, once thought to be hardened water. Balls made of crystal are used in divination, and smaller crystal balls, worn as amulets, prevent wasting diseases, witchcraft, and the casting of the evil eye.

CUCUMBER—when eaten, or used in a potion, the cucumber hinders lust.

CYCLAMEN—a flowered herb of the genus *Cyclamen*, which makes one drunk when added to his wine. Its root is used in love potions.

DAFFODIL—yellow flower occasionally used in love potions. The root is bruised and applied to fresh wounds and to strains and bruises to heal them, to relieve the pain and swelling.

DARBHA GRASS (or Kusa)—a grass of India used in charms and potions to appease anger.

DEADLY NIGHTSHADE—see [Belladonna](#).

DEER—parts of the deer, especially the genitals, are frequently used in love potions. The gall of the deer mixed with honey causes conception when anointed on the genitals. See Roebuck.

DIAMOND—a brilliant gem that may be used in an amulet to procure fame and fortune and prevent witchcraft. Because of its hardness it also endows the bearer with strength and invulnerability and brings victory when worn on the left arm. The diamond is a talisman for reconciling husbands and wives who have quarreled. Fastened to the left arm touching the skin, it keeps away “nocturnal tears.” “If any man put a Diamond under the head of a woman sleeping, she manifesteth if she be an adulteress, for if it be so, she leapeth back out of the bed afraid, and if not, she embraceth her husband with great love.”⁸

DILL—an herb, *Anethum graveolens*, with leaves and seeds that may both be used in love potions and recipes. To cure hiccoughs, boil dill in wine, then tie it in a cloth and smell it. With salt it is protective against witchcraft when carried, hung, or scattered.

DOG—the dried dung of a puppy powdered and administered in a potion cures jaundice. Mixed with oil of roses it cures ulcers. The fat of a puppy is an ingredient of some elixirs and ointments to preserve health. The black dog is a symbol of evil and is often considered an animal of the Devil. However, its gall made into a perfume will prevent witchcraft and keep away evil spirits when anointed on the walls of a house. To win a man’s love, dry the liver of a bitch and add it to his drink.

DRAGON—the dragon swallowing his tail is a symbol of the work of alchemy and of the renewal of life. In China, amulets in the form of a dragon are worn for good fortune, long life, and marital happiness.

DRAGON’S BLOOD—a red resin used in recipes and in love potions and potions against disease. Burn it to bring back a lost love.

EAGLE—almost all parts of the eagle’s body have magic virtue. The right eye, tied in a clean cloth and held in the left hand, brings favor and friendship. The kidneys arouse lust when dried and steeped and made into a sauce used in meat or drink. Carry with you a feather of its right wing to become rich and friendly. *See Aetites.*

EEL—the skin of the eel cures hydrophobia when worn around the limbs, cramp or pain when tied around the knee, and rheumatism when placed

on the chest. To bring the dead back to life, leave an eel to die out of water, then steep in vinegar and the blood of a vulture, and bury it under some dung. Eat the fresh heart of an eel to foretell the future. Anoint yourself with fresh oil of eel when you feel weak.

EGG—the egg is used extensively in fertility charms and potions. Witches use eggshells as cups and pots and will steal broken shells for this purpose if you fail to destroy them. The yolk of a freshly laid egg cures dysentery when mixed with brandy and drunk.

ELDER—tree that bears white, distasteful-smelling flowers and black or deep red berries. The elder is associated with death and with witches. However, its berries may be used in charms and amulets against witchcraft if they are gathered on St. John's Eve. Many magical cures are performed with the elder. The bark is used in a salt-water solution to bathe swollen or diseased feet, and the leaves, bruised, in a plaster for colds. An elder twig cut into nine pieces and worn as a necklace is a remedy for epilepsy. If it falls and touches the ground, it must be burned and a new necklace made. “Make powder of the flowers of elder, gathered on Midsummer’s Day, being before well-dried, and use a spoonfull thereof in a good draught of borage-water, morning and evening, first and last, for the space of a month: it will make you seem young a great while.”⁹

ELEOSELINUM—see [Parsley](#).

ELM—a tree with bark that is used in magical recipes against diseases. The inner bark boiled in water is used as a gargle for sore throat. “The roots of the elm boiled for a long time in water and the fat arising on the top, clean skimmed off, and the place anointed with it that is brown bald, and the hair fallen away, will quickly restore it again.”¹⁰

EMERALD—a green beryl worn as an amulet against lust. An emerald amulet brings the wearer wealth, good fortune, and the ability to foretell the future. It banishes evil spirits and insects, aids labor, and reveals a lover’s unfaithfulness.

EUPHORBIA—a poisonous plant of the genus *Euphorbia* used in ointments and potions of witches. Euphorbia is under the rule of Mars and is used in fumes, charms, and potions for the working of the Martial magic, usually for death and destruction.

EYEBRIGHT—herb of the genus *Euphrasia*. Its juice or distilled water taken in white wine improves a poor memory and weak eyes.

FENNEL—a yellow-flowered plant with seeds that are used in charms and recipes to keep away evil spirits. The juice of the fennel taken directly in the mouth is a cure for falling sickness. Drink water in which its seeds were boiled to take away hiccoughs. “Both leaves, seeds, and roots thereof are much used in drink or broth to make people more spare and lean that are too fat.”¹¹ Leaves or seeds boiled in barley water and drunk increase a mother’s milk.

FERN—there are two varieties of fern, male and female. The female is higher, with fewer leaves than the male. The seed of the male fern is used in love potions. The seed of the female fern can be worn to make one invisible. It should be gathered on Midsummer’s Eve between eleven and twelve noon.

FIRE—magic ceremonies are always performed with fire since it drives off demons and evil spirits, or at least keeps them a safe distance away. Even in ceremonies of black magic, the fire helps the magician to keep the spirits under his control.

FISH—the heart and liver of a fish burned upon coals will banish evil spirits. The fish is a Buddhist symbol to increase wealth.

FLEABANE—an herb believed to drive away fleas. Its seed strewed among sheets causes chastity.

FLINT—an extremely hard stone used in striking fire. The flint worn as an amulet keeps away incubi and other evil spirits. A flint amulet with a hole in it keeps away nightmares. Cast flint stones behind your back toward the west to bring rain.

FLITTER MOUSE—see [Bat](#).

FOX—the right testicle of a fox dried and powdered is used in a love potion for women; the left, for men. Its kidneys arouse when eaten or drunk. The liver cures asthma when drunk in wine, and the lungs, roasted and eaten, cure other difficulties in breathing. To make an amulet against swelling, cut the tusk off a live fox and release him. Then wrap the tusk in fawn skin.

FRANKINCENSE—a gum resin used in incense and perfume. It is ruled by the sun and Saturn and is used in their fumes. Frankincense keeps away witches when hung in the entry of a house. White frankincense mixed with white wine is good for the brain and the stomach.

FROG—various parts of the frog are frequent ingredients in many magic potions and recipes. After a green frog is eaten by ants, a bone from the left side is a charm for love and that on the right side, for hate. Since some say the reverse, one should be cautious in experimenting with frog bones. Reginald Scot gives another method for causing love and hate by frog bones: “...a frog's bone the flesh being eaten off round with Ants whereof some will swim and some will sink those that sink being hanged up with a white linen doth engendreth love; but if a man be touched therewith hate is bred thereby.”¹² The ashes of baby frogs mixed with tar are applied to the head to cure falling hair, and the eyes of a frog cure blindness. Also “if one cut its Tongue out, and let it go again alive, and make a superscription upon the Tongue thus, XV Vox. chuocho, coja M H yogi edammoth, and shall lay it privately upon a woman as she is asleep, the woman will tell whatever she has done all her life time.”¹³ The rubeta frog causes people to become silent.

GALACTITE—a stone, probably a nitrate of lime which when either dissolved in water or powdered and mixed with water appears milky. Taken in a potion it increases the flow of a woman's milk and will also develop her breasts.

GARLIC—since classical times and probably earlier, garlic has been a powerful talisman against witchcraft, demons, and the evil eye. It is often hung over the door of a house for this purpose, or, bitten, sailors consider

it protection from shipwreck. Garlic is used in potions and worn around the neck to cure asthma and colds. “In men oppressed by melancholy, it will attenuate the humor, and send up strong fancies, and as many strange visions to the head; therefore let it be taken inwardly with great moderation; outwardly it may be used more freely.”¹⁴ Takes away skin spots and blemishes.

GARNET—a deep red gem that brings the wearer happiness but hinders love. *See Carbuncle.*

GINSENG—a Chinese herb, bearing red berries, the root of which is considered a powerful aphrodisiac when taken in love potions or recipes. Ginseng root is also used in recipes to cure inflammation.

GLADIOLUS—a flower that has two roots, one above the other. “If therefore you give the upper Root to any one mixt in Wine, to drink, he will erect: But if any one drink the lower it will do the contrary, and he will be without seed.”¹⁵

GOAT—many parts of the goat have intense power to produce lust and fertility. The semen of the goat anointed on the penis and its horn powdered and drunk in a potion are male aphrodisiacs (the latter can be quite dangerous). The blood of the she-goat, heated and eaten, cures dysentery and dropsy. Its fresh dung, boiled in old wine and applied in an ointment, cures swellings.

GOLD—gold is ruled by the sun and used in preparation of amulets for procuring fame, fortune, and wealth. Gold is also conducive to long life when used in amulets.

GOOFER DUST—an American voodoo term for graveyard dust. It is a deadly ingredient of charms and recipes to kill or harm enemies.

GRAIN—to protect yourself against witchcraft, scatter grain around your sleeping place. The witch will not be able to count the grain and therefore will not be able to harm you.

HARE—the hare was a popular familiar of witches in Scotland. The bone in the foot of a hare is worn or carried as a charm against cramp. Apply the fat of a hare to pull out a thorn in the flesh. Light it in a lamp to make the women who are present merry. Burn the ears and nails from the whole skin of a hare and administer the powder obtained in food or drink. The genitals of the hare are used in potions to arouse lust.

HAWK—the hawk possesses the magical virtues of the eagle in somewhat less intensity.

HELIOTROPE—see [Bloodstone](#); [Sunflower](#).

HELLEBORE—a poisonous plant of the genus *Hellebores* used in fumes, recipes, and spells of Mars. Black hellebore is sniffed or taken in a potion for headache. Both green and black varieties are used in charms and recipes to cure insanity. Hellebore is also administered in potions against melancholy and love-sickness. Special precautions should be observed when gathering black hellebore. You should dress in white and pluck the plant with your right hand and, hiding the hand with your robe, transfer the plant to your left hand.

HEMLOCK—a poisonous witch herb, *Conium maculatum*, used frequently in flying ointments and other recipes. Hemlock is used in potions to hinder lust and destroy love. Carry hemlock with you to vanquish your enemies.

HEN—a black hen is frequently offered by witches to the Devil and is generally considered a bird of evil omen. Feathers from a black hen are deadly when incorporated into a magical image or a witch's ladder (see chapter on charms, spells, and incantations). A black hen may be used as a charm to learn the truth, if you have been robbed, fast for nine days in the company of a black hen, and the thief will be compelled to return your property. A split black hen applied to the soles of the feet cures headache and many other illnesses.

HENBANE—a poisonous, narcotic herb of the *Solanaceae* family used by witches in potions and flying ointments. Henbane is a frequent ingredient of love potions. It is fumigated to evoke spirits.

HERRING—herring is fumigated to produce magical visions: “If one put the head of a fresh herring upon the coals to fumigate and he will get upon the house in the night, he will think that all the stars are run into one.”¹⁶

HIPPOMANES—small piece of flesh, usually black, on the head of a newborn foal, which the mother usually licks off. The mere touch of hippomanes arouses lust, as it also does when worn as an amulet. To win love, give it to the one you desire in his food or drink; it is especially powerful when mixed with your own blood. The term is also applied to “a venomous liquor issuing out of the share of a mare at the time she lusts after the horse.”¹⁷

HOG—boil hog bristles to bring rain. The bladder, burned, powdered, and taken in a potion, enables one to control his urination.

HORSE—the Devil sometimes appeared to witches at the Sabbat in the guise of a horse. Horses also served to carry witches to the Sabbat and occasionally as familiars. Horsehairs might be incorporated into magic images. The hoof of a horse is suffumigated to hasten birth. Mare’s milk is given to a woman without her knowledge to make her conceive.

HOUSELEEK—a pink-flowered herb, *Sempervivum tectorum*, that grows on roofs and walls. The houseleek protects a house on which it grows from lightning. If it is placed on the roof, it will keep the house free from fire and its inhabitants from suffering burns. Its juice applied to forehead and temples eases headache and a tired brain.

HYENA—the hair or whiskers of a hyena may be used in image magic or in spells of necromancy. However, skin from its forehead protects the bearer from fascination. To make men and dogs silent, carry the tongue of a hyena in your right shoe. Marrow from the hyena cures pains of back and loins when anointed on the spine.

IRON—iron is used in amulets to drive away demons.

JACINTH—a red-orange zircon which protects one from fascination when worn as an amulet around the neck. Deep yellow jacinth is taken in a

potion to drive away melancholy and given to someone else to win his affection. As an amulet, it makes the bearer friendly, cheerful, alert, and successful in business and in gaining money. The jacinth changes color according to the weather. The stone is ruled by the sun.

JADE—green mineral used in stones that are worn in China and in amulets for long life, good health, and to prevent misfortune. Powdered jade is taken in potions against asthma and diseases of the digestion.

JASMINE—a shrub of the genus *Jasminum* with sweet-smelling flowers that are an excellent ingredient in love potions,

JASPER—an opaque quartz, usually green, worn as an amulet against dysentery, nightmares, and hallucinations.

JET—a deep black stone of coal, agate, or marble. Jet is fumigated to drive away hallucinations. In Ireland, it is said to have eight virtues: “When the thunder crashes, it will not harm man who carries this stone with him ... in whatsoever house it may be, no demon can stay therein ... no poison can injure the person who carries this stone with him ... if the man who is secretly possessed with the hateful fiend, take, in liquid, any portion of the shavings of the stone—then that which before was profoundly concealed, will soon be visible to him ... if the person who is afflicted with any disease take the stone in liquid, he will soon be well ... sorcery will not injure the man who carries it with him ... he who takes the stone in a potion will have so much the smoother body ... no bite of any kind of snake can injure him who takes this stone in liquid.”^{[18](#)}

KNOT-GRASS—weed with nodes on its stems that strengthens and protects the eyes of one who carries it. Taken internally, its juice cures eye disease. Knot-grass should be gathered when the moon is waning.

LAPIS LAZULI—a deep blue gem worn as an amulet to cure melancholy.

LAPWING—swallow the heart of a lapwing while still warm to foretell the future. Wear its heart, eye, or brains around your neck against forgetfulness and for understanding.

LAUREL—a small European evergreen whose leaves guard against epilepsy, lightning and demonic possession.

LEAD—when used in an annulet or placed at the entrance to a house, lead is excellent protection from witchcraft and evil spirits.

LEADWORT—a plant with gray-colored leaves which, when placed in the mouth, cures headache or toothache with great speed.

LEEK—a plant of the lily family, resembling the onion, that is a powerful ingredient in love potions.

LETTUCE—lettuce may be used in love potions and recipes. However, you may eat it to alleviate lust.

LION—for courage, gird yourself with thongs from the skin of a lion.

LIVERWORT—mosslike plant of the class *Hepaticae* that prevents hydrophobia when worn or carried.

LIZARD—the brains and tails of lizards induce love when administered in potions. To make friendship fast, catch two lizards copulating, cut off their sexual organs, and drink them in a potion. To protect yourself from disease, wear around your neck the right hand of a lizard in a gold case upon which is written: ha. va. ba. Ga. h. 1. aulusare. The bones of lizards cure epilepsy when worn as amulets or powdered and drunk in potions.

LOADSTONE (or Lodestone)—a variety of magnetite that attracts iron and is used as a test for truth or faithfulness: “Lay this stone under the head of a wife. If she be chaste, she will embrace her husband. If she be not chaste, she will fall forth of her bed.”¹⁹ The loadstone can enable you to foretell the future and will endow you with divine inspiration and secret knowledge. If you ask it questions about the future, you will receive true answers. To cure yourself of disease, shake a loadstone in your hands. Worn as an amulet the loadstone reconciles lovers’ quarrels. Bound to the right arm or thigh of the woman it eases labor.

LOTUS—Indian or Egyptian plant of the waterlily family used in love potions. Used in or engraved upon an amulet, the lotus keeps away the evil eye and brings success and good fortune.

LUNGWORT—blue-flowered plant, *Pulmonaria officinalis*, that is steeped in water and drunk to cure asthma and other lung diseases,

MANDRAKE (or Mandragora)—a narcotic, solanaceous herb, *Mandragora officinarum*, frequently used in love potions, spells, and ointments. The fleshy root of the mandrake, which is the part most often used in magic, resembles a human being. The plant is identified as female or male according to whether or not the root is forked (the forking represents the female number two). The male plant has a pleasing scent; the female, a repulsive odor. The berries, like the root, are narcotic, and either can be aphrodisiac, anesthetic, or fatal, depending upon the dose given. The mandrake is considered the deadliest of witch herbs because it cannot be obtained without risk of life. When pulled from the ground, the plant gives a terrible shriek that will kill or drive one mad. To avoid this, put a dog who has not been fed for an entire day on a long leash, lead him toward the plant, entice him to uproot it, and run for cover when he seems about to do so. You may also use a well-trained cock. A good place to find a mandrake is beneath a gallows. Mandrake root cures impotency when taken in a potion; however it may be used as a talisman to prevent pregnancy. When carefully kept and kindly treated, it will answer all your questions and cause money left near it to double overnight. The mandrake may be used in image magic to harm enemies. To preserve your mandrake, wash it every Friday evening with wine and keep it wrapped in white or red silk.

MARIGOLD—a yellow-flowered plant ruled by the sun and used in fumes and potions to obtain solary influence. Powder its seeds and wear them in an amulet if you wish to catch a thief, or administer the powder in a potion to one whom you suspect. Put it under your head when you sleep if you wish to see him who robbed you. If it is put in a church where adulterous women are, they will not be able to enter the church until it is removed. Marigold seeds are used in potions to cure fever.

MENSTRUAL BLOOD—although menstrual blood may occasionally be used in love potions, it is primarily associated with infertility. It will dull the edge of a knife, make plants barren, and turn new wine sour. It can cause impotency when given in a potion.

MERCURY (or Quicksilver)—silver-colored metallic element under the rule of the planet Mercury that was an important constituent of alchemical processes. Mercury was used in magic recipes against disease and the evil eye and was worn in amulets to prevent jaundice.

METEORITE—stone or metal that has fallen to the earth from space and is worn as an amulet to protect the bearer from witchcraft, storms, disease, and accidents.

MILK—aids the growth of hair, especially on the bald spot of a dog.

MISTLETOE—parasitic plant with white berries that is used in love potions. To open a lock, insert a sprig of mistletoe in it. Wear it around your neck to keep away witches. Mistletoe is used to treat epilepsy. Water in which mistletoe has been steeped brings about procreation.

MOLE—swallow the heart of a mole before the sun rises and you will know the future. Carry it with you to vanquish your enemies. To cure a toothache, wear a tooth pulled from a live mole. Drink its blood for anemia. Carry its feet in your purse to prevent want of money.

MONK'S HOOD—see [Aconite](#).

MOONWORT (or Martagon)—a fern, *Botrychium lunaria*, with crescent-shaped leaflets, that is used in love potions or worn as an amulet to find enduring love. To open a lock, place in it a piece of moonwort. Moonwort also breaks chains.

MUGWORT—a plant with leaves that turn toward the north, which when carried in the hand or shoe prevents weakness and tiredness. Pick it before sunrise, saying, “*Tollam te artemisia, ne lassus sim in via.*”²⁰ Mugwort is used in potions and annulets to increase fertility and cure poisoning and disease. Carry mugwort with you in order to foretell the

future. To bring spirits together, wipe a piece of clean steel with the juice of mugwort.

MULE—the ear wax of a mule bound in mule skin is a contraceptive amulet. Give the ear wax to the woman in a potion to prevent conception for a long period of time. To break or hinder love charms, take a potion including dust in which a mule has lain.

MULLEIN—a weed with coarse leaves and yellow flowers that is worn in amulets against witchcraft and sorcery. Sleep with it under your pillow or hang it over your door to keep away witches, demons, and nightmares. Carry it with you to keep away wild animals and enemies and to bring you courage. “The seed bruised and boiled in wine, and laid on any member that has been out of joint and is newly set, takes away all swelling and pain.”²¹

MUSK—strong-scented secretion of the male musk deer that is used in magical perfumes and is a powerful ingredient in love potions.

MYRRH—fragrant resin from plants of the genus *Commiphora* that is used in fumigations, especially to drive away evil spirits. To win love, perfume yourself with myrrh.

MYRTLE—evergreen shrub with white flowers that has been sacred to Venus since ancient times and is ruled by the planet Venus. Myrtle is a frequent ingredient in love potions.

NETTLE—a plant with stinging hairs that is used in potions as an aphrodisiac. Nettles are used in recipes to cure many diseases and are worn in amulets against evil spirits. Place nettles on a beer barrel to improve the flavor.

NEWT—a salamander or other small, tailed animal, the brains of which are used in love potions.

NIGHTINGALE—swallow its heart with honey and carry the heart and tongue with you to make others delight to listen to you. Carry the eyes of the nightingale to keep you awake.

NIGHTSHADE—see [Belladonna](#); [Henbane](#); [Mandrake](#).

OIL—put holy oil upon your lips to make them irresistible to men who kiss you.

ONION—since ancient times onion has been a powerful charm against witchcraft and the evil eye when worn, carried, or hung in the entrance of a house. Onion also protects the bearer from drunkenness and cures his colds. Onion juice with vinegar removes skin blemishes.

ORANGE—drink orange peel in a potion to preserve yourself from drunkenness.

OSTRICH—the stone from the gizzard of the ostrich arouses lust, cures impotence, and enables one to make love with great power when powdered and taken in a potion or hung around the neck. Worn as an amulet, the stone also aids digestion.

OWL—wear the claw of an owl as an amulet for good luck. If you tie the severed head of an owl in a black cloth and touch it to someone's left arm, he will remain awake.

OX—hang the gall of an ox over your bed to have wonderful dreams,

PARSLEY (or Eleoselinum)—herb that is used in potions for love and fertility, and in witches' ointments.

PARTRIDGE—to improve your memory, grease your temples with the gall of a partridge.

PEACH—peach kernels “bruised and boiled until they become thick, and applied unto the head, it makes the hair grow upon the bald places or where it is too thin.”^{[22](#)}

PEACOCK—“By the stone that is in the head of a peacock, given in drink with your own sweat, you may obtain any virgin you have a mind to.”^{[23](#)}

PEARL—wear the pearl as an amulet for longevity and good fortune.

PEBBLE—tiny stones or pebbles may be scattered on the floor to keep away witches. To rid yourself of warts, bury as many pebbles as you have warts. Kidney-shaped pebbles, especially black, are potent charms for health and fortune, and against the evil eye.

PEONY—flowered plant of the genus *Paeonia* that is worn as an amulet against incubi, epilepsy, and fever. To cure epilepsy, cut the root of the peony into square pieces and hang them around the neck. Change them as they dry out. Take the powdered root internally to cure nervous diseases. To cure a fit of madness, touch a peony to the afflicted person, and have him carry it with him afterward to prevent recurrence. Fumigate the root, wear it, or powder it and take it in a potion to keep away evil spirits. Peonies have two kinds of seeds, open and closed. “That a woman may conceive: If therefore a woman do not retain the Man’s seed and would conceive, let her be girt with the close seeds of the Divine Herb, tying it in a Linen cloth died [*sic*] of seven colours ... But if she have no mind to conceive, let her girt herself with the open seeds, and the wax of a mule’s ear, as long as she please.”²⁴

PEPPER—the spice pepper cures wounds from stabs or blows, but also starts quarrels.

PHOENIX—immortal bird said to live 500 years, to then set fire to itself, and rise again. The image of the phoenix is worn as an amulet for long life, happiness, justice, and faithfulness.

PIG—the pig is ruled by Venus and is a powerful fertility symbol. Amulets in the shape of a pig or with pigs carved on them are worn for good fortune, fertility, and against the evil eye.

PIGEON—split a live pigeon and apply it to the soles of the feet to cure convulsions.

PURSLANE—a trailing herb with yellow flowers. Put it in your bed to prevent bad dreams.

QUAIL—parts of the quail are used in amulets or potions to bring illusion or hallucination. “Dissolve the Eyes of the Quail ... with a little water in

a Glass-Vessel for seven dayes, then add a little Oyl: Put a little of this in the Candle, or only anoint a Rag, and light in among the Company, and they will look upon themselves like Devils on Fire, so that every one will run away.”²⁵ The quail is sometimes sacrificed to the Devil.

RABBIT—the ears of a rabbit cure insomnia when placed under the pillow of the sleepless one without his knowledge. A forepaw of the rabbit brings good luck. Some say the hind foot protects against evil, and others that it brings evil.

RADISH—to break a spell cast on you, fast overnight and in the morning eat the root of a radish. The spell will be ineffective all day. Hold wild radishes in your mouth to conquer the enemy.

REMORA—small fish of the family *Echeneidae* that may be used in Jove potions.

RHINOCEROS—the horn of the rhinoceros is powdered and used as an aphrodisiac in Africa.

ROEBUCK—the male roe deer, parts of which are quite effective in potions for love and fertility. See chapter on potions.

ROSEMARY—evergreen shrub producing a fragrant oil that is an ingredient in potions to preserve love and improve the mind and memory. A piece of rosemary may be worn as an amulet to drive away evil spirits or placed over the bed to keep away nightmares.

ROWAN—a mountain ash with red berries that is hung over the entrance of a house to protect it from demons and witches. Wear the berries in a necklace to prevent witchcraft and the evil eye.

RUBY—a crimson-colored precious stone worn as an amulet against poison and sadness. The ruby becomes dark or cloudy when evil threatens.

RUE—an herb, *Ruta graveolens*, with yellow flowers, the leaves of which are steeped in boiling water and taken to cure disease of the nerves. Place

fresh leaves of rue on your head to relieve headache. When eaten, the leaves hinder lust. Rue worn around the neck protects from witchcraft.

SAFFRON—orange-yellow dried stigmas of the flowered plant *Crocus sativus* that are ruled by the sun and are powerful ingredients in solary recipes and spells. Take saffron in a potion to cure jaundice. Bathe sore eyes in saffron mixed with well water.

SAGE—an herb, *Salvia officinalis*, the leaves of which are used in potions and recipes against nervous diseases. Squeeze juice from sage leaves into the mouth of one suffering a fit of epilepsy.

SAINT JOHN'S WORT (or Hypericum)—plant with orange-yellow flowers that is used as a charm against witches and demons. On St. John's Eve, or midsummer (June 23), it is used by young girls in divination to discover their future husbands.

SALAMANDER—a small, tailed amphibian, the heart of which keeps a woman from conceiving and from menstruating when carried about her knees.

SALT—ordinary salt is among the most powerful preventives of witchcraft and the evil eye. Witches cannot eat food containing salt. Salt is worn in amulets for good health and longevity. It lengthens and strengthens love spells and potions.

SAPPHIRE—a blue variety of corundum which is worn as an amulet to prevent fever, excessive perspiration, eye disease, injury, and poison. It also brings the bearer good health, courage, and peace of mind, and protects him from envy, treachery, and captivity.

SATYR ORCHID—a green flowered plant, *Coeloglossum bracteatum*, drunk or eaten as an aphrodisiac,

SATYRION—plant, possibly vervain, with a root shaped like the male sexual organ, that was used in potions for love and potency. “For spent and barren women, and for coition, and for such as have a watery and thin seed, and which cannot conceive, and such as are withered and dry:

For this is arid and delectable and gives conception. If before coition you strew it on the virile member, anointed with Honey, the woman will be debilitated beyond measure. And if the woman be so anointed, the Intenseness of the Act will be great.”²⁶

SEA-COW—either a hippopotamus or an aquatic mammal of the order *Sirenia*, the fat of which is conducive to joyful lovemaking when mixed with honey and anointed on the sexual organs of the couple. Worn as an amulet, the stone from the right temple of the sea-cow causes erection; the stone from the left temple hinders it.

SEAL—drink the brain of the seal in a potion to drive away evil spirits, and the heart to bring good luck. Wear the right eye in an amulet to attain good fortune, power, and a pleasing disposition. Carry the nails from its paws to prevent witchcraft and betrayal. Carry its tongue in your shoe to assure victory. To cure pain of abdomen and kidneys, add the hairs of a seal to an ointment and rub it on the afflicted part.

SERPENT—throughout the world, the serpent is a powerful magic symbol. It stands for wisdom and the knowledge of good and evil that is the prerequisite of magic power. The tree of life of the Cabala is often represented with a serpent twining through its branches. The serpent also represents creation—human and divine, physical and spiritual. The serpent swallowing its tail symbolizes the great work of alchemy, the transformation of something into a higher form that is inherent within it. Amulets shaped like serpents or partially composed of serpent bring the bearer wisdom and long life. Wear the teeth to prevent and cure toothache. They also aid a child’s teething. The eyes, worn around the neck, cure eye disease. The skin, worn around the waist, cures rheumatism. To make snakes appear, light a lamp made of serpents’ skins. A snake will run after you if you are clothed, but will flee if you are naked.

SHEEP—fresh liver of sheep beautifies a woman when applied to her face. To keep from drunkenness, eat its lungs after fasting.

SKULL—part of a skull or skeleton or an object shaped like a skull is a potent talisman against the evil eye. To cure epilepsy, drink at midnight

water from a spring out of the skull of someone who was murdered.

SNAIL—the shells of snails are used in amulets for love, lust, and fertility, and against witchcraft and the evil eye. They are sometimes powdered and drunk in love potions. A stone from the snail's head or shell aids childbirth and improves eyesight when powdered in wine and drunk.

SOW—to cure a compulsive gambler, give him sow's milk. SPARROW—the liver and heart of the sparrow are frequently ingredients of love potions.

SPIDER—to prevent fever and flu wear a few spiders in a bag around your neck. To bring sleep to an insomniac, anoint his head with boiled spider. A spider caught while weaving upward is an especially good constituent of an amulet against disease.

SPIT—spitting is a way of concentrating one's magical energy and is therefore part of many charms, especially for preventing fascination and witchcraft. Spit in your right shoe every morning to prevent fascination. After urinating, spit in the toilet to protect yourself from witchcraft. For courage, swallow your own spit. Spitting without purpose is a waste of magic force and may expose one to malevolent spells by demons or enemies who capture this saliva. In working image magic, the saliva of the victim, usually from partially eaten food, strengthens the spell.

STONE—to cure disease, affliction by nightmare, or bewitchment, hang a stone with a hole in it over the bed of the sufferer. Small stones that have natural holes in them are excellent amulets against disease and the evil eye. Stones shaped naturally like a couple embracing are charms to bring love. Bathe a bruise or concussion with water into which a stone heated red-hot was thrown.

STRAW—dolls used in image magic are often made partially or wholly of straw. Straw is used in many charms to cause death, injury, impotency, and infertility.

SUNFLOWER (or [Heliotrope](#))—plant of the genus *Helianthus* with yellow flowers that is ruled by the sun, and because of its circular, rayed shape,

symbolizes the sun. It is a powerful charm against evil spirits. The seeds of the sunflower, when taken in a potion, make women fertile. If you sleep with a sunflower under your bed, you will learn the truth about whatever you wish. To become virtuous, anoint yourself with juice from the herb.

SWALLOW—swallow the whole, fresh heart of a swallow in order to foretell the future. Eat the heart, boiled in milk, to improve your memory. The heart may also be used in love charms. Ointment with a swallow's feather in it is applied to secure universal love and affection.

THISTLE—a prickly, purple-flowered plant. To cause hair to grow again, bathe the bald spot with thistle juice.

THORN APPLE—a poisonous, solanaceous plant of the genus *Datura* used by witches in ointments and potions.

THYME—a plant of the mint family, the fresh leaves of which are used in tea to treat asthma and other diseases of the lungs and nerves.

TIGER—the whiskers of tigers are used in potions for love and potency and in amulets to bring love, luck, and wealth. Its tooth is a talisman for good luck in gambling.

TOAD—the magical essence of the toad is hateful and poisonous, and parts of the animal are therefore used extensively in charms of necromancy and against enemies. The toad may be magically identified with or baptized in the name of an enemy and then tortured or killed. The enemy will suffer corresponding pain. *See* Toadstone.

TOADSTONE—a stone from a toad or sometimes from another animal. The toad may be induced to vomit it, or it may be obtained from the animal's head. One method is to hang the toad by its legs from the chimney and catch what comes out of its mouth in a dish of yellow wax. The toadstone acts as an antidote and detector of poisons, growing hot in their presence. The most efficient method of detection is to wear the toadstone in a ring, so that it touches the skin. The toadstone prevents boats from sinking and houses from burning.

TOPAZ—a gem of silicate of aluminum worn as an amulet for wisdom, wealth, and beauty, and against lust and greed. A topaz amulet also cures insanity.

TURQUOISE—blue-green stone worn as an amulet for good fortune and against the evil eye. Turquoise changes color according to the health of its owner. It protects the owner from falls and from enmity. It brings together a man and wife who have quarreled.

TURTLE—amulets in the shape of or containing parts of the tortoise are conducive to longevity, and the fertility of women. But the heart taken in a potion hinders lust.

TURTLEDOVE—the heart of the turtledove is powdered and administered in love potions. Blood from its cut throat cures falling sickness.

URINE—urine is used in potions and on wafers in Black Masses, and in charms against enemies. To cure an illness, take urine from the sick person early in the morning and heat it gently for nine days until it evaporates. To prevent charms, dip your feet in urine in the morning.

VERBENA—see [Vervain](#).

VERVAIN (or Verbena, the name of the genus of the plant, or *Pistierion*)—also called the herb of Venus, vervain is used in potions for love and fertility. Worn as an amulet, a sprig of vervain makes the bearer courageous and lucky and cures fever and poisoning. When worn or hung about the house, it prevents witchcraft and the casting of the evil eye. For this purpose, gather the herb at midsummer. One who sleeps with vervain near will be free of nightmares. Carry vervain with you to keep dogs from barking at you. Placed in the house or buried in one's fields, it will make his wealth or possessions increase. The bruised root of vervain worn around the neck prevents diseases of the head. Gather the plant at the rising of the dog star when neither sun nor moon is out. "If a man gathers vervain the first day of the new moon, before sun rising, and drink the juice thereof, it will make him to avoid lust for seven years."²⁷ See Satyrion.

VULTURE—the vulture has magical virtues similar to those of the eagle (q.v.), but not so intense.

WATER—bathing in running water cures those who have been changed into animals by witches. Water running south is good for use in healing charms. Running water scooped up with the left hand while standing against the current will make hair grow when applied to the head. To cure a fit of ague, taste water in an earthen vessel that was gathered in equal quantities from three ponds of the same size.

WATERCRESS—to remove freckles, pimples, or spots, bruise leaves of the herb and apply to the face at night and wash off in morning. Mix juice of watercress with vinegar and bathe the forehead of one who is tired.

WATERLILY—an aquatic plant of the genus *Nymphaea* that hinders lust and love when eaten or drunk in a potion. The distilled water of the flowers clears away freckles, spots, and sunburn.

WEASEL—the tongue of the weasel dried and worn in a shoe will protect one from his enemies. Swallow the warm heart of the weasel to learn the future. To prevent conception, carry the left testicle of a weasel wrapped in mule's skin, on which the following is written: In ora. i. idacvia. i. a viij. i rayo. j. vol. koox 3. i coochi.²⁸

WOLF—drinking the blood of a wolf will drive one mad. The eyes, administered in a potion, induce fear. Wear its right eye as an amulet to bring victory and protection from enemies. The hair at the bottom of the wolf's tail is used in love charms and potions. Carry its eye and the first joint of the tail in a golden container for wealth, power, fame, friendship, and the love of women. The eyetooth of the wolf, worn around the neck, will cure madness, hallucination, and affliction by nightmares. Fresh skin of wolf, worn around the body, will prevent attacks of epilepsy. To prevent witchcraft, hang the head of a wolf on your door. "Take wolf's dung and carry it in your pocket that it may take the heat of your body and it will make any mad Bull, or any other Cattel of the kinde to fly from you ..." ²⁹ To keep a woman faithful, burn hairs and genitals of a wolf and give them to her in a potion.

WOLF’S BANE—see [Aconite](#).

WOOD-BETONY—see [Betony](#).

WOOL—to keep away witchcraft and disease, anoint yourself with black wool and butter. During an illness, put black wool in your ears to prevent deafness.

¹ Albertus Magnus, *The Booke of Secretes*, London, c. 1560.

² Lemmius, “Occult Miracles of Nature”, in John Brand, *Popular Antiquities of Great Britain*, London, 1905.

³ Cyranus, *The Magick of Kirani, King of Persia*, London, 1685.

⁴ “Secrets of Alexis of Piedmont”, in Brand, *op. cit.*

⁵ Cyranus, *op. cit.*

⁶ Francis Barrett, *The Magus*, London, 1801.

⁷ Henry Cornelius Agrippa von Nettesheim, *The Philosophy of Natural Magic*, Chicago, 1913.

⁸ Albertus Magnus, *op. cit.*

⁹ Brand, *op. cit.*

¹⁰ Nicholas Culpepper, *The English Physician*, London, 1826.

¹¹ *Ibid.*

¹² Reginald Scot, *The Discoverie of Witchcraft*, London. 1655.

¹³ Cyranus, *op. cit.*

¹⁴ Culpepper, *op. cit.*

¹⁵ Cyranus, *op. cit.*

¹⁶ Cyranus, *op. cit.*

¹⁷ Barrett, *op. cit.*

¹⁸ Felix Grendon, *The Anglo-Saxon Charms*, New York, 1909.

[19](#) Albertus Magnus, *Egyptian Secrets*, U.S.A., n.d.

[20](#) Grendon, *op. cit.*

[21](#) Culpepper, *op. cit.*

[22](#) Culpepper, *op. cit.*

[23](#) Cyranus, *op. cit.*

[24](#) *Ibid.*

[25](#) *Ibid.*

[26](#) *Ibid.*

[27](#) Brand, *op. cit.*

[28](#) Cyranus, *op. cit.*

[29](#) Thomas Ady, *A Candle in the Dark*, London, 1656.

MAGIC POTIONS

Included here are potions, ointments, and other recipes arranged according to purpose. It is generally evident which recipes are potentially poisonous or dangerous. All of them, however, should be used with caution.

For Love

Put a frog in an anthill. Powder the skeleton obtained, mix it with bat blood and dried flies, and make it into tiny buns. Add them to the food of one you want.

Elecampane, vervain, mistletoe berries. Dry them, beat them to a powder, and add to wine.

Bake a turtledove, then powder it and add it to the wine of the woman you desire.

For Potency and Fertility

For erection

4 oz. rocket seed; 1 oz. pepper: honey. “Morning and night take as much as you can take up with two fingers. But if a man be grown old and have a loose and hanging member, he shall do this”: 16 oz. rocket seed; 8 oz.

cumin; 4 oz. pepper; 2 oz. seed of purslane. “Being bruised and made up with honey, let him take it morning and evening.”¹

For conception

“If therefore you would have conception to be strong and infallible ... satyrion seed 4 oz.; all the liquor of a roe’s gall, honey 3 oz.; mix and put it up into a glass vessel. And when there is occasion, give it to a young woman, when it is dry, and let her use coition.” To conceive a male, use the gall of a male roe, and the gall of a female to conceive a female. If the mixture is too dry, add honey.²

For Illusion

To make a man imagine he is a bear

“This is done by dissolving or boiling the brains and heart of that animal in new wine, and give anyone to drink out of the skull, and while the force of the draught operates he will fancy every living creature to be a bear like to himself; neither can anything divert or cure him until the fumes and virtue of the liquor are entirely expended, no other distemper being perceivable in him.”³

“...if it (century) be joined with the blood of a female lapwing, or black plover, and be put with oil in a lamp, all they that compass about, shall believe themselves to be witches, that one shall believe of another that his head is in heaven and his feet in earth ...” and if it be “put in the fire when the starres shine, it shall appear that the stars run on against each other and fight.”⁴

“Take the gall of a male Cat and the fat of a Hen all white, and mix them together, anoint thy eyes, and thou shalt see it that others cannot see.”⁵

“Anointed with a mixture of blood of a buck goat, vinegar and juice of fennel, a man will have wonderful and disturbing visions and expect to die.”⁶

“...a candle made of some Saturnine things, such as man’s fat and marrow, the fat of a black cat, with the brains of a crow or raven, which being extinguished in the mouth of a man lately dead, will afterwards, as often as it shines alone, bring great horror and fear upon the spectators about it.”⁷

Remedies

For madness

Give mild honey and salt in a drink from a seashell before sunrise.

For natural sleep

Blend equal parts of oil of mace and rose salve; rub it on temples, neck, nostrils, pulse points, and soles of feet.

Apply to forehead and temples lettuce juice mixed or boiled with oil of roses.

To cure hysteria

“Take dried chicken manure, grind it to powder, and give a pinch of it to the patient in a prune. It is a quick remedy.”⁸

For epilepsy

“Roots of peony being given with castor and smear with a menstruous cloth.”⁹

Against gout

Hermodactyllus (a species of colchicum), ginger, pepper, cumin seed, aniseed, scammony (an Asiatic twining plant).

Plaster for child's stomach pains

Hair of black dog burned to powder mixed with mother's milk and child's feces.

To cure jaundice

12 large earthworms, baked on a shovel and ground to powder, drunk in potion. (Somewhat poisonous effects have been noticed from this recipe.)

For dysentery

Take the yolk of a freshly laid egg with a glass of brandy.

For inflammation

9 handfuls of mountain moss dried to powder, take 9 pinches of it, and 9 pinches of ashes from the hearth mixed with whey every Tuesday and Thursday.

For warts, corns, and ruptures

Put black snails in a pot, add salt, and bury it for nine days. Distill the mixture in a glass in the sun.

To cure an enchanted sterile married person

Rub the body with raven's gall mixed with oil of sesame.

For fits introduced by witchcraft

“Take of Dogs Grease well dissolved and cleansed four ounces; of Bears Grease eight ounces; of Capons Grease four and twenty ounces; three

Trunks of Mistletoe of the ash while green, cut into pieces and pound it small till they become moist; bruise together the wood, leaves and Berries, mix all in a Vial, after you have exposed it to the Sun for nine Weeks, you shall extract a green Balsam, wherewith if you anoint the Bodies of the Bewitched, especially the parts most affected, and the Joints, they will certainly be cured.”[10](#)

For epilepsy

“...a decoction made with the flowers of Lavendar, Horehound, Fennel and Asparagus roots, and a little Cinnamon.”[11](#)

For epilepsy, dropsy, jaundice, kidney stones

“Seeds of parsley, fennel, anis, and carraway, each one ounce. Roots of parsley, Burnet, Saxifrage, and carraway— each an ounce and one-half— bruise seeds and wash roots cut small; leave overnight in white wine and in the morning boil away $\frac{1}{3}$ in an earthen vessel, strain and clean. Take 4 ounces in the morning and evening being careful not to drink anything for three hours afterwards.”[12](#)

Ointment to ease pain of neck

Mugwort, hog’s grease, field daisies.

Poultice for swelling in head or throat

Barley, meal, fleawort boiled in water, honey, and oil of lilies.

For wounds, vomiting, or hemorrhage

Drink the juice of leaves of the adder’s tongue with distilled water of horse tail.

Elixirs and Strengtheners

Elixir

“Twice or thrice a week you must anoint your body thoroughly with ... cassia [a variety of cinnamon]; and every night before going to bed, you must place over your head a plaster, composed of a certain quantity of Oriental saffron, red rose-leaves, sandalwood, aloes, and amber, liquified in oil of roses, and the best white wax. During the day this must be kept in a leaden casket. You must next pen up in a court, where the water is sweet and the air pure, sixteen chickens, if you are of sanguine temperment; twenty-five, if phlegmatic; and thirty if melancholic. Of these you are to eat one a day after they have been fattened in such a manner as to have absorbed into their systems the qualities which ensure your longevity, for which purpose they are first to be kept without food until almost starved, and then gorged with a broth of serpents and vinegar, thickened with wheat and beans for at least two months. When they are served at your table you will drink a moderate quantity of white wine or claret to assist digestion.”^{[13](#)}

Spider sandwich for strength

Every morning eat a black spider between two slices of buttered bread.

To sharpen sight

Anoint your head and eyes with gall of cock, celandine juice, and honey.

To strengthen teeth

“Of the juice of the Grapes 1 oz. or 8 spoonsful, the bark of mulberry-tree root 1 oz. Boil it to half, and give it to wash the mouth for 3 or 5 or 7 days and your teeth will never ake.”^{[14](#)}

Cosmetic Remedies

To remove freckles

Mix the dew that settles on wheat with rose water and oil of lilies. Anoint the afflicted area.

To make hair grow

Anoint your head with peach stones ground and mixed with vinegar. Boil maiden hair in white wine, and add smallage seed to it. Apply to scalp to prevent loss of hair and to make hair grow thick.

Against Spells

“Against elf and strange charm-magic; into wine crumble myrrh and an equal portion of white frankincense, and shave a part of the stone jet, into the wine. After fasting at night drink this for three or for nine or for twelve mornings.”^{[15](#)}

To prevent fascination

Boil coral in milk, and anoint or drink liquid.

Boil a piece of iron ore and filings in milk, then add to wine.

The Lamp of Life

(Divinatory witch-lamp of uncertain purpose)

“...take a good quantity of venal blood lukewarm as it came out of the vein, which being chemically prepared with spirit of wine and other ingredients, is at last made up into a candle, which being once kindled never goes out till the death of the party whose blood it is composed of; for when he is sick or in danger, it burns dim and troubled, and when he is dead, it is quite extinguished.”¹⁶

¹ Cyranus, *The Magick of Kirani, King of Persia*, London, 1685.

² *Ibid*,

³ Francis Barrett, *The Magus*, London, 1801.

⁴ Albertus Magnus, *Booke of Secretes*, London, c. 1560.

⁵ *Ibid*.

⁶ *Ibid*.

⁷ Barrett, *op. cit*.

⁸ Albertus Magnus, *Egyptian Secrets*, U.S.A., n.d.

⁹ Barrett, *op. cit*.

¹⁰ Richard Baxter, *The Certainty of the Worlds of Spirits*, London, 1691.

¹¹ Nicholas Culpepper, *The English Physician*, London, 1826.

¹² *Ibid*.

¹³ Arnold de Villeneuve (thirteenth-century alchemist), from W. H. Davenport Adams, *Witch, Warlock, and Magician*, New York, 1889.

¹⁴ Cyranus, *op. cit*.

¹⁵ Felix Grendon, *The Anglo-Saxon Charms*, New York, 1909.

¹⁶ Reginald Scot, *The Discoverie of Witchcraft*. London, 1655.

SPELLS, CHARMS, AND INCANTATIONS

The terms *charm*, *spell*, and *incantation* all denote the phrases and formulas used in the working of magic. *Charm* and *spell* are also applied to the total magic act, including gestures either combined with words or by themselves, and to the state of enchantment that results from it. The most effective magic generally combines both words and actions; however, the critical ingredient in any spell, no matter how simple, complex, or bizarre, is the will and energy of the magician. Some spells are cast simply by means of magical power, usually innate. The most common powers of this sort are fascination and the evil eye.

Fascination is the compelling of love or desire, often by the glance, or by other physical means, such as breathing into the mouth of the victim. The power to fascinate irresistibly is rare and difficult to develop for even the most skilled magicians. Probably everyone has at some time been a victim of fascination and will recognize the process in this description by the English magician Francis Barrett:

We call fascination a binding, because it is affected by a look, glance, or observation, in which we take possession of the spirit, and overpower the same, of these we mean to fascinate or suspend; for it comes through the eyes, and the instrument by which we fascinate or bind is a certain, pure, lucid, subtil spirit, generated out of the ferment of the purer blood by the heat of the heart, and the firm, determined, and ardent will of the soul which directs it to the object previously disposed to be fascinated. This doth always send forth by the eyes rays or beams, carrying with them a pure subtil spirit of vapour into the eye or blood of him or her that is opposite. So the eye, being opened and intent any one with a strong imagination doth dart upon its beams,

which are the vehicle of the spirit into whatever we will effect of being, which spirits striking the eye of them which are fascinated being stirred up in the heart and soul of him that sends them forth, and possessing the breast of them who are struck, wounds their hearts, infects their spirits, and overpowers them.¹

The evil eye is a glance that harms or kills. Some people possess the power unknowingly and cast the evil eye accidentally. Most witches have the evil eye, although witchhunters have claimed that, paradoxically, a witch cannot look a man directly in the eye. However, the evil eye does not always accompany other magic powers. Many amulets, especially those that bring fertility, are worn for protection against the evil eye.

For those less gifted magically, a charm can be strengthened by repetition, by a period of fasting and concentration such as that observed in ceremonial magic, and by performing it in the day and hour of the appropriate planet (see appendix table: Government of the Hours). Even the least experienced practitioners of magic may find that certain spells work for them easily and with little effort. Such spells are often dangerous and should be used with extreme caution. Magic is usually controllable to the extent that it results from the magician's own being.

The following charms are arranged according to purpose, and illustrate a variety of magical techniques. Elements from several of these may be combined creatively to produce new spells.

For Love

A woman who wishes to gain the love of a man should procure the following materials from neighbors with whom she has never eaten: coriander, caraway, gum of terbinth, lime, cummin, verdigris, myrrh, some blood of an animal whose throat has been cut, and a piece of broom from a cemetery. On a dark night she is to go into the country with a lighted brazier and throw these different articles one after another into the fire, speaking these words:

O coriander, bring him mad!
O caraway, bring him wandering without success!
O mastic, raise in his heart anguish and tears!
O white lime, make his heart wakeful in disquietude!
O cummin, bring him possessed!
O verdigris, kindle the fire of his heart!
O myrrh, make him spend a frightful night!
O blood of the victim, lead him panting!
O cemetery broom, bring him to my side.²

When you see a falling star say:

It is not the star which falls
But my lover; may he fall
Till he come by day or night,
Or at midnight
To beat at my door.
Nor may he live nor stand
Till he knocks at my door!³

Charm to arouse the passionate love of a woman

May the disquieter, disquiet thee; do not hold out upon thy bed! With the terrible arrow Kama [love] do I pierce thee in the heart.

The arrow, winged with longing, barbed with love, whose shaft is undeviating desire, with that, well-aimed, Kama shall pierce thee in the heart!

With that well-aimed arrow of Kama which parches the spleen, whose plume flies forward, which burns up, do I pierce thee in the heart.

Consumed by burning ardor, with parched mouth, do thou come to me, pliant, pride laid aside, mine alone, speaking sweetly, to me devoted!

I drive thee with a goad from thy mother and thy father, so that thou shalt be in my power, shaft come up to my wish.

All their thoughts do ye, O Mitra and Varuna, drive out of her! Then having deprived her of her will, put her into my power alone.⁴

Charm to secure the love of a woman

Hanker thou after my body, my feet, hanker after my eyes, my thighs. The eyes of thee, as thou lustest after me, and thy hair shall be parched with love!

I make thee cling to my arm, cling to my heart, so that thou shalt be in my power, shalt come up to my wish.

The cows, the mothers of the ghee, who lick their young, in whose heart love is planted, shall make yonder woman bestow love upon me.⁵

To accompany this incantation the man should lay on the ground two chips, one from a tree, and one from a creeping shrub that grows up it. Between them he lays an arrow, sthakara-powder (for which substitute perfumed powder), salve, a piece of grass broken by the wind. He adds to them melted butter and anoints the woman he loves.

Charm with licorice, to secure the love of a woman

This plant is bom of honey, with honey do we dig for thee. Of honey thou art begotten, do thou make us full of honey!

At the tip of my tongue may I have honey, at my tongue's root the sweetness of honey! In my power alone shalt thou then be, thou shalt come up to my wish!

Sweet as honey is my entrance; sweet as honey my departure. With my voice do I speak sweet as honey, may I become like honey!

I am sweeter than honey, fuller of sweetness than licorice. Mayest thou, without fail, long for me alone, for a branch of honey!

I have surrounded thee with a clinging sugarcane, to remove aversion, so that thou shalt not be averse to me!⁶ A man puts a blade of grass in his mouth and turns to the east, then to the west saying:

Where the sun goes up
Shall my love be by me!
Where the sun goes down
There by her I'll be.⁷

Take a shoe that the woman you love has worn, fill it with rue, and hang it over your bed to make her love you.

You may fascinate a woman by giving her a piece of cheese. Put nine drops of your fresh blood on a cloth in which you will steam the food of the one you love.

Burn part of a dress after you have perspired heavily in it and introduce the ashes into the food or drink of the man you desire.

Variations of the charms above are probably found in every civilization. The introduction of one's hair, clothing, sweat, tears, blood, nails, etc., into the lover's food may be the love charm most widely practiced. For no obvious reason, it is used primarily by women.

You may also introduce perspiration directly, either by wiping your moist body with an item of food, usually an ingredient in a cake or a potion, or if you are more fastidious, by taking a hot bath, then powdering or flouring yourself and adding the moistened powder. In any case, make sure you are wearing no deodorant; it seems highly likely that deodorant, used as a magical ingredient, would destroy love.

Finely ground hair or nails are often added to a cake to be fed to the man who is the object of the charm. If you are able to obtain some of his hair or nails, add them too.

In another gypsy charm, the woman mixes her hair with some dirt from the man's footprints, burns them, and adds the ashes to his food.

Braid your hair with that of the one you love to insure that you remain together.

Wear a bracelet made from the hair of your lover to retain his affection.

To win the love of a woman: "Take salt, cheese and flour, mix it together, put it into her room, and she will have no rest until she sees you."⁸

Find a pair of dogs copulating, put a cloth over them, and later give it to the girl you want saying:

"I the dog, she the bitch,
I the helve, she the axe
I the cock, she the hen,
That, that I desire."⁹

A mirror may also be used in this charm. After you capture the dogs' image in the mirror, cover it with a cloth. Do not uncover it until you show it to the woman you want.

"When you wish that your sweetheart shall not deny you, take the turtledove tongue into your mouth and kiss her, and she will accept your suit."¹⁰

"Take the feathers from a rooster's tail, press them three times into her hand. Probatum."¹¹

"Take an onion, a tulip, or any root of the kind, and plant it in a clean pot never used before; and while you plant it repeat the name of the one whom you love; every day, morning, and evening, say over it:

As this root grows
And as this blossom blows,
May her heart be
Turned unto me!

And it will come to pass that every day the one whom you love will be more and more inclined to you, till you get your heart's desire."¹²

“In the pingle [small pan] or the pan,
Or the hauspan [skull] o’ man,
Boil the heart’s-bluid o’ the tade [toad],
wi’ the tallow o’ the gled [kite],
Hawket [finely chopped] kail an’ hen-dirt,
Char’d [chewed] cheese an chicken-wort [chicken-weed]
Yellow puddocks [probably toadstool] champit [bruised] sma’,
Spiders ten, and gellocks [earwigs] twa,
Sclaters two [wood-lice], frae foggy [mossy] dykes,
Bumbees twunty, frae theia bykes [nest],
Asks [newts] frae stinking lochens blue,
Ay, will make a better stue [stew or brew];
Bachelors maun hae a charm,
Hearts they hae fu’ o harm.”¹³

For an assignation

“The bull with a thousand horns who rose out of the sea, with the aid of him, the mighty one, do we put the folks to sleep.

The wind blows not over the earth. No one looks on. Do thou then, befriended of Indra, put all women and dogs to sleep.

The women that lie upon couches and upon beds, and they that rest in litters, the women, all that exhale sweet fragrance, do we put to sleep.

Every moving thing I have held fast. Eye and breath I have held fast. I have held fast all limbs in the deep gloom of the night.

Of him that sits, and him that walks, of him that walks, of him that stands and looks about, of these the eyes we do shut, just as these premises.

The mother shall sleep, the father shall sleep, the dog shall sleep, the lord of the house shall sleep. All her relations shall sleep, and these people round about shall sleep!

O sleep, put thou to sleep all people with the magic that induces sleep!
Put the others to sleep until the sun rises; may I be awake until the dawn
appears, like Indra, unharmed, uninjured.”¹⁴

To win the love of a woman who does not want you

Thread a needle with her hair, and run it through the fleshiest limb of a
dead man.

To win a love who rejects you

Make a wax doll, in his or her name or image, then roast it over the fire.
As the wax melts, so will the heart of the loved one.

To destroy the love of another for you

Burn the person’s nails, hair, blood, worn clothing, or saliva (may be on
partially consumed food).

Give him who loves you a knife or other sharp, cutting object. (If you do
this unintentionally to one you love, he or she must give you a penny or
other small object to break the spell.)

To free yourself from a love spell

“To procure the dissolving of bewitched and constrained love, the party
bewitched must make a jakes [toilet] of the lover’s shoe.”¹⁵

Boil cedar leaves in water, then wet your foot or hand with the liquid and
kick or strike the person who cast the spell.

If so be a toad laid
In a sheep-skin newly flaid
And that tyd to man, ’twil sever
Him and his affections ever.¹⁶

To bring back an unfaithful lover

Throw dragon's blood wrapped in paper into the fire saying:

May he no pleasure or profit see,
Till he come back to me.^{[17](#)}

A magic for one who has been infatuated by illicit love to a female

“Such a person must put a pair of shoes on and walk therein until his feet perspire, but must walk fast so that the feet do not smell badly; then take off the right shoe, drink some beer or wine out of this shoe, and he will from that moment lose all affection for her.”^{[18](#)}

“... if any woman hath enchanted thee to love her, take the gown she sleepeth in out of doors and spit through the right sleeve thereof, when the enchantment will be quitted.”^{[19](#)}

Chastity

“... a young graft being thrust through a Frogs guts, and fastened by the Husband in his Wives flowers, then it will cause his Wife to loathe adultery ...”^{[20](#)}

Fertility

Make a hole in both ends of the shell of a raw egg. The husband blows through one hole so that the egg goes into his wife's mouth, and she swallows it. The wife will become pregnant.

To make a woman fertile and loved by her husband

“Closed are the mouths of all races, legions, and tongues from N.N. and the angel Rahmiel and the angel Habbiel and the angel Hanniniel, these angels, pity and love and compassionate and embrace N.N. Before all the sons of Adam whom he begat by Eve, we will enter in before them; from their clothing they will clothe her, and from their garments they will garb her, the garment of the place of God. With her they will sit, on this side and on that, driving away demons, as is right. In the name of YHWH-in-Yah, El-El the great, the awful, whose word is panacea, this mystery is confirmed, made fast and sure, forever and ever.

Hark a voice in the mysteries! ... Hark the voice of a woman, a virgin travailing and not bearing. Quickly be enamoured, be enamoured, and come N.N.2 [the husband] to the marrow of his house and to the marrow of N.N. his wife; as a virgin travailing and bearing not, so may she be fresh myrtle for crowns. Amen, amen, and made fast and sure is salvation from Heaven for N.N.”²¹

Rub the belly of any animal with calamint and the stone from the nest of a lapwing and it will conceive.

Impotency

When you have lost your manhood

When you are infatuated and betwitched by a woman, so that you may not love any other, then take blood of a buck and grease your head therewith, and you will soon be all right again.”²²

“Take a new fresh-laid egg, if possible, one that is yet warm. Pour whale oil over it, and boil the egg in it; the oil then should be poured into running water, stream downward, never upward, then open the egg a little, carry it to an ant’s hill, of the large red species, as are found in fir-trees forest, and there bury the egg. As soon as the ants have devoured the egg, the weak and troubled person will be restored to former strength and vigor.”²³

“Fill a quill with Quick-silver, and lay the same under the cushion where such a one sitteth, or else to put it under the threshold or the door of the house or chamber where he dwelleth.”²⁴

“Piss through a wedding ring.”²⁵

“Spit in your own bosome.”²⁶

To cure impotency

Make a wax figure of the inadequate members, and recite appropriate incantations over it.

To make a woman sterile

“The other enemies conquer with might; beat back, O Gatavedas, those that are not yet bom! Enrich this kingdom into happiness, may all the gods acclaim this man!

Of these hundred entrails of thine, as well as of the thousand canals, of all these have I closed the openings with a stone.

The upper part of the womb do I place below, there shall come to thee neither offspring nor birth! I render thee sterile and devoid of offspring; a stone do I make into a cover for thee!”²⁷

The person casting the spell puts urine of a female mule into the food or drink of the victim.

To cause impotence

Ligature is the term applied to spells causing impotence, usually through binding or tying something, for instance, knotting a string, a strip of leather, when accompanied by incantations such as the following:

“Twine in three knots, Amaryllis, in three colors twine them, Amaryllis, do and say.”²⁸

“Far si far, fa far fay u, far four na forty Kay u Mack straik it, a pain four hun creig wel Mack smeoran bun bagie.”²⁹

A spell of ligature can be broken only by untying the knots. Young boys are especially adept at casting such spells.

To prevent a tree from bearing fruit

Hang in it a rose seed, a mustard seed, and the foot of a weasel.

For Good Fortune and Favor

“If you desire to go to your lord or to the king or to another man or to an assembly, then carry these writings with you; every one of them will then be friendly and gracious to you.

X X. he.d. e.o.e.o.o.e.e.e.laf.d.R.U.fi. f. p. A. x. Box. Nux. In nomine patris Rex. M. p. x. XIX. xls. sli. il. Deo. el. deo. deo. lafdruel.bepax. box. nux. bu. In nomine patris rex mariae. Jesus Cristus dominus meus. Jesus . Eonfra. senioribus H. brinlur. her. letus contra me. bee. larrhibus excitatio pacis inter virum and mulierum A. B. and alfa tibi reddit nota fructu leta. lita tota. tauta. vol tellus et ade virescit.”³⁰

Good luck charm for witch to say daily and before going out

“The fire bites, the fire bites; Hogs-turd over it, Hogs-turd over it, Hogs-turd over it; the Father with thee, the Son with me, the Holy-Ghost between us both to be: ter.

Then spit over one shoulder, then over the other, and then three times right forward.”³¹

Charm to win a lawsuit

“... if anyone has to settle any just claim by way of a law suit, let him take some of the largest kind of sage and write the names of the 12 apostles on the leaves and put them in his shoes before entering the courthouse and he shall certainly gain the suit.”³²

Against anger

“As the bowstring from the bow, thus do I take off thy anger from thy heart, so that, having become of the same mind, we shall associate like friends!

Like friends we shall associate—I take off thy anger. Under a stone that is heavy do we cast thy anger.

I step upon thy anger with my heel and my fore-foot, so that, bereft, of will, thou shalt not speak, shalt come up to my wish!”³³

Against Injury

Write these words on a paper or amulet: “Light, Beff, Cletemati, Adonai, Cleona, Flcrit.”³⁴

Protection against rape or other defilement

“...if a woman takes a needle and bewray it with dung and put it up in earth in which the carcass of a man has been buried, and carry it about her in a piece of cloth used at a funeral, no man can defile her as long as she carries that”³⁵

Against Madness

“Release for me, O Agni, this person here, who bound and well-secured, loudly jabbars! Then shall he have due regard for thy share when he shall be free from madness.

Agni shall quiet down thy mind, if it has been disturbed. Cunningly do I prepare a remedy, that thou shalt be freed from madness.

Whose mind has been maddened by the sin of the gods, or has been robbed of sense by the Rakshas, for him do I cunningly prepare a remedy, that he shall be free from madness.

May the Apsaras restore thee, may Indra, may Bhaga restore thee; may all the gods restore thee, that thou mayest be freed from madness.”^{[36](#)}

To cure fits caused by witchcraft

Wear around the neck:

Callen Dan Dant,
Dan Dant Callen,
Dan Callen Dant.^{[37](#)}

“To remove trembling arising from demoniacal possession—write [Solomon’s Seal] on a plant that has milky juice, and drive a nail through it; the trembling will cease.”^{[38](#)}

Against Pain and Disease

“The wicked god, the wicked demon
the demon of the desert, the demon of the mountain,
the demon of the sea, the demon of the marsh,

the evil genius, the enormous uruku,
 the bad wind by itself
 the wicked demon which seizes the body, which disturbs the body,
 Spirit of the heavens, conjure it! Spirit of the earth, conjure it!
 That which does not go away, that which is not propitious,
 that which grows up, ulcers of a bad kind,
 poignant ulcers, enlarged ulcers, excoriated ulcers, ulcers ...
 ulcers which spread, malignant ulcers,
 Spirit of the heavens, conjure it! Spirit of the earth, conjure it!
 Disease of the bowels, the disease of the heart, the palpitation of the
 diseased heart,
 disease of the vision, disease of the head, malignant dysentery,
 ulceration of the veins and micturition which wastes cruel agony
 which never ceases,
 nightmare
 Spirit of the heavens, conjure it! Spirit of the earth, conjure it!³⁹

To cure fever, write the following on a piece of paper between 8 o'clock and 9 on Friday, and suspend it around the patient's neck;

H	B	R	H	C	H	T	H	B	R	H
H	B	R	H	C	H	T	H	B	R	
H	B	R	H	C	H	T	H	B		
H	B	R	H	C	H	T	H			
H	B	R	H	C	H	T				
H	B	R	H	C	H					
H	B	R	H	C						
H	B	R	H							
H	B	R								
H	B									
H										

Make a wax image of the afflicted part, and burn it.

To cure disease

Take ashes from 3 comers of the chimney, then apply a linen cloth 3 times to the diseased area.

To cure hemorrhage

In the blood of Adam sin was taken
In the blood of Christ it was all shaken
And by the same blood I do thee charge
That the blood of (N.N.) run no longer at large⁴¹

For lung disease

Cathari Duni Chini Brini⁴²

To cure the gout

Etter sheen etter sock, Et ta leur etta pachk Wipper si casn easemitter in shi fo leish in shi corne, orn sheip twa till ane curht mach a mainshore.⁴³

To cure ague

Five times go to the nearest crossroads at midnight and bury a freshly laid egg.

To protect and cure eyes

Write the following on a piece of paper, wrap it in silk, and hang it around the neck:

*Diabolus effodiat tibi oculos impleat foramina stercoribus.*⁴⁴

Charm for diarrhea

“...to be sung on a soft-boiled egg nine times for three days:

Ecce dolgola nedit dudum
bethecunda brethecunda
elecunda eleuahge
macte me erenum
ortha fueba
lata uis leti unda
nosuis terrae dulgedob.”⁴⁵

For pain in the bowels and in the fatty part of the abdomen

“...when you see a dung-beetle on the ground throwing up earth, seize him and the heap with both hands, wave him vigorously with your hands and say three times: *Remedium facio adventris dolorum*. Then throw away the beetle over your back; take care not to look after it. When a man’s bowels or belly fat pain him, grasp his abdomen in your hands. He will soon be well. You will be able to do this for twelve months after seizing the beetle.”⁴⁶

Charm for a burn

“Lay your right hand very softly over the burn, then repeat these words three times over unto yourself, giving a gentle blow each time from your mouth on the place burned:

Old clod beneath the clay
Burn away, burn away
In the name of God be thou healed. Amen.”⁴⁷

Against falling sickness

“Drink in the night at a Spring-water out of a skull of one that hath been slain. Otherwise eat a pig killed with a knife that slew a man.”⁴⁸

Against cramp

On a slip of paper, which the patient will wear as an amulet, write the following:

Edoae Veoafp Beoaev.^{[49](#)}

Cramp be thou painless,
As our Lady was sinless,
When she bore Jesus.^{[50](#)}

For a headache

Rub the head, then wash it with hot water or vinegar, saying:

“Oh, pain in my head,
The father of all evil,
Look upon thee now!
Thou hast greatly pained me,
Thou tormentest my head,
Remain not in me!
Go thou, go thou, go home,
Whence thou, Evil One, didst suck,
Thither, thither hasten!
Who treads upon my shadow,
To him be the pain.”^{[51](#)}

For pain in the limbs

Spit on the place that pains you and sing the following nine times:

“*Malignus obligavit, angelus curavit, dominus salvavit.*”^{[52](#)}

For local pain

Put earthworms into a wooden bucket, or box, preferably one bound with iron hoops, pour water into it, then drink the water saying:

“Earthworms who slip through earth below

Secrets of sorcery ye know,
When the good foot doth o'er you tread,
Or when it passes overhead
Transfer its power and its merit,
Now I pray you to this spirit,
To do such virtue as it may,
And let this headache pass away!"

For a sprain

"As St. Agnes went over the moon to the mountain of Moses, she fell and her foot turned. But sinue to sinue, and bone to bone, God makes all right to him who has faith; and be thou healed, O man, in Jesus' name. Amen."

Incantation to fire for cure

"Great fire, my defender and protector, son of the celestial fire, equal of the sun who cleanses the earth of foulness, deliver this man from the evil sickness that torments him night and day."

Against toothache

"Galbes, galbat, galdes, galdat."

To cause the hair to grow wherever you wish

"Take milk of a slut, and saturate therewith the spot wherever the hair is desired to grow."

Against Enemies

Most magic to harm enemies is worked by means of an image that represents the person to be affected. From figures found in the tombs of ancient Egypt to voodoo dolls in the islands of the Caribbean, such images

have been used in nearly all parts of the world. Materials may vary from region to region, but the basic methods are surprisingly similar. An image or doll is made of wax, clay, wood, wool, straw, brass, lead, tin, flour, butter, feathers, or other material. Some nails, hair, blood, saliva, or clothing from the intended victim may be added to it. Sometimes the image is baptized in the name of the victim, or identified with him by incantation. It is then cut, stabbed, melted, burned, drowned, buried, or otherwise tormented, and the victim suffers similar pain or death. The image may be hidden in the victim's own bed. Substitutes for the traditional doll include a picture of the victim, a candle, a hand of glory (see chapter on amulets and talismans), an image shaped like a frog or toad, and the heart of an animal. To make a man afraid, suspend an image of him by a single thread. To cause him pain, stroke his image with your wet finger. The following are instructions for injuring enemies by image magic:

“Make an image in his name whom you would hurt or kill, of new virgin wax; under the right armpit whereof place a Swallow's heart, and the liver under the left; then hang about the neck thereof a new thread in a new needle pricked into the member which you would have hurt ... sometimes these images are made of brass, and then the hand is placed where the foot should be, and the foot where the hand, and the face downward ... for a greater mischief, the like image is made in the form of a man or woman, upon whose head is written the certain Name of the party; and on his or her ribs these words, Allif, casyl, zaze, hit, mel, meltat; then the same must be buried.”⁵³

To harm a rival in love

“...prepare the image or instrument proper to this effect in order and manner thereof. Fumigate with the proper perfumes and if writing be required on the image, let it be done with the needle or stylet of the art ... Next recite the following words once more over the said image: USOR DILAPIDATORE, TENTATORE, SOIGNATORE, DEVORATORE, CONCITORE ET SEDUCTORE. O all ye ministers and companions, I direct, conjure, constrain and command ye to fulfill this behest willingly, namely straightway to consecrate this image, which is to be done in the

name of _____, that as the face of the one is contrary to the other, so the same may never more look one upon another.

Deposit the image in some place perfumed with evil odours, especially those of Mars, such as sulphur and asafoetida. Let it remain there for one night having duly asperged it, observing the proper hour and place.”⁵⁴

Form an image of the victim from meal, barley, or moistened earth, color the forehead red and clothe it in red. Point the head toward the north, and cut it off with an axe.

Incorporate pins in the wax image. Baste it in a mixture of water and ale; then roast it over a fire.

Baptize a large toad in the name of the victim, and make it swallow consecrated host that has been marked with evil words or characters. Then tie with hair of the victim, and bury it under a threshold or other place he passes daily.

Make a picture of the victim out of black-colored wax; then shoot it with arrows.

“If any one shall, with an entire new knife, cut asunder a lemon, using words impressive of hatred, contumely, or dislike, against any individual, the absent party, though at an unlimited distance, feels a certain inexpressible and cutting anguish of the heart, together with a cold chilliness and failure throughout the body.”⁵⁵

(You may also stick pins in a lemon, orange or other fruit or vegetable. As the fruit dries and decays, your enemy will similarly waste away. Or call an herb or flower by the name of your enemy, and let it dry out.)

“If a pigeon be cut through the heart, it causes the heart of the party intended to affect with a sudden failure.”⁵⁶

Stick pins into a sheep’s heart and roast it over a fire into which salt has been thrown, saying:

“It is not this heart I mean to burn
But _____’s heart I mean to burn
Wishing him neither rest nor peace
Till he is dead and gone.”⁵⁷

(Charms of this structure are appropriate whenever an animal, plant, or object is being used as an image of the intended victim.)

To punish a false lover, at midnight stick a bird’s heart full of pins.

To revenge oneself on a faithless lover, light a candle at midnight and prick it with a needle, saying:

“Thrice the candle’s broke by me
Thrice thy heart shall broke be.”⁵⁸

(Although the candle can be used in image magic against any enemy, it is especially effective, for obvious reasons, when used by a woman against a former lover.)

Bury a lighted candle at night in a churchyard; your enemy will waste away unless he finds the candle and eats it.

Bury a glove of the person you wish to destroy; he will pine away as it rots. Or dip the glove in hot water, prick it many times, then bury it.

To kill or harm an enemy

Bury bottles or vials along a path where the victim will walk. When his foot touches the spot, he will become diseased.

To kill an enemy, say a mass for the dead in his name. This is especially effective when performed in a churchyard.

Prick a piece of leather nine times.

To bewitch an enemy to death: hang up a black toad by the heels and collect venom in an oyster shell and impregnate with it a piece of the

victim's soiled linen.

Weave hair of a victim into a bird's nest to drive him mad. Or introduce the hair into a growing branch; as the wood covers it, he will become mad.

Consecrate nails, especially those from a coffin, using fumes of Saturn. Follow the footsteps of your intended victim and prick the shape of a cross in all you can.

Witch's ladder

Make and hide a string of nine knots. Unless the victim can find it and untie the knots, he will slowly die.

Charm to vanquish a man

"I, _____, will breathe on thee, three drops of blood

I draw from thee. The first from thy heart, the other from thy liver, the third from thy vigorous life. By this I take all thy strength, and thou lovest the strife."⁵⁹ Repeat three times.

Charm to deprive enemies of their strength

"As the rising sun takes away the lustre of the stars, thus do I take away the strength of both the women and men that hate me.

As many enemies as ye are, looking out against me, as I come on—of those that hate me, do I take away the strength, as the sun takes away the strength of persons asleep."⁶⁰

"If any one happens to commit nuisance at thy door and thou will prevent that beastly trick in future, take the poker red-hot, and put it into the excrement, and, by magnetism, his posteriors shall become much scorched and inflamed."⁶¹

To banish an unwelcome guest, put a broom behind the door of another room, pointing toward him.

To bring discord

“If the powder [of vervain and grain or corn] be put in a place where men dwell, or lie between two lovers, anon is made strife or malice between them.”[62](#)

For return of stolen goods

“At midnight take off your left shoe and put manure on the big toe, and throw it into the fire and say, in the devil's name: Ensuer, this I throw upon the burn, so long till the thief returns my stolen goods, as sure as God hath cast thee into the abyss of hell, when the thief returns my own, bid him leave in the devil's name.”[63](#)

Against sorcery and witchcraft

“He who forges images, he who bewitches
the malevolent aspect, the evil eye,
the malevolent lip, the finest sorcery,
Spirit of the heaven, conjure it! Spirit of the earth, conjure it!”[64](#)

Against the evil eye or witchcraft, wear braided hair, or clothing, or jewelry with an interlaced pattern. It will entangle the witch's gaze.

To banish a witch, boil in a pot over a fire sweet milk with three rows each of pins and needles that have never been used. The house must be completely sealed.

(Irish, Seymour) In a similar charm, the urine or blood of a person who has been bewitched is put in a tightly sealed bottle with iron nails and hair clipping and boiled at midnight in a sealed house. The witch, feeling painful burning, will come knocking at the door. When she is not allowed to enter, she will die, and the spell will be broken. The bottle and its contents must

afterward be buried. It is perhaps wise to leave a small opening in the boiling bottle to prevent its explosion.

Make a wax image of the bewitched person and burn it.

Weather Magic

The most effective means of raising winds, especially for sailing, is to carry a knotted string, usually with three knots, which are gradually loosened as stronger winds are desired. Such strings are most effective when purchased from witches.

To bring rain

Beat a broom upon a river and then shake it at the sky.

Throw hair into the sea to stop or start storms.

To raise a storm

Dip a rag into water and beat it three times on a stone in the name of Satan:

“I knock this rag upon this stone
To raise the wind in the devil’s name
It shall not lye till I please again.”⁶⁵

To Foretell the Future

Engrave on a lodestone:

α α M α α α G y n α ; M α α α α α

To make a mirror in which everything may be discerned

Procure a looking glass, such as are commonly sold. Inscribe the characters noted below upon it. Inter it on the crossing of two pathways, during an uneven hour. On the third day thereafter, hie to the place at the same hour, and take it out; but you must not be the first person to look into the glass. It is best to let a dog or a cat take the first look into the mirror:

S. Solam S. Tattler S. Echogordner Gematur.^{[66](#)}

Miscellaneous

Take the blood of a snail, tie it up in a linen cloth, and make of it a wick and lighten it in a lamp; give it to any man thou wilt, and say lighten this, he shall not cease to fart, until he let it depart.^{[67](#)}

To gather birds together hange mistletoe with the wing of a swallow in a tree.

“If thou wilt gather [the lily] the sun being in the sign of the Lion, and wilt mix it with the juice of the laurel or bay tree and afterwards thou shalt put the juice under the dung of cattle a certain time, it shall be turned into worms which if powder be made and be put into the neck of any man or in his clothes, he shall never sleep until it be put away.”^{[68](#)}

To heal pain one has inflicted

“...if any one shall be sorry for any blow that he hath given another afar off or nigh at hand, if he shall presently spit into the middle of that hand with which he gave the blow, the party that was smitten shall presently be freed from pain.”^{[69](#)}

To cause sleep

Take a small piece of clothing, which the person to be enchanted has worn recently. Fold it into a small bundle, and fasten it with two twigs placed in the form of an X. Then place it in or under the pillow on which he will sleep.

To make butter churn

Come Butter come,
Come Butter come,
Peter stands at the Gate,
Waiting for a Butter'd Cake,
Come Butter come.^{[70](#)}

^{[1](#)} Francis Barren, *The Magus*, London, 1801.

^{[2](#)} James A. Montgomery, *Aramaic Incantation Texts from Nippur*, Philadelphia, 1913.

^{[3](#)} Charles Godfrey Leland, *Etruscan Roman Remains in Popular Tradition*, New York, 1892.

^{[4](#)} Atharva-Veda, in *Sacred Books of the East*, Vol. 42, Oxford, 1897.

^{[5](#)} *Ibid.*

^{[6](#)} *Ibid.*

^{[7](#)} Charles Godfrey Leland, *Gypsy Sorcery and Fortune Telling*, London, 1891.

^{[8](#)} Albertus Magnus, *Egyptian Secrets*, U.S.A., n.d.

^{[9](#)} Leland, *Gypsy Sorcery*.

^{[10](#)} Albertus Magnus, *op. cit.*

^{[11](#)} *Ibid.*

^{[12](#)} Leland, *Gypsy Sorcery*.

^{[13](#)} J. Maxwell Wood, *Witchcraft and Superstitious Record in the Southwestern District of Scotland*, Dumfries, Scotland, 1911.

¹⁴ *Atharva-Veda*.

¹⁵ Reginald Scot, *The Discoverie of Witchcraft*, London, 1655.

¹⁶ Robert Herrick, quoted in John Brand, *Popular Antiquities of Great Britain*, London, 1905.

¹⁷ Brand, *op. cit.*

¹⁸ Albertus Magnus, *op. cit.*

¹⁹ Henry Cornelius Agrippa von Nettesheim, *The Philosophy of Natural Magic*, Chicago, 1913.

²⁰ Thomas Bromhall, *A Treatise of Specters*, London, 1658.

²¹ Montgomery, *op. cit.*

²² Albertus Magnus, *op. cit.*

²³ *Ibid.*

²⁴ Scot, *op. cit.*

²⁵ *Ibid.*

²⁶ *Ibid.*

²⁷ *Atharva-Veda*.

²⁸ Christianus Pazig, *A Treatise of Magic Incantations*, Edinburgh, 1886.

²⁹ George Sinclair, *Satan's Invisible World Discovered*, Edinburgh, 1871.

³⁰ Felix Grendon, *The Anglo-Saxon Charms*, New York, 1909.

³¹ Scot, *op. cit.*

³² John Hohman, *The Long Lost Friend*, N.p., n.d. (late nineteenth century).

³³ *Atharva-Veda*.

³⁴ Albertus Magnus, *op. cit.*

³⁵ Barrett, *op. cit.*

³⁶ *Atharva-Veda*.

- [³⁷](#) Richard Baxter, *The Certainty of the Worlds of Spirits*, London, 1691.
- [³⁸](#) H. P. Blavatsky, *Isis Unveiled*, New York, 1893.
- [³⁹](#) Francois Lenormant, *Chaldean Magic*, London, 1877.
- [⁴⁰](#) Albertus Magnus, *op. cit.*
- [⁴¹](#) John Dalzell, *The Darker Superstitions of Scotland*, Edinburgh, 1834.
- [⁴²](#) Sinclair, *op. cit.*
- [⁴³](#) *Ibid.*
- [⁴⁴](#) Brand, *op. cit.*
- [⁴⁵](#) Grendon, *op. cit.*
- [⁴⁶](#) *Ibid.*
- [⁴⁷](#) Jane F. Wilde, *Ancient Cures, Charms, and Usages of Ireland*, London, 1890.
- [⁴⁸](#) Scot, *op. cit.*
- [⁴⁹](#) Albertus Magnus, *op. cit.*
- [⁵⁰](#) Brand, *op. cit.*
- [⁵¹](#) Leland, *Gypsy Sorcery*.
- [⁵²](#) Grendon, *op. cit.*
- [⁵³](#) Scot, *op. cit.*
- [⁵⁴](#) “Key of Solomon,” in A. E. Waite, *The Book of Black Magic and of Pacts*.
- [⁵⁵](#) Barrett, *op. cit.*
- [⁵⁶](#) *Ibid.*
- [⁵⁷](#) Philip W. Sergeant, *Witches and Warlocks*, London, 1936.
- [⁵⁸](#) Leland, *Gypsy Sorcery*.
- [⁵⁹](#) Albertus Magnus, *op. cit.*

[60](#) *Atharva-Veda*.

[61](#) Barrett, *op. cit.*

[62](#) Albertus Magnus, *The Booke of Secretes*, London, c. 1560.

[63](#) Albertus Magnus, *Egyptian Secrets*.

[64](#) Lenormant, *op. cit.*

[65](#) Dalyell, *op. cit.*

[66](#) Albertus Magnus, *Egyptian Secrets*.

[67](#) Albertus Magnus, *Booke of Secretes*.

[68](#) *Ibid.*

[69](#) Von Nettesheim, *op. cit.*

[70](#) Sinclair. *op. cit.*

AMULETS AND TALISMANS

An amulet is an object worn anywhere on the body, but most often around the neck, to ward off evil and disease or to bring about desired results. Amulets are frequently made from stones or gems, which may be engraved with magic words, characters, or pictures. A variety of small objects may be sewn into a bag and worn as an amulet. An amulet is usually most effective if it is composed at the time and with substances of the planet by which its objective is ruled. (See appendix tables on the hours and the government of the planets.)

The terms *amulet* and *talisman* are often used interchangeably, but amulet refers strictly to objects worn on the body. A talisman, on the other hand, may be placed somewhere or touched to the body of another. Amulets are of very ancient origin and were used extensively by the Egyptians.

Following are some examples of amulets and talismans. Others may be found in the Glossary, Magic Numbers, Words, and Symbols, and Spells, Charms, and Incantations. The table at the end of this chapter gives instructions for composition of special planetary amulets.

For love

Wear or carry a key, especially on a red ribbon. This amulet is most effective for men.

Make a small image of a bird, preferably using real feathers, enclose it in a red silk bag, and wear or carry it with you.

For fertility

Wear the image of a crescent moon, the claws of a crab, or the tusks of a boar, or any other horn-shaped object or image. These also avert the evil eye.

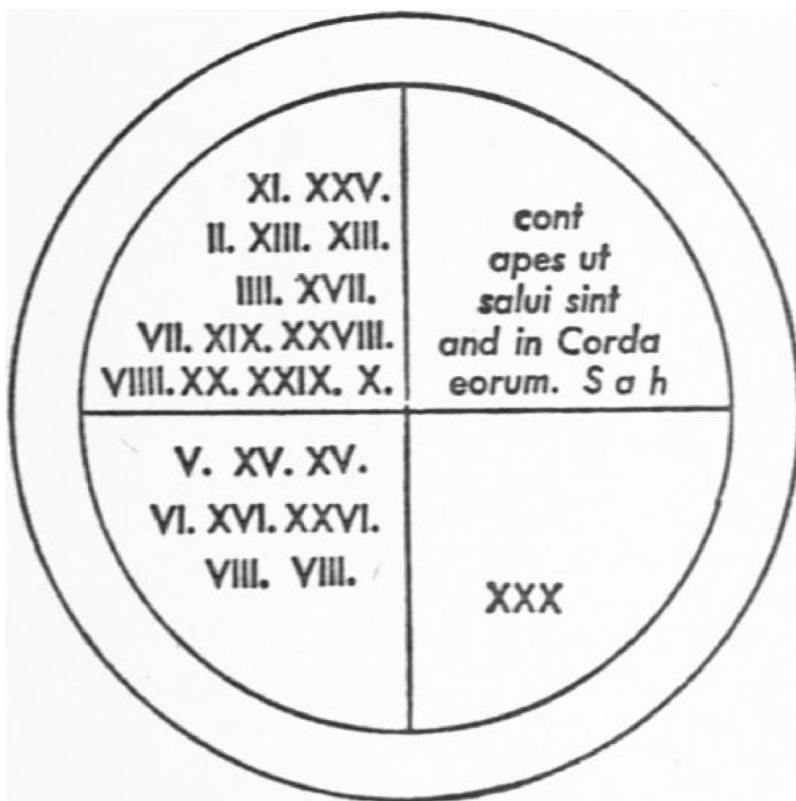
For success

“If any man shall have celandine with the heart of a Mole, he shall overcome all his enemies and all matters in suit and shall put away all debate.”¹

For fertility and protection of land

“Inscribe the circle with the point of your knife on a meal stone, and drive a stake into the middle of the hedge surrounding your land; then lay the stone against the stake so that it will be underground except the side written upon.”²

This is how the circle should be inscribed:



For words of peace

“... if the marigold be gathered, the Sun being in the sign of Leo, in August, and be wrapped in the leafe of a Laurel of bay tree and a wolves tongue added thereto, no man shall be able to have a word to speak against the bearer thereof, but words of peace.”³

A gainst sorcery and the evil eye

To protect a house from evil and sorcery, make a horseshoe red hot, hang it over the entrance and never remove it. To keep away evil spirits and bad dreams, nail it to your bed.

“If the incubus oppress a man, take lupine and garlic and betony and frankincense, bind them in a fawn-skin; let him have them on his person and let him go indoors with them.”⁴

To prevent witchcraft, the evil eye, and disease wear a charm of wood, bone, or ivory in the shape of the left hand clenched with the index and the little finger extended or open. Such an amulet is sometimes called a Hand of Glory.

To prevent the evil eye, wear suspended from the neck and tied together with red thread, a tooth, a piece of red cloth or wool and a nut on which magical characters or pictures may be painted.

Remedies

“Tie up the sting of a Scorpion, and the extremity of the Herb Basil, in which the Seed is, and a Swallow’s heart in a Deer’s skin, and you will cure lunaticks; and this phylactery both casts out disobedient Devils and compels them to go away.”⁵

“These two Greek letters, π and α written in a paper, and hung around one’s neck, preserve the party from Bleereyedness.”⁶

Against cramp: “Take a white root of rhubarb, pulverize the same, and fill with such powder a square pouch made of linen, about three thumbs in size. The patient should carry the pouch on a string around his neck that it will touch the bare skin in the neighborhood of the stomach.”⁷

For good health

Wear bird’s bones in your clothes.

To prevent sleep

Bind the eyes of a frog with the flesh of a nightingale in the skin of a hart, place them near the person you wish to keep awake.

To discover a thief

“When a man steals anything from you, write this silently and put it in your left shoe under your heel. Then you will soon find out about it.”⁸

er	hx
h	h
d	d
n	n
d	d
xh	hx

For invisibility

Wear a thumb cover made from the ear of a black cat boiled in the milk of a black cow.

Planetary Amulets

Certain amulets are composed so that they will obtain the virtues of their ruling planets in special intensity,

Saturn

“Engrave upon a load-stone the image of a man, having the countenance of a hart, and camel’s feet, and sitting upon a chair, or else a dragon,

holding in his right hand a scythe, in his left, a dart, which image they hoped would be profitable for prolongation of life.”⁹

Jupiter

For prolongation of life, make “an image in the hour of Jupiter, Jupiter being in his exaltation fortunately ascending.” Engrave in a clear and white stone the figure of a crowned man “clothed with garments of saffron colour, riding upon an eagle or dragon, having in his right hand a dart, about, as it were, to strike it into the head of the same eagle or dragon.”¹⁰

To make a talismanic ring

“...when any star ascends in the horoscope (fortunately) with a fortunate aspect or conjunction of the moon, we proceed to take a *stone* and herb, that is under that star, and likewise make a ring of the metal that is corresponding to the star; and in the ring, under the stone, put the herb or root, not forgetting to inscribe the *effect, image, name, and character*, as also the proper suffume.”¹¹ (Refer to the appendix table on Government of the Planets.)

Miscellaneous

“A ring made without fire of the smallest part of the bit of an asses bridle, and worn, drives away devils, and diverts fevers; it makes Venus also great to women.”¹²

Hand of Glory

The hand of glory is made of the right hand of a murderer severed during an eclipse of the moon, and dried and preserved. It is used in spells, especially those of black magic. If a candle is placed in a hand of glory, only the person using it can see it. Carried into a house at night, it will prevent the inhabitants from waking.

Of uncertain purpose



[13](#)

Magic Squares

A magic square is an amulet in the shape of a square containing words or numbers arranged in some order. Magic squares are usually composed of words that may be read backward and forward and up and down, or of rows of numbers that add up to the same number. They may be written on paper, or engraved on metal or a stone, and are worn or carried in a variety of ways. Following are some examples:

To use the following three squares: “Take the symbol in your hand, place it under your hat or cap, upon the top of your head, and you will be secretly answered by the spirit who will execute that which you wish,”

To know all things past and future in general

M	I	L	O	N
I	R	A	G	O
L	A	M	E	L
O	G	A	R	I
N	O	L	I	M

To know the secrets of war

M	E	L	A	B	B	E	D
E	L	I	N	A	L	S	E
L	I	N	A	K	I	L	B
A	N	A	K	A	K	A	B
B	A	K	A	K	A	N	A
B	L	I	K	A	N	I	L
E	S	L	A	N	I	L	E
D	E	B	B	A	L	E	M

For visions in the water

A	D	M	O	N
D				
M				
O				
N				

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

This square of Latin words is a well-known amulet against disease and the evil eye. It can also be written in a pentacle inscribed in a magic circle to control rebellious spirits. To extinguish a fire, throw into it a plate engraved with the square. No one has explained convincingly the significance of the words which mean, respectively: sower, plow, holds, words, wheels, although they vaguely suggest fertility and more vaguely, the conception, performance, and completion of a work of magic.

The following squares are from *The Sacred Magic of Abra-Melin the Mage*.

To transform men into asses

I	E	M	I	M	E	I
E	R	I	O	N	T	E
M	I	R	T	I	N	M
I	O	T	I	T	O	I
M	N	I	T	R	I	M
E	T	N	O	I	R	E
I	E	M	I	M	E	I

“Ashtaroth and Asmodeus execute this. Let the being, whether man or animal, see the Symbol, and then touch them suddenly with it; when they will appear transformed; but this is only a kind of fascination. When you wish to make it cease, place the symbol upon the head, and strike it sharply with the wand, and the Spirit will make things resume their ordinary condition.”¹⁴

To cause spirits to make all metals[15](#)

M E T A L O
E
T
A
L
O

To cause rain[16](#)

S A G R I R
A
G
R
I
R

For obtaining the love of a maiden[17](#)

S A L O M
A R E P O
L E M E L
O P E R A
M O L A S

Following are numerical tables, seals, and symbols for the intelligences and spirits of the planets with instructions for composition and appropriate

talismans. Generally, the table should be engraven on one side of a circular plate, and the other characters on the reverse.

Each planet is associated with a particular magic square of numbers, which, engraved on one side of a circular plate, forms a talisman to obtain the magic virtue of the planet. Planetary powers are also symbolized by seals, which should be engraved on the reverse sides of such talismans, along with the magical characters of appropriate intelligences and spirits (good and bad spirits, respectively). A wise magician will make talismans for all seven planets, so that whenever he needs the help of any of them, a talisman is available.¹⁸

SUN ☉

Table

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

Seal

Intelligence

Spirit

These figures should be engraven on a plate of gold. If the sun is fortunate, it will bring the maker fame and success in whatever he does and

ability to do what he wishes. If unfortunate, the maker becomes insatiable, cruel, and likely to have a violent death.

MOON ☾

Table

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	69	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Seal

Spirit

Spirit of Spirits

Intelligence of Intelligences

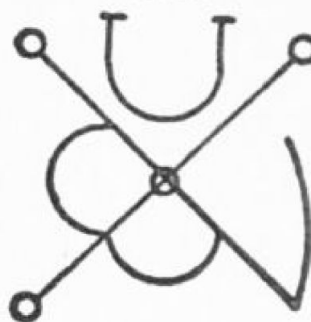
When engraven on silver, with the moon fortunate, it makes him who bears it happy, cheerful, and pleasant, and brings him security, esteem, freedom from ill-will and enmity, health, and wealth. Engraven on lead with the moon unfortunate, the bearer will be unfortunate and unable to work. If it be buried, the spot where it lies will be unfortunate, and he who walks over it will suffer.

MARS ♂

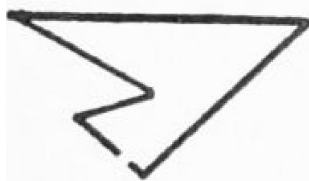
Table

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

Seal



Intelligence

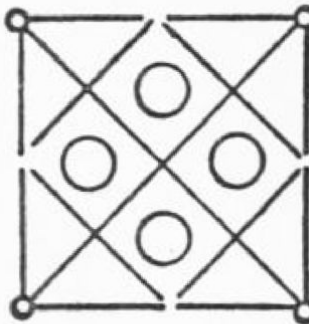




Spirit



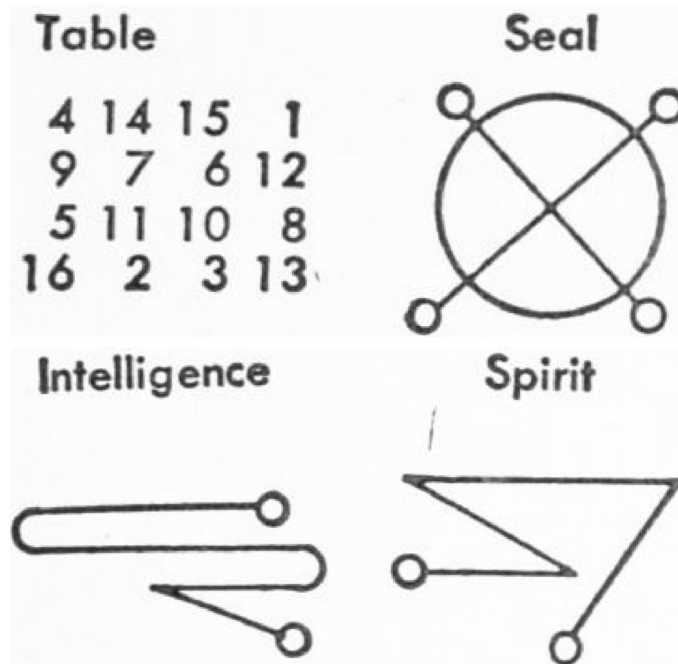
“...with Mars fortunate, being engraven on an iron plate, or sword, makes a man potent in war and judgment and petitions, and terrible to his enemies and victorious over them; ... but if it be engraven with Mars being unfortunate, on a plate of red brass, it prevents or hinders buddings—it casts down the powerful from dignities, honours, and riches ... causes discord and hatred amongst men and beasts—drives away bees, pigs, and fish ... causes barrenness in men and women and strikes terror into enemies and compels them to submit.”

MERCURY ☿

Table	Seal
8 58 59 5 4 62 63 1 49 15 14 52 53 11 10 56 41 23 22 44 48 19 18 45 32 34 38 29 25 35 39 28 40 26 27 37 36 30 31 33 17 47 43 20 21 46 42 24 9 55 54 12 13 51 50 16 64 2 3 61 60 6 7 57	
Intelligence	Spirit
	

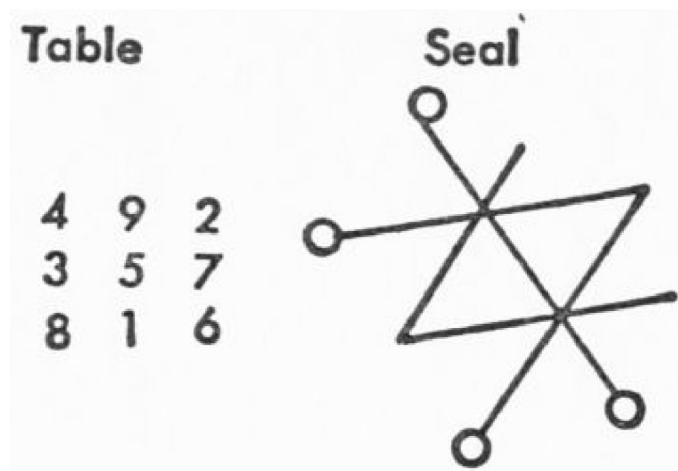
Engraven on silver, tin or yellow brass, or written on virgin parchment with Mercury fortunate, it makes one fortunate and pleasing, brings wealth, and improves the memory and understanding.

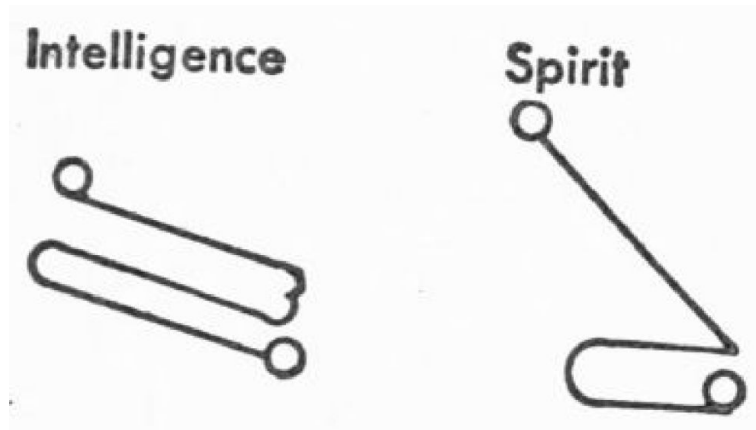
JUPITER ♃



Engraven on a plate of silver, Jupiter fortunate, it brings wealth, love, favor, and peace, and reconciles enemies. Engrave it on coral to dissolve enchantments.

SATURN ♄





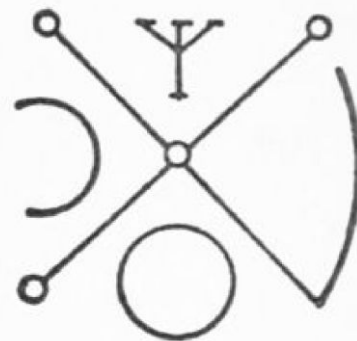
Engraven on a leaden plate, Saturn fortunate, brings safety, power, favor of princes and government, and aids childbirth. Saturn unfortunate, it brings strife and dishonor and stops buildings and new endeavors.

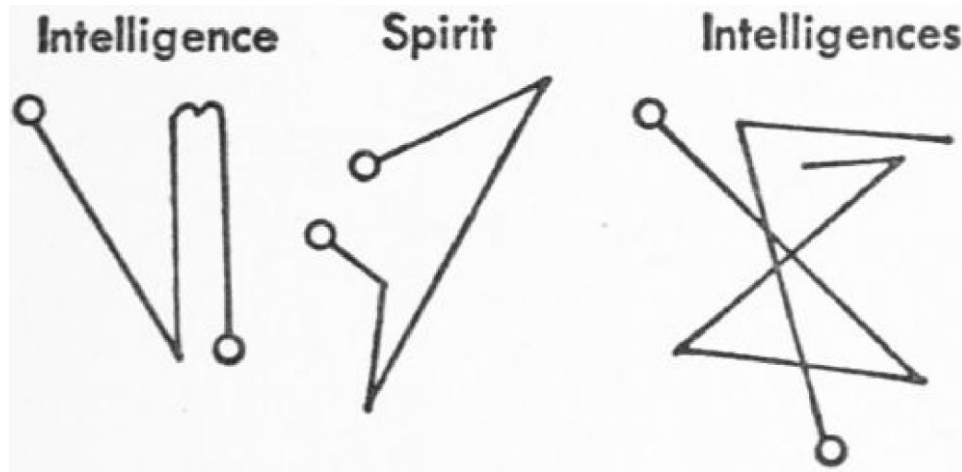
VENUS ♀

Table

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

Seal





Engraven on silver, Venus fortunate, obtains the love of women, causes fertility and harmony between the sexes, makes animals fertile, dissolves enchantment, brings joy and ends melancholy, and brings good luck to travelers. Opposite effects are wrought when engraven on brass with Venus unfortunate.

[1](#) Albertus Magnus, *The Booke of Secretes*, London, c. 1560.

[2](#) Felix Grendon, *The Anglo-Saxon Charms*, New York, 1909.

[3](#) Albertus Magnus, *op. cit.*

[4](#) Grendon, *op. cit.*

[5](#) Cyranus, *The Magick of Kirani, King of Persia*, London, 1685.

[6](#) Reginald Scot, *The Discoverie of Witchcraft*, London, 1655.

[7](#) Francis Barrell, *The Magus*, London, 1801.

[8](#) Grendon, *op. cit.*

[9](#) Barrett, *op. cit.*

[10](#) *Ibid.*

[11](#) *Ibid.*

[12](#) Cyranus, *op. cit.*

[13](#) A. E. Waite, *The Book of Black Magic and of Pacts*.

[14](#) Abraham ben Simeon, *The Book of the Sacred Magic of Abra-Melin the Mage*, London, 1898.

[15](#) *Ibid.*

[16](#) *Ibid.*

[17](#) *Ibid.*

[18](#) All from Barrett, *op. cit.*

MAGIC NUMBERS, WORDS, AND SYMBOLS

Numbers, words, and symbols are grouped together because all are actually symbols and serve similar magical functions. The magician identifies them with forces of nature and of his own psyche, and through them is able to summon and control the forces. No magic text can adequately describe the associations and effects of particular symbols, because their meanings are dependent upon impulses deep within the human soul, which may be explained, but are not yet understood by the conscious mind. Perhaps symbols have something to do with the Why of creation, but whatever their meanings, magicians have experienced their power, a power that can be used for practical results, though not fully understood.

“All things which were first made by the nature of things in its first age, seem to be formed by the proportion of numbers; for this was the principal pattern in the mind of the creator.”¹

Number, repetition, or rhythm affects each of us every day, although few of us are aware of the numerical patterns of our lives, from the number of steps we walk up and down, to the numbers of our heartbeats. The magician attempts, so far as possible, to establish and control the rhythms of his operations. He repeats an incantation three times, takes seven steps toward the east, strikes ten blows with his rod, and so on. Certain numbers have always seemed especially significant. Seven has been the central magic number of many civilizations, of the Chaldeans and Babylonians, the Arabs, and throughout Europe. Three has also been extensively important. Nine and twenty-seven, four and twelve have often been revered. Thirteen, although generally considered unlucky and the number of members in a coven of witches, is also associated with the Christian Church, through the

last supper, and the number of members in religious orders. Two is also often considered unlucky, since it may symbolize forces of evil.

Following is a description of the magical attributes of the prime numbers, based primarily upon discussions in Barrett's *The Magus* and the writings of Eliphas Levi.

1. One stands for God, cause, creative power, purpose, and leadership. For one, Barrett gives the following scale of unity.

In the Exemplary world	Jod	One divine essence, the fountain of all virtues and power, whose name is expressed with one most simple letter
Intelligent world	the Soul, the World	One supreme intelligence, the first creature, the fountain of life
Celestial world	the Sun	One king of stars, the fountain of life
Elemental world	the Philosopher's Stone	One subject and instrument of all virtues, natural and supernatural
Lesser world	the Heart	One first living and last dying
Infernal world	Lucifer	One prince of rebellion, of angels, and darkness

2. Two is the number of light, friendship, courage, marriage, charity, memory, sympathy, and psychic sensitivity. Two symbolizes the feminine principle and has been almost universally considered the number of evil. It symbolizes the revolt of the infernal spirits from the Creator, and passive, unspiritualized matter. It is the number of confusion and conflict.

3. Three is a number of perfection and creation. Although one stands for the creative force, three, representing the acting of the intelligent principle upon matter, stands for the act of creation. Three is the number of the totality of time (past, present, future) and of activity (beginning, middle, end). It is the number of the Trinity and corresponding groupings of three of other religions, and of the family. According to Levi, three is the "basis of magical

doctrine, it supposes an intelligent cause, a cause which speaks, and an expressed principle.”

4. Four is the number of foundation, solidity, earth, and labor. It is associated with the seasons, the elements, the directions, and the four qualities, cold, heat, dryness, moisture.

5. Five is the number of justice, because it is in the middle of the first ten numbers. It also represents the physical union of male (3) to female (2) and the senses.

6. Six is the most perfect number of perfection, because its factors all add or multiply to itself. It is the number of the completion of creation. It represents the productive union (by multiplication) of male and female.

7. Seven stands for the dominion of soul (3) over body (or matter) (4). It is the number of knowledge, often secret, and of magic power, because alone among the first ten numbers it neither is produced nor generates by multiplication others of the ten. Seven is associated with the ages of man, the seven planets, and the days of the week.

8. Eight is the number of justice, balance, and fullness, because by successive divisions by two it reduces to one. Because it follows seven, “the mystery of time” according to Barrett, it symbolized eternity and the end of the world.

9. Nine is a number of perfection, because it is produced by three multiplied by three. It is the number of prophecy and initiation. It is, however, sometimes considered a number of incompleteness, because it falls short of ten,

10. Ten is a number of completion, symbolizing the whole life. Especially in cabalistic systems it is considered the number of matter, or earth, or the world.

11. Eleven is the number of revelation because it represents the intelligent principle, or God, communicating with the world (10). But it may

be considered the number of sin and penance, because it falls short of twelve.

12. Twelve is the number of perfection and grace, primarily through association with the Christ plus the eleven true disciples.

Odd numbers traditionally stand for creation, the masculine principle, goodness, and the spiritual; and even numbers, for the object of creation, the feminine principle, evil and the material.

Numbers are also associated with letters, and by extension with words. In the Hebrew alphabet, which has long been considered one of the most magically powerful systems, the letters are all associated with numbers (see the appendix table of relations between letters, numbers, Cabala, and Tarot symbols). One technique of cabalistic magic is forming words on the basis of desired numerical value.

Magic words are generally considered names for the forces which the magician attempts to invoke. These words may be the names of gods and demons, or ordinary or incomprehensible words. In the remote beginnings of magic and religion, the name was considered a part of its bearer as surely as were the parts of his body, and names were kept secret in order that their bearers might not be harmed should an enemy gain knowledge of the name. Gods, too, jealously guarded their names, but a crafty magician might discover the name of a god and use it to command him. In the ceremonies of the Middle Ages, the magician commanded demons by means of their names, and though he prayed to God, there is a sense in which his possession of magical names for God also gave him control over the Creator. Modern magicians also use names of Greek, Roman, Egyptian, Babylonian, and Indian gods. In addition to the following magic words, others will be found in the chapters on spells and incantations and on ceremonial magic.

Ten principal names of God (cabalistic, from Barrett, *The Magus*)

1. Eheia
2. Jod

3. Tetragrammaton Elohim
4. El
5. Elohim Gibor
6. Eloha
7. Tetragrammaton Sabaoth, or Adonai Sabaoth
8. Elohim Sabaoth
9. Sadai, or Elhai
10. Adonai Melech

Tetragrammaton—Cabalistic term applied to the unpronounceable four-letter name for God, written YHWH.

ABRACADABRA—Of ancient but uncertain origin. It may have been derived from the gnostic name Abraxas, or from the Chaldean words for Father, Spirit, and Word, or from the Hebrew for “God sends forth his lightning to scatter his enemies.” Written in the following triangular form and hung around the neck as an amulet, it prevents and cures many diseases, among them asthma and ague:

A	B	R	A	C	A	D	A	B	R	A
A	B	R	A	C	A	D	A	B	R	
A	B	R	A	C	A	D	A	B		
A	B	R	A	C	A	D	A			
A	B	R	A	C	A	D				
A	B	R	A	C	A					
A	B	R	A	C						
A	B	R	A							
A	B	R								
A	B									
A										

2

Among the alternate spellings are
ABRAHADABRA and ABRACALAN.

ABRAXAS—The supreme god of some Gnostic sects in the early years of the Christian era. He was a minor deity of several other sects. The name was engraved on many Gnostic talismans.

AGLA—Formula used by Cabalists to invoke or banish demons and by other magicians as a magic word. It is formed from the initial letters of the Hebrew words meaning “God will be great forever.”

S	D	P	N	Q	C	N
	D	P	N	Q	C	N
		P	N	Q	C	N
			N	Q	C	N
				Q	C	N
					C	N
						N

3

Latin formula for averting evil. It is taken from the initial letters of “Sospitante, Deo, Perdet, Nemo, Quin Capiet, Nemo.”

BUD—Say this magic word to a scorpion to prevent him from biting you.

IAIA—Cabalistic word taken from the initial letters of the Hebrew phrase meaning “God our God is one God.”

SATOR—Word used in a well-known magic square (see amulets and talismans). To ease childbirth, write it on a wooden plate, then wash it with wine.

Perhaps the most powerful magic words are those which the magician invents himself. In constructing them, he considers not only the pure sound, and the feelings evoked by the entire word, but the associations, numerical and symbolic, of each letter. The magician should use only those words into which he can concentrate his entire being. The English occultist Aleister Crowley suggested that “every wise magician will have constructed ... many such words, and he should have quintessentialised them all into one Word, which last word, once he has formed it, he should never utter consciously even in thought, until perhaps with it he gives up the ghost.”

The remaining symbols and characters are purely visual. Nevertheless, they, too, help the magician summon the forces necessary for the accomplishment of his will.

CIRCLE—The circle is a universal magic symbol, its shape suggesting infinity and endlessness. The magic circle (see ceremonial magic) is one of the magician’s most vital tools, and witches also dance and perform magic in a circle. It is wise to draw a circle, which has the power to banish evil spirits, around poisonous plants such as the mandrake before digging them up. Any object of circular shape is potentially magical. Rings especially are often used in charms and worn as amulets for luck or protection.

CROSS—Crosses of various shapes also symbolize the protection of a deity, prevention of evil, and creation. A cross or X may also stand for either the breaking or the sealing of a spell. For the former purpose, the legs

may be crossed or two objects laid across each other. A cross may mark the place designated, as the heart of a doll used in image magic.

The Egyptian ankh, a tau, or T-shaped cross with a looped top, symbolizes creation and eternal life. It is worn for wisdom, peace, and good fortune.

TRIANGLE—A triangle with one point upward represents good and the spirit and the element fire. The downward-pointing triangle stands for the physical, evil, and the element water. Equilateral triangles, with the points representing Father, Son, and Holy Spirit, are inscribed in magic circles to keep away evil spirits. The equilateral triangle also symbolizes wisdom.

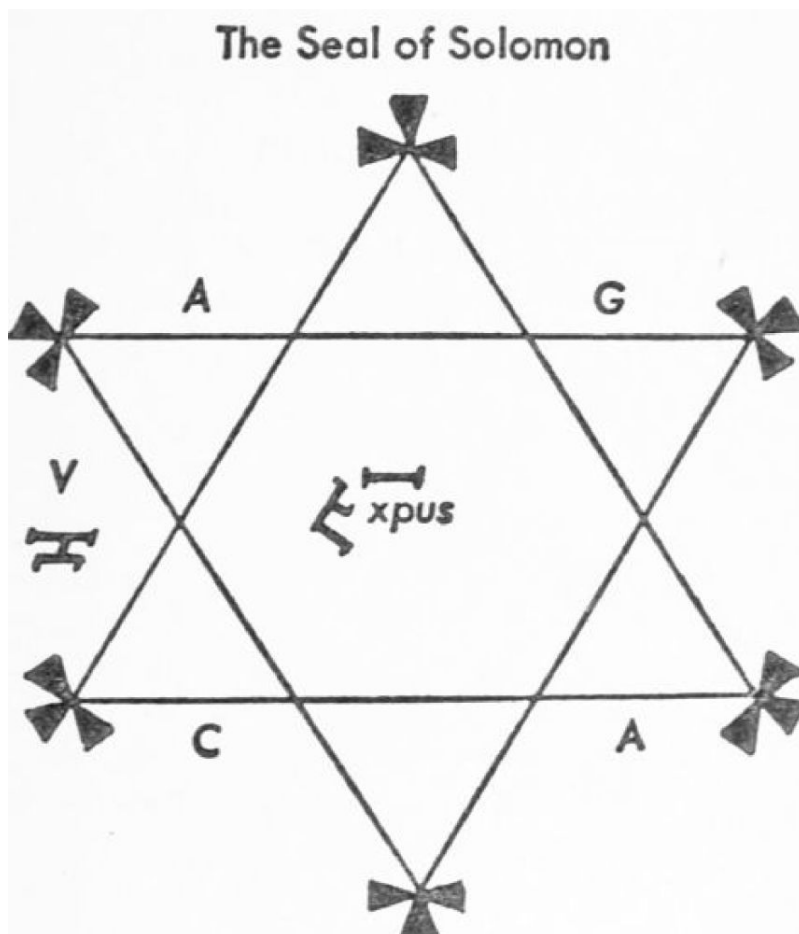
PENTACLE (or Pentagram)—Five-pointed star, used extensively in ceremonial magic, composed by extending the sides of a pentagon. With one point upward, the Pentacle represents the deity, the rule by mind of nature, and the microcosm. With two points upward, it represents Satan. Pentacles are inscribed in magic circles and drawn or embroidered upon the magician's robes. They designate one suit of the Tarot deck. The five points of the pentacle represent the five senses.

The term is sometimes applied to two triangles joined at their bases, such as this composed of one white triangle and one black described by Eliphas Levi: "...beneath the inverted apex of the black triangle, there is a fool crouching, painfully twisting his head, and looking with a grimace of terror at his own image reflected in the obscurity of the black triangle, while a man in knightly garments, in the vigour and maturity, with a steady glance and a strong yet pacific attitude of command, is balanced on the apex of the white triangle, within which are the letters of the divine tetragram."⁴

HEXAGRAM, or SOLOMON'S SEAL—Six-pointed star-formed from two interlaced equilateral triangles. The hexagram symbolizes the rule of spirit over the physical body to which it is united and the macrocosm. It may be inscribed in a magic circle or on the magician's robe and is a talisman to repel evil spirits and misfortune.

The following Solomon's Seal for use in binding unwilling spirits in the magic ceremony is "made in the day and hour of Mercury upon parchment

made of a kidskin, or virgin, or pure, clean, white paper; and the figures and letters wrote in pure gold; and it ought to be consecrated and sprinkled with holy water.”⁵

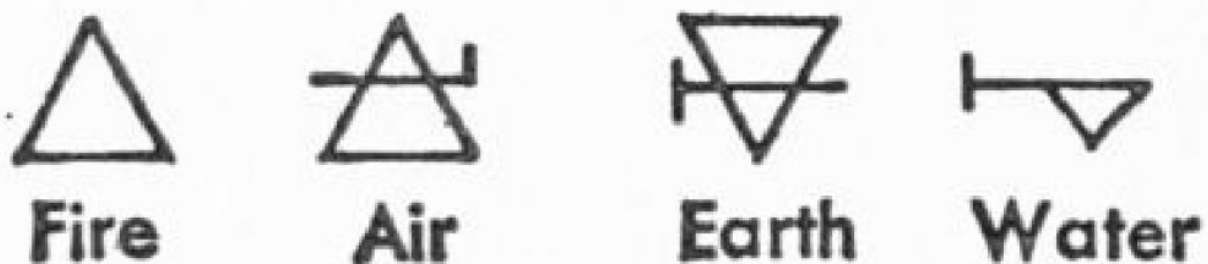


Symbols of planets:						
Sun	Moon	Mercury	Mars	Venus	Jupiter	Saturn

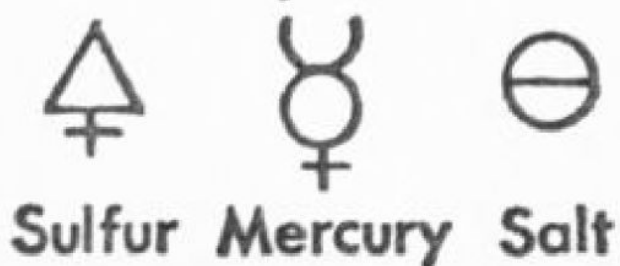
Symbols of zodiac:



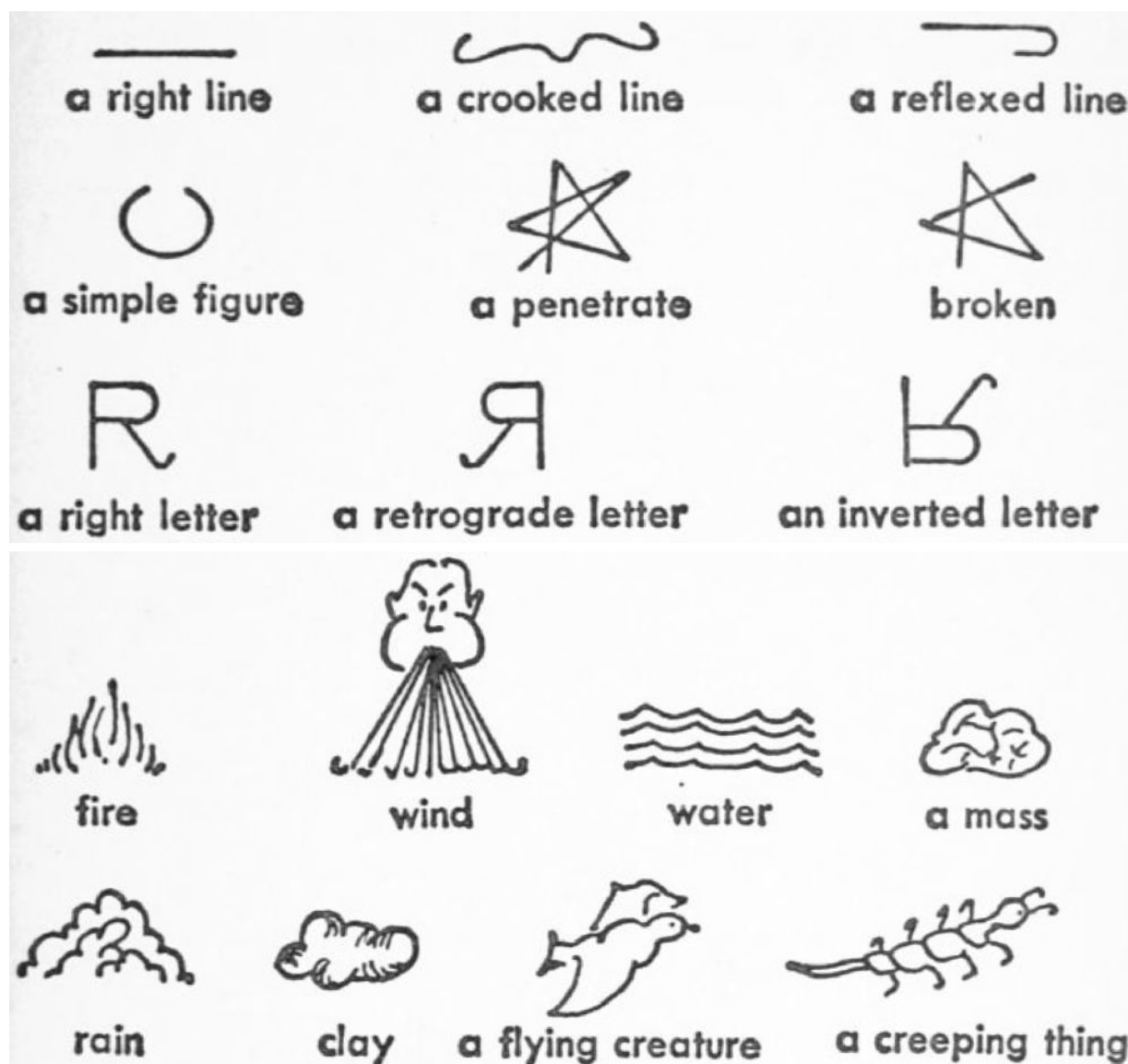
Symbols of the four elements

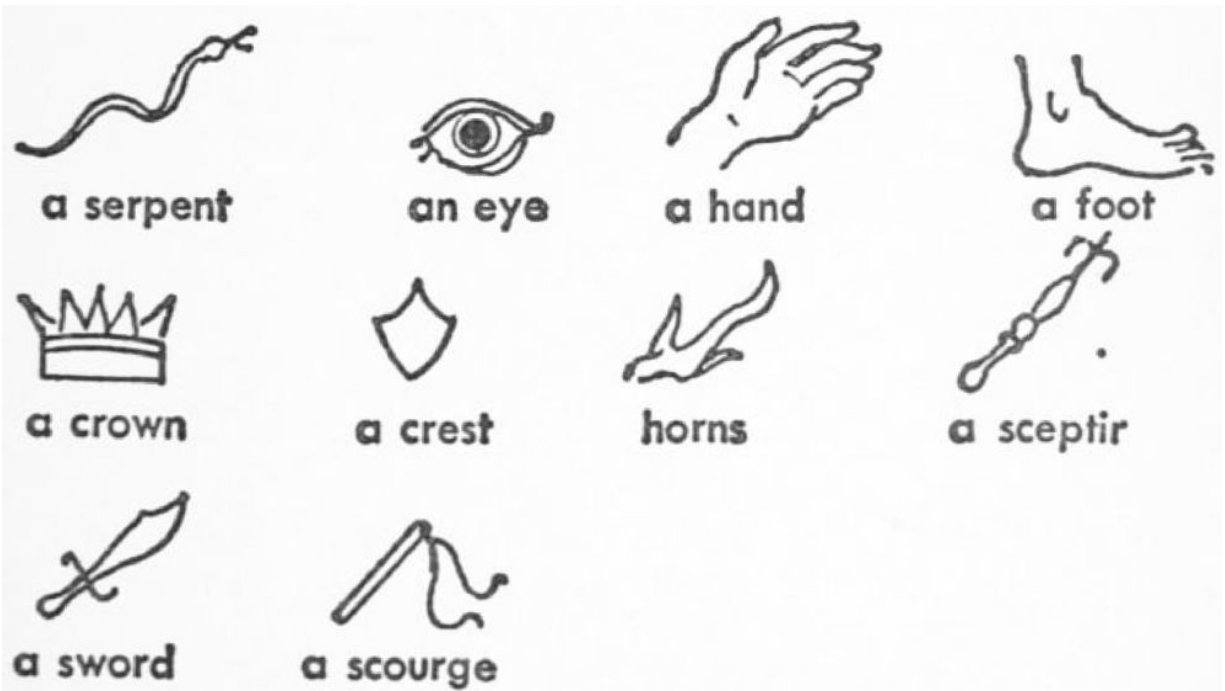


Symbols of the three principles of nature in alchemy



Following are characters of evil spirits for use, accompanying incantations from the *Fourth Book of Cornelius Agrippa*.⁶





From Reginald Scot: *Discoverie of Witchcraft*:

On Saturday in the hour of ☽ write these characters on paper and lay it where you think there is hidden treasure. The paper will burn in the presence of treasure.



“Who so beareth this sign about him, all spirits shall do him homage.”



Tarot

Many magicians consider the twenty-two trumps of the Tarot deck among the most powerful magic symbols. Because of their number, they are associated with the letters of the Hebrew alphabet and the paths of the tree of life by which the Cabalist accomplishes the ascent toward God (see table on page 138). Following is a brief list of some attributes of the Tarot trumps, according to Eliphas Levi.

1. Magician, or Juggler—Stands for Being; spirit; man; god; ... primitive substance.
2. High Priestess, or Female Pope—“The House of God and of Man, the sanctuary, the law, the gnosis, the Kabbalah, the occult, church, the triad, woman, the mother.”⁷
3. Empress—Symbolizes “the word, triad, plentitude, fruitfulness, nature, generation in the three worlds.”
4. Emperor—“The dominion or government among the Easterns, initiation, the Tetragram, the tetrad, the cubic stone, or the base thereof.”
5. Hierophant, or Pope—“Indication, demonstration, instruction, law, symbolism, philosophy, religion.”
6. Lovers—Union, combination.
7. Chariot—“Weapon, sword, cherub’s sword of fire ... triumph, royalty, priesthood.”
8. Strength—Force of nature and will.
9. Hermit—“Good, hatred of evil, morality, wisdom,” search for truth.

10. Wheel of Fortune—"Cause, manifestation, praise, manly honor, phallus ... fecundity."
11. Justice—"Balance, attraction and repulsion, life, terror, promise, and menace."
12. Hanged Man—"Example, teaching, public lesson," sacrifice.
13. Death—"Domination and power, new birth, creation, and destruction," transformation,
14. Temperance—"Temperatures, seasons, motion, revolutions of life ..."
15. Devil—"Occult science, magic, commerce, eloquence, mystery, moral strength."
16. Falling Tower, or Tower Struck by Lightning—"Deteriorations, subversions, changes, weaknesses," the Tower of Babel.
17. Star—"Outpouring of thought, moral influence of the idea of forms, immortality."
18. Moon—"Material forms, symbolism."
19. Sun—"The head, the Apex, the Prince of Heaven."
20. Last Judgment—"The vegetative, the generative power of the earth, eternal life."
21. Fool, or Unwise Man—"The sensitive flesh, eternal life"
22. World—Microcosm and humanity.

TAROT TABLE

Hebrew Letter	Numerical Value	English Equivalent	Number of Path in Cabala	Tarot Trump and Number
Aleph	1	A	1	0 (no number) Fool, or Unwise Man*
Beth	2	B	2	1 Magician, or Juggler
Gimel	3	G	3	2 High Priestess, or Female Pope
Daleth	4	D	4	3 Empress
He	5	H	5	4 Emperor

Vau	6	V,W	6	5 Hierophant, or Pope
Zayin	7	Z	7	6 Lovers
Cheth	8		8	7 Chariot
Teth	9		9	8 Strength
Yod	10	Y	10	9 Hermit
Kaph	20, 500	K	11	10 Wheel of Fortune
Lamed	30	L	12	11 Justice
Mem	40, 600	M	13	12 Hanged Man
Nun	50, 700	N	14	13 Death
Samekh	60		15	14 Temperance
Ayin	70		16	15 Devil
Pe	80, 800	P	17	16 Falling Tower
Sadhe	90, 900		18	17 Star
Qoph	100	Q	19	18 Moon
Resh	200	R	20	19 Sun
Shin	300	S	21	20 Last Judgment
Tau	400	T	22	21 World

*Often the Fool is assigned to path 21, and the other cards occupy the paths of their respective numbers.

¹ Francis Barrett, *The Magus*, London, 1801.

² Martin Frederick Blumler, *A History of Amulets*, Edinburgh, 1887.

³ Blumler, *op. cit.*

⁴ Alphonse Constant, *The Mysteries of Magic*, London, 1886.

⁵ Barrett, *op. cit.*

⁶ A. E. Waite, *The Book of Black Magic and of Pacts*.

⁷ Constant, *op. cit.*

Appendix

MAGIC FUMES

FUMIGATION is producing smoke or vapor for use in working magic. The terms *fumigation* and *suffumigation* are often used interchangeably in instructions for magic ceremonies. However, suffumigation usually means fumes that are caused to rise upward. The word *perfume* is sometimes used for the substances that may be fumigated or suffumigated. Fumes for ceremonial magic are usually chosen to harmonize with the planet ruling the spell to be performed.

General Fumes¹

Saturn:	Odoriferous roots such as pepperwort root and the frankincense tree.
Jupiter:	All odoriferous fruits such as nutmegs, cloves.
Mars:	All odoriferous woods such as sanders, Cyprus, lignum balsam, lignum aloes, etc.
Sun:	Gums, such as frankincense, mastich, benjamin, storax, laudanum, ambergris, musk.
Venus:	Flowers, such as roses, violets, saffron.
Mercury:	Parings of wood or fruit, such as cinnamon, lignum cassia, mace, citron peel, bayberries, and odoriferous seeds.
Moon:	Leaves of all vegetables, leaf indum, leaf of myrtle, bay leaf.
ARIES	myrrh
LIBRA	galbanum
TAURUS	pepperwort

SCORPIO	oppoponax
GEMINI	mastich
SAGITARIUS	lignum aloes
CANCER	camphor
CAPRICORN	benjamin
LEO	frankincense
AQUARIUS	euphorbium
VIRGO	sanders
PISCES	red storax

Suffumigations²

- Sun: Equal quantities of saffron, ambergris, musk, lignum aloes, lignum balsam, fruit of the laurel, cloves, myrrh, and frankincense; bruise and mix together; add brain of an eagle or blood of a white cock; make into pills or troches.
- Moon: Mix together dried head of a frog, eyes of a bull, seed of white poppies, frankincense, camphor, and menstrous blood or blood of a goose.
- Saturn: Seed of black poppies, henbane, mandrake root, loadstone, myrrh; mix with brain of a cat and blood of a bat.
- Jupiter: Seed of ash, lignum aloes, gum benjamin, lapis lazuli, tops of peacock's feathers, mixed with blood of a stork or swallow or brain of a hart.
- Mars: Euphorbium, bdellium, gum armoniac, roots of both hellebores, loadstone, a little sulfur, mixed with the brain of a hart, blood of a man, and blood of a black cat.
- Venus: Musk, ambergris, lignum aloes, red roses, red coral, mixed with sparrow's brains and pigeon's blood.
- Mercury: Mastich, frankincense, cloves, cinquefoil, agate stone with brain of fox or weasel, and the blood of a magpie.

Perfumes³

Sunday: red sanders
Monday: aloes
Tuesday: pepper
Wednesday: mastic
Thursday: saffron
Friday: pepperwort
Saturday: sulfur

Combine the following to make a very powerful perfume: pepperwort (Saturn); nutmeg (Jupiter); lignum aloes (Mars); mastich (Sun); saffron (Venus); cinnamon (Mercury); myrtle (Moon).

Fume to bring spirits together: coriander, smallage, henbane, and hemlock.⁴

Fume to drive away evil spirits: calamint, peony, mint, and palma christi.⁵

Fume to raise spirits: spermaceti, lignum aloes, pepper-wort, musk, saffron, red storax, with blood of lapwing or bat.⁶

Fume to raise strange shapes: root of sagapen (reedy herb), juice of hemlock, henbane, root of tapsus barbatus (herb), red sanders and black poppy.⁷

Fume to bring apparitions and spirits: gall of man and eyes of black cat.⁸

Fume the bones of the upper part of a hart's throat to bring serpents together; burn the horn of the hart or peacock's feathers to drive them away.⁹

Fume to foretell the future: linseed, fleabane seed, roots of violets, parsley.¹⁰

¹ Francis Barrett, *The Magus*, London, 1801.

² *Ibid.*

³ *Ibid.*

[4](#) *Ibid.*

[5](#) *Ibid.*

[6](#) *Ibid.*

[7](#) *Ibid.*

[8](#) Reginald Scot, *The Discoverie of Witchcraft*, London, 1655.

[9](#) Barrett, *op. cit.*

[10](#) Henry Cornelius Agrippa von Nettesheim, *The Philosophy of Natural Magic*, Chicago, 1913.

GOVERNMENT OF THE HOURS

Each hour of night and day is under the magical rule of one of the seven planets. The magical day begins at sunrise and ends at sunset when the night begins, and the magical hours vary accordingly. When the day is long, the hours of the day will actually be longer than one hour each and the hours of the night shorter,

A magical operation should be performed during the day and hour of the planet by which it is governed. Operations to attain wealth or understanding should be performed during the hours of the sun; of divination and secret ritual—the moon; for punishment, antagonism, vengeance, anger, poison, and matrimony—Mars; for attaining knowledge and eloquence—Mercury; for success, favor, honor, riches, fulfillment of wishes and matters of administration—Jupiter; for love and friendship—Venus; for death, ill-will, lies, and building—Saturn. According to Reginald Scot, the days and hours of Saturn, Mars, Mercury, and the moon are suitable for operations of necromancy and communion with spirits, for the discovery of theft and learning the truth; for invisibility and the attaining of grace, the days and hours of the sun, Jupiter, and Venus are good.

The planets are in balance or opposition: Venus with Mars; Mercury with the sun and moon; Saturn with Jupiter. It is sometimes prudent to perform a magical operation on the day or hour of its opposing planetary force. For instance, an operation to attain wealth could be performed in the hour of Mercury or on Wednesday.

Government of the Hours

Hours of the day

	Sunday	Monday	Tuesday
1	Sun	Moon	Mars
2	Venus	Saturn	Sun
3	Mercury	Jupiter	Venus
4	Moon	Mars	Mercury
5	Saturn	Sun	Moon
6	Jupiter	Venus	Saturn
7	Mars	Mercury	Jupiter
8	Sun	Moon	Mars
9	Venus	Saturn	Sun
10	Mercury	Jupiter	Venus
11	Moon	Mars	Mercury
12	Saturn	Sun	Moon

	Wednesday	Thursday	Friday	Saturday
1	Mercury	Jupiter	Venus	Saturn
2	Moon	Mars	Mercury	Jupiter
3	Saturn	Sun	Moon	Mars
4	Jupiter	Venus	Saturn	Sun
5	Mars	Mercury	Jupiter	Venus
6	Sun	Moon	Mars	Mercury
7	Venus	Saturn	Sun	Moon
8	Mercury	Jupiter	Venus	Saturn
9	Moon	Mars	Mercury	Jupiter
10	Saturn	Sun	Moon	Mars
11	Jupiter	Venus	Saturn	Sun
12	Mars	Mercury	Jupiter	Venus

Hours of the night

	Sunday	Monday	Tuesday
1	Jupiter	Venus	Saturn
2	Mars	Mercury	Jupiter
3	Sun	Moon	Mars
4	Venus	Saturn	Sun
5	Mercury	Jupiter	Venus
6	Moon	Mars	Mercury
7	Saturn	Sun	Moon
8	Jupiter	Venus	Saturn
9	Mars	Mercury	Jupiter
10	Sun	Moon	Mars
11	Venus	Saturn	Sun
12	Mercury	Jupiter	Venus

	Wednesday	Thursday	Friday	Saturday
1	Sun	Moon	Mars	Mercury
2	Venus	Saturn	Sun	Moon
3	Mercury	Jupiter	Venus	Saturn
4	Moon	Mars	Mercury	Jupiter
5	Saturn	Sun	Moon	Mars
6	Jupiter	Venus	Saturn	Sun
7	Mars	Mercury	Jupiter	Venus
8	Sun	Moon	Mars	Mercury
9	Venus	Saturn	Sun	Moon
10	Mercury	Jupiter	Venus	Saturn
11	Moon	Mars	Mercury	Jupiter
12	Saturn	Sun	Moon	Mars

Each hour of the day and night, and each season, has a potent magic name. The magician speaks through magical names when referring to their objects in his spell, in order to give it added power. He also may write it in the magic circle.

Magical Names of Hours

	<i>Day</i>	<i>Night</i>
1	Yain	Beron
2	Janor	Barot
3	Nasnia	Thami
4	Salla	Athar
5	Sadedali	Methon
6	Thamur	Rana
7	Ourer	Netos
8	Thamic	Tafrac
9	Meron	Sassur
10	Jayon	Agle
11	Abai	Calerva
12	Natalon	Salam

Magical Names of Seasons

<i>Season</i>	<i>Magical Name</i>	<i>Name of Earth in Season</i>
Spring	Talvi	Amadai
Summer	Casmaran	Festativi
Autumn	Adarcel	Rabinnara
Winter	Farias	Geremiah

<i>Season</i>	<i>Name of Sun</i>	<i>Name of Moon</i>	<i>Angels of Season</i>
Spring	Abraym	Agusita	Carcasa Core Amatiel Commisoros

Summer	Athemay	Armatus	Gargatel Tariel Gaviel
Autumn	Abragini	Matasignais	Tarquam Guabarel
Winter	Commutof	Affaterim	Amabael Cetarari

Above are names of seasons and hours containing the magic essence of the times to which they refer. The magic names of the hour and seasons in which a spell is performed may be spoken in incantations or written in the magic circle or on the magician's garments. Also included are the seasonal names of sun, moon, and earth. (See [chapter](#) on magic numbers, words, and symbols.)

HIERARCHY OF DEMONS

Following is one of many versions of the hierarchy of demons, which was a vital element of the medieval black magic handbooks. Although magicians of the past believed that these names actually designate infernal spirits, many modern occultists prefer to interpret them (and gods and angels) as names for forces of nature. Although there are hundreds of inferior demons, only the important spirits need be mastered. These will summon what lesser spirits they need to perform the magician's will.

Superior spirits:

Lucifer—Emperor

Beelzebuth—Prince

Astaroth—Grand Duke

(May be invoked by their characters written in blood, or engraven on emerald or ruby.)

Subordinate spirits:

Lucifuge Rofocale—Prime Minister— controls wealth

Satanachia—Commander-in-Chief—can make women do his will

Agaliarept—Commander—discoverer of secrets and the highest mysteries

Fleurety—Lieutenant-Commander—works during the night

Inferiors:

Bael

Agares

Marbas

Pruslas

Aaman

Barbatas

Buer

Gusoy

Botis

Bathim

	Pursan
	Abigan
Sarganatanas—Brigadier-Major—confers invisibility, opens locks, transports anyone or anything where he wishes	Lonay Valefar Forau
Nebiros—Field Marshall and Inspector General—power to work evil and to predict events; shows the secret powers of the natural world	Ayperos Nuberus Giasyabolus

Magicians occasionally call upon elementals, the spirits that inhabit the elements. Sylphas are elementals that live in air; undines in water; salamanders in fire; and gnomes in earth.

ANGELS OF THE WINDS AND ELEMENTS

East Wind	Michael
West Wind	Raphael
North Wind	Gabriel
South Wind	Nariel, or Ariel

Air	Cherub
Water	Tharsis
Earth	Ariel
Fire	Seraph

Evil Spirit	Ruling Directions
Urieus	King of the East
Amaymon	King of the South
Paymon	King of the West
Egin	King of the North

GOVERNMENT OF THE PLANETS

In the performance of a spell or ceremony, substances, colors, numbers, and symbols of the appropriate planet are used. In addition, named forces, ruled by the planets, known as angels, intelligences, and spirits, may be called upon. An intelligence generally represents a power for good, and a spirit that for evil. The angel can be called upon only for good and is associated with, rather than ruled by, the planet.

Table A

	Angel	Intelligence	Spirit	Places ruled (From Scot)
Sun	Raphael	Nagiel	Smeliel	palaces, mountains, meadows, sunshine, groves, upper rooms
Moon	Gabriel	Elimiel	Lemanael	wilderness, woods, rocks, forests, ships, highways
Mars	Chamael	Graphael	Modiniel	battlefields, bake houses, glass houses, shambles, places of execution
Mercury	Michael	Tiriel	Cochabiel	public places or cities
Jupiter	Zadykiel	Sophiel	Zadakiel	theaters, schools, music houses, judgment seat
Venus	Hamiel	Hagiel	Noguel	fountains, meadows, gardens, seashores
Saturn	Zapkiel	Agiel	Sabathiel	vaults, tombs,

monasteries, empty
houses, caves, dens,
pits

	Day of Week Ruled	Numbers and Names Answering to Numbers	Figures	Colors
Sun	Sunday	6 Vau 6 He 36 Elohim 111 Nachul 666 Sonath	hexagram	gold, yellow, scarlet
Moon	Monday	9 Hod 81 Elim 369 Hasmodai, Spirit 3321 Schedbarschemoth Schartathan, Spirit of the Spirit 3321 Marcha betharsisim hed benuah schehalim, Intelligence of the Intelligence	enneagram	white, light colors
Mars	Tuesday	5 He 25 65 Adonai 325 Graphiel 325 Borzabu	pentagram	red, violet, maroon, rust, crimson
Mercury	Wednesday	8 Asboga 64 Din 64 Doni 260 Tiniel, Intelligence 2080 Taphthartharath	octagram	light, pleasant colors

Jupiter	Thursday	4 Aba 16 16 34 El Ab 136 Johphiel, Intelligence 136 Hismael, Spirit	square	blue, green, purple, gold
Venus	Friday	7 Aha 49 Hagiel, Intelligence 175 Kedemil, Spirit 1225 Bne Seraphim, Intelligence	heptagram	green, other light colors
Saturn	Saturday	3 Ab 9 Hod 15 Jah 15 Hod 45 Jehovah 45 Agiel, Intelligence 45 Zazel, Spirit	triangle	black, leadenn, brown

	Metals	Stones	Herbs	Animals	Birds
Sun	gold	carbuncle, ruby	sunflower acacia, ash, marigold, celandine	lion	swan
Moon	silver	crystal	nightshade, lotus, white poppy, adder's tongue	cat, dog, field- mouse	owl
Mars	iron	diamond	hellebore, pepper	wolf	vulture
Mercury	quicksilver	agate	cinquefoil	ape	stork
Jupiter	tin	sapphire	betony, agrimony,	hart	eagle

			asparagus, cedar		
Venus	copper, brass	emerald	vervain, beans, myrtle	goat	dove
Saturn	lead	onyx, lodestone	mandrake, angelica, henbane, asfoetida	mole	lapwing

Holes of the Head Members of the Body

Sun	right eye	heart
Moon	left eye	left foot
Mars	right nostril	right hand
Mercury	mouth	left hand
Jupiter	left ear	head
Venus	left nostril	privy members
Saturn	right ear	right foot

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(The thirteenth-century cleric Albertus Magnus, like many other reputed magicians, has been credited with the writing of numerous works of magic. He should not be held responsible for their contents.)

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